



LIKKUTEI TORAH • PARSHAS TAZRIA • MAAMAR 3

שׁוֹשׁ תְּשִׁישׁ וְתִגַּל הָעֵקֶרָה בְּקִבּוּץ בְּנֵיהַ 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.

וְהַעֲנִין כִּי הִנֵּה אֲרִזִּ"ל [אָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוּם לְבִרְכָּהּ] ע"פ אִשָּׁה כִּי תִזְרִיעַ⁵ וְיִלְדָּה זָכָר⁶ אִשָּׁה מִזְרַעַת תַּחֲלָה יוֹלֶדֶת זָכָר אִישׁ מִזְרִיעַ תַּחֲלָה יוֹלֶדֶת נִקְבָּה.^{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 verse that opens the laws 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 first discourse of Tazria in Likkutei Torah explains this rule through the inclusion of Chesed and Gevurah in each other; here the maamar applies it to the bond between the Community of Israel and G-d.

SECTION 2 • 12

Great love, the male

2 וְלִהְיוֹת זֶה בְּעִבּוּדָתָהּ. הִנֵּה נֹדֵעַ שְׁכֵנִי [שְׁכֵנֶסֶת יִשְׂרָאֵל] נָקִי בְּשֵׁם אִשָּׁה וְהַקְבִּ"ה נָקִי בְּשֵׁם אִישׁ וְכַמִּי"ש בְּיוֹם הַהוּא תִקְרָא אִישִׁי¹¹ כִּי,

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 Husband," literally "my man" (Hosea 2:18).

וְהִנֵּה כִּמוֹ שְׁבִאִישׁ וְאִשָּׁה עַד"מ אִשָּׁה מִזְרַעַת תַּחֲלָה יוֹלֶדֶת זָכָר, כִּךְ הִנֵּה בְּכֵנִי [בְּכֵנֶסֶת יִשְׂרָאֵל] עִם הַקְבִּ"ה כִּשְׁהָאִשָּׁה הִיא כְּנִי [כְּנֶסֶת יִשְׂרָאֵל] מִזְרַעַת תַּחֲלָה

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.

היינו בחיי אתעדל"ת [אתערותא דלתתא] מלמטה למעלה בחיי ואל אישך תשוקתך¹² שהוא ענין הנקרא בלשון הקבלה בשם העלאת מ"נ [מ"יין נוקבין], ואח"כ נמשך אתעדל"ע [אתערותא דלעילא] והמשכת מ"ד [מ"יין דוכרין] אזי יולדת זכר,

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.

דהיינו שמולדת בחיי אהבה בנש"י [בנשמות ישראל] שמבחי דכר דהיינו בחיי אהבה רבה שהיא בחיי מי לי בשמים¹³ ועמך לא חפצתי, פי' אפילו מה שעמך בקרוב לך,

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.

והיינו מ"ש כי עמך¹⁴ מקור חיים¹⁵ שהם חיי העוה"ב [העולם הבא] ותענוג אלקי שנמשך לנשמות בג"ע [בגן עדן] להתענג על ה' מחמת השגתם והשכלתם בהשגה והשכלה מופלאת מאד,

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.

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. In Likkutei Torah, Beshalach (1c), the Alter Rebbe explains that "with You" is not G-d's very essence but His Name, the Infinite Light, included in Him like the sun's light within the sun.

וְעַכְשָׁיו [וְעַם כָּל זֶה] אֵין הַשְׁגָּה זֶה מִגַּעַת אֵלָּא בְּבַחֲיָי עִמָּךְ שֶׁהוּא דְּבַר הַטָּפֶל וּבְטֵל אֲצִלְךָ וְלֹא אֶתָּה מִמֶּשׁ כִּי לֵית מַחֲשַׁבָּה תְּפִיסָא בִּי [בֵּיהַ] כָּלֵל^{16,17} אֵלָּא הַשְׁגָּתָם הוּא בְּבַחֲיָי זֵיו הַשְׁכִּינָה זֵיו וְהָאֵרָה בְּעֵלְמָא,

Even so, this apprehension reaches only 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; rather, their apprehension is of the level of the radiance of the Shechinah (Divine Presence), merely a radiance and glow.

However exalted, what the souls grasp reaches only the level of “with You”: something secondary to G-d and nullified before Him, not G-d Himself, for, as the Tikkunei Zohar says, “no thought can grasp Him at all.” What they grasp in Gan Eden is only the “radiance of the Shechinah,” a glow from G-d’s presence.

וְאֵי לְזֹאת וְעִמָּךְ לֹא חִפְצָתִי אֵלָּא הָאֵהָבָה רַבָּה הִיא לִיבְטֵל וְלִיכָלֵּל בְּאוֹר אִיִּס בִּיָּה מִמֶּשׁ וְלֹא־שִׁתְּאָבָא בְּגוֹפָא דְּמִלְכָּא¹⁸ שְׁלִמְעֵלָה מְעֵלָה מְבַחֲיָי זֵיו וְהָאֵרָה,

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 into the body of the King, which is far above the level of radiance and glow.

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. “The body of the King” stands for G-d’s very essence, far above any radiance; Likkutei Torah, Re’eh (25a), stresses the same words, “the body of the King specifically,” against the reward of Gan Eden, which is only a radiance.

וְהִגָּם שֶׁבְּבַחֲיָי זֶה אִיִּא לְהִיּוֹת עִיד יוֹשְׁבִין וְנִהְנִין מִזֵּיו¹⁹ כִּיִּא אֲדַרְבָּה בַּחֲיָי בִּיטוּל בְּמַצִּיאוֹת וּכְבִּיטוּל וְהִתְכַּלְלוֹת הֵנֶר בְּאִבּוּקָהּ () (וְכַמִּיִּשׁ כְּסִשׁ״ב [בְּסִפְרָא שֶׁל בֵּינוֹנִים] פִּי״ט)²⁰

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),

At this level the soul cannot go on “sitting and enjoying the radiance,” as the Talmud describes the righteous in the World to Come (Berachos 17a); instead its very existence is nullified, like a candle’s flame swallowed up in a torch, as Tanya, chapter 19, explains.

הַגַּם שֶׁתִּהְיֶי [שְׁתֵּהִיָּה] אֵין וְאִפֹּס וְתִתְבַּטֵּל שֶׁם בְּמִצִּיאוֹת לְגִמְרִי²¹ כִּי, מִשְׁאִי־כ בְּחֵי יוֹשְׁבֵין וְנִהְנִין שֶׁמֵּהוּתָהּ וְעִצְמוֹתָהּ כִּמוֹ שֶׁהוּא כִּי

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] as they are, etc.;

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, their essence as it was.

אֶעֱפֹכְכ [אֶף עַל פִּי כֵן] זֶה רְצוֹנָהּ וְחִפְצָהּ לְהִתְבַּטֵּל בְּמֵהוּתָהּ וְעִצְמוֹתָהּ מִלֵּהוּיֹת נִהְנִין רַק מִזִּיו כִּי

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.

