



LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 2

קיצור מהדרוש ע"פ ואתחנן אל ה'

A Summary of the Discourse on
“And I Pleaded with Havayah”



Man, “the lamp of Havayah,” reveals G-d’s power to create from nothing in his own heart through prayer, an arousal from below; but Torah, and Moshe’s plea, reach a higher revelation that comes from G-d’s free grace alone and can only be glimpsed, like a flash of lightning.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

Man, “the lamp of Havayah,” reveals G-d’s power to create from nothing in his own heart through prayer, an arousal from below; but Torah, and Moshe’s plea, reach a higher revelation that comes from G-d’s free grace alone and can only be glimpsed, like a flash of lightning.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

This short text outlines, section by section, the preceding discourse in Likkutei Torah on Moshe’s plea, “And I pleaded with Havayah.” Section 1: because this world is the lowly world, G-d created man as “the lamp of Havayah” to illuminate it, and he does so in the Shema and prayer, when he is stirred from the depths of his heart and the Name Havayah shines there; this is “Blessed are You, Havayah.” Section 2: that revelation comes from understanding that “in His goodness” G-d renews creation every day from nothing, not by a chain of descent; this is what Havayah signifies, and loving Havayah “with all your heart,” inner and outer, is the arousal from below that draws down blessing from above. Section 3: Torah study draws down an arousal from above that no human arousal reaches, the level of “You have begun,” and even human arousal needs such a beginning; Moshe wanted to bring it into the land. Section 4: this level is grasped only as a flash of “seeing,” like lightning; hence “let me see the land” and the Sages’ blessings over mitzvos. To reach it, Moshe appealed to G-d’s attribute “Gracious,” the treasury of free gifts.

OUTLINE

- | | | |
|----------|---|----|
| 1 | The heading
The text presents itself as a summary of the discourse on “And I pleaded with Havayah.” | ¶1 |
| <hr/> | | |
| 2 | Man, the lamp of Havayah
Man was created to illuminate the lowly world; in the Shema and prayer, when his heart is deeply stirred, the Name Havayah shines in it, the meaning of “Blessed are You, Havayah.” | ¶2 |
| <hr/> | | |
| 3 | Creation renewed, and the love of Havayah
G-d renews creation daily “in His goodness,” as a new creation from nothing, which the Name Havayah signifies; many sources explain “good.” Loving Havayah with both hearts is an arousal from below that draws down blessing from above. | ¶3 |

4 Torah and “You have begun”

¶4

Torah study draws down an arousal from above that human effort cannot reach, and every human arousal needs one first; Moshe asked to bring this level into the land.

5 A flash of seeing, and the plea to the Gracious One

¶5

This level is received only as a glimpse, like lightning, as in Moshe’s request to “see” and the Sages’ blessings over mitzvos; Moshe reached it by appealing to “Gracious,” the treasury of free gifts.

KEY CONCEPTS

Havayah הוי"ה

The Name of G-d that speaks of bringing into being; here it stands for G-d’s power to create something truly new from nothing, which a person should feel revealed in his heart.

Creation from nothing, not a chain of descent מאין / השתלשלות

In a chain of descent (hishtalshelus) each level only reveals what was hidden in the level above it; the world’s daily renewal is an entirely new creation from nothing, which only G-d’s own goodness can bring about.

Arousal from below and arousal from above אתערותא דלעילא / דלתתא

Human initiative, such as love in prayer and the doing of mitzvos, which draws a divine response; and divine initiative that comes unprompted. Every arousal from below needs an arousal from above before it.

“You have begun” אתה החילות

Moshe’s words, read as the revelation that G-d begins on His own, beyond the reach of any human effort; it is drawn down through Torah study.

Seeing ראייה

A grasp of what is higher than intellect, received in a flash like lightning rather than understood and enclothed in thought; hence Moshe’s “let me see the land,” and the Sages as “the eyes of the congregation.”

Gracious; the treasury of free gifts חנון / אוצר מתנת חנם

The attribute from which G-d gives regardless of merit, where no arousal from below reaches; Moshe’s “va’eschanan” appealed to it in order to draw down Havayah as an arousal from above.

SECTION 1 • 11

The heading

1 קיצור מהדרוש ע"פ ואתחנן אל ה'

A summary of the discourse on “And I pleaded with Havayah.”

This short text is a summary (kitzur) of the discourse on Moshe's plea “And I pleaded with Havayah” (Deuteronomy 3:23), which comes just before it in Likkutei Torah. Its four sections condense, in order, the four sections of that longer discourse.

SECTION 2 • 12

Man, the lamp of Havayah

2 אות א' יבאר כי להיות עולם הזה הוא עולם השפל ע"כ ברא אלקים את האדם

Section 1 will explain that, since this world is the lowly world, G-d therefore created man,

The first section starts from why man was created. This physical world is the lowest of the worlds, the place where G-dliness is most hidden, and so G-d created the human being to bring light into it.

שהוא נר הוי' נשמת אדם² להאיר את העוה"ז ועמ"ש מענין נר הוי"ה בביאור ע"פ וירד הגבול.^{3,4}
ומ"ש ע"פ גם את העולם נתן בלבם⁵ בד"ה והיה מספר בניי [בני ישראל].^{6,7}

who is “the lamp of Havayah, the soul of man,” to illuminate this world. And see what is written on the subject of “the lamp of Havayah” in the explanation on “And the border shall descend,” and what is written on “He has also set the world in their heart” in the discourse beginning “And the number of the children of Israel shall be.”

