

Discourse 35

*“Vayedaber... Anochi HaShem -
God spoke... I am HaShem”*

2nd day of the holiday of Shavuot, 5724

By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁷⁷⁸ “God spoke all these things saying, ‘I am *HaShem*-יהו"ה your God etc.” In Likkutei Torah¹⁷⁷⁹ it states that the word “these-*Eileh*-אלה” comes to instruct about what is openly seen and revealed etc. This is because *HaShem*’s-יהו"ה ultimate Supernal intent in giving the Torah is literally for His limitless light which is manifest in the Torah, to be revealed etc., and that it specifically should be revealed in physical things below.

This is the meaning of, “God spoke all of these (*Eileh*-אלה) things saying, ‘I am *HaShem*-יהו"ה your God,”” meaning that “I-*Anochi*-אנכי,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, should literally be revealed etc. In addition, this is also the meaning of the verse,¹⁷⁸⁰ “The entire people saw the thunder and the flames etc.,” emphasizing the revelation.

¹⁷⁷⁸ Exodus 20:1-2

¹⁷⁷⁹ Likkutei Torah, Bamidbar 15c and on

¹⁷⁸⁰ Exodus 20:15

Now, this must be better understood. For, at first glance, about the revelation of the Torah, that is, [the revelation] of, “all these things,” our sages, of blessed memory, stated,¹⁷⁸¹ “Torah is the excess overflow of the Supernal Wisdom-*Chochmah*.” That is, it only is the fallout of what overflows from the aspect of the Supernal Wisdom-*Chochmah*.¹⁷⁸² Now, at first glance, this is not literally the revelation of “I-*Anochi*-אֲנֹכִי,” the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

However, on the other hand, it [also] is not understood how our sages, of blessed memory, could state that the Torah is only the excess overflow of the Supernal Wisdom-*Chochmah*, for does not the verse state,¹⁷⁸³ “I was with Him as His nursling... I was then His delight... My delights are with the children of man.”

That is the Torah was specifically “with Him-*Etzlo*-אֶצְלוֹ,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, Himself, blessed is He. Moreover, it is in a way that this matter is drawn down and comes below to the children of man, (“My delights are with the children of man”). In other words, even after it was drawn below, it is the delight of the Holy One, blessed is He, Himself, in His Glory, and is not merely the excess overflow of the Supernal Wisdom-*Chochmah*.¹⁷⁸⁴

¹⁷⁸¹ Midrash Bereishit Rabba 17:5

¹⁷⁸² Also see Tanya, Iggeret HaKodesh, Epistle 19.

¹⁷⁸³ Proverbs 8:30-31

¹⁷⁸⁴ See Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Masa HaAron BaKatef (Derech Mitzvotecha 40b and on).

2.

Now, in Iggeret HaKodesh,¹⁷⁸⁵ in the [epistle] beginning with the words, “Dovid! Do you call them songs?” in explanation of the teaching of our sages, of blessed memory,¹⁷⁸⁶ that Dovid was punished because he called the words of Torah “songs” when he said,¹⁷⁸⁷ “Your statutes were songs to me in the house of my fears,” [the Alter Rebbe] makes a distinction between the teaching of our sages, of blessed memory, that “Torah is the excess overflow of the Supernal Wisdom-*Chochmah*,” and the verse, “I was with Him as His nursling... I was then His delight etc.,” and explains that they are the two levels of “back” (*Achor*-אחור) and “front” (*Panim*-פנים). That is, the Torah was given with the aspects of “front” (*Panim*-פנים) and “back” (*Achor*-אחור), as it states about the flying scroll of Zechariah, which was written “front” (*Panim*-פנים) and “back” (*Achor*-אחור).¹⁷⁸⁸

In other words, there is an aspect of the “backside” (*Achorayim*) of the depth of the thought, and in this aspect the level of Torah is such, that the totality of all worlds is utterly nullified relative to even one matter of precision in it. (This is the level of Torah that relates to the worlds.) It is in regard to this aspect of Torah that they stated, “the Torah is the excess overflow of the Supernal Wisdom-*Chochmah*.”

However, at its depth, there is an inner aspect (*Pnimityut*) of this Torah that is utterly unified with the limitless light of the

¹⁷⁸⁵ Tanya, Kuntres Acharon 160a and on

¹⁷⁸⁶ Talmud Bavli, Sotah 35a

¹⁷⁸⁷ Psalms 119:54

¹⁷⁸⁸ See Zechariah 5:1-2; Ezekiel 2:9-10; Talmud Bavli, Eruvin 21a

Unlimited One, *HaShem*-יהו"ה, blessed is He, relative to Whom all the worlds are literally as naught and are utter nothingness and zero. It is about this aspect that the verse states, "I was with Him as His nursling... I was then His delight etc." That is, in its inner aspect (*Pnimiyyut*) Torah is solely the joy of the heart and the delight of the King, the Holy One, blessed is He etc.

However, from the fact that Dovid was punished for praising the level of the "backside" (*Achorayim*) of Torah (and not its inner aspect (*Pnimiyyut*)) when he needed the level of Torah that relates to the worlds (as will be explained later) from the aspect of the "backside," this proves that even the level of the "backside" (*Achorayim*) of Torah that relates to the worlds, also has an inner aspect (*Pnimiyyut*).

This is why even when Dovid required the level of Torah as it relates to the worlds, he should have praised its inner aspect (*Pnimiyyut*). Thus, because he only praised the aspect of the "backside" (*Achorayim*), he was punished with forgetfulness, (in that he temporarily forgot that the verse states,¹⁷⁸⁹ "for the holy service is upon them, they carry it on the shoulder"), which is brought about by the "backside" (*Achorayim*).

The explanation¹⁷⁹⁰ is that Dovid's praise in praising the elevation of Torah by stating, "Your statutes were songs to me in the house of my fears," specifying "songs-*Zemirot*-זמירות," is from the external aspect (*Chitzoniyyut*) of the Torah, this being

¹⁷⁸⁹ Numbers 7:9; See Talmud Bavli, Sotah 35a *ibid*.