(וְעַמִּי־ש בְּדִיָּה מִצָּה זֶה²² בְּעִנִּין מוֹחִין דַּאֲבָא וּמוֹחִין דַּאֲיִמָּא וְעַמִּי־ש בְּפִי בְּהַר בְּדִיָּה כִּי תְּבוֹאוּ אֶל הָאָרֶץ^{23, 24} בְּעִנִּין וְנִפְשׁ כִּי תִקְרִיב).²⁵

(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 (Chochmah), revealed on Shabbos, with the intellect of Imma (Binah), 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 נִקְיָ בְּחֵי דְכָר כִּמוֹ מַעֲלַת הַזִּכָּר עַל הַנִּקְבָּה כִּי נִשִּׁים דַּעַתָּן קְלוֹת²⁶ מִשְׁאִי־כ הַזִּכָּר שֶׁהוּא בָר 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” (Shabbos 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 שְׁבַחִי אֱהִי [אֶהְבֶּה רַבָּה] הַנִּי"ל נִקְיָ דָּכָר שֶׁהוּא דַּעַת חֶזֶק שְׁבוּחַר הָעֵיִקֶר וְלֹא הַטְּפֵל²⁷ הַגָּם שֶׁלֹּא יִהְיֶה [יִהְיֶה] בְּבַחִי יֵשׁ כּוֹי וְאִינוּ חֶפֶץ הַטְּפֵל אִף שִׁיִּהְיֶה [שִׁיִּהְיֶה] נִשְׁאָר עַל מַהוּתוֹ נִהְנִין מִזִּיו כּוֹי,

This is why the level of great love mentioned above is called the male (dechar): it is a strong daas (knowledge) that chooses the essential and not the secondary, even though he will not be at the level of yesh (an existent being), etc.; and he does not desire the secondary, even though [with it] he would remain in his own essence, enjoying the radiance, 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, even though the person will then no longer exist as a yesh, a being in its own right; he does not want the secondary, though it would let him remain himself and enjoy the radiance. A Kehot note quotes the Rebbe (Sefer HaMaamarim Melukat, vol. 3, p. 104, note 47): the soul’s longing to be absorbed is a nature above intellect, and the “strong daas” here may mean that this nature acts upon the intellect.

וְאֵעֶפֶ [וְאִף עַל פִּי] שְׁגָם בַּחִי זֶה נִקְיָ מִקּוֹר חַיִּים וְכֹדָאֵי כָּל יִסּוּרִים דְּגִיְהֵנָם²⁸ בְּשִׁבְלִי לִיתִי לִגִּיָּע [לִגִּן עֵדִין] אִפִּיָּה [אִפִּילוּ הַכִּי] הוּא רַק בַּחִי עִמָּךְ כְּנִי"ל

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 only the level of “with You,” as mentioned above.

Gan Eden is indeed called “the source of life,” and it is said that all the sufferings of Gehinnom are worth enduring 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. Even so, it is only “with You”; in Likkutei Torah, Nitzavim (48a), the Alter Rebbe draws the conclusion: if one weeps at losing the delight of the World to Come, which is only a radiance, how much more at the concealment of the Infinite Light itself.

וְאִינוּ עֵרוֹךְ כָּלֵל לִגְבִּי אֹר אִיס בִּיָּה כִּי בִּיּוֹד נִבְרָא הָעוֹהֶ"ב [הָעוֹלָם הַבָּא],²⁹ שְׁכָל בַּחִי הָעוֹהֶ"ב [הָעוֹלָם הַבָּא] אִינוּ אֵלָּא בַּחִי נִקּוּדָה.³⁰

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.

Gan Eden 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 פרס³¹

שבחי נהנין מזיו נקי פרס שאינו רק פרוסה מלשון הלא פרוס לרעב לחמך,³²

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 [בגן עדן]

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 [בגן עדן].³³

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 וְזֶהוּ בַחֲיֵי נַפְשִׁי אוֹיְתִיךָ³⁴ כָּאִדָּם הַמֵּתְאוּה לַחַיֵּי נַפְשׁוֹ³⁵ כִּי וּלְכֵן בּוֹחֵר יוֹתֵר בַּבַּחֲיֵי הַפֶּרֶס שֶׁהוּא רֶק זֵיו וְהָאֵרָה בִּיּוֹד נִבְרָא³⁶ כִּי

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.

כְּדִי לִישָׁאֵר עַל מֵהוּתוֹ וְעֵצְמוֹתוֹ שֶׁל הַנֶּפֶשׁ וְאִינוּ חַפְּץ לְאֶשְׁתָּאבָא וּלְיִבְטֵל כְּהִתְכַלּוֹת נֵר בְּאִבּוּקָה בְּעֵצְמֵיּוֹת אוֹר אִיִּס בִּיָּה,

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 of the Infinite Light (Or Ein Sof), blessed be He.

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.

וְנִקְיָ בַחֲיֵי אֶהְבֵּה זֹטָא זֹו בְּשֵׁם נִקְבָּה שְׂדַעְתָּה קִלְהָ שְׂעוֹשָׁה אֶת הַטֶּפֶל עֵיקָר דֵּהֵיִינוּ עִיִּמָּ [עַל מִנֵּת] לְקַבֵּל פֶּרֶס בְּשִׁבִּיל הַלְגֶּרְמִיָּה שְׁלוֹ.

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 • 115-6

Who arouses first

5 וְזֶהוּ נַפְשִׁי אוֹיְתִיךָ בְּלֵילָה³⁷ שְׁבַחֲיֵי אֶהְבֵּה זֹו נִקְיָ עֲדִיִּין לֵילָה הִיא אֶהְבֵּה שֶׁל חוֹשֶׁךְ כִּי.

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 שֶׁכִּשְׁהָאִשָּׁה מְזַרְעֶת תַּחֲלָה יוֹלֶדֶת זָכָר. מִשְׁאִיכֵי אִישׁ מְזַרְעֵי תַּחֲלָה יוֹלֶדֶת נִקְבָּה. כִּי הִנֵּה נֹדֵעַ שֶׁהָאוֹיִר [שֶׁהָאִהְבָּה וִירָאָה] שֶׁהָאָדָם מְעוֹרֵר בְּנַפְשׁוֹ הֵם רַק אֶתְעַדְלִית [אֶתְעֲרוּתָא דְלִתְתָּא] לְאֹהוּיִר [אִהְבָּה וִירָאָה] הַבָּאִים מִלְּמַעְלָה בְּכַחֲי אֶתְעַדְלִיעַ [אֶתְעֲרוּתָא דְלִעִילָא] (כַּמִּיָּשׁ עִיפֵי וְאֵרָא אֶל אַבְרָהָם³⁸ וּבִהְעֵרָה לְתִיקוֹן חֲצוֹת),³⁹

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 (as is explained on the verse “I appeared to Avraham,” and in the note on Tikkun Chatzos).

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; the parenthesis refers to the explanation on “I appeared to Avraham” (Exodus 6:3) and to the Alter Rebbe’s note on Tikkun Chatzos, the midnight lament for the Temple, in his Siddur.