The soul is called “the lamp of Havayah” (Proverbs 20:27): a lamp through which the light of the Name Havayah shines into the darkness of this world. Two other discourses are cited: the explanation of “And the border shall descend” in Parshas Masei, which discusses this “lamp,” and the discourse “And the number of the children of Israel shall be” in Parshas Bamidbar, which explains the verse “He has also set the world in their heart.”

והיינו ע"י ק"ש [קריאת שמע] ותפלה שיאיר שם הוי"ה בלבו ע"י שיתפעל מקרב איש ולב⁸ עמוק וזהו ענין ברוך אתה הוי"ה כו':

That is, through the recital of the Shema and prayer, so that the Name Havayah shines in his heart, through his being stirred "from the inward part of a man and a deep heart." And this is the meaning of "Blessed are You, Havayah," etc.

The soul gives light through the Shema and prayer: when a person is stirred from the depths of his heart, the Name Havayah shines in his heart openly. In the full discourse "blessed" (baruch) is read as "drawn down," so "Blessed are You, Havayah" asks that Havayah, which is hidden, be drawn down and revealed.

SECTION 3 • 13

Creation renewed, and the love of Havayah

3 אות ב' יבאר פי' וענין הגילוי שם הוי"ה בלבו דהיינו ע"י שיבין ענין ובטובו מחדש בכל יום מע"ב [מעשה בראשית].

Section 2 will explain the meaning and substance of the revelation of the Name Havayah in his heart: namely, through his understanding the matter of "And in His goodness He renews every day the work of creation."

Section 2 explains what it means for the Name Havayah to be revealed in a person's heart. It comes from understanding the words of the morning blessings before the Shema, "In His goodness He renews every day the work of creation": G-d creates the world anew each day.

בריאה חדשה ממש מאין ליש. ולא דרך השתלשלות שהוא ענין גילוי ההעלם לבד. וע"ז מורה שם הוי". [That is,] a truly new creation, from nothing to something, and not by way of the chain of descending worlds (hishtalshelus), which is only a matter of revealing what was hidden. And to this the Name Havayah points.

This daily renewal is a truly new creation from nothing, not a chain of descent (hishtalshelus), in which each lower level only reveals what was already hidden in the level above it. The Name Havayah, which speaks of bringing into being, points to exactly this creation from nothing.

(ועיין מענין ⁹ פי טוב בזח"א [בזהר חלק א] ¹⁰ (ד"ל ע"ב) ¹¹ ומ"ש ע"ז במא"א [במאורי אור] ¹² אות ט"ת סעיף ה')

(And see on the subject of the meaning of "good" in the Zohar, Part I, Parshas Bereishis) (30b), and what is written on this in Me'orei Or (the letter Tes, section 5),

Here begins a string of references on the word "good" (tov) in "in His goodness." The Zohar (Part I, 30b) reads the letters of tov and calls the Tes, the ninth letter, "the ninth of all," and the Kehot notes explain it as Yesod, the ninth Sefirah. Me'orei Or, a Kabbalistic lexicon, likewise says that tov is the Yesod of Z'eir Anpin: the Tes is the ninth, the Vav Tiferes and the Beis Malchus.

ובפי נח ¹³ (ד"ס ¹⁴ ע"ב) ובפי לך ^{15, 16} (דפ"ב ע"ב) ובפי תרומה (קכ"ח סעי"ב [סוף עמוד ב]) ¹⁷ ע"פ והטוב בעיניך עשיתי ^{18, 19}

and in Parshas Noach (60b), and in Parshas Lech [Lecha] (82b), and in Parshas Terumah (end of 128b), on "And I have done what is good in Your eyes."

In the Zohar on Noach, "good" is both the Holy One, blessed be He, and the tzaddik, the Righteous One (Yesod), as in "Say of the righteous that he is good"; in Lech Lecha the tzaddik who waters and nourishes everything is called "good." In Terumah the Zohar reads Chizkiyahu's words "And I have done what is good in Your eyes" as joining the blessing of redemption to the Amidah prayer.

אך פי ובטובו ²⁰ ע"ש בפ' תרומה (קס"ח ב') ²¹ ובמ"ש בד"ה ואכלת ושבעת וברכת ^{22, 23} גבי הזן כו'

But for the meaning of "and in His goodness," see there, in Parshas Terumah (168b), and in what is written in the discourse beginning "And you shall eat and be satisfied and bless," concerning "Who nourishes," etc.,

For the phrase "in His goodness" itself, the reader is sent to the Zohar on Terumah (Part II, 168b), which explains the words of Grace after Meals. He is also sent to the discourse "And you shall eat and be satisfied and bless" in Parshas Eikev, on the blessing "Who nourishes [the whole world] in His goodness."