¹⁷⁹⁰ See Tanya and Derech Mitzvotcha *ibid*. Also see Torah Ohr, Mikeitz 32a; Likkutei Torah, Bamidbar 18a; Also see *Hemshech* 5672 Vol. 1, Ch. 171.

the matter of desire (*Ratzon*), which is external (*Chitzoniyut*) relative to the pleasure (*Taanug*).¹⁷⁹¹

This is the matter of “songs-*Zemirot*-זמירות,” which are like a song and melody that one repeatedly sings and delights in each time, just like the first time, because of its sweetness. So likewise, Dovid delighted in *HaShem's*-יהו"ה Supernal desire (*Ratzon*) within each and every *mitzvah*, (specifically “**Your** statutes-*Chukecha*-חוקיך,” this being the primary matter of the *mitzvot*, in that they are the decrees of the King, in that this is what He desires, blessed is He). That is, even though the desire (*Ratzon*) is equally present in all the *mitzvot*, he nevertheless returns and delights in it, like a wondrously delightful song and melody that one sings many times.

This then, was the joy of King Dovid, peace be upon him, in that he would melodiously sing and gladden his heart in his times of trouble, and he therefore said, “Your statutes were songs to me in the house of my fears.” This is because the aspect of the desire (*Ratzon*) in Torah transcends all the worlds, and next to it, all the worlds are nullified.

To explain, as known, the entire vitality and sustainment of the worlds depends on a single precision in matters of Torah. For example,¹⁷⁹² through the matter of the sacrificial offerings (*Korbanot*) all living creatures were elevated to *HaShem*-יהו"ה, blessed is He, through offering a single animal. Similarly, all plants [were elevated] through “the one-tenth of a measure of fine meal mixed with oil,” and so on. (The same is so of the

¹⁷⁹¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

¹⁷⁹² Tanya, Likkutei Amarim, Ch. 34

category of man, that ascent is caused to him through bringing the offering etc.)¹⁷⁹³

However, all this is only if the sacrificial offering is done in accordance to the decree of the Torah. However, if according to the rules of Torah, the sacrificial offering is unfit, Heaven forbid, [bringing it as a sacrifice] causes the nullification of the ascent of the worlds and the vitality and bestowal to them etc.

It is in this that Dovid rejoiced in his soul in his times of trouble, when it was not physically good for him (“in the house of my fears,” meaning,¹⁷⁹⁴ “when I was fleeing from my enemies and was in terror of them”). That is, this joy came through his contemplation of all the many worlds and their hosts, “How abundant are Your works, *HaShem*-יהו”ה,”¹⁷⁹⁵ and,¹⁷⁹⁶ “How great are Your works, *HaShem*-יהו”ה,” all of which depend on a single precision in the precisions of the Torah, such that from one minor precision, all worlds are either caused to ascend and receive vitality and bestowal, or Heaven forbid, the opposite. It follows automatically that relative to the Torah, the worlds are utterly insignificant.

Through this [contemplation] it likewise became the same for him in a way of a priori, that from the fact that the totality of all worlds are not equal to Torah, matters of “the house of my fears” became utterly insignificant for him, in comparison to his joy in studying Torah.

¹⁷⁹³ See Etz Chayim, Shaar 50 (Shaar Kitzur ABY”A) Ch. 2; Shnei Luchot HaBrit, Chelek Torah SheB’Khtav, Shlach 1, and elsewhere.

¹⁷⁹⁴ Rashi to Talmud Bavli, Sotah 35a *ibid*.

¹⁷⁹⁵ Psalms 104:24

¹⁷⁹⁶ Psalms 92:10

There is another matter to the fact that Dovid would praise the elevation of the Torah, such that all the worlds are nullified to it. That is, through doing so, he nullified the enemies he was fearful of.¹⁷⁹⁷ This is as explained in Torah Ohr,¹⁷⁹⁸ that it temporarily was necessary for Dovid to do so, “in the house of my fears,” in that he had enemies, and “judgments are only sweetened at their root,”¹⁷⁹⁹ meaning, at the root of the coming into being of the worlds etc. That is, he delighted and rejoiced in his lot, that it is **he** who draws down the Torah which sustains and vitalizes all the worlds, through which the adversaries are automatically nullified etc., being that they receive their vitality from this and are nullified relative to it etc.

This itself is the advice given by our sages, of blessed memory,¹⁸⁰⁰ “Rise before them and stay later than them in the study hall, and they will disappear on their own.” The word “than them-*Aleihen*-עליהן,” also means that one should be “over them-*Aleihen*-עליהן,” meaning high above and loftier than them, that is, in a state of [fully] engaging in Torah study, which is very high and lofty, being that it is the source of their vitality, and they therefore disappear and are nullified on their own etc.

Now, even though it is in this matter that Dovid offered praise while he was in the lower world at the time of his travail, at which time he had to affect within himself that physical matters should be utterly insignificant to him, and also, through

¹⁷⁹⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Also see *Hemshech* 5672 *ibid.*; Torat Menachem, Sefer HaMaamarim Tammuz, p. 14.

¹⁷⁹⁸ Torah Ohr, Mikeitz *ibid.*

¹⁷⁹⁹ See Pri Etz Chayim, Shaar HaShofar Ch. 1; Tanya, Ch. 31

¹⁸⁰⁰ Talmud Bavli, Gittin 7a

doing so, this caused the nullification of all the adversities etc., (as explained above) and this matter relates specifically to the aspect of the “backside” (*Achorayim*) and externality (*Chitzoniyut*), being that relative to that level, the light and vitality of the worlds is of consequence,¹⁸⁰¹ and there thus automatically is room to offer praise and exultation of the vitality of all the worlds, which are nullified relative to even a single matter of precision [in the Torah], nonetheless, he was punished for this etc.

It thus must be said that even in the aspect of the “backside” (*Achorayim*) of the Torah, there also is an inner aspect (*Pnimiyyut*) that cannot be praised through praising the vitality of all the worlds, since they literally are of no consequence, and [the Torah] solely is the joy of the heart and delight of the King, the Holy One, blessed is He, who delights in it, as the verse states, “I was with Him as His delights,” specifying, “with Him-*Etzlo*-אצלו.”

