LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 10

לסוסתי ברכבי פרעה דמיתיך רעיתי

To My Mare Among Pharaoh's Chariots

Israel "sustain" G-d as food sustains a person: through Torah and mitzvos, which flow from G-d's own delight, they let His infinite light reach the worlds as kindness. Like a royal horse that serves its rider's pleasure without grasping it, the soul does this through self-nullification before a delight beyond all understanding.

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

THE BIG IDEA

Israel "sustain" G-d as food sustains a person: through Torah and mitzvos, which flow from G-d's own delight, they let His infinite light reach the worlds as kindness. Like a royal horse that serves its rider's pleasure without grasping it, the soul does this through self-nullification before a delight beyond all understanding.

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

THE MAAMAR IN BRIEF

The maamar asks how Israel can be called ra'yasi, "my sustainer," and why this is likened to a mare among Pharaoh's chariots. It begins with the sun "like a bridegroom coming forth from his canopy": the Written Torah, which lights the Oral Torah, the moon. "A world of kindness will be built" teaches that kindness, which has no place in G-d's essence, is built continually through Israel's inner "saying," contemplation in the heart that draws a response from above. The "canopy" over all "glory" is the supernal delight, a light so high that it reaches the lowest levels and is enclothed in the physical Torah and mitzvos, so that they draw a light higher than the World to Come, hidden like a shadow. The mitzvos fall into three groups, fire, water and spirit, the letters of omer: prayer, kindness and Torah study. The Torah descends like a bridegroom to its bride, the Community of Israel, along a "sealed" path that the forces of evil cannot reach. Like food that binds soul to body, Israel let G-d's light flow into the worlds; like a royal horse, or a bee gathering for its owner, they serve a delight they cannot grasp.

OUTLINE

1 **Two questions and the bridegroom** ¶1

How can Israel "sustain" G-d, and why the comparison to Pharaoh's mare? The sun, "like a bridegroom," is the Written Torah, which gives light to the Oral Torah; the two are the general and the particular of one Torah.

2 **A world of kindness is built** ¶2–3

Kindness, absent from G-d's essence, is drawn down through many contractions and built continually through Israel's inner "saying," the contemplation of G-d's oneness; Binah, the fifty gates, brings it into the "heavens," and the Community of Israel, the kallah, receives it.

3 **The canopy over all glory** ¶4–10

The "canopy" is the encompassing light of supernal delight, which reaches the lowest levels and is enclothed in Torah and mitzvos; they draw a light higher than the World to Come, G-d's own "tefillin," which stays hidden like a shadow and is drawn by love, "your right hand."

4 **Fire, water and spirit** ¶11–13

All the mitzvos are prayer, kindness and Torah study, the letters of omer; this human "saying" draws G-d's "saying." The Torah descends like a bridegroom from the canopy toward its bride, and "the path of women" is the outflow on which the opposing forces feed.

5 **The sealed path** ¶14–15

The path of the righteous, unlike the path of women, gives the external forces nothing; the Torah must be "sealed" among its students, and yasis (620) alludes to the 620 pillars of light revealed through the Oral Torah.

6 **Sustaining like food** ¶16–17

As food lets the soul give life to the body, Israel draw G-d's encompassing light into the worlds through Torah and mitzvos; this is the meaning of ra'yasi, "my sustainer," compared to a royal horse.

7 **The horse and the bee** ¶18–20

The horse is adorned for its rider's pleasure without grasping it; the "horses" of the divine chariot are letters, and the soul serves the supernal delight through self-nullification, its mitzvos the bride's ornaments, like a bee that gathers for its owner.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

Read together, the Rebbe's teachings on this maamar, the Alter Rebbe's discourse for the Tzemach Tzedek's wedding in 5564, seem to turn on one question: what can the one below add to the One above? In a sicha of the second day of Shavuos 5747 he qualifies its opening image: the Oral Torah 'receives' from the Written „רק מצד בני ישראל" (only from Israel's side); from the Giver's side both are great luminaries. His maamar Zeh HaYom of Erev Rosh HaShanah 5742 explains its „כי חפץ חסד הוא" ('for He desires kindness') as G-d's delight that there be kindness, which Israel's service, rooted higher still, draws down anew. A note to his sicha of Yud Shevat 5721 cites the column that asks its question, how a creature can relate to the Creator, for the principle that an arousal from below works only „שכן עלה ברצונו יתי" (because G-d so willed), yet then truly; his sicha of Shabbos Behar-Bechukosai 5710 reads 'with His commandments' as the mitzvos G-d Himself keeps, before ours, to give us the power, and in response to ours. His maamar Basi LeGani 5729 and his letter of 10 Kislev 5704 carry section 4's 'sustaining' into praise over health and livelihood and into Torah study that makes „חב"ד לעבט" ('Chabad live'); his letter of 27 Sivan 5706 reads the unfeeling horse as pure self-nullification. Perhaps (biur b'derech efshar), read with these, the maamar's 'sustaining' is less a paradox than a partnership the Giver Himself willed.

My sustainer (ra'yasi) רעיתי פרנסתי

The name of the Community of Israel in the opening verse, read as "my sustainer": as food lets the soul give life to the body, Israel's Torah and mitzvos let G-d's light flow into the worlds.

Kindness will be built חסד יבנה

G-d's kindness, which has no place in His essence, is continually "built" through many contractions; since creation, its renewal depends on an arousal from below.

Arousal from below אתערותא דלתתא

Human initiative, here the heart's inner "saying" in contemplation and the deeds of Torah and mitzvos, on which the response from above depends: "spirit brings spirit."

Canopy (chuppah) חופה

The light that encompasses all worlds, above all "glory"; being so high, it reaches even the lowest levels and empowers the arousal from below.

Supernal delight עונג העליון

G-d's own delight, the source of the Torah and mitzvos, far above the World to Come, which was created with a single yud.

Omer: fire, water, spirit אמ"ר: אש מים רוח

The three kinds of mitzvos: prayer, which rises like fire; kindness and charity, which flow down like water; and Torah study, done chiefly by the breath of speech.

The path of women and the path of the righteous אורח כנשים, ארח צדיקים

Two kinds of outflow: the excess from which the opposing forces feed, and the "sealed" path of the righteous, from which they draw nothing.

Self-nullification (bittul) ביטול

The soul's surrender before a delight it cannot grasp, like the horse harnessed to its rider's chariot; through it the soul draws down the supernal delight.

SECTION 1 • ¶1

Two questions and the bridegroom

1 לסוסתי[1] ברכבי פרעה דמיתיך רעיתי[2]. פי׳ רעיתי פרנסתי[3,4,5] כמאמר רז״ל [רבותינו זכרונם לברכה] ישראל מפרנסין[6] כו׳. ולהבין איך הם מפרנסין כו׳.

“To my mare among Pharaoh’s chariots I have likened you, my beloved (ra’yasi).” Ra’yasi means “my sustainer” (parnasasi), as in the saying of our Sages, of blessed memory, “Israel sustain, etc.” And [we need] to understand how they sustain, etc.