בטובו כו' ועיין בגמרא פ"ב [פרק ב'] דחגיגה (ד"ב ע"א) ע"פ האור כי טוב ^{24, 25} ובזח"ב [ובזהר חלק ב'] פקודי ²⁶ (דף ר"ב ע"ב) ובפי הרמ"ז [הרב משה זכות] שם ²⁷ ועמ"ש בענין הטוב

"in His goodness," etc. And see in the Gemara, chapter 2 of Chagigah (12a), on "the light, that it was good," and in the Zohar, Part II, Pekudei (folio 220b), and in the commentary of the Ramaz there. And see what is written on the subject of "The Good One,

More sources follow on hidden goodness. The Talmud in Chagigah (12a) teaches that the light created on the first day, of which it says "G-d saw the light, that it was good," was hidden away for the righteous in the future. The Zohar on Pekudei (Part II, 220b) adds that although it is hidden, people in this world exist through it, and the Ramaz (Rabbi Moshe Zacuto) comments there that a glimmer of it shines and is en clothed within the supernal attributes.

כי לא כלו רחמיו בת"א [בתורה אור] פ' בשלח בד"ה אשירה ²⁸ להוי"ה ²⁹ וזהו ואהבת את הוי"ה ³⁰ שיהיה שורה כך בבחינת גילוי.

for Your mercies have not ceased," in Torah Ohr, Parshas Beshalach, in the discourse beginning "I will sing to Havayah." And this is [the meaning of] "And you shall love Havayah": that [Havayah] should dwell in you in a revealed way.

The last reference is to the Torah Ohr discourse "I will sing to Havayah," on "The Good One, for Your mercies have not ceased," words from the thanksgiving blessing of the Amidah. With this in place, the text reads "And you shall love Havayah" (Deuteronomy 6:5) as a longing that Havayah, the power that creates from nothing, dwell within a person openly.

והיינו בכל לבבך תוך שני לבבות פנימית וחיצונית. ועיי' אעדל"ת [אתערותא דלתתא] זו נמשך אתעדל"ע [אתערותא דלעילא] להיות ברכה והמשכה בגילוי ועמ"ש בד"ה הוי"ה לי בעוזרי: ³¹

That is, "with all your heart": within two hearts, the inner dimension (pnimiyus) and the outer dimension (chitzoniyus). And through this arousal from below, an arousal from above is drawn down, so that there be blessing and drawing-down in revelation. And see what is written in the discourse beginning "Havayah is with me among my helpers."

"With all your heart" is read as two hearts, the inner and the outer: in the full discourse the inner heart is stirred by G-d's very essence, while the love of the outer heart spreads out to subdue the sitra achra (the other side) and transform darkness into light. Such love is an arousal from below, a human initiative, and it draws down an arousal from above, so that G-d's blessing flows down openly.

SECTION 4 • 14

Torah and "You have begun"

4 אות ג' יבאר. אך ותלמוד תורה כנגד כולם ³² שהוא רק המשכה מאתעדל"ע [מתערותא דלעילא] מבחינה שאין אתעדל"ת [אתערותא דלתתא] יכולה להשיגה וזהו אתה החילות ³³

Section 3 will explain. However, "and the study of Torah is equal to them all," for it is solely a drawing-down from an arousal from above, from a level that an arousal from below cannot reach; and this is [the meaning of] "You have begun."

Section 3 begins from the Mishnah that "the study of Torah is equal to them all" (Peah 1:1). Torah study draws down an arousal from above, divine initiative, from a level that no arousal from below, no human initiative, can reach. This is what Moshe meant by "You have begun": the beginning came from G-d alone.

וגם כדי להיות אתעדלית [אתערותא דלתתא] צריך להיות תחלה אתעדל"ע [אתערותא דלעילא] כמ"ש ע"פ אלה מסעי³⁴ בענין ויכתוב משה את מוצאיהם למסעיהם. וע"ז ביקש משה אעברה נא ואראה להמשיך בה בחינת אתה החילות:^{35, 36}

And also, in order for there to be an arousal from below, there must first be an arousal from above, as is written on "These are the journeys," concerning "And Moshe wrote their goings-forth according to their journeys." And for this Moshe asked, "Let me cross over, I pray, and see": to draw into it [the land] the level of "You have begun."

Even the arousal from below that a person does initiate needs an arousal from above first to make it possible, as explained in the discourse on "These are the journeys." So Moshe asked to cross over and "see," to draw this level of "You have begun" into the land, which in the full discourse is the supernal "land," the community of Israel.

SECTION 5 • 15

A flash of seeing, and the plea to the Gracious One

5 אות ד' יבאר שהמשכה מבחינה זו אינו נתפס בגילוי והתלבשות המחשבה כ"א הארה בעלמא כענין מ"ש ויצא כברק חצו³⁷ (בזכריה סי' ט' י"ד) (וע' מזה בת"ז [בתיקוני זוהר])

Section 4 will explain that the drawing-down from this level is not grasped in revelation and in the enlothement of thought, but only [as] a mere glimmer, as in what is written, "And His arrow shall go forth like lightning" (in Zechariah, chapter 9, [verse] 14) (and see about this in the Tikkunei Zohar)

Section 4 explains that what is drawn down from this level of "You have begun" cannot be grasped by the mind; it never becomes understanding enlothed in thought, only a passing glimmer. The text compares it to "His arrow shall go forth like lightning" (Zechariah 9:14): a flash that lights everything for an instant and is gone.

