



LIKKUTEI TORAH • PARSHAS TAZRIA • MAAMAR 3

שׁוֹשׁ תְּשִׁישׁ וְתִגַּל הָעֵקֶרָה בְּקִבּוּץ בְּנִיָּה לְתוֹכָהּ בְּשִׂמְחָה

“May the Barren One Greatly Rejoice”



When the Community of Israel’s love is awakened only from above, she is called “barren” and bears only the lesser love, which wants G-d for its own sake. But the joy of a mitzvah arouses a supernal joy that draws light from G-d’s essence beyond all measure, so that even then a “male” is born: great love, which wants G-d Himself and not even Gan Eden.

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מוֹקֵדֶשׁ לְכַבּוֹד הַגָּאוֹן הַמְּקוּבֵּל רַבִּי ל״וֹי יִצְחָק שְׁנִיאָוֶרְסָאֵהָן זצ״ל

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



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THE BIG IDEA

When the Community of Israel's love is awakened only from above, she is called "barren" and bears only the lesser love, which wants G-d for its own sake. But the joy of a mitzvah arouses a supernal joy that draws light from G-d's essence beyond all measure, so that even then a "male" is born: great love, which wants G-d Himself and not even Gan Eden.

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 wedding blessing asks that "the barren one" rejoice as her children are gathered to her, and its word tasis can mean either that she rejoices or that G-d makes her rejoice. But how can a barren woman have children? The Talmud teaches that when the woman emits seed first she bears a male. In divine service the Community of Israel is the woman. When her own arousal from below comes first, the answer from above comes from the inner dimension of the light and gives birth to great love, the "male," which wants G-d Himself and not even the radiance of Gan Eden, a mere "piece" of reward. When the arousal comes from above first, it comes from the outer dimension and produces only the lesser love, the "female," which wants closeness to G-d while remaining itself; since that birth is not hers, she is called barren. Yet the joy of a mitzvah arouses supernal joy, which draws light from G-d's essence beyond all measure, as a joyful king shows himself to small and great alike. Then even the barren one bears a male, and joy also guards against the falls of divine service.

OUTLINE

1 The blessing and its question

¶1

The wedding blessing "May the barren one greatly rejoice"; two readings of tasis, intransitive (she rejoices) and transitive (You make her rejoice); how can a barren woman have children to gather? The Talmud's rule: when the woman emits seed first she bears a male, when the man does, a female.

2 Great love, the male

¶2

The Community of Israel is the woman and G-d the man; her arousal from below, the raising of feminine waters, brings a male birth, great love: "Whom have I in heaven? And with You I desire nothing." Even the delight of Gan Eden is only "with You," the radiance of the Shechinah, created with the yud; great love wants to be absorbed into "the body of the King," though the soul becomes nothing there, as Tanya chapter 19 says. It is "male," a strong daas that chooses the essential over the secondary.

3 Reward and the lesser love

¶13-4

Great love serves “not for the sake of receiving a reward”: peras, the reward, is only a prusah, a piece, a drop in the ocean beside G-d’s essence. The lesser love, the “female,” loves for the sake of reward, closeness to G-d in Gan Eden while the soul remains itself: “My soul, I have yearned for You,” as one yearns for one’s own life; it makes the secondary the main thing, for its own sake.

4 Who arouses first

¶15-6

The lesser love is still “night.” Love and awe that a person arouses are an arousal from below for love and awe from above; when the person’s effort comes first, the arousal from above comes from the inner dimension of the light, “a spirit from on high is poured out,” and great love is born. When the arousal from above comes first, it comes from the outer dimension and only the lesser love, a thirst for G-d, is born, as the Zohar on Tazria teaches.

5 The barren one

¶17-8

In the state of “the man emits seed first,” the Community of Israel is called barren, since even the female birth is not hers. The blessing promises that even then she will gather her children, a male, and it says how: “in joy,” through the joy of a mitzvah.

6 The power of joy

¶19

“Because you did not serve ... with joy ... you shall serve your enemies”: the punishment is for sins, which everyone has, and joy would have aroused joy above and nullified the judgments, “In the light of the King’s face is life.” The rule of male and female holds only in the measured chain of levels; the joy of a mitzvah draws light from G-d’s essence beyond all measure, like a joyful king who shows himself to small and great alike, until all the supernal lights blend and there is no above or below.

7 The barren one rejoices

¶110

So even the barren one bears a male, “man and man was born in her.” Both readings of tasis come true: the Community of Israel rejoices in a mitzvah, and through this G-d makes her rejoice, “who gladdens Zion through her children.” Joy also prevents the falls of divine service, which come from serving as a self; great love, the Tree of Life, has no changes. Joy must be joined with awe and self-nullification.

KEY CONCEPTS

Great love (ahavah rabbah) אהבה רבה

The “male” love, born when the arousal from below comes first: it wants G-d Himself and to be absorbed in Him, not even the delight of Gan Eden. It comes from a strong daas that chooses the essential, and it has no changes.

Lesser love (ahavah zuta) אהבה זוטה

The “female” love, born when the arousal from above comes first: a real yearning for closeness to G-d, but one that wants the soul to remain itself and enjoy the radiance of Gan Eden, the reward.

Arousal from below and arousal from above אתערותא דלעילא ואתערותא דליתא

A person’s own effort to awaken love and awe, and G-d’s response or initiative from above. In the maamar, “the woman emits seed first” is the arousal from below coming first, and “the man emits seed first” is the arousal from above coming first.

“With You” עמך

From “Whom have I in heaven? And with You I desire nothing” and “For with You is the source of life”: what is near G-d and nullified before Him, such as the radiance enjoyed in Gan Eden, as distinct from G-d Himself.

Absorbed into the body of the King לאשתאבא בגופא דמלכא

The Zohar's phrase for the soul's complete absorption into G-d's essence, in which it ceases to exist as itself, like a candle in a torch.

Self-interest (legarmeih) לגרמיה

Love or service "for oneself": even a spiritual aim, such as the reward of Gan Eden, when it keeps the self at the center. It is the root of the changes and falls in divine service.

The joy of a mitzvah שמחה של מצוה

Joy in G-d and in doing His will. It arouses supernal joy, which draws light from G-d's essence beyond all measure, so that even the "barren one" bears a male.

The measuring line (kav hamiddah) קו המדה

The ordered, measured way in which light comes down through the chain of descending worlds, giving from above according to what is done below. Joy goes beyond it.

SECTION 1 • 11

The blessing and its question

1 שוש תשיש¹ ותגל העקרה² בקבוץ בניה לתוכה בשמחה.³ הנה במלת תשיש יש ב' פירושים. הא' לשון פועל עומד⁴ וקאי על העקרה ותשיש לשון נקבה שהעקרה תשיש בעצמה ותגל בקבוץ בניה.

“May the barren one greatly rejoice (sos tasis) and exult in the gathering of her children into her midst in joy.” Now, the word tasis has two interpretations. The first: it is an intransitive verb and refers to the barren one, tasis being in the feminine: the barren one will herself rejoice, and will exult in the gathering of her children.

The maamar opens with one of the seven wedding blessings, which asks that the “barren one,” Zion, rejoice as her children are gathered back into her. The Alter Rebbe notes that the verb tasis can be read in two ways; in the first it is intransitive and feminine, so the barren one rejoices by herself.

והבי' לשון פועל יוצא וקאי על הקב"ה שאומר להקב"ה לנוכח אתה תשיש את העקרה וממילא היא תגל (כי נכח לזכר היא שוה עם לשון נקבה נסתרת כידוע).

The second: it is a transitive verb and refers to the Holy One, blessed be He: one says to the Holy One, blessed be He, in the second person, “You shall make the barren one rejoice,” and as a matter of course she will exult. (For the second person masculine is the same as the third person feminine, as is known.)

In the second reading tasis is transitive and addressed to G-d: “You shall make the barren one rejoice,” and her exulting follows from His act. The parenthesis gives the grammar: in Hebrew the same prefix marks “you” (masculine) and “she,” so the one word can carry either meaning.

ולהבין זה יש להקדים תחלה ביאור ענין ותגל העקרה בקיבוץ בניה שאם היא עקרה שלא ילדה מאין לה בנים שיקבצו לתוכה.

To understand this, we must first preface an explanation of the matter of “and the barren one shall exult in the gathering of her children”: if she is barren and has not given birth, where does she have children from, to be gathered into her midst?

Before choosing between the readings, the maamar asks a question about the blessing itself: a barren woman has borne no children, so what children could be “gathered into her midst”? The answer will show how the Community of Israel can be “barren” in a spiritual sense and still have children.

והענין כי הנה ארז"ל ע"פ אשה כי תזריע⁵ וילדה זכר⁶ אשה מזרעת תחלה יולדת זכר איש מזריע תחלה יולדת נקבה.^{7, 8, 9, 10}

The explanation is this: our Sages, of blessed memory, said on the verse "When a woman emits seed and gives birth to a male": "If the woman emits seed first, she gives birth to a male; if the man emits seed first, she gives birth to a female."

The key is the Talmud's teaching on the opening verse of Parshas Tazria (Leviticus 12:2): when the woman emits seed first the child is male, and when the man does so first it is female. The maamar will apply this rule to the bond between the Community of Israel and G-d.

SECTION 2 • 12

Great love, the male

2 ולהבין זה בעבודת ה'. הנה נודע שכנ"י נק' בשם אשה והקב"ה נק' בשם איש וכמ"ש ביום ההוא תקראי איש¹¹ כו',

To understand this in the service of G-d: it is known that the Community of Israel (Knesses Yisrael) is called by the name "woman," and the Holy One, blessed be He, is called by the name "man" (ish), as it is written, "On that day you shall call [Me] Ishi (my Man)," etc.

The maamar now applies the Talmud's rule to the service of G-d. The Community of Israel, the collective soul of the Jewish people, is the "woman," and G-d is the "man," as Hosea foretells that Israel will call G-d Ishi, "my Man" (Hosea 2:18).

והנה כמו שבאיש ואשה עד"מ אשה מזרעת תחלה יולדת זכר, כך הנה בכנ"י עם הקב"ה כשהאשה היא כנ"י מזרעת תחלה

Now, just as with a man and a woman, by way of analogy, when the woman emits seed first she gives birth to a male, so too with the Community of Israel and the Holy One, blessed be He: when the woman, who is the Community of Israel, emits seed first,

In the human analogy the child is male when the woman emits seed first. In the same way, when the Community of Israel, the "woman," takes the first step toward G-d, the result is a "male" birth.