וְלִכֵּן אִם הָאֶתְעַדְלִית [הָאֶתְעֲרוּתָא דְלִתְתָּא] קִדְמָה תַּחֲלָה שְׁמִיִּיגַע אִיעַ [אֶת עֲצָמוֹ] לְהוֹלִיד אֹהוּיִר [אִהְבָּה וִירָאָה] מֵרוּחַ בִּינְתּוֹ כִּי אִזִּי נִמְשָׁךְ הָאֶתְעַדְלִיעַ [הָאֶתְעֲרוּתָא דְלִעִילָא] מִבְּחִינָה וּמִדְּרָגָה גְבוּהָ מִפְּנִימִית הָאוֹר וְהַחַיּוּת שְׁמַאִיר אֹר אִיס בִּי כַּנִּי [בְּכִנְסַת יִשְׂרָאֵל],

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., 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.

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. Then 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.

וְעִיז יוֹלֶדֶת זָכָר שִׁיעֶרָה עָלָיו רוּחַ מִמְרוֹם⁴⁰ לְהִיּוֹת הָאִהְבָּה בְּכַחֲי אִהְבָּה רַבָּה לְמַעְלָה מִהִשְׁגַּת נַפְשׁוֹ שִׁיחְפוּץ לִיכַלֵּל וּלְאַשְׁתַּאֲבָא כּוּי.

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.

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 [אתערותא דלתתא] מלמטה עכ"ז [עם כל זה] נמשך אתעדל"ע [אתערותא דלעילא] תחלה לעורר אתעדל"ת [אתערותא דלתתא], 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 [ואתערותא דלעילא] זו כיון שנמשכה בלי אתעדל"ת [אתערותא דלתתא] אינה רק מבחי' חיצוניות האור והחיות שמאיר א"ס ב"ה,

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.

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.

ולכן אעפ"י [אף על פי] שהיא מעוררת ג"כ התהוות אתעדל"ת [אתערותא דלתתא] ונעשה בחי' הולדה מאחר שיש אתעדל"ע [אתערותא דלעילא] ואתעדל"ת [ואתערותא דלתתא], אך ההולדה היא רק בחי' נקבה שהוא האהבה זוטא הנ"ל לרוות צמאונה לבד ולא להשתפך נפשה בביטול ההשגה כנר בפני האבוקה.

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, 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.

Such an arousal does awaken some arousal from below in the person, and since both arousals are then present, a "birth" of love does take place; but what is born 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.

וְעֵינַי⁴¹ בִּזְהַר פִּי תִזְרִיעַ דְּמִיָּה סַעִיָּא [סוּף עֲמוּד א']⁴² וְעַמִּיִּשׁ סְדִיָּה וְהִיָּה מִסְפֵּר⁴³ בְּעֵנִין בֵּת קוֹל מְכֻרֹת, וְעַמִּיִּשׁ בְּדִיָּה שֶׁבֶת שִׁכְתוֹן הוּא.⁴⁴

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. In Likkutei Torah, Bamidbar (6c), on “And the number of the children of Israel shall be” (Hosea 2:1), the Alter Rebbe calls the heavenly voice that calls Israel to return a bas kol, a “daughter” of the voice, because it comes from an arousal from above alone, “the man emits seed first.” In Likkutei Torah, Yom Kippur, on “It is (hu) a Shabbos of complete rest,” the masculine hu is the revelation drawn down when Israel’s own teshuvah comes first, and the feminine hi, written elsewhere, the one drawn by an arousal from above alone.

SECTION 5 • ¶7-8

The barren one

7 וְהִנֵּה כְּשִׁכְנִסִּי [כְּשִׁכְנִסְתָּ יִשְׂרָאֵל] הִיא בְּבַחֲיִי זֶה דְּאִישׁ מִזְרִיעַ תַּחֲלָה נִקְרָאת עֵקֶרָה וְאֵעִיג [וְאֵף עַל גִּב] שִׁיּוּלֶדֶת נִקְבָּה שֶׁהִיא בַּחֲיִי אֶהְבָּה זֹטָא נִקְרָאת עֵקֶרָה כִּאִילוּ אִינָה יוֹלֶדֶת כָּלֵל,

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.

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.

לְפִי שְׂגָם הוֹלְדָה זֶה לֹא נִמְשָׁךְ בָּהּ מִצַּד עֲצָמָה עִיִּי אֶתְעַדְלִית [אֶתְעַרּוּתָא דְּלִתְתָּא] שְׁלָה, רַק שֶׁנִּמְשָׁךְ עִיִּי קְדִימָתָא אֶתְעַדְלִיעַ [הֶאֱתַעְרּוּתָא דְּלֵעִילָא] דְּאִישׁ מִזְרִיעַ תַּחֲלָה, אִיכּ אֵין נִקִּי הֶהוּלְדָה עַל שְׁמָהּ, וְלִכֵּן נִקְרָאת עֵקֶרָה.

For this birth too was not drawn into her from her own side, through her own arousal from below (isarusa dilesata), 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.

This love did not come from her own arousal from below; it came about only because the arousal from above came first. The birth is therefore not credited to her, and she is called barren.

8 וְעִזָּא אָמַר וּתְגַל הָעֵקֶרָה בִּקְבוּץ בְּנֵיהָ פִּי שֶׁאֵף גַּם כִּשְׁהִיא בְּבַחֲנֵינָתָהּ עֵקֶרָה אֲלֵא שֶׁהָאֲתַעְדֵּלִי עַל [שֶׁהָאֲתַעְדֵּלִי עַל]

דְּלֵעִילָא [מִקְדִּים לְבֹא לְעוֹרֵר אֲתַעְדֵּלִי עַל] [אֲתַעְדֵּלִי עַל] אֲעַפִּיכָא [אֵף עַל פִּי כֵן] יִהְיֶה קְבוּץ בְּנֵיהָ

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.

דְּהֵינֵנוּ שֶׁתִּהְיֶה יוֹלְדֵת זָכָר, וְאֵיךְ יִהְיֶה זֶה, לִזֶּה אָמַר בְּשִׂמְחָה שֶׁעִי שִׂמְחָה שֶׁל מִצְוָה יוֹכֵל לִהְיוֹת בְּחַיֵּי זֶה, דְּאֵפִיכָא [דְּאֵפִי עַל גַּב] שֶׁאֵישׁ מִזְרִיעַ תַּחֲלָה עִכְשָׁא [עִם כָּל זֶה] תִּהְיֶה יוֹלְדֵת זָכָר.

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 וְהֵעֵנִין דִּהְנֵה כְּתִיב⁴⁵ תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה⁴⁶ וּבְטוֹב לֵבָב מְרֹב כָּל וְעַבַּדְתָּ אֶת אוֹיְבֶיךָ⁴⁷ וְגוֹי.

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).

דְּלִכְאוּרָה מִשְׁמַע אַע"פ [אף על פי] שֶׁעוֹבֵד אֱלֹקִים רַק שְׂאִין הָעֲבוּדָה בְּשִׂמְחָה וְטוֹב לֵבב אִזִּי יוֹמֶשֶׁךְ הָעוֹנֶשׁ וְעִבְדָּת אֶת אוֹיְבֶיךָ, וְזֶה אֵינוֹ מוֹבֵן כִּי מִפְּנֵי מָה יֵהי' [יִהְיֶה] הָעוֹנֶשׁ הַמֵּר זֶה מַחֲמַת חֶסְרוֹן הַשִּׂמְחָה לְבַד.

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?