(תקון למ"ד דע"ז ע"ב) בענין שבמתן תורה היו קולות וברקים^{38,39} ועיין באג"ה [באגרת הקודש] סס"י [סוף סימן] ט"ו⁴⁰ דעת העליון כו' שהוא כנקודה וכברק המבריק על שכלו⁴¹ כו' וע' במא"א [במאורי אור] אות ב' סל"ד.⁴²

(Tikkun 30, [folio] 77b), on the matter that at the Giving of the Torah there were “thunders and lightnings.” And see in Iggeres HaKodesh, at the end of section 15: “the upper Daas (knowledge),” etc., “which is like a point and like lightning flashing upon his intellect,” etc. And see in Me’orei Or, the letter Beis, section 34.

The references explain the image. The Tikkunei Zohar (Tikkun 30) ties the “thunders and lightnings” at the Giving of the Torah to this verse; Iggeres HaKodesh (end of section 15) describes the upper Daas, the first grasp of an idea’s depth, as “like a point and like lightning flashing upon his intellect”; and Me’orei Or (letter Beis, 34) says that “lightning” is a name for Yesod.

וזהו ואראה את הארץ⁴³ וכמשי"ש [וכמה שכתוב שם] וה' עליהם יראה. עיניך יונים⁴⁴. ועד"ז חכמים שהם עיני העדה^{45,46} תקנו ברכת המצות.

And this is [the meaning of] “and let me see the land,” and as is written there, “And Havayah shall be seen over them.” “Your eyes are doves.” And in the same way, the Sages, who are “the eyes of the congregation,” instituted the blessings over the mitzvos.

This is why Moshe asked to “see” the land: such a level is received only by seeing, a direct glimpse beyond understanding, as in the same verse, “And Havayah shall be seen over them,” and in “Your eyes are doves.” In the same way the Sages, called “the eyes of the congregation,” instituted the blessings before mitzvos, to draw down this glimmer from above before the deed.

ועמ"ש ע"פ צאינה וראינה כו' בעטרה⁴⁷ כו' וכדי להמשיך בחינה זו הקדים משה ואמר ואתחנן אל הוי"ה⁴⁸ להמשיך מבחינת חנון שהוא אוצר מתן חנם שאין אתעדל"ת [אתערותא דלתתא] מגיע שם משם המשיך בחי' הוי"ה שהוא אתעדל"ע [אתערותא דלעילא]:

And see what is written on “Go out and see,” etc., “with the crown,” etc. And in order to draw down this level, Moshe first said, “And I pleaded with Havayah”: to draw from the level of “Gracious” (Chanun), which is the treasury of free gifts, where an arousal from below does not reach; from there he drew down the level of Havayah, which is an arousal from above.

After a reference to the discourse on “Go out and see,” the text explains Moshe’s opening word: va’eschanan, “I pleaded,” is linked to Chanun, “Gracious,” the treasury of free gifts that no human arousal reaches. From there Moshe drew down the level of Havayah as an arousal from above.

IN ONE'S AVODAH

In the Shema and prayer a person should contemplate that G-d creates the world anew from nothing each day until his heart is stirred from its depths, so that Havayah dwells in him openly, in both the inner and the outer heart; this arousal from below draws down blessing from above. Beyond his own reach, Torah study and the blessings said before mitzvos draw down an arousal from above that comes as a gift.

QUESTIONS FOR DISCUSSION

1. Why does it matter, for the revelation of Havayah in the heart, that creation is renewed each day from nothing rather than unfolding from what was already hidden?
2. How can Torah study draw down a level that no arousal from below can reach, when studying is itself a human act?
3. If even an arousal from below needs an arousal from above before it, what role is left for human effort?
4. Why is the highest revelation received as "seeing," a flash like lightning, rather than as understanding, and how does this explain Moshe's request to "see" the land?
5. What does Moshe's appeal to "Gracious," the treasury of free gifts, teach about asking for what lies beyond one's merit?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 ואתחנן אל ה'
- “And I pleaded with Havayah at that time, saying.” Moshe’s plea to be allowed to enter the Land of Israel opens Parshas Va’eschanan and gives the discourse its name.
- Deuteronomy 3:23ג'כ"ג: דברים
- וְאֶתְחַנֵּן אֶל־ה' בְּעֵת הַהוּא לֵאמֹר:
- And I besought the L-RD at that time, saying:
- Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 2

- 2 נר הווי נשמת אדם
- “The soul of man is the lamp of Havayah, searching all the inward parts.” The text reads it as man’s purpose: the soul is a lamp through which the light of Havayah illuminates this world.
- Proverbs 20:27כ"ז: משלי
- נֵר ה' נִשְׁמַת אָדָם חֹפֵשׁ כָּל־חֲדָרֵי־כֶסֶן:
- The spirit of man is the lamp of the L-RD, searching all the inward parts.
- Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
- 3 בביאור ע"פ וירד הגבול
- That explanation traces how the twelve “borders” descend from on high into Malchus and the lower worlds, and reads the Sea of Kinneres as a love “sweet as a harp (kinor).” Further on it reads kinor as kaf-vav (twenty-six, the numerical value of Havayah) and ner, “lamp,” and calls the soul a lamp, as in “The soul of man is the lamp of Havayah.”
- KEHOT’S NOTE
- ראה לעיל פי' מסעי צד, ב.
- 4 וירד הגבול
- The verse traces the eastern border of the Land of Israel: “And the border shall descend ... to the shoulder of the Sea of Kinneres eastward.” Its words open the explanation in Parshas Masei that the text cites for “the lamp of Havayah.”
- Numbers 34:11א"י: במדבר
- וְיָרֵד הַגִּבֹּל מִשְׁפָּם הַרְבֵּלָה מִקְדָּם לְעֵין וְיָרֵד הַגִּבֹּל וּמָחָה עַל־כֶּתֶף יָם־כִּנְרֵת קְדָמָה:
- and the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall go down, and shall strike upon the slope of the sea of Chinnereth eastward;
- Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
- 5 “He has made everything beautiful in its time; He has also set the world in their heart.” The text cites the discourse in

Parshas Bamidbar that explains this verse.