הֵיִינוּ בְּחַיֵּי אֶתְעַדְלִית מִלְמַטָּה לְמַעַלָּה בְּחַיֵּי וְאֵל אִישׁךָ תְּשׁוּקָתְךָ¹² שֶׁהוּא עֲנִין הַנִּקְרָא כְּלִשׁוֹן הַקְּבִלָּה בְּשֵׁם הָעֲלִיָּה מִיָּנִי, וְאֶחָיִךְ נִמְשַׁךְ אֶתְעַדְלִיעַ וְהַמְשַׁכֵּת מִיָּד אִזִּי יוֹלֵדֶת זָכָר,

that is, the level of the arousal from below (isarusa dilesata), from below upward, the level of “and your desire shall be toward your husband,” which is what is called in the language of the Kabbalah “the raising of mayin nukvin (feminine waters),” and afterwards there is drawn down an arousal from above (isarusa dile’eila) and the drawing down of mayin duchrin (masculine waters), then she gives birth to a male;

The woman’s seeding first is the arousal from below: a person’s own striving upward, like the “desire toward your husband” in Genesis 3:16. Kabbalah calls it the raising of mayin nukvin, “feminine waters,” which calls forth mayin duchrin, “masculine waters,” the flow from above; when the arousal from above answers an arousal from below in this way, a male is born.

דֵּהֵיִינוּ שֶׁמוֹלֵדֶת בְּחַיֵּי אֶהְבָּה בְּנִשְׁיִי שֶׁמִּבְחַיֵּי דָכָר דֵּהֵיִינוּ בְּחַיֵּי אֶהְבָּה רַבָּה שֶׁהִיא בְּחַיֵּי מִי לִי בְּשִׁמְיִם¹³ וְעֵמֶךְ לֹא חִפְצָתִי, פִּי אֶפִּילוּ מֶה שֶׁעֵמֶךְ בִּקְרוֹב לָךְ,

that is, she gives birth, in the souls of Israel, to a love that is of the level of the male (dechar), namely, the level of great love (ahavah rabbah), which is the level of “Whom have I in heaven? And with You I desire nothing,” meaning: even what is with You, in closeness to You.

The “male” born of this union is a love in the souls of Israel called great love (ahavah rabbah). It speaks in the Psalmist’s words “Whom have I in heaven? And with You I desire nothing” (Psalms 73:25), which the Alter Rebbe reads as wanting nothing at all, not even what is “with You,” close to G-d, but only G-d Himself.

וְהֵיִינוּ מִיֵּשׁ כִּי עֵמֶךְ¹⁴ מְקוֹר חַיִּים¹⁵ שֶׁהֵם חַיֵּי הָעוֹלָם וְתַעֲנוּג אֱלֹקֵי שְׁנִמְשָׁךְ לְנִשְׁמוֹת בְּגִיעַ לְהִתְעַנֵּג עַל הַמַּחֲמַת הַשְּׂגָתָם וְהַשְּׁכָלָתָם בְּהִשְׁגָּה וְהַשְּׁכָלָה מוֹפְלָאֵת מְאֹד, וְעַכְצָא אֵין הִשְׁגָּה זוֹ מִגֵּעַת

This is what is written, “For with You is the source of life”: this is the life of the World to Come, and the G-dly delight that is drawn down to the souls in Gan Eden, to delight in G-d because of their apprehension and comprehension, with a most wondrous apprehension and comprehension. Even so, this apprehension does not reach

The verse “For with You is the source of life” (Psalms 36:10) shows what is “with You”: the life of the World to Come, the G-dly delight that souls in Gan Eden enjoy through their wondrous comprehension of G-d. However exalted this comprehension is, it has a limit.

אֵלָּא בְּבַחֲיֵי עֵמֶךְ שֶׁהוּא דְּבַר הַטָּפֵל וּבְטֵל אֶצְלָךְ וְלֹא אֶתָּה מִמֶּשׁ כִּי לִית מַחֲשָׁבָה תְּפִיסָא בִּי כָּלָל^{16,17} beyond the level of “with You,” which is something secondary and nullified beside You, and not You Yourself; for “no thought can grasp Him” at all.

What the souls grasp reaches only the level of “with You”: something secondary to G-d and nullified before Him, not G-d Himself. As the Tikkunei Zohar says, “no thought can grasp Him at all.”

אלא השגתם הוא בבחי' זיו השכינה זיו והארה בעלמא, ואי לזאת ועמך לא חפצתי אלא האהבה רבה היא ליבטל וליכלל באור א"ס ב"ה ממש ולאשתאבא

Rather, their apprehension is of the level of the radiance of the Shechinah (Divine Presence), merely a radiance and glow. Therefore, “with You I desire nothing”; rather, the great love is to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, itself, and to be absorbed

In Gan Eden the souls grasp only the “radiance of the Shechinah,” a glow from G-d’s presence. The one who has great love therefore says, “With You I desire nothing”: he wants to be nullified and included in the Infinite Light itself, “to be absorbed into the body of the King,” in the Zohar’s phrase.

בגופא דמלכא¹⁸ שלמעלה מעלה מבחי' זיו והארה, והגם שבבחי' זו א"א להיות ע"ד יושבין ונהנין מזיו¹⁹ כ"א אדרבה בחי' ביטול במציאות וכביטול והתכללות הנר באבוקה () (וכמ"ש בסש"ב פי"ט)²⁰

into the body of the King, which is far above the level of radiance and glow. And although at this level it is impossible to be in the manner of “sitting and enjoying the radiance,” but on the contrary, it is a nullification of existence, like the nullification and inclusion of a candle in a torch (as is written in Sefer Shel Beinonim [Tanya], chapter 19),

“The body of the King” stands for G-d’s very essence, far above any radiance. There the soul cannot go on “sitting and enjoying the radiance,” as the Talmud describes the righteous in the World to Come (Berakhot 17a); instead its very existence is nullified, like a candle’s flame swallowed up in a torch, as Tanya, chapter 19, explains.

הגם שתהי' אין ואפס ותבטל שם במציאות לגמרי²¹ כו', משא"כ בחי' יושבין ונהנין שמהותה ועצמותה

even though [the soul] will be nothing and naught, and will be utterly nullified there in its existence, etc.; whereas at the level of “sitting and enjoying,” its essence and being [remain]

In the words of Tanya, chapter 19, the soul longs for this even though it will become “nothing and naught” there. The souls who are “sitting and enjoying” in Gan Eden, by contrast, remain intact as existing beings.

כמו שהוא כו' אעפ"כ זה רצונה וחפצה להתבטל במהותו ועצמותו מלהיות נהנין רק מזיו כו' as they are, etc.; nevertheless, this is its will and desire: to be nullified in His essence and being, rather than to be enjoying only the radiance, etc.

Even so, the soul’s will and desire is to be nullified in G-d’s own essence rather than to enjoy only His radiance. Tanya calls this longing part of the soul’s very nature.

(וְעַמִּיִּשׁ בְּדִיָּה מִצָּה זֶה²² בְּעֵנִין מוֹחִין דַּאבָּא וּמוֹחִין דַּאימָא וְעַמִּיִּשׁ בְּפִי בְּהַר בְּדִיָּה כִּי תָבוֹאוּ אֶל הָאָרֶץ²³ בְּעֵנִין וּנְפֶשׁ כִּי תִקְרִיב).

(See what is written in the discourse beginning “This matzah,” on the subject of the intellect (mochin) of Abba and the intellect of Imma; and see what is written in Parshas Behar, in the discourse beginning “When you come into the land,” on the subject of “When a soul brings [an offering].”)

The parenthesis refers to two maamarim of Likkutei Torah. “This matzah” (Parshas Tzav) contrasts the intellect (mochin) of Abba, revealed on Shabbos, with the intellect of Imma, revealed in the joy of the festivals; “When you come into the land” (Parshas Behar) speaks of the soul that offers itself in prayer, “When a soul brings an offering” (Leviticus 2:1).

וְאֶהְבָּה זֶה נָקִי בְּחַיִּי דְּכָר כְּמוֹ מַעֲלַת הַזִּכָּר עַל הַנִּקְבָּה כִּי נָשִׁים דַּעַתָּן קְלוֹת²⁴ מִשְׁאִיכֵי הַזִּכָּר שֶׁהוּא בָּר דַּעַת,

This love is called the level of the male (dechar), like the superiority of the male over the female; for “women’s minds are light,” whereas the male is one who possesses knowledge (bar daas).

Great love is called “male” because the male stands here for a firm mind. The Talmud’s phrase “women’s minds are light” (Shabbat 33b) is used as a category of the soul: the “female” mode is a mind easily swayed, the “male” a bar daas, one whose knowledge is settled.

וְזֶהוּ שֶׁבְּחַיִּי אֶהְיֶה הַנִּיֵּל נָקִי דְּכָר שֶׁהוּא דַּעַת חֲזָק שֶׁבּוֹחֵר הָעֵיקָר וְלֹא הַטָּפֵל²⁵ הֵגֶם שֶׁלֹּא יִהְיֶה בְּבַחֲיִי יֵשׁ כּוֹי

This is why the level of great love mentioned above is called the male (dechar): it is a strong knowledge (daas) that chooses the essential and not the secondary, even though he will not be at the level of a yesh, an existent being, etc.,

Great love is “male” because it comes from a strong daas, a firm knowing that chooses what is essential, G-d Himself, over what is secondary, His radiance. It chooses this even though the person will then no longer exist as a yesh, a being that stands in its own right.

וְאֵינּוּ חַפֵּץ הַטָּפֵל אֶף שִׁיחֵי נִשְׁאָר עַל מַהוּתוֹ נִהְיִין מִזִּי כּוֹי, וְאֶעֱפֵּי שְׂגֵם בְּחַיִּי זֶה נָקִי מִקּוֹר חַיִּים וְכַדָּא

כָּל יְסוּרִים דְּגִיְהִנּוֹם²⁶ בְּשִׁבִּיל לִיתִי לְגִיעַ אִפִּיָּה הוּא

and he does not desire the secondary, even though [with it] he would remain in his own essence, enjoying the radiance, etc. And although this level, too, is called “the source of life,” and “all the sufferings of Gehinnom are worthwhile in order to come to Gan Eden,” nevertheless it is

He does not want the secondary, even though it would let him remain himself and enjoy G-d’s radiance. Gan Eden is indeed called “the source of life,” and it is said that all the sufferings of Gehinnom are worthwhile to reach it, recalling Rabbi Meir’s wish for Acher in Chagigah 15b, that he be judged and then come to the World to Come.