אֲךָ הָעֲנִין כַּמ"שׁ כִּי אָדָם אֵין צָדִיק בָּאָרֶץ ⁴⁸ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יַחֲטֵא וּמַחֲמַת זֶה נִמְשָׁךְ הָעוֹנֶשׁ

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.

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).

וְאַע"פ"כ [וְאֵף עַל פִּי כֵן] אֵילּוּ הֵי' [הִיָּה] עוֹבֵד אֶת ⁴⁹ ה' בְּשִׂמְחָה שֶׁל מִצְוָה הֵי' [הִיָּה] גְּדוֹל כַּח שִׂמְחָה זֶה שֶׁמַּעֲוֹרֵר הַשִּׂמְחָה לַמַּעֲלָה כְּבִיכּוֹל וְהִיא מִבְּטֵלַת הַדִּינִים כִּי כִּי בָאוּר פְּנֵי מֶלֶךְ ⁵⁰ חַיִּים כִּי (וְעַ' בִּזְהַר פִּי תִצְוֶה דָּף קפ"ד ע"ב),

Nevertheless, had he served 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. (See the Zohar, Parshas Tetzaveh, folio 184, side b.)

Joy could have prevented it: 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). The Zohar cited (2:184b) teaches that a person's joy below draws down a supernal joy, and that the lower world receives from above according to the face it shows.

מִשְׁא"כ תַּחַת אֲשֶׁר לֹא עִבְדָּת בְּשִׂמְחָה כִּי נִמְשָׁךְ הָעוֹנֶשׁ עַל הָעוֹנוֹת אֲשֶׁר אֵין צָדִיק בָּאָרֶץ כִּי כַּנ"ל.

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.

Without joy, the punishment for the sins that no one fully avoids takes effect: this is the meaning of "because you did not serve with joy."

וְעִדִּיז יוֹבֵן גַּם כֹּאֵן כִּי הִנֵּה כָל הַנִּיל מֵה שִׁישׁ הַפֶּרֶשׁ בֵּין אִשָּׁה כִּי תִזְרִיעַ⁵¹ שֶׁאֵז יוֹלֶדֶת זָכָר וּבֵין אִישׁ מִזְרִיעַ תַּחֲלָה שְׂאִינָה יוֹלֶדֶת אֵלָא נִקְבָּה,

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 gives birth only to a female —

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.

זֶהוּ דוֹקָא כֹּאשֶׁר אִישׁ בִּי נִמְשָׁךְ בְּדֶרֶךְ וְסֹדֶר הַדְּרָגָת הַהִשְׁתַּלְשְׁלוֹת שֶׁפִּי מֵאֵמֶר קוֹ הַמִּדָּה

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).

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.

שֶׁכֶּךָ הִיא הַמִּדָּה שֶׁאִם אִשָּׁה מִזְרַעַת תַּחֲלָה וְאִכְשׁוֹר דְּרִי שִׁישׁ אֶתְעַדְלִית [אֶתְעֲרוּתָא דְּלִתְתָּא] יוֹמֶשֶׁךְ אֶתְעַדְלִית
[אֶתְעֲרוּתָא דְּלִעִילָא] מִבְּחִי עֲלִיוֹנָה עַד שֶׁתִּהְיֶי [שֶׁתִּהְיֶי] יוֹלֶדֶת זָכָר בְּחִי אֶהְיֶי [אֶהְיֶי רַבָּה], מִשְׁאִכַּ כְּשֶׁלֹּא אִכְשׁוֹר
דְּרִי וְלִכְאֵא אֶתְעַדְלִית [אֶתְעֲרוּתָא דְּלִתְתָּא] אִזִּי הַמִּדָּה שֶׁנִּמְשָׁךְ הָאֶתְעַדְלִית [הָאֶתְעֲרוּתָא דְּלִעִילָא] רַק מִבְּחִי
חִצְיוֹנוּת עַד שְׂאִינָה יוֹלֶדֶת אֵלָא נִקְבָּה.

For such is the measure: if the woman emits seed first, and the generations are worthy, 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 woman emits seed first” and the generations are worthy, so that 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.

מִשְׁאִיכַ עֵי שְׂמֵחָה שֶׁל מִצְוָה⁵² שְׂמֵעוֹרֵר בְּחֵי שְׂמֵחָה הָעֵלְיוֹנָה שֶׁהַשְּׂמֵחָה גּוֹרֵם הַגִּילּוּי

Whereas through the joy of a mitzvah, which arouses the level of the supernal joy, for joy brings about revelation:

The joy of a mitzvah works differently: it arouses the supernal joy, and joy brings revelation. A Kehot note points to Likkutei Torah, Shir HaShirim (23d, section 5), which returns to “Sotasis” and explains it by linking two kinds of arousal from above to the difference between Torah and mitzvos, each of which has an advantage over the other.

וְהוּא שֶׁהָאוֹר בֹּא וְנִמְשָׁךְ מֵעֲצָמוֹת הַמַּאֲצִיל בְּתוֹסָפוֹת וְעִילּוּי רַב שֶׁלֹּא כְּדֶרֶךְ וְסֹדֶר הַהִדְרָגָה עֵי דּוֹגְמָא בְּחֵי הַשְּׂמֵחָה בְּמֶלֶךְ בִּיּוֹ [בֶּשֶׁר וְדָם] שִׁיּוּצָא אֶז חוּץ לַגְּדָרוֹ וְהַגְבֵּלֶת הַמִּדּוֹת

that is, the light comes and is drawn down 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 down outside the ordinary order, from the very essence of the Emanator, G-d as the source of all emanation, with great increase. The illustration is a human king whose joy carries him beyond his usual bounds and measured conduct.

וְלִכֵּן יוֹכֵל לְהַתְגַּלּוֹת לְקָטָן כְּמוֹ לַגְּדוֹל בְּשׁוֹה מִמֶּשׁ,

and therefore he can reveal himself to the small as to the great, truly equally.

In his joy such a king can show himself to the small person just as to the great, completely equally.

כְּמִיכָ [כְּמוֹ כֵּן] לְמַעַלָּה מִמֶּשׁ בְּבְחֵי הַתְגַּלּוֹת שְׂמֵחָה עֵלְיוֹנָה, הֵנָּה אֶז מִתְחַבְּרִים וּמִתְעַרְבִּים וּמִתְכַּלְלִים יַחַד כָּל הָאוֹרוֹת עֵלְיוֹנִים עַד שֶׁאֵין שׁוֹם הַפֶּרֶשׁ בֵּין מַעַלָּה וּמַטָּה יָמִין וּשְׂמָאל כּו'.⁵³

So too, truly, above, in the state of the revelation of supernal joy: 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.

The same is true above: 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 • 110

The barren one rejoices

10 ואִזִּי נִמְשָׁךְ שֶׁאֵף עֵקֶרָה תִּקְבֹּץ בְּנֵיהָ דִּהְיִינוּ שֶׁאֵפִי [שֶׁאֵף עַל פִּי] שֶׁהִיא בִּבְחֵי עֵקֶרָה וְאִישׁ מִזְרִיעַ תַּחֲלָה עֲכִ"ז [עִם כָּל זֶה] תִּהְיֶה יוֹלְדֵת זָכָר כִּי וְכַמִּי"ש בְּדִ"ה רִנִּי וְשִׂמְחִי בַת ^{53, 54} כִּי שִׁזְהוּ עֲנִין אִישׁ וְאִישׁ יוֹלֵד בֶּה ⁵⁵ כִּי עִ"שׁ.