Ecclesiastes 3:11א"י: קהלת ג'

אֶת־הַכֹּל עָשָׂה יָפָה בְּעֵתוֹ גַּם אֶת־הָעֵלֶם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמָּצֵא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֵאשִׁית וְעַד־סוֹף:

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

- 6 בד"ה והיה מספר בניי
- That discourse opens with the idea that man is a small world: just as the world has four elements, so does the human soul.

KEHOT’S NOTE

לעיל פי' במדבר.

- 7 והיה מספר בניי
- “And the number of the children of Israel shall be as the sand of the sea, which cannot be measured or counted.” These are the opening words of the discourse in Parshas Bamidbar that the text cites.

Hosea 2:1א'ב: הושע

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמִקּוֹם אֲשֶׁר־יֹאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי־אֱלֹהִים:

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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- 8 The verse speaks of “the inward part of a man and a deep heart.” The text borrows the phrase for an emotion that rises from the innermost depths of the heart, which is how Havayah comes to shine there.

Psalms 64:7ז: תהילים

יִחְפְּשׁוּ־עוֹלֹת תִּמְנוּ חֶפֶז מִחֶפֶז וְקָרַב אִישׁ וְלֵב עֹמֵק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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PARAGRAPH 3

- 9 ועיין מענין טוב
- The Kehot note sends the reader to the Tzemach Tzedek’s Or HaTorah on Parshas Va’eschanan for the subject of “good.”

KEHOT’S NOTE

ראה אוה"ת פי' ואתחנן ע' שנט.

10

פ"י טוב בוח"א פ' בראשית

On "And G-d saw the light, that it was good," the Zohar reads the letters of tov: the Tes is "the ninth of all," and the three letters of tov are included in "the Righteous One of the world," as in "Say of the righteous that he is good." It is the first of the text's sources for the meaning of "good."

ספר זוהר, בראשית ל"ט:30-32:319-30: Zohar, Bereshit ל"ב:ש"ל

AND GOD SAW THE LIGHT THAT IT WAS GOOD. We have learnt that every dream which contains the term tob (good) presages peace above and below, provided the letters are seen in their proper order... Here follow some lines on the inner significance of the letters of the word tob, viz. teth, representing the ninth grade (from the end, i.e. Wisdom) vau, the heavens, and beth, the two worlds.

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

11

בוח"א פ' בראשית ד"ל ע"ב

The Tzemach Tzedek sums up this Zohar there: "The meaning of tov: the Tes is Yesod, which is the ninth [Sefirah] counting from above downward, and it shines from Binah."

KEHOT'S NOTE

"פ"י טוב הטיית הוא יסוד שהוא התשיעי מלמעלמ"ט והוא מאיר מהבינה. — אוה"ת נ"ך כרך א ע"קג.

12

במא"א אות ט' סעיף ה'

As quoted in the Kehot note, the entry reads: "Tov is called the Yesod of Z'eir Anpin, for the Tes is the ninth, the Vav is the secret of Tiferes, and the Beis the secret of Malchus."

KEHOT'S NOTE

"טוב נקרא יסוד ז"א כי ט' היא התשיעית ו' סוד הת"ת ובית סוד המל"י — אוה"ת נ"ך כרך א ע"קג. וכ"ה באוה"ת פ' בא ע"שצג.

13

ובפ' נח

Expounding "Good is the man who is gracious and lends," the Zohar says that "good" is the Holy One, blessed be He, who is called good, and alternatively the tzaddik, as in "Say of the righteous that he is good." The text prints this folio as 60b; the Kehot note gives 60a.

ספר זוהר, נח א"ב:ד'—כ"ג:23-1:12-4: Zohar, Noach

14

ובפ' נח ד"ס ע"א

There the Tzemach Tzedek quotes this Zohar: "Good is the man: this is the Holy One, blessed be He, who is called good ... Alternatively, good is the man: this is the tzaddik, as it is written, 'Say of the righteous that he is good.'"

KEHOT'S NOTE

טוב איש דא הקב"ה דאקרי טוב . . . ד"א טוב איש דא צדיק דכתיב אמרו צדיק כי טוב. — אוה"ת נ"ך כרך א ע"קג.

15

ובפ' לך לך דפ"ב ע"ב

The Tzemach Tzedek comments there on this Zohar: "It is also implied that 'good' means a drawing-down of the inner dimension."

KEHOT'S NOTE

16

ובפ' לך

The Zohar speaks of the seventh pillar on which the world stands, the tzaddik, who waters and nourishes everything, and applies to him "Say of the righteous that he is good." The Kehot note quotes the Tzemach Tzedek: this too implies that "good" means a drawing-down of the inner dimension.

