

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמַע לְפָנֶיהֶם וְכוּ'

(שמות כא:א)

Dancing and Clapping Sweeten Judgment

THE TEACHING

When there are harsh judgments (דִּינִים) on Israel, Heaven forbid, they are sweetened through dancing and clapping hand to hand: “עַל־יְדֵי רְקוּדִים וְהִמָּחָאֵת כַּף אֶל כַּף נַעֲשֶׂה הַמִּתְקָת הַדִּינִין”. Hashem's true greatness is that even the far ones know there is a Ruler, and that comes through prayer the tzaddikim (צַדִּיקִים) raise to a “house”.

Pride (גִּאוֹן) is the obstacle: the proud say they can pray for themselves, and keep others from the tzaddik. Pride is a kind of idolatry, and its cure is the spirit (רוּחַ) of the tzaddik, which lives in the heart and comes out as joy: the feet dance, the hands clap, pride falls and the judgments are sweetened.

MAIN POINTS

- Yisro said “עֲתָה יָדַעְתִּי כִּי גָדוֹל הִ'” (שמות יח:יא), and Hashem's Name was honored above. Avraham called the Temple's place a mountain, Yitzchak a field, and Yaakov a house (בֵּית), which even the nations can grasp: “כִּי בֵיתִי בֵּית תַּפְלָה יִקְרָא לְכָל הָעַמִּים” (ישעיה נ:ו).
- Raising prayer to a house belongs to the tzaddikim of the generation: “מִי שֵׁשׁ לוֹ חוֹלָה בְּתוֹךְ בֵּיתוֹ, יִלֶּךְ אֶצֶל חָכָם וַיִּכְשֶׁשׁ עָלָיו רַחֲמִים” (בבא בתרא קטז:).
- The proud man is אֲבִימֶלֶךְ, who wants to rule through his own prayer. To him it says “הָשֵׁב אֶשֶׁת הָאִישׁ” (בראשית כ:ז): return prayer to the tzaddik, for he is a prophet and will pray for you.
- The proud trust their fasts, but that is emptying a sack full of holes: the body is emptied and the desires stay tied up inside. “וַיַּחֲזִי הֵם מְרִיקִים שְׂקֵיהֶם וְהִנֵּה אִישׁ צָרוֹר כֶּסֶף בְּשָׁקוֹ” (בראשית מב:לה); seeing it, they trembled. Yaakov, the mind (שִׁכְלָה), rebukes them: “אֲתִי שְׂכָלְתֶּם” (בראשית מב:לו).
- The cure is the tzaddik, “אִישׁ אֲשֶׁר רוּחַ בּוֹ” (במדבר כו:יח): through him אֲחֵר, “other”, becomes אֶחָד, “one”; he is the small corner of the 7.
- A joyful heart makes a person dance and clap: “נִשְׂאָ לְבוֹ אֶת רַגְלָיו”. When the feet rise, pride falls, the anger passes and the judgments are sweetened. The hands: “דוּדֵי שְׁלַח יָדוֹ מִן הַחוּר” (שיר השירים ה:ד), and faith grows: “וַיִּהְיֶי יָדָיו אֲמוּנָה” (שמות יז:יב).
- On Purim Haman made himself an idol; Mordechai and Esther, the hands and the feet, the עֶמְרָ שְׁעוּרִים, undid him. Even Korach's swallowed men cry out: “מֹשֶׁה וְתוֹרָתוֹ אֱמֶת וְהֵן בִּדְאִין” (בבא בתרא עד:), “Moshe and his Torah are true.”
- Without the tzaddik nothing is lifted: “וּבְלִעְדִּיקָה לֹא יָרִים אִישׁ אֶת יָדוֹ וְאֶת רַגְלוֹ” (בראשית מא:מד).

A PRACTICAL TAKEAWAY · OUR OWN REFLECTION

Before trusting your own efforts, look honestly at the holes in the sack. Come close to the tzaddikim, and let others come close too. And when judgment feels heavy, let real joy lift your hands and your feet.

In the full shiur: 1. Dancing, Clapping, and Hashem's Greatness · 2. Prayer Through the Tzaddik, and Avimelech · 3. The Sack Full of Holes, and the Rebuke of the Mind · 4. The Tzaddik Is Spirit: Dancing and Clapping · 5. The Torah's Hands and Feet, and the Lot of Haman · 6. Esther and the Omer of Barley · 7. The Men of Korach · 8. Every Rosh Chodesh, and the Verse Decoded · 9. Without Yosef No One Lifts a Hand, and the Rebbe's Own Note

<https://breslovai.com/kama/010/>

These shiurim were created with the help of AI and may contain errors. Please check with a rav or the original text before relying on them. English text is our own paraphrase of the Hebrew; the takeaway is our own reflection, not a quotation. Quotations are in Hebrew from the original text, with their sources.

השיעורים נוצרו בעזרת בינה מלאכותית ועלולים להכיל טעויות.



Scan for the videos
לשיעורים