רק בחי עמך כניל ואינו ערוך כלל לגבי אור א"ס ב"ה כי ביו"ד נברא העוה"ב,²⁷ שכל בחי העוה"ב אינו אלא בחי נקודה.²⁸

only the level of "with You," as mentioned above, and it bears no comparison at all to the Infinite Light, blessed be He; for "the World to Come was created with the yud," since the whole level of the World to Come is no more than the level of a point.

Even Gan Eden is only "with You" and bears no comparison to the Infinite Light. The Talmud (Menachos 29b) says the World to Come was created with the letter yud, the smallest letter, a mere point, and so the whole World to Come is only a "point" beside G-d.

SECTION 3 • 113-4

Reward and the lesser love

3 ולכן לא יחפוץ לעשות הטפל עיקר בשביל הלגרמיה שלו. וזהו הנקי במשנה שלא על מנת לקבל פרס²⁹ שבחי נהנין מזיו נקי פרס שאינו רק פרוסה מלשון הלא פרוס לרעב לחמך,³⁰

Therefore he will not wish to make the secondary into the essential for the sake of his own self-interest (legarmeih). This is what is called in the Mishnah "not for the sake of receiving a reward (peras)": the level of "enjoying the radiance" is called peras, for it is no more than a piece (prusah), from the expression "Is it not to break (paros) your bread for the hungry?"

Since the one with great love wants G-d Himself, he will not make the secondary, his own enjoyment, into the main thing for his own sake. The Mishnah (Avos 1:3) asks us to serve "not for the sake of receiving a reward (peras)," and the Alter Rebbe hears in peras the word prusah, a mere piece, as in Isaiah's "to break (paros) your bread for the hungry" (Isaiah 58:7).

ולכן אינו חפץ בפרוסה זו וזיו זה כ"א לאשתאבא בגופא דמלכא בבחי ביטול בעצמיות אור א"ס ב"ה כו', אשר שם פרוסה הנ"ל כלא ממש חשיבי כטפה באוקיינוס.

Therefore he does not desire this piece and this radiance, but only to be absorbed into the body of the King, in a state of self-nullification (bittul) in the very essence of the Infinite Light (Or Ein Sof), blessed be He, etc., where the piece mentioned above is truly "considered as nothing," like a drop in the ocean.

Enjoying G-d's radiance in Gan Eden is only a "piece" of His light. The one with great love wants instead to be absorbed into G-d's essence, where that piece counts as nothing at all, like a drop in the ocean.

משא"כ בחי' יולדת נקבה זהו בחי' אהבה זוטא שהאהבה היא על מנת לקבל פרס בגי'ע

Whereas the level of "she gives birth to a female" is the level of lesser love (ahavah zuta), a love that is for the sake of receiving a reward in Gan Eden;

By contrast, the "female" birth is ahavah zuta, the lesser love. It loves G-d in order to receive a reward, the delight of Gan Eden.

דהיינו שחפץ קרבת אלהים ולדבקה בו, דהיינו שתשאר עצמות ומהות הנפש כמו שהיא דבוקה בו ית' בגי'ע.³¹

that is, he desires closeness to G-d and to cleave to Him; that is, that the essence and being of the soul should remain as it is, cleaving to Him, may He be blessed, in Gan Eden.

The lesser love is a real desire for closeness to G-d and to cleave to Him. But it wants the soul to remain itself, a distinct being cleaving to G-d in Gan Eden, rather than to be nullified in Him.

4 וזהו בחי' נפשי אויתך³² כאדם המתאוה לחיי נפשו³³ כוי ולכן בוחר יותר בבחי' הפרס שהוא רק זיו והארה ביו"ד נברא³⁴ כוי

This is the level of "My soul, I have yearned for You," like a person who yearns for the life of his soul, etc. Therefore he prefers the level of the reward, which is only a radiance and glow, "created with the yud," etc.,

The lesser love is described by "My soul, I have yearned for You" (Isaiah 26:9), which Tanya, chapter 44, explains as yearning for G-d the way a person yearns for the life of his own soul. Because this love seeks life for oneself, it prefers the reward, the radiance of the World to Come, which was "created with the yud," a mere point.

כדי לישאר על מהותו ועצמותו של הנפש ואינו חפץ לאשתאבא וליבטל כהתכללות נר באבוקה בעצמיות

in order to remain in his own essence and being, that of the soul, and he does not desire to be absorbed and nullified, like the inclusion of a candle in a torch, in the very essence

A person with this love wants to keep his own existence as a soul. He does not want to be absorbed and nullified in G-d's essence like a candle swallowed up in a torch.

אִם אִיִּם בִּיָּה, וְנִקְיָ בְּחֵי אֶהְבֵּה זֹטָא זֹ בִּשְׁם נִקְבָּה שְׂדַעְתָּה קִלָּה שְׁעוֹשָׁה אֶת הַטֶּפֶל עֵיקָר דִּהֵינּוּ עִיִּם לְקַבֵּל פֶּרֶס בְּשִׁבִּיל הַלְגֵּרְמִיָּה שְׁלוֹ.

of the Infinite Light (Or Ein Sof), blessed be He. This level of lesser love is called by the name “female,” whose mind is light, for it makes the secondary into the essential, that is, [it is] for the sake of receiving a reward, for the sake of his own self-interest (legarmeih).

The lesser love is therefore called “female,” whose mind is “light”: it makes the secondary, the reward, into the main thing. It serves for the sake of a reward, for its own sake (legarmeih).

SECTION 4 • ¶5-6

Who arouses first

5 וְזֶהוּ נִפְשֵׁי אוֹיְתִיךָ בְּלִילָה ³⁵ שְׂבַחֵי אֶהְבֵּה זֹ נִקְיָ עֲדִיין לִילָה הִיא אֶהְבֵּה שֶׁל חוֹשֶׁךְ כּוֹ.

This is “My soul, I have yearned for You in the night”: this level of love is still called “night”; it is a love of darkness, etc.

The verse ends “in the night,” and the Alter Rebbe reads this as a description of the lesser love itself. It is still “night,” a love of darkness, compared with great love.

וְזֶהוּ הַפִּי שְׂכַשְׁהָאִשָּׁה מְזַרְעַת תַּחֲלָה יוֹלְדַת זָכָר. מִשְׁאִכַּי אִישׁ מְזַרְעֵי תַּחֲלָה יוֹלְדַת נִקְבָּה. כִּי הִנֵּה נֹדַע שֶׁהָאוֹיִר שֶׁהָאָדָם מְעוֹרֵר בְּנַפְשׁוֹ הֵם רַק אֶתְעַדְלִית לְאֶהוֹיִר הַבָּאִים מִלְּמַעְלָה בְּבַחֵי אֶתְעַדְלִיעַ

This is the meaning of [the teaching] that when the woman emits seed first she gives birth to a male, whereas [when] the man emits seed first she gives birth to a female. For it is known that the love and awe that a person arouses in his soul are only an arousal from below (isarusa dilesata) for the love and awe that come from above, as an arousal from above (isarusa dile'eila)

The maamar now explains the Talmud’s rule. All the love and awe a person arouses in himself are only an arousal from below, which calls forth love and awe from above, given as an arousal from above.

(כַּמִּיִּשׁ עִיִּפּ וְאֶרָא אֶל אַבְרָהָם ³⁶ וּבִהְעֵרָה לְתִיקוֹן חֲצוֹת), ³⁷ וְלִכֵּן אִם הָאֶתְעַדְלִית קִדְמָה תַּחֲלָה שְׂמִיִּיגָע (אִיעַ לְהוֹלִיד אֶהוֹיִר מְרוּחַ בִּינְתוֹ כּוֹ

(as is explained on the verse “I appeared to Abraham,” and in the note on Tikkun Chatzos). Therefore, if the arousal from below comes first, when one exerts himself to give birth to love and awe from the spirit of his understanding, etc.,

The parenthesis refers to the explanation on “I appeared to Abraham” (Exodus 6:3) and to the note on Tikkun Chatzos, the midnight lament. When the arousal from below comes first, a person toils to bring forth love and awe from “the spirit of his understanding,” through his own contemplation.

אזי נמשך האתעדל"ע מבחינה ומדרגה גבוה מפנימית האור והחיות שמאיר אור א"ס ב"ה בכני"י, ועי"ז יולדת זכר שיערה עליו רוח ממרום³⁸ להיות האהבה בבחי' אהבה רבה למעלה מהשגת נפשו שיחפוף ליכלל ולאשתאבא כו'.

then the arousal from above is drawn down from a high level and rank, from the inner dimension (pnimiyus) of the light and life-force with which the Infinite Light (Or Ein Sof), blessed be He, shines in the Community of Israel; and through this she gives birth to a male: "a spirit from on high is poured out upon him," so that the love is at the level of great love, beyond the grasp of his soul, so that he desires to be included and absorbed, etc.

In that case the arousal from above comes from a high level: the inner dimension of the light with which the Infinite Light shines into the Community of Israel. This is the "male" birth: "a spirit from on high is poured out" (Isaiah 32:15), and the love becomes great love, beyond the soul's own grasp, a desire to be included and absorbed in G-d.

אך לפעמים הגם שאין אתעדל"ת מלמטה עכ"ז נמשך אתעדל"ע תחלה לעורר אתעדל"ת, וזהו הנק' איש מזריע תחלה.

But sometimes, even though there is no arousal from below, nevertheless an arousal from above is drawn down first, to awaken an arousal from below; and this is what is called "the man emits seed first."

Sometimes there is no arousal from below at all, and G-d sends an arousal from above first, to awaken one. This is what the Talmud calls "the man emits seed first."