> The maamar opens with Song of Songs 1:9, where G-d likens the Community of Israel to a mare harnessed to Pharaoh’s chariots. The Midrash reads ra’yasi, “my beloved,” as if from the root “to feed,” and the Sages say that Israel “sustain their Father in heaven”; the first question is how created beings can sustain G-d.

וגם להבין דמיון הכתוב בחינת רעיתי לסוסתי כו׳. הענין הוא כי הנה כתיב והוא כחתן[7] יוצא מחופתו[8,9,10] כו׳.

Also, [we need] to understand the verse’s likening of the level of ra’yasi to “my mare,” etc. The matter is this: it is written, “And he is like a bridegroom coming forth from his canopy (chuppah), etc.”

> The second question is why this “sustaining” is compared to a horse in Pharaoh’s chariots. The answer begins with Psalms 19:6, which pictures the sun as a bridegroom coming out from under his wedding canopy.

פי׳ והוא קאי על השמש הנזכר למעלה לשמש שם אהל בהם[11,12] שהוא כחתן וכו׳ (עיין בזהר ר״פ בהעלותך קמ״ח ב׳ תרומה דקל״ז א׳ בראשית ח׳ ע״א פ׳ תצא דרע״ט ב׳)[13]

That is, “and he” refers to the sun mentioned above, “For the sun He has set a tent in them”: it is like a bridegroom, etc. (See the Zohar, at the beginning of Parshas Beha’aloscha, folio 148b; Terumah, folio 137a; Bereishis, folio 8a; Parshas [Ki] Seitzei, folio 279b.)

> In Psalms 19 the verse before speaks of the tent G-d set for the sun, so “and he” is the sun. The parenthesis lists Zohar passages that expound this image.

והרמז על תורה שבכתב כי תשב"כ נקרא שמש[14] [תורה שבכתב] ותורה שבעל פה ירח שכשם שהירח מקבלת אורה מהשמש שע"י כן תזרח אורה כך תורה שבע"פ [שבעל פה] היא המקבלת מתשב"כ [מתורה שבכתב].

And the allusion is to the Written Torah, for the Written Torah is called "sun" and the Oral Torah "moon." Just as the moon receives its light from the sun, through which its light shines forth, so the Oral Torah is what receives from the Written Torah.

> The sun alludes to the Written Torah. The moon has no light of its own and shines only by reflecting the sun; in the same way the Oral Torah receives everything it has from the Written Torah and makes that light visible.

וכמו שאמר בגמ' [בגמרא] מנלן דכתיב כו' או מנא הני מילי כו'. אך תורה שבכתב היא בחי' כלל ותשבע"פ [ותורה שבעל פה] בחי' פרט[15]

As it says in the Gemara, "From where do we know this? For it is written, etc.," or "From where are these words [derived]? etc." But the Written Torah is the level of the general (klal) and the Oral Torah the level of the particular (prat).

> The Talmud constantly asks "From where do we know this?" and answers with a verse, showing that the Oral Torah draws on the Written. The text then calls the Written Torah "general" (klal) and the Oral Torah "particular" (prat), terms from the rules by which the Torah is interpreted.

ואין בכלל אלא מה שבפרט שגם בתשב"כ [בתורה שבכתב] הוא ענין התרי"ג מצות בכללם שפרטיהם מבוארים בתורה שבעל פה והכל בחי' א' יחשב.[16]

And there is nothing in the general except what is in the particular: for in the Written Torah, too, there are the 613 mitzvos in their general form, whose particulars are explained in the Oral Torah; and all is reckoned as one level.

> The rule of interpretation says that the general contains only what its particulars spell out. The Written Torah states the 613 mitzvos in general terms, and the Oral Torah spells out their details; since the general holds nothing beyond its particulars, the two are really a single Torah.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In a sicha printed for Parshas Bereishis 5749 in Likkutei Sichos vol. 30, adapted from the second day of Shavuos 5747, the Rebbe takes up the Talmud's account (Chullin 60b) of the moon's complaint that 'two kings cannot use one crown' and asks whether it was a just claim; to answer, he turns to „שני המאורות הגדולים" (the two luminaries) as they are in the Torah.

The Rebbe quotes this paragraph: the Oral Torah is the 'small luminary' because it receives from the Written Torah, as the Gemara keeps asking 'From where do we know this? For it is written'. He then qualifies it: the Oral Torah is a 'receiver' „רק מצד בני ישראל מקבלי התורה" (only from the side of

Israel, who receive the Torah) and derive its laws by the rules of interpretation. From the side of G-d, the Giver, the mitzvos were given with their explanation, and both are „המאורות הגדולים" ('great luminaries').

The Alter Rebbe: כך תורה שבע"פ היא המקבלת מתשב"כ. וכמו שאמר בגמ' מנלן דכתיב כו'

The Rebbe: זה שתושבע"פ היא "מקבל" מתושב"כ, הוא רק מצד בני ישראל, מקבלי התורה

Likkutei Sichos, vol. ל, p. 8–15 (our paragraph quoted pp. 10–11, notes 24 and 27; the qualification p. 11) · משיחת יום ב' (נדפס לפ' בראשית תשמ"ט) דחג השבועות תשמ"ז

BACKGROUND FROM THE REBBE

In Likkutei Sichos vol. 17 (Avos), from the sicha of Shabbos Acharei-Kedoshim 5724, the Rebbe asks why the Mishnah of Rabbi Chananya ben Akashya, said after each chapter of Avos, says 'the Holy One wished to refine (lezakos) Israel, therefore He gave them much Torah and mitzvos', while the verse it quotes says 'Havayah desires, for the sake of His righteousness, to make the Torah great and glorious'.

The Rebbe builds on this paragraph's 'the Written Torah is the general, the Oral Torah the particular' (citing it): in the Written Torah one hears the Torah as it is above, „בבחי' כלל העכער פאר ריבוי והתחלקות" (in the mode of the 'general', beyond multiplicity), which is why there the mitzvos are „סתומות ולא מפורשות" ('closed', not spelled out); in the Oral Torah their multiplicity is revealed. So the Mishnah, Oral Torah, speaks of 'much', the many mitzvos that refine each power of a person, while the verse, Written Torah, speaks of „יגדיל תורה ויאדיר" ('great and glorious'), the Torah in its root.

The Alter Rebbe: אך תורה שבכתב היא בחי' כלל ותשבע"פ בחי' פרט ואין בכלל אלא מה שבפרט

The Rebbe: אין תושב"כ הערט זיך די תורה שלמעלה ווי זי איז בבחי' כלל, העכער פאַר ריבוי והתחלקות

Likkutei Sichos, vol. יז, p. 409 ff. (p. 415, note 56) · משיחת ש"פ אחו"ק תשכ"ד

SECTION 2 · ¶2–3

A world of kindness is built

2 ולהבין איך הוא כחתן יוצא כו'. הנה כתיב כי אמרתי עולם חסד יבנה.[23, 22, 21, 20, 19, 18, 17] פירוש חסד יבנה שהחסד הוא נבנה ומתהוה ויבנה לשון הוה שתמיד הוא נבנה

And to understand how he is "like a bridegroom coming forth, etc.": it is written, "For I said, A world of kindness will be built." The meaning of "kindness will be built" is that the kindness is built and comes into being; and yibaneh ("will be built") expresses the present, [meaning] that it is constantly being built,

In its plain sense Psalms 89:3 says that G-d's kindness is built up forever (olam can mean "forever" or "world"). The Alter Rebbe reads it as "a world of kindness will be built" and stresses the verb: the kindness itself is continually built and comes into being, and yibaneh, though a future form, describes an ongoing process, not a single future event.