We therefore must understand how the two matters align with each other. That is, that [on the one hand] the aspect of the “backside” (*Achorayim*) of the depth of the thought, is the matter of “Torah is the excess overflow of the Supernal Wisdom-*Chochmah*,” but at the very same time, together with this, at its depth, this aspect also has an inner aspect (*Pnimiyyut*), this being the joy of the heart and delight of the King, the Holy One, blessed is He, “I was with Him as His delights,” in which it specifically states, “with Him-*Etzlo*-אצלו.”

¹⁸⁰¹ See *Hemshech* 5672 *ibid.* Ch. 173.

3.

This may be understood based on the explanation in the discourse entitled, “*VaEheyeh Etzlo Amon* etc.,” delivered fifty years ago.¹⁸⁰² Namely, this verse enumerates five matters in Torah. The first is, “I was then His nursling.” The second is, “I was then His delight day by day.” The third is, “playing before Him at all times.” The fourth is, “playing in the inhabited areas of His earth.” The fifth is, “My delights are with the children of man.”

These are the words of the Torah about herself, as she is in the five levels of the Crown-*Keter*, Wisdom-*Chochmah* and Understanding-*Binah*, *Zeir Anpin* and Kingship-*Malchut*, and as she descended to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

That is, when the verse states, “I was with Him as His nursling,” this refers to Torah as it is in the Crown-*Keter*. The words, “I was then His delight day by day,” is in Wisdom-*Chochmah* and Understanding-*Binah*. The words, “playing before Him at all times,” refer to *Zeir Anpin*. The words, “playing in the inhabited areas of His earth,” refer to Kingship-*Malchut*. The words, “My delights are with the children of man,” refer to how she descended to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

In all five levels the matter of pleasure (*Taanug*) is present, only that when it states “I was with Him as His nursling,” this refers to how the Torah is in the aspect of the

¹⁸⁰² Shabbat Parshat Bamidbar, Erev Chag HaShavuot 5674 (*Hemshech* 5672 *ibid.* p. 461 and on); Also see Ch. 183 there.

Essential Delights (*Sha'ashu'im HaAtzmiyim*) of the Unlimited One, this being the aspect of the delight of the King in His Essential Self (*Sha'ashu'ey HaMelech b'Atzmuto*). The four [subsequent] levels are the aspect of the drawing down and illuminations of the pleasure (*Taanug*). However, all those levels are drawn from the aspect of the Essential Delights (*Sha'ashu'im HaAtzmiyim*) indicated by the words, “I was with Him as His nursling-*VaEheyeh Etzlo Amon*-ואהיה אצלו אמן.”

4.

To explain in greater detail,¹⁸⁰³ when it states, “I was with Him as His nursling-*VaEheyeh Etzlo Amon*-ואהיה אצלו אמן,” this is as Rashi explains, “One who was reared with Him, as in the verse,¹⁸⁰⁴ ‘Those who were reared (*HaEmunim*-האמונים) in scarlet [clothing],” and like the verse,¹⁸⁰⁵ “As a nursemaid (*HaOmein*-האומן) carries a suckling.”

This aspect refers to Torah as it is in a state of concealment “with Him-*Etzlo*-אצלו,” meaning in the Essential Self and Being of the Emanator-*Ma'atzil*-מאציל, blessed is He. In the language of the received knowledge of Kabbalah, this is the aspect of Wisdom-*Chochmah* as it is included in the Crown-*Keter*, in that it still is concealed and hidden. About this the

¹⁸⁰³ See Sefer HaMaamarim 5665 p. 73 and on; Also see Sefer HaMaamarim 5565 Vol. 1, p. 507 and on, and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 707 and on; Discourse entitled “*Alpayim Shanah* – The Torah preceded the creation of the world by two-thousand years,” 5711, translated in The Teachings of The Rebbe 5711, Discourse 11 (Sefer HaMaamarim 5711 p. 91 and on).

¹⁸⁰⁴ Lamentations 4:5

¹⁸⁰⁵ Numbers 11:12

verse states,¹⁸⁰⁶ “Wisdom-*Chochmah* is found from nothing-*Ayin*-אין.” This refer to the aspect of “nothing-*Ayin*-אין” of the Crown-*Keter*, called Wisdom-*Chochmah* of the Crown-*Keter* or the Concealed Wisdom-*Chochmah Stima’ah*.

This then, is the meaning of “I was with Him as His nursling-*VaEheyeh Etzlo Amon*-אמון אצלו,” specifying, “with Him-*Etzlo*-אצלו,” in the [hidden] third person. Moreover, it is called “*Amon*-אמון” which also means wondrous and covered,¹⁸⁰⁷ due to the concealment of the Crown-*Keter*, up to and including the concealment of the Essential Self of the Emanator-*Ma’atzil*-מאציל, blessed is He.

After this the Torah traveled and descended etc.,¹⁸⁰⁸ in that it departs from the concealment of the Crown-*Keter* and is drawn down and spreads forth in the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*). There it is not in the same state of concealment and hiddenness as it was when it was included in the Crown-*Keter*. For, even though Wisdom-*Chochmah* and Understanding-*Binah* are called the concealed worlds,¹⁸⁰⁹ as the verse states,¹⁸¹⁰ “The hidden are for *HaShem* our God-*HaShem Elohei*”-אלהינו יהוה,” nevertheless, this only is relative to the aspects below them.

In contrast, relative to the concealment of the Crown-*Keter*, the aspects of Wisdom-*Chochmah* and Understanding-

¹⁸⁰⁶ Job 28:12; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*) and Gate Ten (*Keter*).

¹⁸⁰⁷ Tikkunei Zohar, Tikkun 42, 81b; Also see Midrash Bereishit Rabba 1:1

¹⁸⁰⁸ See Tanya, Likkutei Amarim, Ch. 4 (8b)

¹⁸⁰⁹ See Tikkunei Zohar, Tikkun 10 (25b); Likkutei Torah, Acharei 24d; Re’eh 29a, and elsewhere.