6 ואתעדל"ע זו כיון שנמשכה בלי אתעדל"ת אינה רק מבחי' חיצוניות האור והחיות שמאיר א"ס ב"ה, ולכן אעפ"י שהיא מעוררת ג"כ התהוות אתעדל"ת ונעשה בחי' הולדה מאחר שיש אתעדל"ע ואתעדל"ת,

Since this arousal from above (isarusa dile'eila) is drawn down without an arousal from below (isarusa dilesata), it is only from the level of the outer dimension (chitzoniyus) of the light and life-force with which the Infinite One (Ein Sof), blessed be He, shines. Therefore, even though it too awakens the coming into being of an arousal from below, and a birth takes place, since there is [both] an arousal from above and an arousal from below,

An arousal from above that comes without any arousal from below comes only from the outer dimension (chitzoniyus) of the light with which the Infinite One shines. It does awaken some arousal from below in the person, and since both arousals are then present, a "birth" of love does take place.

אך ההולדה היא רק בחי' נקבה שהוא האהבה זוטא הנ"ל לרוות צמאונה לכד ולא להשתפך נפשה בביטול ההשגה כנר בפני האבוקה.

yet the birth is only of the level of a female, which is the lesser love (ahavah zuta) mentioned above: only to slake its thirst, and not for its soul to pour itself out in the nullification of comprehension, like a candle before a torch.

What is born, however, is only "female," the lesser love: a love that wants to slake its own thirst for G-d. It does not reach the point where the soul pours itself out and its comprehension is nullified, like a candle before a torch.

ועיין ³⁹ בזהר פ' תזריע דמ"ה סע"א ועמ"ש סד"ה והיה מספר ⁴⁰ בענין בת קול מכרות, ועמ"ש בד"ה שבת שבתון הוא.

See the Zohar, Parshas Tazria, folio 45, at the end of side a; see what is written at the end of the discourse beginning "And the number [of the children of Israel] shall be," on the subject of "a heavenly voice (bas kol) proclaims"; and see what is written in the discourse beginning "It is a Shabbos of complete rest."

The Zohar on Tazria (3:45a) describes the same pattern: when the Community of Israel arouses her desire first, all is filled from the right side, and when the Holy One, blessed be He, arouses first, all is on the female side. The maamar also points to its explanations on "And the number of the children of Israel shall be" (Hosea 2:1), about a heavenly voice that proclaims, and on "It is a Shabbos of complete rest."

SECTION 5 • ¶7-8

The barren one

⁷ והנה כשכנס"י היא בבחי' זו דאיש מזריע תחלה נקראת עקרה ואע"ג שיולדת נקבה שהיא בחי' אהבה זוטא נקראת עקרה כאילו אינה יולדת כלל, לפי שגם הולדה זו לא נמשך בה מצד עצמה ע"י אתעדל"ת שלה,

Now, when the Community of Israel is at this level of "the man emits seed first," she is called barren. And even though she gives birth to a female, which is the level of lesser love, she is called barren, as if she does not give birth at all, because this birth too was not drawn into her from her own side, through her own arousal from below (isarusa dilesata),

When the Community of Israel is in the state of "the man emits seed first," she is called "barren." Although she does give birth to a "female," the lesser love, it is as if she had given birth to nothing, because this love did not come from her own arousal from below.

רק שנמשך ע"י קדימת האתעדל"ע דאיש מזריע תחלה, אי"כ אין נקי ההולדה על שמה, ולכן נקראת עקרה.

but was drawn down only through the precedence of the arousal from above (isarusa dile'eila), of "the man emits seed first." If so, the birth is not called by her name, and therefore she is called barren.

The birth came about only because the arousal from above came first. It is therefore not credited to her, and she is called barren.

8 וע"ז אמר ותגל העקרה בקבוץ בניה פי שאף גם כשהיא בבחינת עקרה אלא שהאתעדל"ע מקדים לבוא לעורר אתעדל"ת אעפ"כ יהיה קבוץ בניה

About this it says, "And the barren one shall exult in the gathering of her children." That is: even when she is at the level of a barren one, and it is only that the arousal from above (isarusa dile'eila) comes first to awaken the arousal from below (isarusa dilesata), nevertheless there will be the gathering of her children,

This is the meaning of the blessing "And the barren one shall exult in the gathering of her children." Even when the Community of Israel is "barren," and the arousal from above comes first, she will still have children gathered to her.

דהיינו שתהיה יולדת זכר, ואיך יהיה זה, לזה אמר בשמחה שע"י השמחה של מצוה יוכל להיות בחי' זו, דאע"ג שאיש מזריע תחלה עכ"ז תהיי יולדת זכר.

that is, she will give birth to a male. And how will this come about? For this it says, "in joy": through the joy of a mitzvah this level can come about, that even though the man emits seed first, nevertheless she will give birth to a male.

Those "children" are a male birth, great love. The blessing's last words, "in joy," tell how: through the joy of a mitzvah she can give birth to a male even when "the man emits seed first."

SECTION 6 • 19

The power of joy

9 והענין דהנה כתיב⁴¹ תחת אשר לא עבדת את ה' אלהיך בשמחה⁴² ובטוב לבב מרוב כל ועבדת את אויביך⁴³ וגו'.

The explanation is this: it is written, “Because you did not serve Havayah your G-d with joy and with gladness of heart, out of the abundance of everything, you shall serve your enemies,” etc.

To explain the power of joy, the maamar cites the warning in the rebuke of Parshas Ki Savo: “Because you did not serve Havayah your G-d with joy and with gladness of heart ... you shall serve your enemies” (Deuteronomy 28:47-48).

דלכאורה משמע אע”פ שעובד אלקים רק שאין העבודה בשמחה וטוב לבב אזי יומשך העונש ועבדת את אויביך, וזה אינו מובן כי מפני מה יהי העונש המר הזה מחמת חסרון השמחה לבד.

For on the face of it, this implies that even though one serves G-d, only the service is not with joy and gladness of heart, then the punishment “you shall serve your enemies” will be drawn down. And this is not understood: why should this bitter punishment come because of the lack of joy alone?

Read simply, the verse seems to say that even someone who serves G-d, only without joy, will be punished with servitude to his enemies. That is hard to understand: why should so bitter a punishment come merely for a lack of joy?

אך הענין כמ”ש כי אדם אין צדיק בארץ⁴⁴ אשר יעשה טוב ולא יחטא ומחמת זה נמשך העונש ואעפ”כ אילו הי עובד את

But the explanation is as it is written, “For there is no righteous man on earth who does good and does not sin,” and because of this the punishment is drawn down. Nevertheless, had he served

The answer is that the punishment is really for sins, since “there is no righteous man on earth who does good and does not sin” (Ecclesiastes 7:20). Joy is what could have prevented it.

ה' בשמחה של מצוה הי גדול כח שמחה זו שמעורר השמחה למעלה כביכול והיא מבטלת הדינים כו' כי באור פני מלך⁴⁵ חיים כו'

G-d with the joy of a mitzvah, the power of this joy would have been great, for it arouses the joy above, as it were, and that nullifies the judgments, etc., for “in the light of the King’s face is life,” etc.

Had he served G-d with the joy of a mitzvah, his joy would have aroused joy above, and joy above nullifies the judgments. As the verse says, “In the light of the King’s face is life” (Proverbs 16:15): when the King’s face shines, there is life rather than judgment.

(וְעַיְנֵי בִּזְהָר פִּי תִצּוּהַ דָּף קַפִּי"ד ע"ב), מִשְׁאִי"כ תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ בְּשִׂמְחָה כִּי נִמְשַׁךְ הָעוֹנֵשׁ עַל הָעוֹנוֹת אֲשֶׁר אֵין צָדִיק בָּאָרֶץ כִּי כִנִּיל.

(See the Zohar, Parshas Tetzaveh, folio 184, side b.) Whereas “because you did not serve with joy,” etc., the punishment is drawn down for the sins, [since] “there is no righteous man on earth,” etc., as mentioned above.

The Zohar (2:184b) teaches that a person’s joy below draws down another, supernal joy, and that the lower world receives from above according to the face it shows. Without joy, the punishment for the sins that no one fully avoids takes effect.

וְעַדִּיז יוֹבֵן גַּם כֵּאֵן כִּי הֵנָּה כָּל הַנִּיל מֶה שִׁישׁ הַפֶּרֶשׁ בֵּין אִשָּׁה כִּי תִזְרִיעַ⁴⁶ שֶׁאֵז יוֹלֶדֶת זָכָר וּבֵין אִישׁ מִזְרִיעַ תַּחֲלָה שְׂאִינָה יוֹלֶדֶת

In the same way it will be understood here too: all that was said above, that there is a difference between “when a woman emits seed,” when she then gives birth to a male, and “the man emits seed first,” when she does not give birth

The same principle applies to the woman and the man. The difference described above, between “when a woman emits seed,” which yields a male, and “the man emits seed first,” which yields only a female, holds only under certain conditions.

אַלֵּא נִקְבָּה, זֶהוּ דּוּקָא כֹּאשֶׁר אֹרֵא א"ס ב"ה נִמְשַׁךְ בְּדֶרֶךְ וְסֹדֶר הַדְּרָגָת הַהִשְׁתַּלְשְׁלוֹת שֶׁע"פ מֵאֵמֶר קוֹ הַמִּדָּה שֶׁכֵּךְ הִיא הַמִּדָּה שֶׁאִם אִשָּׁה מִזְרַעַת תַּחֲלָה וְאִכְשׁוּר

to anything but a female — this is specifically when the Infinite Light (Or Ein Sof), blessed be He, is drawn down by the way and order of the gradation of the chain of descending worlds (hishtalshelus), which follows the dictum of the measuring line (kav hamiddah): for such is the measure, that if the woman emits seed first, and worthy

That difference holds only when the Infinite Light comes down through the ordered, step-by-step chain of descending worlds (hishtalshelus). That order follows the “measuring line” (kav hamiddah), an exact measure in which what is given from above matches what is done below.

דרי שיש אתעדל"ת יומשך אתעדל"ע מבחי' עליונה עד שתהי' יולדת זכר בחי' אה"ר, משא"כ כשלא אכשור דרי וליכא אתעדל"ת אזי המדה שנמשך האתעדל"ע רק מבחי' חיצונית עד שאינה יולדת אלא נקבה.

are the generations, so that there is an arousal from below (isarusa dilesata), an arousal from above (isarusa dile'eila) will be drawn down from a higher level, until she gives birth to a male, the level of great love; whereas when the generations are not worthy and there is no arousal from below, then the measure is that the arousal from above is drawn down only from the level of the outer dimension (chitzoniyus), so that she gives birth only to a female.