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); there (Miketz, 37c) the “male” birth comes when rinah, the song that rises from below, precedes the joy, as the verses of praise come before prayer.

וְזֶהוּ שֶׁאֵנּוּ מִבְּקָשִׁים שׁוֹשׁ תְּשׁוּשׁ וּתְגַל הָעֵקֶרָה ⁵⁶ כִּי שֶׁעִ"י הַשִּׂמְחָה שֶׁל מִצְוָה מִלְמַטָּה שֶׁהָעֵקֶרָה הִיא כַּנִּי [כִּנְסַת יִשְׂרָאֵל] תְּשׁוּשׁ וּתְגַל בְּעִצְמָהּ בְּשִׂמְחָה שֶׁל מִצְוָה עִ"ז מִעוֹרָרִים גִּילּוֹי שִׂמְחָה עֲלִיוֹנָה (וְכַמִּי"ש בַּמִּי"א עִ"פ שׁוֹשׁ אֲשִׁישׁ ⁵⁷ בְּהוֹי"ש ⁵⁸ עִ"שׁ),

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 (as is explained elsewhere on the verse “I will greatly rejoice in Havayah”; see there).

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; the parenthesis refers to the explanation of “I will greatly rejoice in Havayah” (Isaiah 61:10), which in Likkutei Torah, Nitzavim (47a), distinguishes simchah, joy revealed outwardly, from gilah, joy still hidden within the heart.

וְעִ"ז אַתָּה תְּשׁוּשׁ וּתְגַל הָעֵקֶרָה וְהוּא עֲנִין מִשִּׂמְחָה צִיּוֹן בְּבִנְיָהּ כִּי.

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.

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.”

וְלֹכֵן עֵינֵי הַשִּׂמְחָה גִּי'כ לֹא יִהְיֶה [יִהְיֶה] בַּחֲיֵי וְעַבְדָּת אֶת אוֹיְבֶיךָ⁵⁹

Therefore, through joy there will also not be the level of “you shall serve your enemies.”

Joy also protects against “you shall serve your enemies.”

שְׂכַל בַּחֲיֵי שִׁינוּ יִים וְהַנִּפְּלָה מֵעֲבוּדָת ה' מַגְדָּלוֹת לְקִטְנוּת גַּם הַנִּפְּלָה בְּתַאוּוֹת שְׁזָהוּ עֲנִין וְעַבְדָּת אֶת אוֹיְבֶיךָ כִּי [כָּל זֶה] הוּא רַק תַּחַת אֲשֶׁר לֹא עַבְדָּת בְּשִׂמְחָה⁶⁰ כִּי בַּחֲיֵי יֵשׁ מִי שְׁאוּהֵב וּמִשִּׁיג שֶׁהוּא בַּחֲיֵי לְגִרְמִיָּה וּמִזֶּה נִמְשָׁךְ הַנִּפְּלָה כּוֹ

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 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.

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. 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), and from that sense of self comes the fall.

אֲבָל עֵינֵי הַשִּׂמְחָה בְּהִי לֹא יִהְיוּ שִׁינוּיִם אֱלֹו כּוֹ (וְעֵיין בִּפְּי וִיחִי דְרַכִּי⁶¹ וּבִפְּי אִמּוֹר דְּקִי בְּעִנִּין אֶתֶר דְּמִשְׁתַּנִּי

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).

Joy in G-d prevents these changes. The parenthesis cites the Zohar (Vayechi, folio 221; Emor, folio 107) on “a place that changes” (asar demishtanei).

וְהֵינּוּ בַחֲיֵי אֱהָבָה זֹטָא שְׂמִיחָה נְשִׁים דַּעֲתָן קְלוֹת בַּחֲיֵי לְגִרְמִיָּה לִכְךָ יֵשׁ בָּהּ שִׁינוּיִים וְכַמִּיִּשׁ עִיִּפּ חֻלְלִי עֵינַיִם^{62,63} מִשְׁאִיכַ בַּחֲיֵי אֱהָבָה רַבָּה שְׂמִיחָה דְּכַר אֵין בָּהּ שִׁינוּיִים⁶⁴ וְנִקְיָ עֵץ חַיִּים וְכַמִּיִּשׁ בְּדִיָּה מְקוֹשֶׁשׁ עֵצִים^{65,66}

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); 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.”

That changing place is the lesser love, rooted in “women’s minds are light” and in self-concern, and so it 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). A Kehot note quotes the Rebbe (Likkutei Sichos, vol. 12, p. 69, note 37): great love has no changes because it stems from yechidah, the innermost level of the soul.

וְהַשְּׂמִיחָה בָּהּ מִרְחָקַת גִּיכָּ מִן הַתְּאוּוֹת כַּמִּיִּשׁ בְּדִיָּה הִי לִי בַּעֲוֹרִי.^{67,68} וְעַמִּיִּשׁ בְּבִיאוֹר עִיִּפּ צְאִינָה וְרִאִינָה^{69,70} מַעֲנִין זֶה וְעַמִּיִּשׁ גִּיכָּ פִּי בְּשִׁלַּח עִיִּפּ וְלֹא נָחַם⁷¹ אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים⁷² וְעִיִּפּ אֶסְרִי לִגְפִן^{73,74} כֹּי שֶׁהַשְּׂמִיחָה צִיִּל כְּלוּלָה בִּירְאָה וּבִיטּוֹל (כֹּי) (וְעַמִּיִּשׁ עוֹד מִזֶּה בְּשִׁיִּשׁ [בְּשִׁיר הַשִּׁירִים] בְּבִיאוֹר עִיִּפּ צְאִינָה וְרִאִינָה):

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.” 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.”)

Joy in G-d also keeps a person far from cravings, as explained on “Havayah is for me among my helpers” (Psalms 118:7). 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), for, as Torah Ohr, Beshalach (61d) warns, joy without self-nullification can turn into the unrestrained mirth of the “Philistines” of kelipah.

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 שׁוֹשׁ תְּשִׁישׁ

Derech Mitzvosecha records that this explanation of “Sotasis” 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

בְּדֶרֶךְ מִצְוֵי קָלוּ, ב: ע”פ מֶה שֶׁשִּׁמְעֵנוּ בְּחֹרֶף תַּקַּע”ב בַּחֲתוּנַת גִּיסִי וּבִ”ד ר’ נָחוּם נִי” ע”פ מִ”שׁ שׁוֹשׁ תְּשִׁישׁ. ע”שׁ בְּדֶרֶם”צ בָּאֲרוּכָה. וְרָאָה הַנִּסְמָן בְּהוֹסְפוֹת לְהַעֲרֹת וְצִיּוֹנִים לְלִקּוּיָת כָּאן. הַמַּאמֵּר בָּאֲרוּכָה בְּדֶרֶשׁ חֲתוּנָה לְאַדָּה”א כֶּרֶךְ-א ע”שׁ וְאֵילֶךְ.

2 שׁוֹשׁ תְּשִׁישׁ וּתְגַל הָעֵקֶרָה

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

KEHOT’S NOTE

נוֹסַח בְּרַכַּת נִישׁוּאִין.