וכמאמר המחדש בטובו בכל יום תמיד מעשה בראשית וטובו והתהוותו של חסד זה הוא מבחינת חסד עליון

as in the saying, "Who in His goodness renews each day, continually, the work of creation." And the goodness and coming into being of this kindness is from the level of supernal Chesed (kindness),

> The morning blessing before the Shema praises G-d who "in His goodness renews each day, continually, the work of creation," so the kindness that sustains the world is renewed constantly. Its source is a higher, supernal kindness.

כי חפץ חסד הוא[24,25] (ועיין בזח"ג [בזהר חלק ג] נשא קל"ג ב' ח"א [חלק א] ויחי ר"ל סע"ב [סוף עמוד ב] בראשית ד"י [די יסודות] ע"ב ח"ב [חלק ב'] קס"ו ב' ע"ט א'. ח"ג [חלק ג'] ע"ז א' קמ"ה ב' רנ"ז א')

"for He desires kindness." (And see the Zohar, Part III, Naso, folio 133b; Part I, Vayechi, folio 230, end of side b; Bereishis, folio 10b; Part II, folios 166b, 79a; Part III, folios 77a, 145b, 257a.)

> Micah 7:18 says that G-d "desires kindness": the supernal Chesed is G-d's own desire to be kind. The parenthesis lists Zohar passages on "a world of kindness will be built" and on this higher kindness.

והנה באי"ס ב"ה לא שייך מדת החסד כלל וכמ"ש בתיקוני זהר לאו דאית לך צדק ידיעא[26] כו'

Now, the attribute of Chesed does not apply at all to the Infinite One (Ein Sof), blessed be He, as is written in the Tikkunei Zohar, "Not that You have a known justice, etc.,"

> G-d in His essence has no attributes at all, not even kindness. In Eliyahu's prayer in the introduction to the Tikkunei Zohar, justice, mercy and the other attributes exist only "to show how the world is conducted," not as qualities G-d possesses.

ולאו מכל אלין מדות כלל[27] אלא ע"י כמה צמצומים והשתלשלות מעילה לעלול נמשך אור אי"ס ב"ה ונתלבש במדת החסד כו'.

"nor any of these attributes at all." Rather, through many contractions (tzimtzumim) and a chain of descent (hishtalshelus) from cause to effect, the Infinite Light (Or Ein Sof), blessed be He, is drawn down and enclothed in the attribute of Chesed, etc.

> Kindness appears only after G-d's light has been contracted again and again and passed down a chain of causes and effects. Only then is the Infinite Light "clothed" in the attribute of Chesed.

אך כדי להיות נמשך הארה והמשכה זו הנה נודע שתחלת בריאת העולמות[28] היי [היה] מפני כי חפץ חסד הוא מאליו וממילא

But for this illumination and drawing down to be drawn forth: it is known that the creation of the worlds began because "He desires kindness," of itself and spontaneously.

> When G-d first created the worlds, His desire for kindness acted on its own, with nothing below to prompt it.

ועכשיו באתערותא דלתתא תלי' אתערותא דלעילא שיהי' [שיהיה] נמשך אור א"ס להיות חפץ חסד שיהיה חסד יבנה[29]

And now the arousal from above depends on the arousal from below, for the Infinite Light to be drawn down so as to be "He desires kindness," so that "kindness will be built."

> Since creation, further revelation of G-d's light as kindness depends on human initiative, an "arousal from below"; only then does the "arousal from above," G-d's response, follow.

ואתערותא דלתתא זו הוא מה שכתוב כי אמרתי כו' שאמר דוד המלך ע"ה [עליו השלום] בעד כלל ישראל כי אמרתי פי' כאשר אני אומר אזי חסד יבנה

And this arousal from below is what is written, "For I said, etc.," which King David, peace be upon him, said on behalf of all Israel: "For I said" means, when I say, then "kindness will be built."

> That human initiative is what the verse calls "For I said." King David speaks for all Israel, and "I said" is read as a condition: when I "say," then kindness is built.

ובחי' אמירה זו היא בלב בחינת מחשבה ורעותא דליבא ע"י התבוננות בה' אחד מקרב איש ולב עמוק[30] ואזי חסד יבנה ואתערותא דלתתא רוח אייתי רוח ואמשיך רוח.[31, 32, 33]

And this level of "saying" is in the heart: the level of thought and the heart's desire (re'usa deliba), through contemplation of "Havayah is One," "from the inward part of a man and a deep heart"; and then "kindness will be built." And the arousal from below [is]: "Spirit brings spirit and draws down spirit."

> This "saying" is not speech but thought and the heart's inner desire, born of contemplating G-d's oneness in the depths of the heart. The Zohar's principle that "spirit brings spirit" means that a stirring of the human spirit draws down a matching stirring from above.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **BACKGROUND FROM THE REBBE**
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> In the maamar Zeh HaYom Techilas Maasecha, said on the night of Erev Rosh HaShanah 5742 (29 Elul, the Tzemach Tzedek's birthday), the Rebbe takes up the Tzemach Tzedek's question on the Rosh HaShanah prayer: how can the day be both 'the beginning of Your works' and only „זכרון ליום ראשון" ('a remembrance of the first day')?
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> As the Tzemach Tzedek explains, the Rebbe says, on the first day of creation there was no one to arouse G-d, so His flow came from His kindness, „כי חפץ חסד הוא" ('for He desires kindness'), while now it comes through the arousal from below (his notes cite this paragraph). He explains that this first-day kindness is „לא חסד אלא חפץ חסד" (not kindness itself but chafetz chesed), G-d's desire and delight that there be kindness, from which kindness is built and from it the world. Israel's service draws this very desire down, and even higher than at creation, because Israel's root is above it.
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> The Alter Rebbe: נודע שתחלת בריאת העולמות הי' מפני כי חפץ חסד הוא מאליו וממילא ועכשיו באתערותא דלתתא תלי'
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> The Rebbe: כי ענינו הוא (לא חסד אלא) חפץ חסד, ענין החפץ (תענוג), אלא שהחפץ הוא שיהי' חסד

Sefer HaMaamarim Melukat, vol. ג, p. ז-ה (secs. ה-ד; notes 28 and 34) · ליל ערב ר"ה התשמ"ב

3 וכמ"ש את ה' האמרת כו'. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] עשיתוני חטיבה אחת בעולם[34] דהיינו בחי' ה' אחד כו'.

As it is written, "You have declared Havayah, etc." And as our Sages, of blessed memory, said, "You have made Me a single entity (chativah) in the world," that is, the level of "Havayah is One," etc.

Deuteronomy 26:17 says that Israel have "declared" G-d, a word from the same root as "saying." The Talmud explains that Israel made G-d "a single entity in the world" by proclaiming in the Shema that "Havayah is One," which is the inner "saying" just described.