¹⁸¹⁰ Deuteronomy 29:29

Binah are aspects of revelation (*Giluy*). About this the verse states, “I was then His delight day by day.” That is, the [repetition of the] words “day by day-*Yom Yom* יום יום” refers to Wisdom-*Chochmah* and Understanding-*Binah*, which are called “two days” (*Trein Yomin*),¹⁸¹¹ and “day-*Yom* יום” is a matter of revelation (*Giluy*). Thus, this refers to the level of Torah as it comes forth from the concealment of the Crown-*Keter* into revelation in Wisdom-*Chochmah* and Understanding-*Binah*.

This is where the pleasure (*Taanug*) is first revealed, this being the matter of the delights (*Sha’ashu’im*). This is like the vitality and pleasure in the seminal flash of Wisdom-*Chochmah* where the intellect is first revealed, until through the aspect of Foundation-*Yesod* of the Father-Abba (Wisdom-*Chochmah*), the revelation and spreading forth of the pleasure (*Taanug*) comes into Understanding-*Binah*, with grasp and comprehension.

This is as known¹⁸¹² about the matter of the Garden of Eden (*Gan Eden*-גן עדן) (which is two aspects, as understood from the verse,¹⁸¹³ “I river issues forth **from** Eden (עדן) to water the Garden (*Gan*-גן)”). That is, Wisdom-*Chochmah* is called Eden-עדן, and Understanding-*Binah* is called the Garden-*Gan*-גן (of Eden). This is because the aspect of Eden-עדן is the revelation of the radiance of the Supernal Pleasure (*Oneg*). In other words, when the aspect of the Essential Delights the King

¹⁸¹¹ See Ohr HaTorah, Va’etchanan p. 236.

¹⁸¹² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Nine (*Chochmah*); Likkutei Torah, Bamidbar ibid.; Derech Mitzvotcha ibid. p. 41b.

¹⁸¹³ Genesis 2:10; Talmud Bavli, Brachot 34b; See Shaarei Orah ibid.

in His Essential Self come forth from concealment into revelation, it then is called “Eden-עדן,” this being the matter of Wisdom-*Chochmah*. This is because the essential pleasure (*Oneg*) is in Wisdom-*Chochmah*, whereas the Garden of Eden (*Gan Eden*-גן עדן) receives from the aspect of these pleasures and delights, and is the matter of Understanding-*Binah*, in that the pleasure (*Taanug*) is primarily revealed in the Understanding-*Binah*.

This then, is the meaning of, “I was then His delight day by day (*Yom Yom*-יום יום).” In other words, the level of the Torah as it is “reared with Him,” and as it is wondrous and covered within the concealment of the Crown-*Keter*, is drawn down and revealed in a way of “delight day by day (*Sha’ashu’im Yom Yom*-שעשועים יום יום),” referring to the revelation of the pleasure (*Taanug*) in Wisdom-*Chochmah* and Understanding-*Binah*.

This is because the general matter of Wisdom-*Chochmah* and Understanding-*Binah*, who are called,¹⁸¹⁴ “the two lovers who never separate,” in that through them, revelation of the pleasure (*Taanug*) is caused in the Crown-*Keter*, as known that, “The inner aspect (*Pnimiyyut*) of the Father-*Abba* (Wisdom-*Chochmah*) is the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*,”¹⁸¹⁵ and “the revelation of the Ancient One-*Atik* is in the Understanding-*Binah*.”¹⁸¹⁶

¹⁸¹⁴ Zohar II 56a; Zohar III 4a *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

¹⁸¹⁵ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Likkutei Torah, Nitzavim 49d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26.

¹⁸¹⁶ See Zohar III 178b; Torah Ohr, Lech Lecha 11b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes there.

However, *HaShem's* יהו"ה ultimate Supernal intent is for the Torah to be revealed as it is “with Him-*Etzlo* אצל-,” (“I was with Him as His nursling”) not only in the revelation of the pleasure in Wisdom-*Chochmah* and Understanding-*Binah*, (“I was His delights day by day”), these being the aspect of the concealed worlds,¹⁸¹⁷ “The hidden are for *HaShem* יהו"ה etc.,” but rather, this should also be openly revealed below.

Thus, about this the verse continues, “playing before Him at all times,” referring to the aspect of *Zeir Anpin*, which is under Wisdom-*Chochmah* and Understanding-*Binah*. This is indicated by the words “at all times-*BeKhol Eit* בכל עת,” which includes all 28 כ"ח times,¹⁸¹⁸ 14-ד" for good and 14-ד" for bad etc.¹⁸¹⁹

This is the matter of the division into the two lines and modes, Kindness-*Chessed* and Might-*Gevurah*, these being the aspects of the emotions (*Midot*) that are under Wisdom-*Chochmah* and Understanding-*Binah*. In them, an even greater revelation is caused than in Wisdom-*Chochmah* and Understanding-*Binah*, which are the aspect of “The hidden etc.”

Thus, about this the verse states here, “playing before Him-*Mesacheket Lefanav* לפניו משחקת,” using a term of “laughter-*Schok* שחוק.” This is because in laughter (“*Schok*”

¹⁸¹⁷ Deuteronomy 29:28

¹⁸¹⁸ Ecclesiastes 3:2-8; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The seven letters בגיד כפר"ת correspond to the seven days of the week (Time and its measurement).”

¹⁸¹⁹ See *Likkutei Torah*, Bamidbar 18c; *Ohr HaTorah*, Shavuot p. 69 and on.

revelation (*Giluy*) is more pronounced than in the matter of delights (*Sha'ashu'im*-שעשועים).

We observe this in man below, that even if he has great pleasure from receiving good tidings or the like, it can be that this pleasure is not openly revealed for the eyes of all to see, and his fellow may not recognize it at all. This is because the pleasure (*Oneg*) is hidden and concealed in his essential self and is not recognized and revealed. All there is, is a glimmer of its radiance on his face, which becomes apparent in his cheeks. Sometimes the pleasure is even more deeply hidden and concealed, such as the delight of a father in his only child, in which, because of its constancy, the pleasure and delight is not at all revealed.