3 שׁוֹשׁ תְּשִׁישׁ וּתְגַל הָעֵקֶרָה בַּקְבוּץ בְּנִיָּה לְתוֹכָהּ בְּשִׁמְחָה

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:4-5 ה”ד-ה”ה א: כתובות ח’

”שׁוֹשׁ תְּשִׁישׁ וּתְגַל הָעֵקֶרָה, בַּקְבוּץ בְּנִיָּה לְתוֹכָהּ בְּשִׁמְחָה. בְּרוּךְ אַתָּה ה’, מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ.” “שִׂמְחָה תְּשַׂמַּח רִיעִים הָאֲהוּבִים, כְּשִׁמְחָה יִצְיָרֶךְ בְּגוֹ עֶזְרָה מְקֻדָּם, בְּרוּךְ אַתָּה ה’, מְשַׂמֵּחַ חֲתָן וְכֻלָּה.”

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4 פּוֹעֵל עוֹמֵד

The Mittlerer 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

”כְּלוּמֶר תְּשִׁישׁ אַתָּה בְּעֶצְמְךָ וְעִי”ז תִּגַּל גַּם הָעֵקֶרָה” — מַאמְרֵי אַדָּה”א חֲתוּנָה-א ע”שׁו.

5 אֲרִז”ל ע”פ אִשָּׁה כִּי תִזְרִיעַ

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

KEHOT’S NOTE

ע”ל ר”פ תִּזְרִיעַ וְשִׁנִּי. [כ].

6 G-d tells Moshe the law of a mother after birth: “When a woman conceives (tazria) and gives birth to a male, she shall be impure seven days.” In the plain sense tazria is

“conceives”; the Sages read it as “emits seed” and base their rule on it.

ויקרא י”ב:ב”ב: Leviticus 12:2

דָּבַר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תִזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שְׁבַעַת יָמִים כִּימֵי נִדַּת דּוֹתָהּ תִּטְמָא:

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

שׁוֹשׁ אִשִּׁישׁ בְּהִי תִגַּל נַפְשִׁי בְּאַלְפִי כִּי הִלְבִּישְׁנִי בְּגָדֵי-יִשְׁשַׁע מְעִיל צִדְקָה אֶעֱטִי כְּחַתָּן וְכֶהֱן פָּאֵר וְכַכְלָה תַּעֲדָה כְּלִיָּה:

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

אִין־מִנְהֵל לָהּ מִכָּל־בָּנִים יָלְדָה וְאִין מְחִיזִק בְּנָדָה מִכָּל־בָּנִים גְּדֻלָּה:

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 אִשָּׁה מְזֻרְעַת תַּחֲלָה יוֹלֶדֶת זָכָר אִישׁ מְזֻרִיעַ תַּחֲלָה יוֹלֶדֶת נָקְבָה

Rav Yitzchak, son of Rav 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:י”ד Berachot 60a:14

וּמִי מִהֲנִי רְחֵמִי? וְהָאִמֶּר רַב יִצְחָק בְּרִיה דְּרַב אַמִּי: אִישׁ מְזֻרִיעַ תַּחֲלָה — יוֹלֶדֶת נָקְבָה, אִשָּׁה מְזֻרְעַת תַּחֲלָה — יוֹלֶדֶת זָכָר. שְׁנֵאָמַר: “אִשָּׁה כִּי תִזְרִיעַ וְיָלְדָה זָכָר!” הֲכָא בְּמֵאֵי עֲסָקִינוּ — כְּגוֹן שֶׁהִזְרִיעוּ שְׁנֵיהֶם בְּבֶת אַחַת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaac 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.

Niddah 31a:23-24 כ"ג-כ"ד

אמר רבי יצחק, אמר רבי אמי: אשה מזרעת תחלה — יולדת זכר, איש מזריע תחלה — יולדת נקבה, שנאמר: "אשה כי תזריע וילדה 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 כפדן ארם ואת דינה בתו" — תלה הזכרים בנקבות ונקבות בזכרים.

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PARAGRAPH 2

11 ביום ההוא תקראי אישי

G-d, through Hosea, promises that Israel will return to Him: "And it shall be on that day, says Havayah, that you shall call [Me] Ishi, 'my Husband,' literally 'my man,' and you shall no longer call Me Baali," a word the next verse links with the idols, the Baalim. The maamar takes ish, "man," as the name for G-d in relation to the Community of Israel, His "woman."

Hosea 2:18 חושע ב"י

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

חושע ב, יח.

12 ואל אישך תשוקתך

After the sin, G-d tells Chavah: "and your desire shall be toward your husband, and he shall rule over you." The maamar uses it for the arousal from below, the longing that rises from the "woman" toward the "man."

Genesis 3:16 בראשית ג:ט"ז

אֵלֶּהָ אִשָּׁה אָמַר ה' רָבָה אֲרָבָה עֲצֹבֹנָה וְהִרְבָּה בְּעֶצֶב תֵּלְדִי בָנִים וְאֵלֶּהָ אִישׁךָ תִּשְׁקֶתְךָ וְהוּא יִמְשָׁלְךָ:

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, טז.

13 מי לי בשמים

The psalmist, after envying the ease of the wicked, turns to G-d: "Whom have I in heaven [but You]? And besides You I desire nothing on earth." In the plain sense he wants nothing but G-d; the Alter Rebbe reads ve-imcha as "with

You": he wants not even what is with G-d, near Him, but G-d Himself.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חִפְצָתִי בָאָרֶץ:

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 — תשל"א (סה"מ מלוקט ח"ג ע"ק ואל"ך. 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. בחוקותי נא, ד.

15 כי עמך מקור חיים

David, setting G-d's kindness against the ways of the wicked, says: "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

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אֹר:

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 Eliyahu'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 זוהר י"ז א-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירין. לאנחגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (ניא אתכסיאת) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. 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, ר"ז, בב"א

KEHOT’S NOTE

זח"א ר"ז, ב. לקי ראה כה, א וש"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"א:א: Berakhot 17a:12b

מרגלא בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא מלא ומלא ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרתיהם בראשיהם ונהנים 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).

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KEHOT’S NOTE

ברכות יז, א.

20

(וכמ"ש בספ"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

“זוה שנסמת 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), מימ, 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 19:4 אמרי"ם; חלק ראשון; ליקוטי אמרי"ם

קר נשמת ה"אדם", וכן בחינת רוח ונפש, הפצה והשקה בטבעה ליפרד ולצאת מן הגוף ולידבק בשרשה ומקורה - בהי חיי החיים ברוח-הוא; הגם שתהיה אין ואפס ותתבטל שם במציאות לגמרי, ולא ישאר ממנה

שוש תשיש ותגל העקרה בקבוץ בניה לתוכה בשמחה

מאומה ממהותה ועצמותה הראשון, ארעלי-פייכו, זה רצונה והפצה 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 higher intellect of Abba is revealed, without the festivals’ revelation of joy.

KEHOT’S NOTE

לעיל יא, ד.

23

בפ' 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

כי תבואו אל הארץ

At Mount Sinai G-d gives Moshe the law of the seventh year: “When you come into the land that I give you, the land shall rest a Shabbos to Havayah.” The opening words of the discourse in Likkutei Torah, Behar, to which the text refers; there “the land shall rest” is the nullification of the soul’s powers in their very existence.