ספר זוהר, לך לך י"ג:קכ"ח-15:140-13:128: Zohar, Lech Lecha ט"ו:ק"מ

17

ובפ' תרומה קכ"ה סע"ב

There the Tzemach Tzedek brings this passage of Terumah, about joining redemption to prayer, and explains it "by way of analogy, when the drop has not yet been drawn outward."

KEHOT'S NOTE

"וכ"מ פ' תרומה . . . דסמך גאולה לתפילה . . . היינו עדי"מ כשהטפה לא נמשכה עדיין לחוץ. — אוה"ת נ"ך כרך א ע"קד.

18

Chizkiyahu's prayer in his illness: "Remember now how I have walked before You in truth and with a whole heart, and I have done what is good in Your eyes" (repeated word for word in Isaiah 38:3, the verse the Zohar quotes). The Zohar on Terumah expounds these words, and the text cites that passage for the meaning of "good."

מלכים ב כ"ג:3: II Kings

אָנָּה ה' זְכַרְנָא אַתְּ אֲשֶׁר הִתְהַלַּכְתִּי לְפָנֶיךָ בְּאֵמֶת וּבְלֵבָב שְׁלֵם וְהִטּוֹב בְּעֵינֶיךָ עֲשִׂיתִי וַיִּבֶךְ חִזְקִיָּהוּ בְּכִי גָדוֹל:

'Remember now, O L-RD, I beseech Thee, how I have walked before Thee in truth and with a whole heart, and have done that which is good in Thy sight.' And Hezekiah wept sore.

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19

והטוב בעיניך עשיתי

When Israel in prayer join the blessing of redemption to the Amidah, a herald proclaims that they have done "good" before the Holy One, blessed be He, the secret of "And I have done what is good in Your eyes." At that moment the Righteous One (tzaddik) is aroused to join where he should, and all the limbs are joined to one another.

ספר זוהר, תרומה ו'ל"ח:ז'—מ"ה:45-6:38: Zohar, Terumah

and a herald rises in the Heavenly courts and proclaims: "Blessed are ye, holy people, for that ye perform (make) good (tov)1Here a synonym for the Sefirah, Yesod or Zaddik. before the face of the Holy One, blessed be He!" This is the inner significance of the words, "I have done what is good in thine eyes" (Isa. 38, 3): namely, that King Hezekiah connected by his devotions "Redemption" with "Prayer". For when the praying people have reached the words "praises to the supreme G-d" (in the last hymn before ...

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

20

פ"י ובטובו

Explaining Grace after Meals, the Zohar notes that we say "in His goodness" and not "from His goodness": "in His

“goodness” is the supernal right side. It is called “good” (tov) when it holds everything within itself and does not yet spread downward, and “kindness” (Chesed) when it comes down and feeds the righteous and the wicked alike.

ספר זוהר, תרומה ע"ט:תשע"א-תשפ"א 79:771-781 Zohar, Terumah

21 כפ' תרומה קס"ח ב'

The wording of this Zohar on “in His goodness” is copied there.

KEHOT'S NOTE

הלשון נעתק ביהל אור ע' פט. וראה גם אוה"ת פ' תצוה ע' איתשג. פ' מסעי-במדבר כרך ז ע' איתתקעט.

22 בד"ה ואכלת ושבעת וברכת

In that discourse the blessing “Who nourishes ... in His goodness” is explained as worded entirely in the third person because it draws from a very high level, the light that encompasses all worlds.

KEHOT'S NOTE

לקמן פ' עקב טו, ב.

23 ואכלת ושבעת וברכת

“You shall eat and be satisfied, and bless Havayah your G-d for the good land He has given you,” the source of the mitzvah of Grace after Meals. Its opening words name the Likkutei Torah discourse cited here.

דברים ח':10 Deuteronomy

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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24 The light that G-d created on the first day was hidden away for the righteous in the future, as it says, “And G-d saw the light, that it was good,” and “good” means only the righteous. The text cites it among its sources on the meaning of “good.”

חגיגה י"ב א':10 Chagigah

וּלְמִי גִנּוּזוֹ — לְצַדִּיקִים לְעֵתִיד לְבָא, שְׁנֵאֲמַר: “וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי טוֹב”, וְאִין “טוֹב” אֶלָּא צְדִיק, שְׁנֵאֲמַר: “אָמְרוּ צְדִיק כִּי טוֹב”.

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

25 האור כי טוב

“And G-d saw the light, that it was good, and G-d separated between the light and the darkness.” The Talmud and the Zohar cited here read this “good” light as the light hidden away for the righteous.

בראשית א':4 Genesis

וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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26 ובזח"ב פקודי

The Zohar identifies the light hidden for the righteous, “the light, that it was good,” with the “abundant goodness”

G-d has stored away, and says that with this hidden light G-d made the work of the world. Although it is hidden, people in this world exist through it.

ספר זוהר, פקודי ב':ג-ד:י"ב Zohar, Pekudei

27 ובזח"ב פקודי ד' ר"ב ע"ב ובפי' הרמ"ז שם

There too the Alter Rebbe cites the Ramaz on Pekudei (220b) for the exalted level called the hidden light, of which it is said “How abundant is Your goodness,” and explains that this level is drawn down and revealed in the Malchus of Atzilus on Shemini Atzeres.