By that measure, when the generations are worthy and there is an arousal from below, the arousal from above comes from a higher level and great love, a "male," is born. When they are not worthy and there is no arousal from below, the arousal from above comes only from the outer dimension, and only a "female" is born.

משא"כ ע"י שמחה של מצוה⁴⁷ שמעורר בחי' שמחה העליונה שהשמחה גורם הגילוי והוא שהאור בא ונמשך

Whereas through the joy of a mitzvah, which arouses the level of the supernal joy — for joy brings about revelation, that is, the light comes and is drawn down

The joy of a mitzvah works differently. It arouses the supernal joy, and joy brings revelation: light comes down outside the ordinary order.

מעצמות המאציל בתוספות ועילוי רב שלא כדרך וסדר ההדרגה ע"ד דוגמא בחי' השמחה במלך ב"ו שיוצא אז חוץ לגדרו והגבלת המדות

from the essence of the Emanator, with great increase and elevation, not by the way and order of gradation; in the manner of an illustration, the state of joy in a king of flesh and blood, who then goes beyond his bounds and the limitation of the measures,

The light that joy reveals comes from the very essence of the Emanator, G-d as the source of all emanation, with great increase and not through the graded order. The illustration is a human king whose joy carries him beyond his usual bounds and measured conduct.

ולכן יוכל להתגלות לקטן כמו לגדול בשוה ממש, כמ"כ למעלה ממש בבחי' התגלות שמחה עליונה, and therefore he can reveal himself to the small as to the great, truly equally; so too, truly, above, in the state of the revelation of supernal joy:

In his joy such a king can show himself to the small person just as to the great, completely equally. The same is true above when supernal joy is revealed.

הנה אז מתחברים ומתערבים ומתכללים יחד כל האורות עליונים עד שאין שום הפרש בין מעלה ומטה ימין ושמאל כו'.

then all the supernal lights join, mingle and are included together, until there is no difference at all between above and below, right and left, etc.

When supernal joy is revealed, all the supernal lights join and blend together, until there is no difference between above and below, right and left. In that state the rule of measure no longer decides what is born.

SECTION 7 • ¶10

The barren one rejoices

10 ואזי נמשך שאף עקרה תקבץ בניה דהיינו שאע"פ שהיא בבחי' עקרה ואיש מזריע תחלה עכ"ז תהיה יולדת זכר כו' וכמ"ש בד"ה רני ושמחי בת^{48, 49} כו' שזהו ענין איש ואיש יולד בה⁵⁰ כו' ע"ש.

And then it comes about that even a barren one gathers her children: that is, even though she is at the level of a barren one and the man emits seed first, nevertheless she will give birth to a male, etc. As is explained in the discourse beginning "Sing and rejoice, O daughter [of Zion]," etc., that this is the meaning of "Man and man was born in her," etc.; see there.

Joy brings about that even the "barren one" gathers her children: even when the man emits seed first, a male is born. Torah Ohr's maamar on "Sing and rejoice, O daughter of Zion" (Zechariah 2:14) explains this as the meaning of "Man and man was born in her" (Psalms 87:5).

וזהו שאנו מבקשים שוש תשיש ותגל העקרה⁵¹ כו' שע"י השמחה של מצוה מלמטה שהעקרה היא כנ"י תשיש ותגל בעצמה בשמחה של מצוה עי"ז מעוררים גילוי שמחה עליונה

This is what we ask for: "May the barren one greatly rejoice (sos tasis) and exult," etc.: through the joy of a mitzvah below, when the barren one, who is the Community of Israel, herself rejoices and exults with the joy of a mitzvah, through this the revelation of supernal joy is aroused

This is what the wedding blessing asks for. In the first reading of tasis, the barren one, the Community of Israel, herself rejoices and exults in the joy of a mitzvah below, and through this the revelation of joy above is aroused.

(וּכְמִיּוֹשׁ בְּמִיּוֹשׁ עִיּוֹשׁ שׁוֹשׁ אֲשִׁישׁ⁵² בְּהוֹיִי⁵³ עִיּוֹשׁ), וְעִיּוֹשׁ אֶתָּה תְּשׁוּשׁ וּתְגַל הָעֵקֶרָה וְהוּא עֲנִין מִשְׂמַח צִיּוֹן בְּבִנְיָה כּוֹי.

(as is explained elsewhere on the verse “I will greatly rejoice in Havayah”; see there); and through this, “You shall make [her] rejoice, and the barren one shall exult.” This is the meaning of “He gladdens Zion through her children,” etc.

The maamar refers to its explanation elsewhere of “I will greatly rejoice in Havayah” (Isaiah 61:10). Then the second reading is fulfilled: G-d makes her rejoice, and the barren one exults, as the blessing closes, “who gladdens Zion through her children.”

וְלָכֵן עִיּוֹשׁ הַשְּׂמִיחָה גִּיּוֹשׁ לֹא יִהְיֶה בְּחִי וְעַבְדָּת אֶת אוֹיְבֶיךָ⁵⁴ שֶׁכָּל בְּחִי שִׁינוּ יָיִם וְהַנְּפִילָה מִעֲבֹדָת ה' מִגְדָּלוֹת לְקִטְנוֹת גַּם הַנְּפִילָה בְּתַאוּת שׁוֹהוּ עֲנִין וְעַבְדָּת אֶת אוֹיְבֶיךָ כִּי הוּא

Therefore, through joy there will also not be the level of “you shall serve your enemies.” For all the forms of change, and the fall from the service of G-d, from greatness (gadlus) to smallness (katnus), and also the fall into cravings, which is the meaning of “you shall serve your enemies” — all this is

Joy also protects against “you shall serve your enemies.” The changes and falls in divine service, from an expanded state of mind (gadlus) to a constricted one (katnus), and even the fall into cravings, are what the verse means by serving one’s enemies.

רַק תַּחַת אֲשֶׁר לֹא עַבְדָּת בְּשִׂמְחָה⁵⁵ כִּי אֶבְחִי יֵשׁ מִי שְׂאוֹהֵב וּמִשִּׁיג שֶׁהוּא בְּחִי לְגִרְמִיָּה וּמִזֶּה נִמְשָׁךְ הַנְּפִילָה כּוֹי

only “because you did not serve with joy,” but rather in the state of a yesh, someone who loves and comprehends, which is the level of self-interest (legarmeih); and from this the fall comes about, etc.

All of these come only “because you did not serve with joy”: one served as a yesh, a self that loves and comprehends, which is serving for one’s own sake (legarmeih). From that sense of self comes the fall.

אֲבָל עִיּוֹשׁ הַשְּׂמִיחָה בְּחִי לֹא יִהְיוּ שִׁינוּיִם אֱלֹו כּוֹי (וְעִיּוֹשׁ בְּחִי דְּרַכִּיָּא⁵⁶ וּבְחִי אֲמֹר דְּקִיָּא בְּעִנִּין אֶתָּה דְּמִשְׁתַּנִּי וְהִיָּינוּ בְּחִי אֶהְבֵּה זֹטָא שְׂמִיבְחִי נָשִׁים דְּעֵתָן קִלּוֹת בְּחִי לְגִרְמִיָּה

But through joy in G-d there will not be these changes, etc. (See [the Zohar] in Parshas Vayechi, folio 221, and in Parshas Emor, folio 107, on the subject of “a place that changes” (asar demishtanei); this is the level of the lesser love, which is from the level of “women’s minds are light,” in the state of self-interest (legarmeih);

Joy in G-d prevents these changes. The parenthesis cites the Zohar (Vayechi, folio 221; Emor, folio 107) on “a place that changes,” which is the lesser love, rooted in “women’s minds are light” and in self-concern, and so it changes.

לִכְךָ יֵשׁ בָּהּ שִׁינוּיִים וְכַמִּיּוֹשׁ עֵינַיִם חֲלִילִי עֵינַיִם^{57, 58} מִשְׁאִיכַּ בְּחַיִּי אֶהְבֶּה רַבָּה שֶׁמִּבְחֵי דָבָר אֵין בָּהּ שִׁינוּיִים⁵⁹ וְנִקְיָ עֵץ חַיִּים וְכַמִּיּוֹשׁ בְּדִיָּה מִקּוֹשֶׁשׁ עֲצִים^{60, 61} וְהַשְׁמַחָה בָּהּ מִרְחֻקַּת גִּיכָּ מִן הַתְּאוּוֹת כַּמִּיּוֹשׁ בְּדִיָּה הִי לִי בַעֲוֹזִרִי.^{62, 63}

therefore it has changes, as is explained on the verse “His eyes are red”; whereas the level of great love, which is from the level of the male (dechar), has no changes, and it is called the Tree of Life, as is explained in the discourse beginning “Gathering wood.” And joy in G-d also distances [one] from the cravings, as is explained in the discourse beginning “Havayah is for me among my helpers.”

The lesser love changes, as Torah Ohr explains on “His eyes are red [with wine]” (Genesis 49:12), but the great love, the “male,” does not change and is called the Tree of Life, as explained on “Gathering wood” (Numbers 15:32). Joy in G-d also keeps a person far from cravings, as explained on “Havayah is for me among my helpers” (Psalms 118:7).

וְעַמִּיּוֹשׁ בְּבִיאוֹר עֵינַיִם צְאִינָה וְרֵאִינָה^{64, 65} מִעֲנִיָּן זֶה וְעַמִּיּוֹשׁ גִּיכָּ פִּי בְּשִׁלַּח עֵינַיִם וְלֹא נַחֵם⁶⁶ אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים⁶⁷ וְעֵינַיִם אֲסָרִי לִגְפֵן^{68, 69} כֹּי שֶׁהַשְׁמַחָה צִיל כְּלוּלָה בִּירָאָה וּבִיטּוּל כֹּי (וְעַמִּיּוֹשׁ עוֹד מִזֶּה בְּשִׁלַּח בְּבִיאוֹר עֵינַיִם צְאִינָה וְרֵאִינָה):

And see what is written on this matter in the explanation on the verse “Go forth and see”; and see also what is written in Parshas Beshalach on the verse “And G-d did not lead them by way of the land of the Philistines,” and on the verse “Binding to the vine,” etc., that joy must be included in awe and self-nullification (bittul), etc.) (And see what is written further on this in Song of Songs (Shir HaShirim), in the explanation on the verse “Go forth and see.”)