In contrast, this is not so of laughter (*Schok*-שחוק), which comes specifically from the ultimate revelation of the pleasure, revealed to the eyes of all. This is clearly seen in a person who receives such good tidings that he is incapable of restraining and concealing the pleasure in his heart. He will laugh with unrestrained open laughter, in a revealed way.

This is as our sages, of blessed memory, said about Rav Beruna,¹⁸²⁰ that he once was so joyous in having juxtaposed redemption (*Ge'ulah*) to prayer (*Tefillah*) that his joy was such that “laughter did not cease from his mouth for the entire day.” This likewise is the matter of the laughter (*Schok*-שחוק) of the coming future, as the verse states,¹⁸²¹ “Then our mouth will be filled with laughter (*Schok*-שחוק).” In contrast, presently, “it is

¹⁸²⁰ Talmud Bavli, Brachot 9b

¹⁸²¹ Psalms 126:2

forbidden to fill one's mouth with laughter in this world."¹⁸²² This is because the primary and complete revelation will specifically be in the coming future.

The likeness to this may be understood Above in *HaShem's* יהו"ה Godliness, that the delights in the aspect indicated by "I was then His delight day by day (*Yom Yom*- יום יום)" (Wisdom-*Chochmah* and Understanding-*Binah*), are still in a state of concealment. Though it is so, that there comes forth some small measure of the aspect of revelation in them, as it states,¹⁸²³ "A man's wisdom lights up his face," this being the radiance of "the two apples [cheeks] etc.,"¹⁸²⁴ nonetheless, the primary revelation of the pleasure is specifically as it is drawn down in the aspect of *Zeir Anpin*, this being the matter indicated by "laughing before Him at all times."

6.

This is also what our sages, of blessed memory, meant when they said,¹⁸²⁵ "The Holy One, blessed is He, comes to delight with the righteous *Tzaddikim* in the Garden of Eden (*Gan Eden*)," about which there are two explanations.¹⁸²⁶ The first is that "the Holy One, blessed is He" (*Kudsha Breech Hoo*) refers to *Zeir Anpin*, and the second is that "the Holy One, blessed is He" (*Kudsha Breech Hoo*) refers to the Essential Self of the Emanator.

¹⁸²² Talmud Bavli, Brachot 31a

¹⁸²³ Ecclesiastes 8:1

¹⁸²⁴ See Likkutei Torah, Masei 93b and on.

¹⁸²⁵ Zohar III 67b

¹⁸²⁶ See Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 346 and on.

The explanation is that “the Holy One, blessed is He” (*Kudsha Breech Hoo*) is the aspect of *Zeir Anpin*, called “the Holy One, blessed is He” because He is holy (*Kadosh*-קדוש) and separately transcendent from the creations. Even though the primary conduct of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) is through the aspect of *Zeir Anpin*, for as known, the primary conduct of the worlds is through Kindness-*Chessed*, as it states,¹⁸²⁷ “The world is built on Kindness-*Chessed*,” it nonetheless is in a way that He is holy (*Kadosh*-קדוש) and separately transcendent from them. (This is why the aspect of *Zeir Anpin* is only nine *Sefirot*, without Kingship-*Malchut* which is the matter of revealing and drawing down to below.)¹⁸²⁸

Now, as it stems from the aspect of *Zeir Anpin*, the conduct of the worlds has the matter of the intellect (*Mochin*) in that the conduct of the emotions (*Midot*) is according to the intellect (*Mochin*). Nonetheless, in this itself there are various aspects and levels. That is, the conduct of the aspect of *Zeir Anpin* according to the intellect (*Mochin*) as it is, in and of itself, is only in an immature state (*Katnut*) and in the externality (*Chitzoniyut*) of the intellect (*Mochin*). This in no way compares to the essence of the intellect (*Mochin*), called expanded and mature intellect (*Mochin d’Gadlut*).

Nonetheless, the drawing down in the aspect of *Zeir Anpin* from the Wisdom-*Chochmah* of the Torah, is from the aspect of the essential intellect (*Atzmut HaMochin*), in which

¹⁸²⁷ Psalms 89:3; See Sefer HaMaamarim 5698 p. 25, and elsewhere.

¹⁸²⁸ Also see Sefer HaMaamarim 5665 p. 79.

there is the revelation and the pleasure of “delights day by day,” (as explained in chapter four). This matter is brought about through the Jewish people serving *HaShem*-יהו"ה, blessed is He, (in fulfilling His Torah and *mitzvot*, primarily) in the study of Torah. This subsequently becomes the Torah studied by the souls in their ascent in the Garden of Eden (*Gan Eden*). Thus, through this, they cause “the Holy One, blessed is He, to come and delight with [the righteous *Tzaddikim* in the Garden of Eden (*Gan Eden*)].”

That is, the aspect of *Zeir Anpin* delights with open revelation in the pleasure of Wisdom-*Chochmah* and Understanding-*Binah* (“delights day by day”) that is drawn forth and also revealed in the aspect of *Zeir Anpin*, so that there is [the actualization of] “laughing before Him at all times.”

In other words, even in the aspect of *Zeir Anpin* (the emotions (*Midot*), indicated by the words “at all times-*BeKhol Eit*-בכל עת”) there is a drawing forth from the aspect of the expansiveness (*Gadlut*) and inner aspect (*Pnimityut*) of the intellect (*Mochin*). (The word “before Him-*Lefanav*-לפניו” is of the same root as “innerness-*Pnimityut*-פנימיות.”) Moreover, it is in a way of “laughter-*Schok*-שחוק,” that specifically is openly revealed. (Through this, a drawing down of additional light is caused in the worlds etc.)