וזהו כי כל בשמים ובארץ[35, 36] שמים שם מים[37] הוא בחינת חסד עליון המתפשט ומתלבש למטה בארץ וכי כל בחי' נו"ן שערי בינה בגימטריא כל[38]

This is [the meaning of] "for all that is in the heavens and on the earth": shamayim ("heavens") is sham mayim ("there is water"), the level of supernal Chesed (kindness), which spreads forth and is enclothed below, on the earth. And "for all (kol)" is the level of the fifty (nun) gates of Binah (understanding), numerically [equal to] kol,

The Talmud reads shamayim, "heavens," as sham mayim, "there is water": water flows downward like kindness, which descends and reaches the "earth" below. The word kol, "all," has the numerical value fifty, alluding to the fifty gates of Binah, understanding.

שהוא בחינת התבוננות הנ"ל הוא הממשיך להיות בשמים בחי' חסד (ע' [עיין] במק"מ [במקדש מלך] בפי' הזח"א [הזהר חלק א] ויחי) (ר"ל ע"ב)

which is the level of the contemplation mentioned above: it is what draws down, so that there be "in the heavens" the level of Chesed (see Mikdash Melech, in the commentary on the Zohar, Part I, Vayechi) (folio 230b).

Binah is the contemplation described above, and it is what brings about Chesed "in the heavens." The parenthesis refers to Mikdash Melech, the commentary on the Zohar by Rabbi Shalom Buzaglo, on the passage in Vayechi on folio 230b.

וע' בזהר פ' ויגש (ר"ז[39] א') ע"פ כונן שמים בתבונה[40] כל יומא ויומא[41] כו'

And see the Zohar, Parshas Vayigash (folio 207a), on [the verse] "He established the heavens with understanding": "every single day, etc."

The Zohar on Vayigash reads "He established (konen) the heavens with understanding" to mean that G-d establishes the heavens anew "every single day."

וזהו יבנה לשון הוה וגם יבנה אותיות בינה ומשם בארץ וכנס"י [וכנסת ישראל] נקרא כלה[42] שמקבלת מבחי' כל.

This is [the meaning of] yibaneh, expressing the present; and yibaneh also has the letters of Binah. And from there [it is drawn] "on the earth." And the Community of Israel is called kallah (bride), for she receives from the level of kol ("all").

> Daily renewal explains the ongoing yibaneh, and yibaneh has the same letters as Binah, so the kindness is built through understanding. From the heavens the kindness reaches the earth, and the Community of Israel is called kallah, "bride," a word containing kol, because she receives from that level.

ופי' כלה מלשון כלתה נפשי[44, 43] שע"י רעותא דליבא רוח אייתי רוח כו' וזהו לעולם ה' דברך נצב בשמים[45] שדבר ה' מקור נש"י [נשמות ישראל]. הן הממשיכים בחינת שמים שם מים כו':[47, 46]

And kallah is from the term "my soul pines (kalsah)": for through the heart's desire, "spirit brings spirit, etc." And this is [the meaning of] "Forever, Havayah, Your word stands in the heavens": for "the word of G-d" [is] the source of the souls of Israel. They are the ones who draw down the level of shamayim, sham mayim, etc.

> Kallah also recalls kalsah, "pines," the soul's yearning, which by "spirit brings spirit" draws a response from above. So "Your word stands in the heavens" means that the souls of Israel, rooted in G-d's word, are what draw down the "heavens," the supernal Chesed.

SECTION 3 · ¶4–10

The canopy over all glory

4 ב אך להבין איך יש ערך ויחוס נברא לגבי הבורא יתי' להמשיך אור א"ס ב"ה שיתלבש בבחי' חסד כו'.

2. But [we need] to understand: how can a created being have any measure or relation to the Creator, blessed be He, so as to draw down the Infinite Light (Or Ein Sof), blessed be He, so that it be enclothed in the level of Chesed, etc.?

> Section 2 asks a basic question. A created being is finite and has no measure at all in relation to the Creator, so how can a human act draw down the Infinite Light so that it becomes kindness?

הנה כתיב כי על כל כבוד חופה.[48] פי׳ כבוד הוא מ״ש[49] ולכבודי בראתיו יצרתיו[50] אף עשיתיו[51] שהם בחי׳ כבוד והתלבשות אור א״ס בתוכם כסדר כל ההשתלשלות

It is written, "For over all the glory [shall be] a canopy (chuppah)." "Glory" is what is written, "and for My glory I have created it, I have formed it, I have also made it": these are the level of "glory," and of the enclothing of the Infinite Light within them in the order of the entire chain of descent (hishtalshelus);

> Isaiah 4:5 promises a canopy over "all the glory." Following Isaiah 43:7, "glory" means the created worlds, "created, formed, made," in which the Infinite Light is enclothed step by step.

ועל כל כבוד שהוא עליהם וגבוה להם הוא בחי׳ חופה שהוא מבחי׳ מקיף וסובב שאינו יכול להתלבש תוך עלמין

and "over all the glory," which is above them and higher than they, is the level of "canopy," which is of the level of the encompassing (makif) and surrounding (sovev) [light], which cannot be enclothed within the worlds

> The "canopy" over the glory is a light too high to enter the worlds. It surrounds them from above, as a wedding canopy is spread over bride and groom.

(ועיין מ״ש מענין חופה בד״ה תורה צוה[52,53] ובד״ה כי על כל כבוד חופה)[54] והוא הנותן כח ועוז לאתערותא דלתתא להיות תליא בה אתערותא דלעילא

(and see what is written on the subject of chuppah in the discourse beginning "The Torah [that Moshe] commanded" and in the discourse beginning "For over all the glory [shall be] a canopy"). And it is this that gives strength and power to the arousal from below, so that the arousal from above should depend on it.

> The parenthesis refers to two other discourses on the chuppah. The text then says that this surrounding light is what gives human initiative its power, so that G-d's response depends on it.

כי לפי שהוא בחי׳ עליונה מאד נעלה מבחי׳ סובב כו׳ לכך יכולה להיות סובבת ומקפת גם למטה מטה

For because it is a very lofty level, exalted above the level of sovev, etc., it can therefore surround and encompass even the very lowest below,

> Because this light is far above even the ordinary surrounding light, it can reach down to the very lowest levels. What is truly high is not limited by height or depth.

וכמו שכתוב ומתחת זרועות עולם[55] כי בחינת מעלה ומטה שוין כו' והוא בחינת עונג העליון

as it is written, "And underneath are the everlasting arms," for [to it] the levels of above and below are equal, etc. And it is the level of the supernal delight,

> Moshe's blessing speaks of "the everlasting arms" that are "underneath," reaching the lowest place. This light is the supernal delight, G-d's own pleasure.

דהיינו בחינת אור א"ס ב"ה ממקור התענוגים ומקור החיים כמו שכתוב כי עמך מקור חיים[56] שהוא המתלבש בתורה ובמצות גם שהם מלובשים בענינים גשמיים כו'.

that is, the level of the Infinite Light, blessed be He, from the source of delights and the source of life, as it is written, "For with You is the source of life"; it is this that is enclothed in the Torah and in the mitzvos, even though they are enclothed in physical matters, etc.