Further discussions are listed: the explanation on “Go forth and see” (Song of Songs 3:11), and Torah Ohr on “G-d did not lead them by way of the land of the Philistines” (Exodus 13:17) and on “Binding to the vine” (Genesis 49:11). They teach that joy must be included in awe and self-nullification (bittul).

IN ONE'S AVODAH

Serve G-d with joy, the joy of a mitzvah. Such joy arouses supernal joy, so that even when a person's inspiration came from above and not from his own effort it can still bring forth great love, and it guards against the falls in divine service, from greatness to smallness and into cravings, which come from serving with a sense of self. That joy must be joined with awe and self-nullification. A person should also toil to awaken love and awe himself, and let his love aim at G-d Himself and not at reward.

QUESTIONS FOR DISCUSSION

1. What are the two readings of tasis, and how does the end of the maamar show that both come true, one leading to the other?
2. Why is the love that wants G-d Himself, even at the cost of the self, called "male," while the love that wants the delight of Gan Eden is called "female"?
3. Why does an arousal from above that comes without one's own effort come only from the outer dimension of the light, while one that answers an arousal from below comes from its inner dimension?
4. In what sense is the Community of Israel "barren" even when she gives birth to the lesser love?
5. How does the joy of a mitzvah go beyond the "measuring line," and why does it protect against the rises and falls of divine service?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שוש תשיש

Derech Mitzvosecha records that this explanation of “Sos tasis” was heard in the winter of 5572 at the wedding of the author’s brother-in-law and cousin, R. Nachum, and discusses it at length there.

KEHOT’S NOTE

בדרמ”צ קלז, ב: ע”פ מה ששמענו בחורף תקע”ב בחתונת גיסי וב”ד ר’ נחום ני”י ע”פ מ”ש שוש תשיש. ע”ש בדרמ”צ בארוכה. וראה בהנסמן בהוספות להערות וציונים ללקו”ת כאן. המאמר בארוכה בדרושי חתונה לאדה”א כר-א ע”ש ואלך.

2 שוש תשיש ותגל העקרה

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

KEHOT’S NOTE

נוסח ברכת נישואין.

3 שוש תשיש ותגל העקרה בקבוץ בניה לתוכה בשמחה

The text of the wedding blessing: “May the barren one greatly rejoice and exult in the gathering of her children into her midst in joy. Blessed are You, G-d, who gladdens Zion through her children.” The maamar reads it as a prayer about the spiritual “children” of the Community of Israel.

Ketubot 8a:4-5ה’-ה’ א: כתובות ח’

”שוש תשיש ותגל העקרה, בקבוץ בניה לתוכה בשמחה. ברור אתה ה’, משמח ציון בבניה.” “שמח תשמח ריעים האהובים, כשמחך יצירך כגן עדן מקדם, ברור אתה ה’, משמח חתן וכלה.”

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4 פועל עומד

The Mitteler Rebbe’s version glosses the intransitive reading as “that is, you yourself shall rejoice, and through this the barren one too will exult.”

KEHOT’S NOTE

”כלומר תשיש אתה בעצמך ועייז תגל גם העקרה” — מאמרי אדה”א חתונה-א ע”ש.

5 ארז”ל ע”פ אשה כי תזריע

The first maamar of Parshas Tazria opens with this teaching of the Sages, citing Berakhot 60a and Niddah 31a, and asks how “the woman emits seed first” is to be understood.

KEHOT’S NOTE

ע”ל ר”פ תזריע ושי”נ. [כ].

6 “When a woman emits seed and gives birth to a male, she shall be impure seven days.” The opening verse of Parshas Tazria, on which the Sages based their rule.

Leviticus 12:2ב:ב: ויקרא

דבר אליבני ישראל לאמר אשה כי תזריע וילדה זכר וטמאה שבעת ימים כימי נדת דותה תטמא:

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

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7 Kehot’s note points to Isaiah 61:10 for these words.

ישעיהו ס”א:י”א: Isaiah 61:10

שוש אשיש בהי תגל נפשי באלקי כי הלבישני בגדיי ישע מעיל צדקה יעטני כהתן יכהן פאר וככלה תעדה כליה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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8 Kehot’s note points to Isaiah 51:18 for these words.

ישעיהו נ”א:י”ח: Isaiah 51:18

אידמנהל לה מכליבנים ילדה ואין מחזיק בנדה מכליבנים גדלה:

There is none to guide her Among all the sons whom she hath brought forth; Neither is there any that taketh her by the hand Of all the sons that she hath brought up.

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9 אשה מזרעת תחלה יולדת זכר איש מזריע תחלה יולדת נקבה

Rabbi Yitzchak bar Ami teaches: if the man emits seed first she bears a female, if the woman emits seed first she bears a male, as it says, “When a woman emits seed and gives birth to a male.” The maamar makes this rule the key to the blessing.

ברכות ס”א:יד”א: Berakhot 60a:14

ומי מהגי רחמי? והאמר רב יצחק בריה דרב אמאי: איש מזריע תחלה — יולדת נקבה, אשה מזרעת תחלה — יולדת זכר. שנאמר: “אשה כי תזריע וילדה זכר!” הלא במאי עסקינן — כגון שהזריעו שניהם בבת אחת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaia b. R. Ammi has said : If it is the man who first emits seed his wife bears a daughter ; but if the woman first emits seed she gives birth to a son ; as it is said, “If a woman emits seed and bare a male child” (Lev. xii. 2)! With what are we here dealing ? For instance, if they both emit seed ...

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10 אשה מזרעת תחלה יולדת זכר איש מזריע תחלה יולדת נקבה

Rabbi Yitzchak in the name of Rabbi Ami gives the same rule and derives it from the same verse. The maamar applies it to the Community of Israel and G-d.

נדה ל"א א:כ"ג-כ"ד Niddah 31a:23-24

אמר רבי יצחק, אמר רבי אמי: אשה מזרעת תחלה — יולדת זכר, איש מזריע תחלה — יולדת נקבה, שנאמר: "אשה כי תזריע יולדה זכר". תנו רבנן: בראשונה היו אוקרים — אשה מזרעת תחלה יולדת זכר, איש מזריע תחלה יולדת נקבה, ולא פירשו חכמים את הדבר, עד שבא רבי צדוק ופירשו: "אלה בני לאה אשר ילדה ליצחק בפתן ארם ואת דינה בתו" — תלה הזכרים בנקבות ונקבות בזכרים.

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PARAGRAPH 2

11 ביום ההוא תקראי אישי

"And it shall be on that day, says G-d, you shall call [Me] Ishi, 'my Man,' and you shall no longer call Me Baali." The maamar takes it as the source for calling G-d "man" in relation to the Community of Israel.

הושע ב:י"ח Hosea 2:18

והיה ביום ההוא נאם ה' תקראי אישי ולא תקראי לי עוד בעלי:

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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KEHOT'S NOTE

הושע ב, יח.

12 ואל אישך תשוקתך

Said to Eve: "and your desire shall be toward your husband." The maamar uses it for the arousal from below, the longing that rises from the "woman" toward the "man."

בראשית ג:ט"ו Genesis 3:16

אלהאשה אמר הרבה ארבה עצבונה והרבה בעצב תלדי בנים ואל אישך תשוקתך והוא ימשלך:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג, טו.

13 מי לי בשמים

"Whom have I in heaven? And besides You I desire nothing on earth." The Alter Rebbe reads "with You" literally: even what is with G-d, near Him, is not what great love desires.

Psalms 73:25 תהילים ע"ה:כ"ה

מי לי בשמים ועמך לא תפצתי בארץ:

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

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KEHOT'S NOTE

תהלים עג, כה. — להעיר מהמובא בשרש מצות התפלה פ"מ פתגמו של רבנו הזקן בזה, עיי"ש. ונתבאר בד"ה ביום עשתי עשר — תשלי"א (סה"מ מלוקט ח"ג ע"ק ואילך. ובשיחת ש"פ בלק תשמ"א).

14 כי עמך מקו"ח

On Beshalach the Alter Rebbe explains "For with You is the source of life": "with You" is not G-d's very essence but His Name, the Infinite Light, included and nullified in Him like the sun's light within the sun.

KEHOT'S NOTE

שם לו, י. ראה לקו"ח בשלח א, ג. בחוקתי נא, ד.

15 כי עמך מקור חיים

"For with You is the source of life; in Your light we see light." The maamar reads "with You" as the life of the World to Come, which is still only with G-d and not G-d Himself.

Psalms 36:10 תהילים ל"ו:י

כ"עמך מקור חיים באורך נראה"אור:

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

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16 לית מחשבה תפיסא ביי כלל

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

KEHOT'S NOTE

ת"ז בהקדמה.

17 לית מחשבה תפיסא ביי כלל

From Elijah's prayer in the introduction to the Tikkunei Zohar: "You are the highest of the high, hidden from all the hidden; no thought can grasp You at all." The maamar uses it to show that the souls' comprehension cannot reach G-d Himself.

Tikkunei Zohar 17a:10-12 תקוני הזהר י"ז א:י"ב-י"א

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (ניא אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאן. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

18 ולאשתאבא בגופא דמלכא

The Zohar (Vayechi) says that a spirit not found worthy must be cleansed in burning fire and repaired "in order to be absorbed into the body of the King." The maamar uses the phrase for the soul's complete absorption into G-d's essence.

Zohar I, 217b זח"א ריו, כ"ז

KEHOT'S NOTE

זח"א ריו, ב. לקי ראה כה, א ושי"נ. [כ].

19

יושבין ונהנין מזיו

Rav's teaching: in the World to Come there is no eating or drinking; "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The maamar contrasts this enjoyment, in which the soul remains itself, with being absorbed into G-d.

ברכות י"ז א:י"ב:17a: Berakhot

מרגל אפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנין מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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

KEHOT'S NOTE

ברכות יז, א.

20

(וכמ"ש בשש"ב פי"ט)

The Rebbe's note there explains that the soul's wish to cleave to G-d even though it will become "nothing and naught" is a nature above intellect.