According to the second explanation, that “the Holy One, blessed is He” (*Kudsha Breech Hoo*) refers to the Essential Self of the Emanator, we find that the drawing down in the aspect of *Zeir Anpin* (which is “the Holy One, blessed is He” (*Kudsha Breech Hoo*) according to the first explanation) is not just from the aspects of the pleasure (*Taanug*) in Wisdom-

Chochmah and Understanding-*Binah*, “delights day by day,” but even from the aspect of the Essential Self of the Emanator. This drawing down is through the Torah as it is in the concealment of the Essential Self of the Emanator-*Ma’atzil*-מאציל, this being the matter of “I was with Him (*Etzlo*-אצל) as His nursling.”

7.

However, even after the revelation of the Torah and its drawing forth in the aspect of *Zeir Anpin*, “laughing before Him at all times,” this is not yet the ultimate revelation. For, the aspect of *Zeir Anpin* is holy (*Kadosh*-קדוש) and separate from the worlds, (which is why it is called “the Holy One, blessed is He” (*Kudsha Breech Hoo*), as explained in chapter five). It therefore is also necessary for there to be a drawing forth and revelation in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*).

About this the verse [continues and] states, “playing in the inhabited areas of His earth.” For, as known,¹⁸²⁹ “the inhabited areas of His earth-*Tevel Artzo*-תבל ארצו” is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), called the female-*Nukva* of *Zeir Anpin*. It is here, in this aspect, that there is the primary revelation of the matter of “laughter-*Schok*-שחוק,” (in a way of revelation, as explained in chapter five).

However, even after the revelation of the Torah and the drawing down in the aspect of Kingship-*Malchut*, there is not yet a drawing down and revelation in the worlds of Creation,

¹⁸²⁹ See Me’orei Ohr, Ma’arechet Tav, Section 19; Ohr HaTorah, Shemot p. 97

Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is because Kingship-*Malchut* of the world of Emanation (*Atzilut*) is only a root and source for the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). However, *HaShem's*-יהו"ה ultimate Supernal intent is for the drawing down and revelation to even be in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves.

About this the verse states, “My delights are with the children of man,” referring to the descent of the Torah to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), beginning with the world of Creation (*Briyah*), which is the beginning of [the existence of the sense of independent] “somethingness” (*Yesh*).¹⁸³⁰

It is there that the souls study Torah in the Garden of Eden (*Gan Eden*), (as explained in chapter six) about the matter of “The Holy One, blessed is He, comes to delight with the righteous *Tzaddikim* in the Garden of Eden (*Gan Eden*)”), until there then is the further descent [of the Torah] to manifest in physical things and worldly matters, which includes most of the *mitzvot* of the Torah and their laws, and the physical combinations of letters with ink in the book [of Torah] etc. (as explained in Tanya).¹⁸³¹

This is the general matter of the giving of the Torah to the children of man, specifically here in this lowly earth. This is as our sages, of blessed memory, stated,¹⁸³² “At the time that Moshe ascended on high, the ministering angels said... this

¹⁸³⁰ See Likkutei Torah, Acharei 25d and on, and elsewhere.

¹⁸³¹ Tanya, Likkutei Amarim, Ch. 4 (8b)

¹⁸³² Talmud Bavli, Shabbat 88b and on

hidden treasure... You seek to give it to flesh and blood...? He [Moshe] answered them, ‘Did you descend to Egypt etc.? Is there an evil inclination among you etc.?’”

8.

This then, is the meaning of the verse, “I was with Him as His nursling... My delights are with the children of man.” This refers to the drawing down and revelation of the Torah from the concealment of the Essential Self of the Emanator, blessed is He, throughout the entire the chaining down of the worlds (*Hishtalshehut*) all the way down to the children of man in this physical world.

About this the verse states, “My delights-*Sha’ashu’ay*-שעשועי (are with the children of man),” specifying “**My** delights,” meaning, “The delights that are **Mine**,” referring to the words “**with Him-*Etzlo*-אצלו**” at the beginning of the verse. That is, it is specifically with the drawing down and revelation of the Torah in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) until the “children of man” in this physical world, that there is a revelation of the delight of the King, the Holy One, blessed is He, His Essential delights, the aspect of the Essential Pleasure (*Oneg HaAtzmi*) of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, even more than in the upper worlds. For, about Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*) the verse only states “delights-*Sha’ashu’im*-שעשועים day by day,” rather than actually “**My** delights-*Sha’ashu’ay*-שעשועי.”

Now, this may be connected with what Midrash states¹⁸³³ in explanation of the words, “I was with Him as His nursling-*Amon*-אִמּוֹן,” stating, “(Do not just read it as) ‘nursling-*Amon*-אִמּוֹן,’ (but read it as), ‘craftsman-*Uman*-אוּמָן.’ The Torah is saying, ‘I was the craftsman’s tool of the Holy One, blessed is He etc.’ The way of the world is that when a king of flesh and blood builds a palace... he does so based on the knowledge of a craftsman... who has plans on sheets and tablets... So likewise, the Holy One, blessed is He, gazed into the Torah and created the world.”

The explanation is that the general matter of the Torah saying, “I was the craftsman’s tool of the Holy One, blessed is He,” refers to the drawing down of the Torah on all levels of the chaining down of the worlds (*Seder Hishtalshelut*),¹⁸³⁴ until this physical world. It is specifically through this that there is a drawing down and revelation of the aspect of the essential delights, the delights of the King in His Essential Self, the aspect of the pleasure (*Taanug*) as it is “with Him-*Etzlo*-אֶצְלוֹ,” meaning, within the Essential Self of the Emanator-*Ma’atzil*-מַאֲצִיל, only that there, it is in a state of concealment, as the word “*Amon*-אִמּוֹן” means wondrous and covered.¹⁸³⁵

Its revelation is specifically through the drawing down of the Torah below, in this world. The reason is because “the Holy One, blessed is He, desired a home for Himself in the lower worlds.”¹⁸³⁶ In other words, it is specifically below

¹⁸³³ Midrash Bereishit Rabba 1:1

¹⁸³⁴ See *Hemshech* 5672 *ibid.* p. 462

¹⁸³⁵ Tikkunei Zohar, Tikkun 42, 81b; Midrash Bereishit Rabba 1:1 *ibid.*

¹⁸³⁶ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

where His essential pleasure (*Taanug Atzmi*) is drawn down,¹⁸³⁷ as in the teaching,¹⁸³⁸ “It brings Me satisfaction of spirit that I spoke and My will was done,” which specifically applies to fulfilling Torah and *mitzvot* below.