> It comes from the source of all delight and all life, as in Psalms 36:10. This very light is enclothed in the Torah and the mitzvos, even though they are carried out with physical things.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

BACKGROUND FROM THE REBBE

In a sicha of Yud Shevat 5721, printed in Likkutei Sichos vol. 4 for Parshas Tavo, the Rebbe explains the mitzvah 'and you shall walk in His ways': souls below are 'walkers' who rise without limit through Torah and mitzvos, and he asks how a limited creature can rise without limit through limited service, and whether such a rise still comes through his service at all.

In a note the Rebbe cites this column of our maamar, with Likkutei Torah Shemini Atzeres 83b, for a principle: an arousal from below draws an arousal from above („באתעדל"ת אתעדל"ע") not by its own worth, „כי אין ערוך בין נברא לבורא" ('for there is no comparison between a created being and the Creator'), but only „שכן עלה ברצונו יתי" (because so it arose in G-d's will); and once He willed that the service of created beings count, by His will it truly does. Shemini Atzeres 83b, which he pairs with it, asks our paragraph's very question in nearly the same words. Perhaps (biur b'derech efshar) this is how the Rebbe reads the answer here: the arousal from below has its power from the „חופה" ('canopy'), the supernal delight, and not from anything in the creature.

The Alter Rebbe: אך להבין איך יש ערך ויחוס נברא לגבי הבורא יתי להמשיך אור א"ס ב"ה שיתלבש בבחי' חסד

The Rebbe: כללות הענין דבאתעדל"ת אתעדל"ע . . אינה מצד מעלת האתעדל"ת עצמה, כי אין ערוך בין נברא לבורא, ורק מצד שכן עלה ברצונו יתי

Likkutei Sichos, vol. ד, p. 1130–1136 (p. 1133, note 13) · משיחת יו"ד שבט תשכ"א

5 וזהו אשר קדשנו להיות תלוי באתערותא דלתתא אתערותא דלעילא שלמעלה מעלה מבחינת עוה"ב [עולם הבא]. כי ביו"ד נברא עוה"ב [עולם הבא][57]

This is [the meaning of] "Who has sanctified us": that on the arousal from below there should depend an arousal from above that is far, far higher than the level of the World to Come. For the World to Come was created with [the letter] yud.

> The blessing over a mitzvah praises G-d "Who has sanctified us with His commandments." The response from above that mitzvos draw is higher than the World to Come, which the Talmud says was created with the letter yud, the smallest letter.

הגם שהוא תענוג הנשמות תענוג נפלא עד אין קץ ותכלית עד שאמרו בגמרא על אלישע אחר מוטב דלדייני'[58] כו' שכל יסורי גיהנם כדאי בשביל עונג זה אפי' בשביל ג"ע [אפילו] [גן עדן] התחתון.

Even though it is the delight of the souls, a wondrous delight without end or limit, so much so that they said in the Gemara about Elisha Acher, "Better that he be judged, etc.": that all the sufferings of Gehinnom are worthwhile for the sake of this delight, even for the sake of the lower Gan Eden.

> The delight of souls in the World to Come is beyond measure. When Elisha ben Avuyah, called Acher, died, Rabbi Meir said it was better that he be judged and then enter the World to Come; this shows that all the suffering of Gehinnom, where souls are cleansed, is worth even the lower Gan Eden, the lesser of the two levels of paradise. The sentence ends in the next paragraph: even so, all this is only a yud.

6 וכ"ש [וכל שכן] בשביל ג"ע [גן עדן] העליון עכ"ז [עם כל זה] הוא רק בחי' יו"ד שהיא הארה אחת קטנה כו'.

And all the more so for the sake of the upper Gan Eden. Even so, it is only the level of yud, which is a single small illumination, etc.

> If the lower Gan Eden is worth all the suffering of Gehinnom, the upper Gan Eden is worth it all the more. Yet all these rewards come only from the yud, a single small glimmer of G-d's light.

אבל התורה והמצות נמשכים מעונג העליון שלמעלה מזה דהיינו מבחי' אור א"ס ב"ה ממש בעצמו ובכבודו שלכן אמרו יפה שעה אחת[59, 60] כו'.

But the Torah and the mitzvos are drawn from the supernal delight that is far, far above this, that is, from the level of the Infinite Light (Or Ein Sof), blessed be He, truly, in His very Self and glory. That is why they said, "Better is one hour, etc."

> Torah and mitzvos, by contrast, come from the supernal delight, G-d's very Self, far above the World to Come. That is why the Mishnah says that one hour of repentance and good deeds in this world is better than all the life of the World to Come.

וכמ"ש במ"א ומשם נמשך כח ועוז לנפש האדם שהוא בסדר ההשתלשלות בי"ע בחי' כבוד כו'

[This is] as is written elsewhere. And from there strength and power are drawn to the human soul, which is within the order of the chain of descent (hishtalshelus), [in] Beriah, Yetzirah and Asiyah, the level of "glory," etc.,

> From that lofty source the soul receives the strength to act, even though it lives within the worlds of Beriah, Yetzirah and Asiyah, the realm called "glory."

להיות תלוי באתערותא דלתתא אתערותא דלעילא שלמעלה מסדר ההשתלשלות (ועמ"ש ג"כ מזה באריכות בד"ה ביום השמיני עצרת.[61,62] גדול תלמוד שמביא כו')

so that an arousal from above that transcends the order of the chain of descent should depend on the arousal from below. (And see what is also written about this at length in the discourse beginning "On the eighth day, an assembly," [on] "Great is study, for it leads, etc.")

> This strength lets the soul's initiative draw a response from above that transcends the whole chain of worlds. The parenthesis points to a discourse on Shemini Atzeres that treats this at length. That discourse is on the Talmud's conclusion (Kiddushin 40b): when the Sages debated whether study or action is greater, they ruled that study is greater, because study leads to action. Here it bears on how Torah study, an arousal from below, draws the response from above.

ועי"ז נמשך הארת אור א"ס ב"ה להיות בחי' חסד יבנה. וכמו עד"מ בגשמיות בתענוגות בני אדם הנה התענוג מעדן הבשר והאיברים להעבותם ולהגדילם

And through this the illumination of the Infinite Light, blessed be He, is drawn down to be the level of "kindness will be built." And just as, by way of analogy, in physical human pleasures, pleasure pampers the flesh and the limbs, to thicken them and make them grow,

> Through the soul's initiative the Infinite Light is drawn down as "kindness will be built." The text then offers an analogy: physical pleasure nourishes the flesh and the limbs and makes them fuller and larger.

כך הנה התענוג העליון המלובש בתורה ומצות הוא המגדל ומעבה כח הנפש להעלותה ולקשרה למעלה מעלה להיות אשת חיל עטרת בעלה[63] שתוכל להמשיך אור א"ס ב"ה שיתלבש בבחי' חסד יבנה כו'.

so the supernal delight enclothed in the Torah and mitzvos is what makes the power of the soul grow and thicken, to raise it and bind it far, far above, to be "a woman of valor, the crown of her husband," so that it can draw down the Infinite Light, blessed be He, to be enclothed in the level of "kindness will be built," etc.