ויקרא כ"ה:ב:25:2

דבר אל-בני ישראל ואמרת אליהם כי תבאו אל-הארץ אשר אני נותן לכם ושבתה הארץ שבת להי

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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25

ונפש כי תקריב

The Torah opens the laws of the meal offering: “When a soul (nefesh) brings a meal offering to Havayah, his offering shall be of fine flour.” Rashi notes that “soul” is said only of this offering, the poor man’s gift, as though he had offered his very soul; the text refers to the Behar discourse, which speaks of the soul that pours itself out in prayer.

ויקרא ב:1:25:1

ונפש כי-תקריב קרבן מנחה להי סלת יהיה קרבנו ויצק עליה שמן ונתן עליה לבנה:

And when any one bringeth a meal-offering unto the L-RD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.

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26

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:6 ר"ג ב:ר

אזל הוא ובריה, טשו בי מדרשא. כל יומא הוה מתא להו דביתיהו ריפתא וכוזא דמא וברכי. כי תקיף גזירתא אמר לקה לבריה: נשים דעתן קלה עליהו, דילמא מצערי לה ומגלגלי לן. אזלו טשו במערותא. איתרחיש ניסא איברי להו חרובא ועינא דמא, והווי משלחי מניהו והווי יתבי עד צואריהו בקלא. כולי יומא גרסי. בעידן צלויי לבשי מיכסו ומצלו, והדר משלחי מניהו כי היכי דלא ליבלו. איתכו תריסר שני במערותא. אתא ...

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

KEHOT'S NOTE

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

27 נקי 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 תשל"א (נדפס בסה"מ מלוט-ג ע"י קג הערה 46).

28 שגם — וכדאי כל יסורים דגיהנם

When Acher died, Rabbi Meir said: better that he be judged and then come (liysei) to the World to Come. The maamar echoes his very word, liysei, for the idea that the sufferings of Gehinnom are worth enduring to reach Gan Eden.

Chagigah 15b ט"ו כב

KEHOT'S NOTE

חגיגה טו, ב. ראה נצבים מח, א.

29 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 יגנז

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KEHOT'S NOTE

מנחות כט, ב.

30 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 ע' קמז.

PARAGRAPH 3

31 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 ה"ה אומר, אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס, אלא הווי 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.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

32 הלא פרוס לרעב לחמך

Isaiah describes the fast G-d desires: “Is it not to break (paros) your bread for the hungry?” Paros is to break off a piece and share it; the maamar hears in it that peras, the reward, is only a prusah, a piece.

Isaiah 58:7 י"ח:י"ח

הלא פרס לרעב לחמך ועניים מרודים תביא בית כ"ת תראה 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.

33 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 לאדה"א שם ע' שכא. עוד פ"י במאמרי אדה"ו על מארו"ל ע' פח.

PARAGRAPH 4

34 נפשי אויתך

In Isaiah's song of the redemption: “My soul, I have yearned for You in the night; my spirit within me seeks You at dawn.” The maamar reads it as the lesser love, a

yearning for G-d as for one's own life, as Tanya, chapter 44, explains.

ישעיהו כ"ו:ט"ז

נִפְשִׁי אֹתְךָ בְּלֵילָה אֶחָד־רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָ כִּי כִּאֲשֶׁר מִשְׁפָּטֶיךָ לְאָרֶץ
צֶדֶק לָמְדוּ יִשְׁבִּי תִבֵּל:

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

ישעיי כו, ט.

35 כָּאִדָּם הַמֵּתָאוּה לַחַיִּי נִפְשׁוֹ

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.

במדבר ח"ג:8

וַיַּעַשׂ כֵּן אֶהֱרֹן אֱלִי־מוֹל פָּנֵי הַמִּנְוָה הָעֹלָה נִרְתִּיעָה כִּאֲשֶׁר צִוָּה ה' אֶת־
מֹשֶׁה:

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.

36 בִּיּוֹד נִבְרָא

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 ד"ג-י"ג

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני
מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהם 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

37 נִפְשִׁי אֹתְיָךְ בְּלֵילָה

"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.

ישעיהו כ"ו:ט"ז

נִפְשִׁי אֹתְךָ בְּלֵילָה אֶחָד־רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךָ כִּי כִּאֲשֶׁר מִשְׁפָּטֶיךָ לְאָרֶץ
צֶדֶק לָמְדוּ יִשְׁבִּי תִבֵּל:

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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38 וְאֵרָא אֶל אַבְרָהָם

G-d tells Moshe: "I appeared to Avraham, to Yitzchak and to Yaakov as El Shaddai, but by My Name Havayah I was not known to them." 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; Torah Ohr's discourses on Parshas Va'eira open with it.

שמות ו:3

וְאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁדַי וְשְׁמִי ה' לֹא נִדְעָתִי
לָהֶם:

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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39 וּבִהְעֵרָה לְתִיקוֹן חֲצוֹת

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.

40 שִׁיעָרָה עָלֵינוּ רוּחַ מִמְרוֹם

Isaiah foretells that the land will lie waste "until a spirit from on high is poured out upon us, and the wilderness becomes a fruitful field." The maamar says "upon him" and reads the spirit from on high as the great love drawn down when the arousal from below came first.

ישעיהו ל"ב:ט"ו

עַד־יִשְׁעָרָה עָלֵינוּ רוּחַ מִמְרוֹם וְהָיָה מְדֻבָּר לְפָרְמֶל לִיעֹר יִחְשָׁב:

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

41 וַעֲיִין — סְדִיָּה וְהִי מִסְפָּר

There the Alter Rebbe reads "the man emits seed first, she bears a female" as the state in which the arousal from above must come first, when the Holy Temple does not stand: this is the bas kol, the heavenly voice that moans like a dove and calls "Return, wayward children," a "daughter" of the supernal voice, from Gevuros.

במדבר ו:3

מִיָּינוּ וְשָׂכָר יִיזֵר חֲמֵץ יֵינוּ וְחֲמֵץ שָׂכָר לֹא יִשְׁתֶּה וְכִלְי־מִשְׁרַת עֲנָבִים לֹא יִשְׁתֶּה וְעֲנָבִים לֶחֶם וִיבֹשִׁים לֹא יֹאכֵל:

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.

50

בְּאוֹר פְּנֵי מֶלֶךְ

Shlomo describes a king's favor: "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 the supernal King, whose joy nullifies the judgments.

Proverbs 16:15 ט"ו:טז מְשָׁלִי

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וְרִצּוֹנוֹ קָעַב 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

מְשָׁלִי טז, טו.

51

אִשָּׁה כִּי תוֹרִיעַ

"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 ב'ב:יב וִיקְרָא

דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תוֹרִיעַ וְיִלְדָּה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּי־מִי נִתְּנוֹתָהּ 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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52

שִׂמְחָה שֶׁל מִצְוָה . . זָכָר

There the Alter Rebbe returns to "Sos tasis": through the joy of a mitzvah one draws down that even when the Community of Israel is "barren" and the arousal from above comes of itself, she will bear a male.