9.

Now, in order for the Torah to descend and become revealed throughout the entire chaining down of the worlds (*Seder Hishtalshelut*), all the way to far below, to the lowest level of which there is none lower, this being the place of the children of man, [through which there can be the matter of “My delights are with the children of man,” referring to the aspect of the essential delights (*Sha’ashu’im HaAtzmiyim*) (as explained in chapter eight)], there also must be the external (*Chitzoniyut*) and backside (*Achorayim*) aspect of the Torah, this being the matter of the teaching, “Torah is the excess overflow of the Supernal Wisdom-*Chochmah*.”

The explanation of this may be understood based on what was mentioned before (in chapter six) about the conduct of the world through the aspect of *Zeir Anpin*, this being the matter of the emotions (*Midot*) of Kindness-*Chessed* and Might-*Gevurah*, these being the two lines and modes that divide into the 28- π times, (as discussed in chapter five in explanation of the words, “laughing before Him at all times”). The explanation is that for there to be the creation of the world, it was necessary for there not only to be Kindness-*Chessed*,

¹⁸³⁷ Also see Sefer HaMaamarim 5665 p. 86.

¹⁸³⁸ Torat Kohanim and Rashi to Leviticus 1:9 and elsewhere.

which is the matter of the spreading forth of the light, but also Might-*Gevurah*, which is the matter of the constriction and restraint (*Tzimtzum*) of the light, and is a matter of Might-*Gevurah*.¹⁸³⁹

This is as the Alter Rebbe explains in Shaar HaYichud VeHaEmunah,¹⁸⁴⁰ [in continuation to the explanation of the teaching of the Baal Shem Tov on the verse,¹⁸⁴¹ “Forever *HaShem* יהו"ה Your speech stands in the heavens,” which refers to the vitality that is literally bestowed at every moment in all the creations from that which emanations from the mouth of *HaShem* יהו"ה and His breath, and is what brings them into being from nothing to something], that in addition to the quality of Greatness-*Gedulah*, as in the verse,¹⁸⁴² “Yours, *HaShem* יהו"ה, is the Greatness-*Gedulah*,” this being the quality of *Chesed*-Kindness and the spreading forth of vitality in all created worlds without end and conclusion, to be created out of nothing and to exist through freely-given kindness etc., as it states,¹⁸⁴³ “The world is built on Kindness-*Chessed*,” nonetheless, there also must be the quality of Might-*Gevurah*, which is the quality of restraint and withholding of the spreading forth of vitality from His Greatness - thus preventing it from descending and becoming revealed upon the creatures to enliven and give them existence in a revealed way, but only in a concealed way etc., to restrain and conceal the vitality and

¹⁸³⁹ See Sefer HaMaamarim 5665 *ibid.* p. 75.

¹⁸⁴⁰ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith.

¹⁸⁴¹ Psalms 119:89

¹⁸⁴² Chronicles I 29:11

¹⁸⁴³ Psalms 89:3; See Sefer HaMaamarim 5698 p. 25, and elsewhere.

spirituality flowing from the “breath of His mouth” so that the body of the creature will not be nullified of its existence.

The same is so in regard to the descent of the Torah and its drawing forth to below, that it traveled and descended etc., until it manifested as ink upon a book [of Torah] etc., so that the children of man can study and fulfill it. In order for this to be, not only the matter of Kindness-*Chessed* (the spreading forth of the light) must be, but also the matter of Might-*Gevurah* (the restraint of the light). It is in regard to this that the Torah was given with the aspects of “front” (*Panim*-פנים) and “back” (*Achor*-אחור), these being the matters of Kindness-*Chessed* and Might-*Gevurah* as they are in the Torah.

However, since the aspect of the “backside” (*Achor*) of the Torah is solely for there to be the descent and drawing down of the Torah to below, since specifically through this, it is possible for there to be the revelation of the essential delights, “**My delights** (*Sha’ashu’ay*-שעשועי) are with the children of man,” these being the delights of the King in His Essential Self, we thus find that even the aspect of the “backside” (*Achor*) of the Torah is bound to the aspect of the “front” (*Panim*) of the Torah.

In other words, even in the aspect of the “excesses overflow of the Supernal Wisdom-*Chochmah*,” that overflows and descends to below, there is the inner aspect (*Pnimityut*) which is as it “is reared with Him-*Etzlo*-אצלו,” (“I was with Him as His nursling”) in the Essential Self of the Emanator-*Ma’atzil*-מאציל.

Now, it can be said that this is similar to what the above-mentioned Shaar HaYichud VeHaEmunah explains, that even

the root of Might-*Gevurah* is the upper Might-*Gevurah* of the Ancient of Days-*Atik Yomin*, (just as the root of the Kindnesses (*Chassadim*) is the Kindness-*Chessed* of the Ancient of Days-*Atik Yomin*). That is, even the restraint of the *Tzimtzum* is connected to the aspect of the Ancient One-*Atik*.

The same is so of the aspect of the Might-*Gevurah* of the Torah, this being the aspect of the “backside” (*Achor*) and externality (*Chitzoniyut*) of the Torah, the “overflow of the Supernal Wisdom-*Chochmah*,” that it too has the aspect of Wisdom-*Chochmah* of the Crown-*Keter* within it, up to and including the aspect of the Ancient One-*Atik*.