> In the same way, the supernal delight within Torah and mitzvos strengthens the soul, raising it and binding it on high. The soul becomes "a woman of valor, the crown of her husband" (Proverbs 12:4), able to draw down G-d's light as kindness.

EXPLAINED ELSEWHERE · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE ALTER REBBE

'As explained elsewhere' (וכמ"ש במ"א) after 'one hour [of repentance and good deeds in this world] is better [than all the life of the World to Come]': no place is given, and our commentary does not say where the Alter Rebbe shows why mitzvos reach higher than the World to Come.

Perhaps (biur b'derech efshar) 'as explained elsewhere' points to the Shemini Atzeres discourse cited in the next sentence (Likkutei Torah, Shemini Atzeres, dibbur hamaschil Bayom HaShemini Atzeres, folio 83). There the Alter Rebbe explains that the World to Come, created with the yud, is a delight measured to what souls can grasp, though worth all the suffering of Gehinnom, while the mitzvos draw „עונג העליון" (the supernal delight), G-d's 'delight in Himself', which created beings cannot receive, 'and this is more than all the life of the World to Come'. That passage refers back to this maamar, and the Alter Rebbe develops the same steps in the maamar Torah Tzivah of 5566.

the Alter Rebbe: Likkutei Torah, Shemini Atzeres, dibbur hamaschil Bayom HaShemini Atzeres Tihyeh Lachem (the first), p. folio 83 (¶9 of that discourse on the site) · the Alter Rebbe (transcript of the Mitteler Rebbe): Maamarei Admur HaZaken 5566, dibbur hamaschil Torah Tzivah (transcript of the Mitteler Rebbe), vol. ב, p. תשלה

7 וזהו דברך נצב[64] בשמים[65] נצב מלשון שררה[66] וכמ"ש נצב מלך[67,68]

This is [the meaning of] "Your word stands (nitzav) in the heavens": nitzav is a term of rulership, as it is written, "a deputy (nitzav) was king."

Psalms 119:89 says that G-d's word nitzav, "stands," in the heavens. The maamar reads nitzav also as a ruler, as in I Kings 22:48, where a deputy (nitzav) ruled Edom in place of a king: G-d's word rules in the heavens.

שבחי דבר ה' זו הלכה[69] שלומד הנה הגם שהוא למטה מלובש בענינים גשמיים. אעפ"כ [אף על פי כן] עושה פרי למעלה להיות בבחי' אשת חיל עטרת בעלה.[70] דהיינו בבחי' מלוכה וממשלה על בחי' שמים חסד כו'.

For the level of "the word of G-d, this is halachah," which one studies: even though below it is enclothed in physical matters, nevertheless it bears fruit above, to be at the level of "a woman of valor, the crown of her husband," that is, at the level of kingship and dominion over the level of "heavens," Chesed (kindness), etc.

The Talmud says that "the word of G-d" means halachah, the Torah's law. The halachah a person studies deals with physical matters, yet it bears fruit above. It makes the soul "the crown of her husband," ruling over the "heavens," the supernal kindness.

8 והיינו שהוא המשכת אור א"ס ב"ה להיות בחי' שמים כו'. והיינו לפי אשר קדשנו במצותיו של הקב"ה עצמו.

That is, it is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, to be the level of "heavens," etc. And this is because He "has sanctified us with His commandments": those of the Holy One, blessed be He, Himself.

> Drawing down G-d's light as "heavens" is possible because the mitzvos are G-d's own commandments. The blessing "Who has sanctified us with His commandments" is read as the commandments that the Holy One Himself, so to speak, observes.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] הקב"ה מניח תפילין[71] כו' הק ב"ה יושב ושונה כנגדו[72,73] כו' שהוא ענין המשכת אור א"ס ב"ה בבחי' תפילין כו'

As our Sages, of blessed memory, said, "The Holy One, blessed be He, puts on tefillin, etc.," [and] "The Holy One, blessed be He, sits and studies opposite him, etc.": this is the drawing down of the Infinite Light, blessed be He, in the level of tefillin, etc.

> The Talmud says that G-d puts on tefillin, and the Midrash says that when a person studies Torah, G-d sits and studies opposite him. A person's tefillin draw the Infinite Light into the level of G-d's "tefillin."

ות"ת [ותלמוד תורה] הוא ענין המשכת אור א"ס ב"ה בחכמה דאורייתא מחכמה נפקת[74,75] כנגדו פי' שאין המשכה זו יכולה להתלבש תוך עלמין אלא בבחינת סובב ומקיף מלמעלה.

And Torah study is the drawing down of the Infinite Light, blessed be He, into Chochmah (wisdom), for "the Torah issues from Chochmah." "Opposite him" means that this drawing down cannot be enclothed within the worlds, but only at the level of the surrounding (sovev) and encompassing (makif), from above.

> Torah study draws the Infinite Light into Chochmah, the source of the Torah. "Opposite him" means that this light cannot enter the worlds; it stays over against them, surrounding them from above.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In Likkutei Sichos vol. 3 (Behar), from the sicha of Shabbos Behar-Bechukosai 5710, the Rebbe explains why the prohibition of interest is tied to the 'yoke of heaven' and to the Exodus, beginning from what accepting the yoke means: that Heaven takes part in Israel's service.

The Rebbe cites this paragraph (with LT Va'eschanan) for the known reading of the blessing „אשר קדשנו במצותיו" ('Who sanctified us with His commandments'): with G-d's own commandments, for G-d too keeps them. He distinguishes G-d's keeping them first, which gives Israel the power to keep them ('what He does, He tells Israel to do'), from His keeping them as a result of Israel's keeping them ('whoever reads Torah, the Holy One reads opposite him'), which seems (biur

b'derech efshar) to be the level of our paragraph's 'the Holy One puts on tefillin' and 'sits and studies opposite him'. That Israel's deeds affect Him is not because of any proportion between them, but because so He willed.

The Alter Rebbe: והיינו לפי אשר קדשנו במצותיו של הקב"ה עצמו. וכמארז"ל הקב"ה מניח תפילין כו'

The Rebbe: מיט דעם אויבערשטנס מצוות, אויך דער אויבערשטער איז מקיים די מצוות

Likkutei Sichos, vol. ג, p. 1007–1012 (p. 1008, note 3) · משיחת ש"פ בהו"ב תש"י

9 וכמ"ש ה' צלך[76] בחי' צל ולא אורה נגלית וענין הצל הוא עד"מ כמו צלו של אדם שכל תמונתו נראה בצלו

As it is written, "Havayah is your shade (tzel)": the level of a shade, and not a revealed light. The matter of a shade is, by way of analogy, like a person's shadow (tzel), in which his whole form is seen,

In its plain sense Psalms 121:5 promises that G-d guards a person like shade at his right hand, sheltering him from the sun. The maamar reads tzel also as "shadow": a shadow reproduces a person's whole shape, but it is dark rather than bright.