KEHOT'S NOTE

"זה שנשמת האדם רוצה לידבק בשרשה ומקורה בהי חיי החיים ב"ה הגם שתהי אין ואפס ותתבטל שם במציאות לגמרי, הוא טבע שלמעלה מהשכל, דהגם שזה שרוצה לידבק בהי הוא מפני שהוא "חיי החיים" (תכלית העילוי), מ"מ, מכיון שהוא יהי עי"ז אין ואפס, הרצון לידבק בשרשו הוא טבע שלמעלה מהשכל. ואולי י"ל דמ"ש בלקו"ת שם שהסיבה לרצון זה הוא "דעת חזק" [ובפרט שבלקו"ת גופא מציין לתניא שם] — הכוונה היא, דהרצון שמצד טבע הנשמה פועל על השכל, "סה"מ מלוקט-ג הנ"ל עי קד הערה 47.

21

הגם שתהי אין ואפס ותתבטל שם במציאות לגמרי

Tanya teaches that the soul by its nature longs to leave the body and cleave to its source, "even though it will be nothing and naught and utterly nullified there," keeping nothing of its former essence. The maamar quotes it to describe great love.

Tanya, Likkutei Amarim 19:4מריס; ליקוטי ראשון; חלק ראשון; י"ט:ט:די

כה נשמת ה"אדם", וכן בחינת רוח ונפש, חפצה וחשקה בטבעה ליפרד ולצאת מן הגוף ולדבק בשרשה ומקורה - בהי חיי החיים ביה"ה; הגם שתהיה אין ואפס ותתבטל שם במציאות לגמרי, ולא ישאר ממנה מאומה ממהותה ועצמותה הראשון, אף-על-פי-כן, זה רצונה וחפצה בטבעה.

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22

בד"ה מצה זו

There the festivals are times of joy, when the intellect (mochin) of Imma is revealed, while on Shabbos the high-

er intellect of Abba is revealed, without the festivals' revelation of joy.

KEHOT'S NOTE

לעיל יא, ד.

23

כפ' בהר בד"ה כי תבואו אל הארץ

That maamar explains that love aroused in prayer, the pouring out of the soul (nefesh), draws down the true love that comes from above, and that "the land shall rest" means the nullification of the soul's powers in their very existence.

KEHOT'S NOTE

לקמן מ, ג.

24

נשים דעתן קלות

Rabbi Shimon bar Yochai, hiding from the Romans, tells his son that "women's minds are light upon them" and his wife might reveal them under pressure. The maamar uses the phrase for the "female" love, which is easily swayed.

Shabbat 33b:6וי"ג ב:וי"ג

אזל הוא ובריה, טשו בי מדרשא. כל יומא הנה מתניא להו דביתחו ריפתא וכוונא דמין וכרבי. כי תקרי גזירתא אמר לקה לבריה: נשים דעתן קלה עליהו, דילמא מצערי לה ומגליא לן. אזלו טשו במערתא. איתרחיש ניסא איברי להו חרובא ועינא דמין, והו משלחי מנייהו והו יתבי עד צואריהו בחלא. כולי יומא גרסי. בעידן צלוי לבשי מיכסו ומצלו, והדר משלחי מנייהו כי היכי דלא ליכלו. איתכו תריסר שני במערתא. אתא ...

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KEHOT'S NOTE

ראה שבת לג, ב. לקו"ת שה"ש כב, ב-ג. דרך מצותיך לו, ב ואילך. הנסמן לעיל ב, ג.

25

נק' דכר שהוא דעת חזק שבוחר העיקר ולא הטפל

The note points to the Rebbe's discussion there of why this love is called "male," a strong daas that chooses the essential and not the secondary.

KEHOT'S NOTE

ראה בד"ה ביום עשתי עשר יום תשליא (נדפס בסה"מ מלוקט-ג עי קד הערה 46).

26

שגם — וכדי כל יסורים דגיהנם

When Acher died, Rabbi Meir said: better that he be judged and then come to the World to Come. The maamar alludes to this idea, that the sufferings of Gehinnom are worth enduring for Gan Eden.

Chagigah 15bט"ו בב"ב

KEHOT'S NOTE

חגיגה טו, ב. ראה נצבים מח, א.

27

ביו"ד נברא העוה"ב

The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. The

maamar stresses the yud's smallness: the World to Come is only a "point" beside the Infinite Light.

Menachot 29b:13-14 י"ג-י"ד

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

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KEHOT'S NOTE

מנחות כט, ב.

28 שכנס"י נקי אשה . . והקב"ה נקי איש

A talk of the Rebbe to which the note refers for the Community of Israel being called "woman" and G-d "man."

KEHOT'S NOTE

ראה לקו"ש ח"י"ז ע' קמז.

PARAGRAPH 3

29 שלא על מנת לקבל פרס

Antigonus of Socho: "Do not be like servants who serve the master for the sake of receiving a reward; be like servants who serve the master not for the sake of receiving a reward." The maamar takes the reward to be the enjoyment of Gan Eden.

Pirkei Avot 1:3 אבות א:ג

אנטיוגנוס איש סוכו קבל משמעון הצדיק. הוא היה אומר, אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס, אלא הוו כעבדים המשמשין את הרב שלא על מנת לקבל פרס, ויהי מורא שמים עליכם: Antigonus a man of Socho received [the oral tradition] from Shimon the Righteous. He used to say: do not be like servants who serve the master in the expectation of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward, and let the fear of Heaven be upon you.

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30 הלא פרוס לרעב לחמך

"Is it not to break your bread for the hungry?" The maamar derives from paros, "to break off," that peras, the reward, is only a prusah, a piece.

Isaiah 58:7 י"ח-י"ז

הלא פרוס לרעב לחמך ועניים מרודים תביא בית כיתרואה ערם וקסיתו ומבשרך לא תתעלם:

Is it not to deal thy bread to the hungry, And that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, And that thou hide not thyself from thine own flesh?

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KEHOT'S NOTE

ישע"י נח, ז.

31 שלא ע"מ לקבל פרס

The note points to the explanation of this passage in the longer version of the maamar among the Mittlerer Rebbe's wedding discourses.

KEHOT'S NOTE

אבות א, ג. ראה הביאור בדרושי חתונה לאדח"א שם ע' שכא. עוד פי במאמרי אדח"ז על מארז"ל ע' פח.

PARAGRAPH 4

32 נפשי אויתך

"My soul, I have yearned for You in the night; my spirit within me seeks You." The maamar reads it as the lesser love, a yearning for G-d as for one's own life.

Isaiah 26:9 ט"ז-ט"ו

נפשי אויתך פלילה אפיוחי בקרבי אשתחרך כי כאשר משפטיה לארץ צדק למדו ישבי תבל:

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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KEHOT'S NOTE

ישע"י כו, ט.

33 כאדם המתאוה לחיי נפשו

Tanya reads "My soul, I have yearned for You" as: because You are my soul and true life, I yearn for You "as a person yearns for the life of his soul," wanting it to return to him when he is weak or goes to sleep.

Numbers 8:3 ח'ג-ח

ויצש כן אהרן אלמול פני המנורה העלה נרתיה כאשר צוה ה' את-משח:

And Aaron did so: he lighted the lamps thereof so as to give light in front of the candlestick, as the L-RD commanded Moses.

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KEHOT'S NOTE

תניא פרק מד. ראה גם לקמן במדבר ח, ג.

34 ביו"ד נברא

The World to Come was created with the letter yud. The maamar recalls it to show how small the reward of Gan Eden is beside the Infinite Light.

Menachot 29b:13-14 י"ג-י"ד

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

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PARAGRAPH 5

35 נפשי אויתך בלילה

"My soul, I have yearned for You in the night." The maamar reads "night" as describing the lesser love, which is still a love of darkness.

Isaiah 26:9 ט"ו: ישעיהו

נפשי אויתך בלילה אפיוחי בקרבי אשחרך כי כאשר משפטיך לארץ צדק למדו ישבי תבל:

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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36 וארא אל אברהם

"I appeared to Abraham, to Isaac and to Jacob as El Shaddai." The text refers to its explanation on this verse for the principle that the love a person arouses is an arousal from below for love from above.

Exodus 6:3 ג': שמות

וארא אל-אברהם אל-יצחק ואל-יעקב באל שדי ושמי ה' לא נודעתי להם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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37 ובהערה לתיקון חצות

The Alter Rebbe refers to his note on Tikkun Chatzos, the midnight lament, in his Siddur; the Kehot notes locate it on page 72a.

KEHOT'S NOTE

סידור עב, א.

38 שיערה עליו רוח ממרום

"Until a spirit from on high is poured out upon us." The maamar uses it for the great love that comes from above when the arousal from below came first.

Isaiah 32:15 ט"ו: ישעיהו

עד-יערה עלינו רוח ממרום והיה מדבר לפרמל והפרמל ליער יחשב: Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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PARAGRAPH 6

39 ועיין — סדיה והי מספר

There the Alter Rebbe explains that at the level of the Infinite, above the step-by-step chain of levels, there is no above and below.

Numbers 6:3 ג': במדבר

מיזן ושכר יזיר חמץ יזן וחמץ שכר לא ישתה וכל-משרת ענבים לא ישתה וענבים לחים ויבשים לא יאכל:

he shall abstain from wine and strong drink: he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried.

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KEHOT'S NOTE

לקמן במדבר ו, ג.

40 והיה מספר

"And the number of the children of Israel shall be like the sand of the sea." The opening words of a maamar in Likkutei Torah on Bamidbar, to whose end the text refers.

Hosea 2:1 א': הושע

והיה מספר בני-ישראל כחול הים אשר לא-ימד ולא יספר והיה במקום אשר-יאמר להם לא-עמי אתם יאמר להם בני אל-הי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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PARAGRAPH 9

41 והענין דהנה כתיב

The note refers to a gloss in that volume of the Rebbe Rayatz's discourses that bears on this explanation of "Because you did not serve ... with joy."

KEHOT'S NOTE

ראה בסה"מ תשי" ע' 207 בהערה.

42 תחת אשר . . בשמחה

From the rebuke: "Because you did not serve G-d your G-d with joy and with gladness of heart, out of the abundance of everything." The maamar asks why a lack of joy should bring so harsh a punishment.

Deuteronomy 28:47 מ"ז: דברים

תחת אשר לא-עבדת את-ה' אלקיך בשמחה ובטוב לבב מרב כל: because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

43

ועבדת את אויבך

"You shall serve your enemies whom G-d will send against you." The punishment that the maamar explains as coming for sins, which joy would have averted.