KEHOT'S NOTE

נזכר גם לקמן ברכה צד, ד. ראה אוה"ת פ' ואתחנן ע' שנה דמפרש דאע"ג שהוא גנוז עכ"ז ביה קיימין ב"ג בעלמא. ובפי' הרמ"ז שם שהארה ממנו מאיר ומתלבש בתוך המדות עליונות ע"ש. וראה גם באוה"ת בראשית כרך ג תצח, א. אוה"ת ויקרא כרך ב ע' תרעט.

28 בת"א פ' בשלח בד"ה אשירה לה'

There the Tzemach Tzedek writes: “The meaning is that this is the source of the thirteen attributes of mercy, as in the words ‘The Good One, for Your mercies have not ceased.’”

KEHOT'S NOTE

”פ"י שזהו מקור ליג"מ הרחמים כמאמר הטוב כי לא כלו רחמיו”. — אוה"ת נ"ך ע' תקנט. וראה ביהל אור ע' צו בפ' הטוב כי לא כלו רחמיו.

29 אשירה להוי"ה

The Song at the Sea opens, “I will sing to Havayah, for He is highly exalted.” These words open the Torah Ohr discourse on Parshas Beshalach that the text cites for “The Good One, for Your mercies have not ceased.”

שמות ט"ו:1 Exodus

אֲזַיִר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לְאֹמֶר אֲשִׁירָה לַה' כִּי־גָאֵה צָאָה סוֹס וּרְכָבוֹ רָמָה בָּיָם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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30 ואהבת את הוי"ה

“And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” The text reads it as a longing that Havayah dwell in a person openly, and “with all your heart” as both the inner and the outer heart.

דברים ו':5 Deuteronomy

וְאָהַבְתָּ אֶת־ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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31 הוי"ה לי בעוזרי

“Havayah is with me among my helpers.” These are the opening words of the discourse the text refers to at the end

of this section, on how an arousal from below draws down an arousal from above.

תהילים קי"ח:7

ה' לִי בַעֲזָרִי וְאֲנִי אֶרְאֶה בְּשׂוֹנְאֵי:

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

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PARAGRAPH 4

32 ותלמוד תורה כנגד כולם

The Mishnah lists deeds whose fruits a person enjoys in this world while the principal remains for the World to Come, and ends, "and the study of Torah is equal to them all." The text explains why: Torah draws down an arousal from above that no arousal from below can reach.

Mishnah Peah 1:1

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פירותיהן בעולם הזה והקדוה קצתת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקצאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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33 אתה החילות

"You have begun to show Your servant Your greatness and Your strong hand." The text reads "You have begun" as the level that G-d begins on His own, an arousal from above with no arousal from below.

Deuteronomy 3:24

אֲדֹנָי ה' אֵתָהּ הַחִלּוֹת לְהַרְאוֹת אֶת־עֲבֹדְךָ אֶת־גְּדֻלָּתְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִיָּאֵל בְּשָׁמַיִם וּבָאָרֶץ אֲשֶׁר־עָשִׂיתָ כִּמְעָשֶׁיךָ וּכְגִבּוֹרֶתְךָ:

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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34 אלה מסעי

"These are the journeys of the children of Israel, who went out of the land of Egypt." Its opening words name the discourse the text cites.

Numbers 33:1

אלה מסעי בני־ישראל אשר יצאו מארץ מצרים לצבאתם ביד־משה ואהרן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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35 "And Moshe wrote their goings-forth according to their journeys, by the command of Havayah." The text cites the discourse on this verse for the principle that an arousal from below must be preceded by an arousal from above.

Numbers 33:2

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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36 "Let me cross over, I pray, and see the good land." The text says Moshe wanted to draw the level of "You have begun" into the land.

Deuteronomy 3:25

אֶעֱבְרָה־נָא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהוּא הַטּוֹב הַזֶּה וְהַלְבָּנוֹ:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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PARAGRAPH 5

37 "And Havayah shall be seen over them, and His arrow shall go forth like lightning." The text uses the image of lightning for a revelation that flashes and is gone, and the verse's first words, "Havayah shall be seen," for the level of seeing.

Zechariah 9:14

וְהוּא עֲלֵיהֶם יֵרָאֶה וְיֵצֵא כְכָרֶק חֲצוֹ וְאֲדֹנָי ה' בְּשׁוֹפָר יִתְקַע וְהָלַךְ בְּסַעֲרוֹת תִּפְקֹן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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38 קולות וברקים

The Tikkun says that at the Giving of the Torah G-d came down with "thunders and lightnings," and that the lightnings come from the side of the tzaddik (Yesod), of whom it says "His arrow shall go forth like lightning." This is the passage the text points to as Tikkun 30.

Tikkunei Zohar 74b:3

וכד נחתת לגביהו נחתת למפרק לון בכמה קליו וברקיו, והא הוא דכתבי (שמות יט טז) ויהי ביום השלישי בהיות הבקר ויהי קולות וברקים וגומר, ועליהו אתמר (שם כ יח) וכל העם ראים את הקולות, את דא שכינתא תתאה, דהות סלקא בכל קלא וקלא מאינון שבע קליו, ואיהי הות בת קול דכל חד וחד, קול דברים אתם שמעים (דברים ד

(יב), דא קלא עלאה כלילא מתלת קליו עלאיו, דאינון תלת ספירן עלאיו, ועל אימא עלאה אתמר (שם) ותמונה אינכם רואים זולתי ...