אלא שמראה הצל הוא בחי' חשך כך כביכול ה' צלך בחי' צל שלך שבאתערותא דלתתא אתערותא דלעילא אלא שבאתערותא דלעילא הוא בחי' צל וחושך וכמ"ש ישת חושך סתרו[77]

except that the shadow's appearance is the level of darkness. So too, as it were, "Havayah is your shade": the level of your own shade. For through the arousal from below [there is] an arousal from above, except that in the arousal from above it is the level of shade and darkness, as it is written, "He made darkness His hiding place";

So the response from above mirrors the human arousal below exactly, as a shadow mirrors its owner. Yet it remains in "darkness," hidden, as in "He made darkness His hiding place" (Psalms 18:12).

דהיינו שאינו מושג ונראה לעיני השכל של הנבראים רק כמו עד"מ שעשועי המלך בעצמותו כו' וכמ"ש במ"א.

that is, it is not grasped or seen by the eyes of the intellect of created beings, but only, by way of analogy, like the King's delights in His own essence, etc., as is written elsewhere.

The light drawn this way cannot be perceived by any created mind. It is like a king's private delight within himself, which no one else sees.

EXPLAINED ELSEWHERE · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE ALTER REBBE

'Like the King's delight in Himself, etc., as explained elsewhere': no place is given for „שעשועי המלך בעצמותו" ('the King's delight in Himself', sha'ashuei hamelech be'atzmuso), which our commentary paraphrases but does not trace.

Perhaps (biur b'derech efshar) compare Likkutei Torah, Shemini Atzeres (dibbur hamaschil Bayom HaShemini Atzeres, folio 83), where the delight drawn down by the mitzvos remains 'before Him, as it were, the King's delight in Himself', since created beings cannot receive it; that passage itself refers to this maamar. In the maamar Torah Tzivah of 5566 the Alter Rebbe calls it „יופי לבושי המלך" ('the beauty of the King's garments'), not given to the grasp of created beings at all. This fits our paragraph's 'shadow': the response from above mirrors the deed, yet is not perceived.

the Alter Rebbe: Likkutei Torah, Shemini Atzeres, dibbur hamaschil Bayom HaShemini Atzeres Tihyeh Lachem (the first), p. folio 83 (¶9 of that discourse on the site) · the Alter Rebbe (transcript of the Mitteler Rebbe): Maamarei Admur HaZaken 5566, dibbur hamaschil Torah Tzivah (transcript of the Mitteler Rebbe), vol. ב, p. תשלה

10 וזהו על יד ימינך[78] פי' שע"י בחי' ימינך דהיינו בחי' אהבה כו' ואתעדל"ת [ואתערותא דלתתא] לדבקה בו יתי' ע"י אייתי רוח ואמשיך רוח להיות הקב"ה מניח תפילין כו' ויושב ושונה כו'

This is [the meaning of] "at (al yad) your right hand": through (al yedei) the level of "your right hand," that is, the level of love, etc., and the arousal from below to cleave to Him, blessed be He, through this it "brings spirit and draws down spirit," so that the Holy One, blessed be He, puts on tefillin, etc., and sits and studies, etc.

The verse continues "at your right hand," read as "through your right hand." The right hand stands for love: a person's love and desire to cleave to G-d draw down the response by which G-d "puts on tefillin" and "sits and studies."

וכן כל הרמ"ח מצות הם אברים המשכות והארת אור א"ס ב"ה בחסד כו':

And so too, all the 248 mitzvos are "limbs": drawings down and illumination of the Infinite Light (Or Ein Sof), blessed be He, in Chesed (kindness), etc.

Likewise each of the 248 positive mitzvos is a "limb," as the Zohar calls them the limbs of the King: a channel through which the Infinite Light shines as kindness.

SECTION 4 · ¶11–13

Fire, water and spirit

11 ג והנה דרך כלל[79] נחלקים כל הרמ"ח מצות לג' בחי' תורה ועבודה וגמילות חסדים[80] וע"ז נאמר יום ליום יביע אמר[81] אמר ר"ת [ראשי תיבות][82] אש מים רוח.

3. Now, in general, all the 248 mitzvos are divided into three levels: Torah, avodah (divine service) and gemilus chassadim (acts of kindness). Of this it is said, "Day to day utters speech (omer)": omer is the acronym of esh (fire), mayim (water) and ruach (spirit).

> Section 3 sorts all the mitzvos into three groups, echoing the Mishnah's three pillars of the world: Torah, divine service (prayer) and acts of kindness. Psalms 19:3 says "day to day utters speech (omer)," and the three letters of omer stand for fire, water and spirit.

אש הוא בחי' עבודה ממטה למעלה כשלהבת העולה כו' לדבקה בו ית' דהיינו שתתפשט הנפש מלבושי נוגה בתענוגות בני אדם להתענג על ה' לבדה.

Fire is the level of avodah, from below upward, like a rising flame, etc., to cleave to Him, blessed be He: that is, that the soul strip itself of the garments of nogah [found] in human pleasures, to delight in G-d alone.

> Fire, which rises, is prayer: the soul reaching upward to cleave to G-d. This means shedding its attachment to ordinary human pleasures, which belong to nogah, the "translucent husk" of permitted worldly things, so as to delight in G-d alone.

12 ועד"ז הי' [היה] הקרבנות אשה ריח ניחוח ממה שהוא מקריבים חלב ודם כי חלב הוא בחינת תענוג שהתענוג הוא המעדן את הבשר ונעשה שמן ובעל ריבוי חלב והתענוג של בהמי נקרב להי'

In this way the offerings were "a fire-offering, a pleasing aroma": through their offering fat and blood. For fat is the level of pleasure, since pleasure is what pampers the flesh, so that it becomes fat and has an abundance of fat; and the pleasure of the animal is brought near to G-d,

> The same idea underlies the Temple offerings, which the Torah calls "a fire-offering, a pleasing aroma," and whose fat and blood were placed on the altar. Fat stands for pleasure, which is what makes the body fat.

ע"י שהוא נכלה ונשרף באש שלמעלה להיות עולה ונכלל במקור התענוגים ועכשיו התפלה במקום הקרבנות דהיינו ע"י רשפי אש האהבה שמעורר בתפלה אהבה עליונה כמאמר אהבת עולם אהבתנו כו' הבוחר בעמו ישראל באהבה

through its being consumed and burned in the fire from above, so that it rises and is absorbed in the source of delights. And now, prayer is in place of the offerings: that is, through the flashes of the fire of love that one arouses in prayer, the supernal love, as in the words, "With an everlasting love You have loved us, etc., Who chooses His people Israel with love."

> Consumed by the fire from above, the animal's pleasure rose and was absorbed in G-d, the source of all delight. Today prayer takes the place of the offerings, and the fiery love of prayer does the same; it is tied to the supernal love expressed in the blessing before the Shema, which opens "With an everlasting love You have loved us" and closes "Who chooses His people Israel with love."

ע"ז תתפרד ותתפשט הנפש מתענוגי הבהמית להיות מתענג על ה' ולדבקה בדביקה וחשיקה כו' ומים הוא בחי' גמילות חסדים וצדקה שנמשלו למים.

Through this the soul separates and strips itself of the pleasures of the animal [soul], to delight in G-d and to cleave [to Him] with attachment and yearning, etc. And water is the level of acts of kindness and charity, which are likened to water.

> Through this love the soul leaves the pleasures of the animal soul to delight in G-d and cleave to Him. The second element, water, is acts of kindness and charity, which flow down like water.