Deuteronomy 28:48 דברים כ"ח:מ"ח

וְעַבַּדְתָּ אֶת־אֹיְבֶיךָ אֲשֶׁר יִשְׁלַחְנוּ ה' בְּךָ בָּרָעַב וּבְצָמָא וּבְעִירִים וּבְחָסֶר כָּל וְנָתַן עַל בְּרִיךְ עַל־צָוָאָרְךָ עַד הַשְׁמִידוֹ אֹתָךְ:

therefore shalt thou serve thine enemy whom the L-RD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

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44

כי אדם אין צדיק בארץ

"For there is no righteous man on earth who does good and does not sin." The maamar uses it to show that the punishment is for sins, which everyone has.

Ecclesiastes 7:20 קהלת ז':כ'

כִּי אָדָם אֵין צַדִּיק בָּאָרֶץ אֲשֶׁר יַעֲשֶׂה יָטוֹב וְלֹא יִחָטָא:

For there is not a righteous man upon earth, that doeth good, and sinneth not.

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KEHOT'S NOTE

קהלת ז, כ.

45

באור פני מלך

"In the light of the King's face is life, and his favor is like a cloud of the latter rain." The maamar applies it to super-nal joy, which nullifies the judgments.

Proverbs 16:15 משלי ט"ז:ט"ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מִלְקוֹשׁ:

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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KEHOT'S NOTE

משלי טז, טו.

46

אשה כי תזריע

"When a woman emits seed and gives birth to a male." The maamar returns to the verse to show that its rule holds within the ordered chain of levels, not beyond it.

Leviticus 12:2 יקרא י"ב:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תִזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שְׁבַע יָמִים כִּי־יָמִי נְדָת דּוֹתָהּ תִּטָּמָא:

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

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47

שמחה של מצוה . . זכר

There the Alter Rebbe returns to "Sos tasis": through the joy of a mitzvah one draws down that even when the

שׁוֹשׁ תִּשְׂשִׁי וְתִגַּל הָעֵקֶרָה בִּקְבוּץ בְּנֵיהָ לְתוֹכָהּ בְּשִׂמְחָהּ

Community of Israel is "barren" and the arousal from above comes of itself, she will bear a male.

KEHOT'S NOTE

הביאור ע"ז — נמצא בלקו"ת שה"ש כג, ד אות ה.

PARAGRAPH 10

48

בד"ה רני ושמחי בת

There "Man and man" is "the woman emits seed first, she bears a male," the level of Chasadim: it comes when rinah, the song that rises from below, precedes the joy, as the verses of praise come before prayer.

KEHOT'S NOTE

תו"א לו, ג.

49

רני ושמחי בת

"Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The opening words of the Torah Ohr maamar to which the text refers.

Zechariah 2:14 זכריה ב':יד'

רְנִי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנְנִי־בָא וְשֹׁכְנִתִּי בְּתוֹכְךָ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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50

איש ואיש יולד בה

"And of Zion it shall be said: man and man was born in her." The maamar reads it as Zion bearing "males," great love.

Psalms 87:5 תהילים פ"ז:ה'

וְלִצִּיּוֹן יֵאָמֵר אִישׁ וְאִישׁ יֵלְדָ־בָּהּ וְהוּא יְכוֹנְנָה עֲלִיוֹן:

But of Zion it shall be said: 'This man and that was born in her; And the Most High Himself doth establish her.'

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51

שׁוֹשׁ תִּשְׂשִׁי וְתִגַּל הָעֵקֶרָה

The wedding blessing "May the barren one greatly rejoice and exult in the gathering of her children into her midst in joy." The maamar reads it as the Community of Israel's joy arousing G-d's joy.

Ketubot 8a:4-5 ת"ד-ה' א:ד-ה'

"שׁוֹשׁ תִּשְׂשִׁי וְתִגַּל הָעֵקֶרָה, בְּקִבוּץ בְּנֵיהָ לְתוֹכָהּ בְּשִׂמְחָהּ. בְּרוּךְ אַתָּה ה', מְשַׂמֵּחַ צִיּוֹן בְּבִנְיָהּ." "שִׂמְחַת תִּשְׂמַח רִיעִים הָאֲהוּבִים, בְּשִׂמְחָהּ יִצְרִיךָ בְּגוֹ עֵדֶן מִקֶּדֶם, בְּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חֲתָן וְכֻלָּהּ."

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52

ע"פ שׁוֹשׁ אִשִּׁישׁ

That maamar on "I will greatly rejoice in G-d" distinguishes simchah, joy revealed outwardly, as on Sukkos, from gilah, joy still hidden in the heart and covered by trembling, as in the Days of Awe.

KEHOT'S NOTE

ראה לקו"ת נצבים מז, א ואילך.

53

שוש אשיש בהוי

"I will greatly rejoice in G-d; my soul shall exult in my G-d." A maamar in Likkutei Torah on Nitzavim opens with this verse, and the text refers to it for joy below arousing supernal joy.

ישעיהו ס"א:10

שוש אשיש בהי תגל נפשי באלקי כי הלבישני בגדי־ישע מעיל צדקה
ועטני כתר וכהן פאר וכפלה תעדה כליה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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54

ועבדת את אויביך

"You shall serve your enemies." The maamar reads it as the falls in divine service, from greatness to smallness and into cravings.

דברים כ"ח:48

ועבדת את־אויביך אשר ישלחנו ה' בך ברעב ובצמא ובצער ובחסר כל
ונתן על פרקך על־צווארך עד השמידו אתך:

therefore shalt thou serve thine enemy whom the L-RD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

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55

תחת אשר לא עבדת בשמחה

"Because you did not serve ... with joy." The maamar teaches that the falls come only from service without joy, done with a sense of self.

דברים כ"ח:47

תחת אשר לא־עבדת את־ה' אלקיך בשמחה ובטוב ללב מרב כל:
because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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56

בפי יחי דרכי

The note identifies the reference as the Zohar and points also to this discussion in the Tzemach Tzedek's Or HaTorah on Bereishis.

KEHOT'S NOTE

בוהר. ראה גם באוה"ת בראשית כרך-ד דף תתקעו, ב.

57

ע"פ חכלילי עינים

That maamar asks what the "wine that gladdens G-d" is and how its power can be so great.

KEHOT'S NOTE

תו"א מז, א ואילך.

58

חכלילי עינים

Jacob's blessing of Judah: "His eyes are red with wine, and his teeth white with milk." The opening words of the Torah

Ohr maamar to which the text refers.

בראשית מ"ט:12

חכלילי עינים מינו ולבן־שנים מחלב:

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

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59

בבחי אהבה רבה שמבחי דבר אין בה שינויים

The Rebbe explains there that great love has no changes because it stems from the level of yechidah, the soul's innermost level.

KEHOT'S NOTE

"והטעם שבאה"ר אין שייך שינויים הוא להיותה מבחי יחידה (לקו"ת תצא לו, ג) — לקו"ש ח"יב ע' 69 הערה 37.

60

בד"ה מקושש עצים

That maamar explains that love itself is great labor ("there is no service like the service of love"), and that Moshe taught the way to love G-d, "for He is your life," by contemplating how a person loves the life of his own soul.

KEHOT'S NOTE

לקו"ת שלח מב, ג.

61

מקושש עצים

"They found a man gathering wood on the Shabbos day." The opening words of the maamar in Likkutei Torah on Sh'lach to which the text refers.

Numbers 15:32

ויהיו בני־ישראל במדבר וימצאו איש מקושש עצים ביום השבת:

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

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62

בד"ה ה' לי בעוזרי

There Shemini Atzeres is "the joyful mother of children," when two joys join: G-d's joy from above to below, "G-d rejoices in His works," and Israel's from below to above, "Israel rejoices in its Maker." Joy is explained as the revealing of what was hidden, like a king who usually sits in his inner chambers.

KEHOT'S NOTE

לקו"ת שמע"צ פה, ד ואילך.

63

ה' לי בעוזרי

"G-d is for me among my helpers, and I shall see [the downfall of] my foes." The opening words of the maamar in Likkutei Torah for Shemini Atzeres to which the text refers.

Psalms 118:7

ה' לי בעוזרי ואני אראה בשנאי:

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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64 בְּיֵאוּר עִ"פ צִיּוֹן וְרֵאִינָה

There "Go forth" means going out into the worlds of Beriah, Yetzirah and Asiyah so that the crown can be revealed, as a brilliant gem cannot be seen against the sun itself.

KEHOT'S NOTE

לְקוֹי"ת שֶׁהִ"שׁ כּוֹ, ב.

65 צִיּוֹן וְרֵאִינָה

"Go forth and see, O daughters of Zion, King Solomon, in the crown with which his mother crowned him." The opening words of the explanation in Likkutei Torah on Shir HaShirim to which the text refers.

Song of Songs 3:11א"י: שִׁיר הַשִּׁירִים

צִיּוֹן וְרֵאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֵטְרָה שֶׁעֲטָרָהּ לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמִיחָתוֹ לְבָנוֹ:

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

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66 וְעַמִּי"שׁ . . עִ"פ וְלֹא נָחַם

There the "Philistines" of kelipah are scoffers, whose mirth is unrestrained frivolity that hides G-d's light and makes the self a thing in its own right.

KEHOT'S NOTE

תו"א ס"א, ד.

67 וְלֹא נָחַם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים

"G-d did not lead them by way of the land of the Philistines, though it was near." Torah Ohr reads it as a warning against coming to joy too quickly, before awe and self-nullification.

Exodus 13:17א"י: שְׁמוֹת

וַיְהִי בְשִׁלַּח פְּרָעָה אֶת־הָעָם וְלֹא־נָחַם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פְּנִינָחָם הָעָם בְּרֹאֲתָם מִלִּחְמָה וְשָׁבוּ מִצְרָיִם:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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68 וְעִ"פ אֲסִירֵי לִגְפוֹן

There "Binding his foal to the vine" is read as speaking of the days of Mashiach, when the level of "man" will be completed, following the explanation of the vine and the wine just before it.

KEHOT'S NOTE

תו"א מו, ג.

69 אֲסִירֵי לִגְפוֹן

"Binding his foal to the vine." The opening words of the

Torah Ohr passage to which the text refers.

בראשית מ"ט:11א"י: Genesis 49:11

אֲסִירֵי לִגְפוֹן עִירָה וְלִשְׂרָקָה בְּנֵי אֶתְנֹו כֶּבֶס בְּיֵין לְבָשׁוֹ וּבְדָם־עֲנָבִים סוּתָה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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