Tikkunei Zohar - Vocalized (Public Domain)

39 קולות וברקים

“And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a heavy cloud on the mountain.” This is the Giving of the Torah to which the Tikkunei Zohar passage refers.

Exodus 19:16 שמות י"ט:ט"ז

ויהי ביום השלישי בהית הבקר ויהי קולת וברקים וענן כבד עליההר וקל שפר חזק מאד ויחרד כל העם אשר במחנה:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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40 ועיין באג"ה ס"י ט"ו

A collection of commentaries and sources on Tanya; the note sends the reader there for the passage of Iggeres HaKodesh on the upper Daas that the text cites.

KEHOT'S NOTE

וראה בליקוט פירושים ומ"מ — חסידריק שם.

41 דעת העליון כו' שהוא נקודה וכבר המבריק על שכלו

At the end of this letter the Alter Rebbe distinguishes the lower Daas, which spreads into the emotions, from the upper Daas, the bond with the source of intellect that grasps the depth of an idea, “which is like a point and like lightning flashing upon his intellect” before it spreads out into understanding. The text cites it as an example of a grasp that comes like lightning.

Tanya, Iggeres HaKodesh 15:34 ליד תניא, אגרת הקדש ט"ו:ל"ד

ויש בחינת דעת העליון, שהוא בחינת התקשרות וחיבור מקור השכל המשיג עומק המושג, שהוא נקודה וכבר המבריק על שכלו, שיתפשט למטה ויבא עומק המושג לידי הבנה, בהרחבת הביאור באורך ורוחב, שהיא בחינת בינה, הנקראת “רחובות הנהר”, כמו שיתבאר במקומו:

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42 וע' במא"א אות כ' סל"ד

As quoted in the Kehot note, the entry reads: “Lightning (barak) is called Yesod, and the sign is ‘His arrow shall go forth like lightning’: it shoots like an arrow, and from its side come lightnings.”

KEHOT'S NOTE

“ברק נק' יסוד וסי' ויצא כברק חצו יורה חץ ומצדו ברקים” — הלשון נעתק באוה"ת פי' שלח ע' תריב. ובאוה"ת בראשית כרך ד תתכ, ב “ואפי"ל שזהו ענין גילוי פנימיות יסוד אבא”. וראה גם באוה"ת בראשית כרך ו תתרמד, א.

43 ואראה את הארץ

“Let me cross over, I pray, and see the good land that is across the Jordan.” Moshe asks to “see,” and the text ex-

plains that this level can be received only by seeing, not by understanding.

Deuteronomy 3:25 דברים ג:כ"ה

אעברהנא ואראה את־הארץ הטובה אשר בעבר הירדן הנהר הטוב הזה והלבנון:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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44 Kehot's note points to Song of Songs 3:11-4:1 for these words.

Song of Songs 3:11-4:1 שיר השירים ג:י"א-ד:א'

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה־לו אמו ביום חתנתו וביום שמחת לבו: הנה יפה רעיתי הנה יפה עיניו יונים מבעד לצמתה שערך בעדר העזים שגלשו מהר גלעד:

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. Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves behind thy veil; Thy hair is as a flock of goats, that trail down from mount Gilead.

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45 חכמים שהם עיני העדה

The Kehot note says the source of this phrase is marked above, in the full discourse on “And I pleaded.” There the Alter Rebbe explains that the Sages instituted the blessing before a mitzvah so that an arousal from above comes first, enabling the mitzvah, an arousal from below, to draw down an arousal from above.

KEHOT'S NOTE

נסמן לעיל ב, ד.

46 עיני העדה

The verse speaks of an unwitting error made “by the eyes of the congregation.” The text uses this phrase for the Sages, who see for the people and guide them.

Numbers 15:24 במדבר ט"ו:כ"ד

והיה אם מעיני העדה נעשתה לשגגה ועשו כלי־העדה פר פו־בקר אחד לעלה לריח ניחח לה' ומנחתו ונסכו במשפט ושעיר־עזים אחד לחטת:

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the L-RD—with the meal-offering thereof, and the drink-offering thereof, according to the ordinance—and one he-goat for a sin-offering.

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47 צאינה וראינה כו' בעטרה

“Go out and see, O daughters of Zion, King Shlomo, with the crown with which his mother crowned him on the day

of his wedding.” The text refers to the discourse on this verse, which itself calls on the daughters of Zion to “see.”

שיר השירים ג': י"א Song of Songs 3:11

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֶטְרָה שְׁעֶטְרָה-לּוֹ אִמּוֹ בְּיוֹם חֲתָנָתוֹ וּבְיוֹם שְׂמֻחָת 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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48

ואתחנן אל הוי"ה

“And I pleaded with Havayah at that time, saying.” The text links va'eschanan with Chanun, “Gracious,” the level of free gifts that no human arousal reaches.

דברים ג': כ"ג Deuteronomy 3:23

וְאֶתְחַנֵּן אֶל־ה' בְּעֵת הַהוּא לֵאמֹר:

And I besought the L-RD at that time, saying:

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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