KEHOT'S NOTE

הַבִּיאֹר עִיז — נִמְצָא בְּלִקּוּטֵי שֶׁהָיָה כָּג, ד אֹת ה.

PARAGRAPH 10

53

בְּדִ"ה רְנִי וְשִׂמְחֵי בַת

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.

54

רְנִי וְשִׂמְחֵי בַת

G-d, through Zechariah, calls to Zion: "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, says Havayah." The opening words of the Torah Ohr maamar (Miketz) to which the text refers.

Zechariah 2:14 ד'יד:ב זְכַרְיָה

רְנִי וְשִׂמְחֵי בַת־צִיּוֹן כִּי הִנְנִי־בָא וְשֹׁכְנִיתִי 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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55

אִישׁ וְאִשׁ יוֹלֵד בָּהּ

A psalm of the sons of Korach in praise of Zion: "And of Zion it shall be said: man and man was born in her," one person after another. The maamar reads it as Zion bearing "males," great love, even when the man emits seed first.

Psalms 87:5 ה'ה:טז תְּהִלִּים

וְלִצִּיּוֹן יֵאמַר אִישׁ וְאִשׁ יִלְד־בָּהּ וְהוּא יְכַוְנֶנָּה עָלֶיהָ:

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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56

שׁוֹשׁ תְּשִׁישׁ וְתַגֵּל הָעֵקֶרָה

The wedding blessing "May the barren one greatly rejoice and exult in the gathering of her children into her midst in joy," which closes, "Blessed are You, G-d, who gladdens Zion through her children." The maamar reads the Community of Israel's own rejoicing as arousing G-d's joy, and the closing words as the second reading of tasis: G-d makes the barren one rejoice.

Ketubot 8a:4-5 ה'ה-ד'ד-ה'ד תְּכֻבוֹת

"שׁוֹשׁ תְּשִׁישׁ וְתַגֵּל הָעֵקֶרָה, בְּקְבוּץ בְּנֵיהֶם לְתוֹכָהּ בְּשִׂמְחָה. בְּרוּךְ אַתָּה ה', מְשַׂמֵּחַ צִיּוֹן בְּבִנְיָהּ." "שִׂמְחָה תִּשְׂמַח רִיעִים הָאֲהוּבִים, בְּשִׂמְחָה יִצְרֹחַ בְּנוֹ עֶדֶן מִקְדָּם, בְּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חֲתָן וְכֻלָּה."

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57

עִי"פ שׁוֹשׁ אִשִּׁישׁ

That maamar on "I will greatly rejoice in Havayah" 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

רָאָה לְקוֹי"ת נִצְבִּים מו, א וְאֵילָךְ.

58

שׁוֹשׁ אִשִּׁישׁ בְּהוֹי

Isaiah, rejoicing at the redemption he foretells: "I will greatly rejoice in Havayah; my soul shall exult in my G-d, for He has clothed me in garments of salvation." A maamar in Likkutei Torah on Nitzavim opens with this verse, and the text refers to it for joy below arousing supernal joy.

Isaiah 61:10 י'י:א שְׁעִיָּהוּ

שׁוֹשׁ אִשִּׁישׁ בְּהִי תִגַּל נַפְשִׁי בְּאַלְהִי כִּי הִלְבִּישָׁנִי בְּגָדֵי־יִשׁוּעַ מַעֲלֵל צְדָקָה יַעֲטֵנִי כְּחֲתָן יִכְהֶן פָּאָר וְכַפְלָה תַעֲדָה כְּלִיָּה:

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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59

וְעַבַּדְתָּ אֶת אוֹיְבֶיךָ

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

into cravings.

Deuteronomy 28:48 כ"ח:מ"ח דברים

וְעַבְדָּתָּ אֶת־אֱלֹהֵיךָ אֲשֶׁר יִשְׁלַחְנוּ ה' בְּךָ בָּרָעַב וּבְצָמָא וּבְעִירָם וּבְחָסֶר כָּל וְנָתַן עַל בְּרִיךְ עַל־צְוָאָרְךָ עַד הַשְׁמִידוֹ אֹתְךָ:

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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60 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.

Deuteronomy 28:47 כ"ח:מ"ז דברים

תַּחַת אֲשֶׁר לֹא־עַבְדָּתָּ אֶת־ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרִב כָּל:

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

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61 כפי ויחי דרכ"א

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.

62 ע"פ חכילי 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.

63 חכילי עינים

Yaakov's blessing of Yehudah: "His eyes are red with wine, and his teeth white with milk." The opening words of the Torah Ohr maamar (Vayechi) to which the text refers.

Genesis 49:12 כ"ט:י"ב בראשית

חֲכִילֵי עֵינַיִם מִיַּיִן וּלְבָנָיִם מִחֶלֶב:

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

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64 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"ת ח"י"ב ע' 69 הערה 37.

65 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

שש תשיש ותגל העקרה בקבוץ בניה לתוכה בשמחה

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.

66 מקושש עצים

In the wilderness, "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 ט"ו:ל"ב במדבר

וַיִּהְיוּ בְּנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקַשֵּׁשׁ עֵצִים בַּיּוֹם הַשַּׁבָּת:

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

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67 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, "Havayah 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 פח, ד ואילך.

68 ה' לי בעוזרי

In the Hallel psalm the speaker trusts in G-d against his foes: "Havayah 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 ז' קי"ח:71 תהילים

ה' לִי בְּעֹזְרִי וְאֲנִי אֶרְאֶה בְּשׁוֹנְאָי:

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

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69 בכיבור ע"פ צאינה וראינה

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

לקו"ת שה"ש כז, ב.

70 צאינה וראינה

The daughters of Zion are called to come out and see the king on his wedding day: "Go forth and see, O daughters of Zion, King Shlomo, 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 3:11 י"א:3 שיר השירים

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמַלְךְ שְׁלֹמֹה בְּעֹטְרָה שְׁעֹטְרָה־לּוֹ אִמּוֹ בַּיּוֹם הַתִּנָּתַן וּבַיּוֹם שִׁמְחַת לְבוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath

crowned him in the day of his espousals, And in the day of the gladness of his heart.

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71 וְעַמִּי שׁ . . עִיפֹה וְלֹא נָחָם

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 סא, ד.

72 וְלֹא נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים

When Pharaoh sent the people out, “G-d did not lead them by way of the land of the Philistines, though it was near,” lest they see war and turn back to Egypt. Torah Ohr reads it as a warning against coming to joy too quickly, before awe and self-nullification.

שמות י”ג:17 Exodus 13:17

וַיְהִי בְשִׁלַּח פָּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פְּנֵי־נִחָם הָעָם בְּרֹאֲתָם מִלַּחְמָה 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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73 וְעִיפֹה אִסְרֵי 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.

74 אִסְרֵי לִגְפוֹן

Yaakov’s blessing of Yehudah, whose land will be rich in vines: “Binding his foal to the vine.” The opening words of the Torah Ohr passage (Vayechi) to which the text refers, which reads it of the days of Mashiach.

בראשית מ”ט:11 Genesis 49:11

אִסְרֵי לִגְפוֹן עִירָה וְלִשְׂרָקָה בְּנֵי אֶתְנֹו כֶּכֶס בְּיָדוֹ לְבָשׁוּ וּבָדָם־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

About this edition

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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