Thus, it is in this regard that Dovid was punished when he said, “Your statutes were songs to me in the house of my fears.” That is, at the time of his travails he praised the Torah in its level that is from the aspect of the “backside” (*Achorayim*). For, even in the aspect of the “backside” (*Achor*) of the Torah there also is the inner aspect (*Pnimiyyut*) within it. Therefore, even when he was below in a time of travail, at which time he was specifically in need of the aspect of the “backside” (*Achor*), he should have praised the inner aspect (*Pnimiyyut*) within it (all the way to the level of the Torah as it entirely is the “front” (*Panim*), this being the matter of the Tablets (*Luchot*), which did not have the aspects of “front” (*Panim*) and “back” (*Achor*)).¹⁸⁴⁴ For, it is specifically the joy of the heart and delight of the King, the Holy One, blessed is He, that is drawn down and revealed below, this being the matter of “My delights are with the children of man.”

¹⁸⁴⁴ Tanya, Kuntres Acharon ibid. p. 161am, citing Talmud Yerushalmi 6:1, cited by Rabbi Ovadia Bartenura and Tosefot Yom Tov to Mishnah Avot 5:6

This then, is the meaning of the verse, “God spoke all these things saying, ‘I am *HaShem*-יהו"ה your God etc.” That is, when the verse says “these-*Eileh*-אלה,” which indicates what is apparent and revealed in open revelation (as explained in chapter one) this refers to the level of the Torah as it came out of the concealment of the Essential Self of the Emanator (“I was with Him as His nursling”) and descended and came below to be revealed through the aspect of the externality (*Chitzoniyut*) and “backside” (*Achor*) of the Torah, “the excess overflow of the upper Wisdom-*Chochmah*.”

Since this matter comes about through a restraint (*Tzimtzum*) of the light, which is the aspect of Might-*Gevurah*, (as explained in chapter nine), it therefore (specifically) says, “God-*Elohi*”מ-אלה spoke all these things,” this being the quality of constriction (*Tzimtzum*). In the words of our sages, of blessed memory, “We heard them from the mouth of the Almighty-*HaGevurah*-הגבורה,”¹⁸⁴⁵ specifically.¹⁸⁴⁶

Nevertheless, the purpose of this was to say, “I am *HaShem*-יהו"ה your God.” That is, it was in order that “I-*Anochi*-אנכי,” which literally refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, should be in a state of revelation, (as explained in chapter one). For, even in the aspect of the “backside” (*Achor*) of the Torah, which comes into revelation

¹⁸⁴⁵ Talmud Bavli, Makkot 24a

¹⁸⁴⁶ Likkutei Torah *ibid.*; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*).

below, there also is the presence of the inner aspect (*Pnimiyyut*) within it, as it is in the Essential Self of the Emanator. On the contrary, through this being drawn down below the aspect of the innerness (*Pnimiyyut*) also comes into revelation, as explained above about the matter of “My delights are with the children of man.”

This likewise is the meaning of the verse,¹⁸⁴⁷ “Wisdoms shall sing out in the streets etc.” About this the Zohar states,¹⁸⁴⁸ “There are two wisdoms; the upper wisdom (*Chochmah Ila’ah*) and the lower wisdom (*Chochmah Tata’ah*), and when the upper wisdom (*Chochmah Ila’ah*) is drawn down in the lower wisdom (*Chochmah Tata’ah*) it then ‘sings out etc.’”

It is explained in Torat Chayim, Bereishit,¹⁸⁴⁹ that the upper wisdom (*Chochmah Ila’ah*) and the lower wisdom (*Chochmah Tata’ah*) are the wisdom of the Torah and the wisdom of the Act of Creation (*Ma’aseh Bereishit*). That is, there is the wisdom-*Chochmah* of the Torah as it manifests within the world, which is the aspect of “the excess overflow of the upper Wisdom-*Chochmah*.” Then there is the wisdom of the Torah as it in the Essential Self of the Emanator (“I was with Him as His nursling”), which transcends manifestation in the world, this being the aspect of the Torah that precedes the world,¹⁸⁵⁰ meaning, [that it] not only [precedes] the created world, but even [precedes] the emanated world etc.

¹⁸⁴⁷ Proverbs 1:20

¹⁸⁴⁸ Zohar I 141b

¹⁸⁴⁹ The beginning of Torat Chayim, Bereishit; Also see Sefer HaMaamarim 5677 p. 82; Sefer HaMaamarim 5665 p. 86; *Hemshech* 5672 *ibid.* p. 364.

¹⁸⁵⁰ Talmud Bavli, Pesachim 54a

Thus, about this the verse states, “Wisdoms shall sing out in the streets etc.” That is, through the descent of the lower wisdom (*Chochmah Tata’ah*) to the outside, in that it descended below to manifest in physical things, this causes the “singing out,” which is the aspect of the “song of the Torah,” this being the aspect of the cantillations (*Ta’amim*) of the Torah, which are from the inner aspect (*Pnimiyut*) of the Crown-*Keter*, (“My delights are with the children of man”).

This also is why the great commotion of the giving of the Torah, with noise and with thunder and lightning, took place with the giving of the Ten Commandments, which are simple matters.¹⁸⁵¹ The same is so of the general matter of specifically giving the Torah below, [as in Moshe’s words] “Did you descend to Egypt...? Is there an evil inclination among you...?” (as explained in chapter seven). That is, specifically in a place such as this, we take the Torah as she is a delightful and hidden treasure that it is hidden for You, the aspect of “I was with Him as His nursling-*VaEheyeh Etzlo Amon*-ואהיה אצלו אמן,” to be drawn down into the aspect of “My delights are with the children of man.”

Now, all this will be openly revealed in the most literal sense in the coming future, at which time there will be the completion of the giving of the Torah, through the revelation of the inner aspects (*Pnimiyut*) of the Torah. This is as stated,¹⁸⁵² “Let Him kiss me with the kisses of His mouth.” There then will be the matter of laughter (*Schok*-שחוק) (stemming from the revelation of the pleasure) in its ultimate perfection, as the verse

¹⁸⁵¹ Likkutei Torah *ibid*.

¹⁸⁵² Song of Songs 1:2

states,¹⁸⁵³ “Then our mouth will be filled with laughter (*Schok-*
שחוק)” (as explained in chapter five). So may it be for us with
the coming of our righteous Moshiach, speedily, and in the most
literal sense!

¹⁸⁵³ Psalms 126:2