13 וכמ"ש אשריכם זורעי על כל מים[83] כו' מפני שכמו שהמים יורדין ממקום גבוה למקום נמוך כך הוא בחי' צדקה וחסד להחיות רוח שפלים[84] למאן דלית ליה מגרמי' כלום כו'.

As it is written, "Happy are you who sow beside all waters, etc.," for just as water descends from a high place to a low place, so is the level of charity and kindness: "to revive the spirit of the lowly," for one who "has nothing of his own at all," etc.

> Isaiah 32:20 praises those who "sow beside all waters," read here as giving charity. Water flows from high to low, just as kindness goes from one who has to one who lacks, "to revive the spirit of the lowly" (Isaiah 57:15), to one who "has nothing of his own," in the Zohar's phrase.

רוח הוא בחי' דיבור שהוא בחי' עסק התורה שעיקרה בדיבור וכמ"ש ודברת בם[85] וכמ"ש בזהר ברוחא דלעאן באורייתא[86, 87] כו'

Spirit (ruach) is the level of speech, which is the level of Torah study, which is chiefly in speech, as it is written, "And you shall speak of them," and as is written in the Zohar, "through the spirit of those who toil in the Torah, etc."

> The third element, spirit (ruach), is speech, and the mitzvah of Torah study is done chiefly by speaking the words, "and you shall speak of them" (Deuteronomy 6:7). The Zohar says that the world endures through the breath of those who study Torah.

(עמ"ש לעיל בד"ה לריח שמניך[88] מענין רוח זו מזהר ועמ"ש ע"פ והי' [והיה] מספר בנ"י [בני ישראל] כחול הים[89] כו' ובד"ה וארשתיך לי מענין מאמר כו'

(See what is written above in the discourse beginning "For the fragrance of your oils" on the subject of this "spirit" from the Zohar; and see what is written on [the verse] "And the number of the children of Israel shall be as the sand of the sea, etc.," and in the discourse beginning "And I will betroth you to Me," on the subject of maamar (utterance), etc.,

> A parenthesis refers to other discussions: an earlier discourse on Shir HaShirim about this teaching of the Zohar, what is written on Hosea's "the number of the children of Israel," and the discourse on "I will betroth you to Me" about maamar, "utterance."

ובד"ה ביום השמע"צ [השמיני עצרת] הנ"ל בענין ואשים דברי בפיך[90] כו' ועיין בסמוך בד"ה נאוו לחייך[91] כו') **וג' בחי' אלו שהם אמ"ר** [אש מים רוח] **הוא מה שכתוב כי אמרתי עולם חסד יבנה.**[92]

and in the discourse beginning "On the eighth day, an assembly," mentioned above, on the subject of "And I have put My words in your mouth, etc."; and see nearby, in the discourse beginning "Your cheeks are comely, etc.") **And these three levels, which are omer, are what is written, "For I said (amarti), A world of kindness will be built."**

> The parenthesis also cites the Shemini Atzeres discourse on "I have put My words in your mouth" and the next discourse in this book, "Your cheeks are comely." The text then resumes: fire, water and spirit together are the omer, the "saying," of "For I said, A world of kindness will be built."

פי' כי אמרתי שע"י בחי' אמר שלי ע"י"ז גם את הוי' האמרת להמשיך משם הוי' בחי' אמ"ר [אש מים רוח] שהוא ענין הקב"ה מניח תפילין כו' שהוא ענין המשכת אור א"ס ב"ה מלמעלה מסדר ההשתלשלות כנ"ל.

"For I said (amarti)" means: through my level of omer, through this also "You have declared (he'emarta) Havayah," to draw down from the Name Havayah the level of omer, which is [the meaning of] "The Holy One, blessed be He, puts on tefillin, etc.," which is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, from above the order of the chain of descent (hishtalshelus), as mentioned above.

> When a person "says" in these three ways, G-d in turn "says": "You have declared Havayah" (Deuteronomy 26:17) is read as drawing the same threefold omer down from the Name Havayah. This is G-d's "putting on tefillin," a light from above the chain of worlds.

(ועיין בפ' תרומה קל"ו ב' בפי' אמר[93,94] ובזהר פ' הנ"ל דקס"ו ב' שלעולם שלשה כו' ועמ"ש בד"ה היום הזה כו' את ה' האמרת)

(And see Parshas Terumah, folio 136b, on the meaning of omer; and in the Zohar on the same parshah, folio 166b, that [there are] always three, etc.; and see what is written in the discourse beginning "This day, etc.," [on] "You have declared Havayah.")

> Another parenthesis cites the Zohar on Terumah for the meaning of the letters of omer, a further Zohar passage about "three," and the discourse "This day" on "You have declared Havayah."

וזהו כחתן יוצא מחופתו חתן מלשון נחות דרגא[95] שהתורה נמשכה וירדה ממעלת' [ממעלתה] וכבוד' [וכבודה] שהיא כלולה באור א"ס ב"ה ממש מקור התענוגים[96] וירדה להתלבש בענינים גשמיים ובחי' נחות דרגא הנ"ל הוא יוצא מחופתו מבחינת חופה בחי' סוכ"ע.[97]

And this is [the meaning of] "like a bridegroom (chasan) coming forth from his canopy": chasan is from the term nechos darga ("going down a step"), for the Torah was drawn down and descended from its loftiness and glory, where it is included in the very Infinite Light, blessed be He, the source of delights, and descended to be enclothed in physical matters. And this level of "going down a step" "comes forth from his canopy": from the level of "canopy," the level of [the light that] encompasses all worlds (sovev kol almin).

> Now the bridegroom verse is explained: chasan, "bridegroom" (חתן), is read through nechos darga, "going down a step," for nechos (נחת) has the same letters. The Torah, originally included in the Infinite Light, came down into physical matters, and this descent issues from the "canopy," the light that encompasses all worlds.

ישיש כגבור לרוץ אורח[98] בחי' אורח כנשים[99] דהיינו לבחינת כלה שהיא כנס"י [כנסת ישראל] מקור נש"י [נשמות ישראל] ליתן להם כח ועוז להיות תלוי אתערותא דלעילא ע"י אתערותא דלתתא

"He rejoices like a mighty man to run a path (orach)": the level of "the path (orach) of women," that is, to the level of kallah (bride), which is the Community of Israel, the source of the souls of Israel, to give them strength and power so that the arousal from above should depend on the arousal from below.

> In the psalm "to run a path (orach)" is simply the sun's course; the maamar reads it through "the path (orach) of women," the phrase used of Sarah in Genesis 18:11. The Torah runs toward the bride, the Community of Israel, giving the souls the power to draw down G-d's response through their own initiative.

ונקרא בשם אורח כנשים. כמ"ש ברחל כי דרך נשים לי[100] ע"ש [על שם] שנותנת חיות ממותרי השפע והפסולת שדוחה לחוץ להחיות גם עו"ז [עומת זה] שיניקתם ואחיזתם ממותרי השפע והפסולת מבחי' דרך נשים כו'.[101]

And it is called by the name "the path of women," as it is written of Rachel, "for the way (derech) of women is upon me": [so called] because she gives life-force from the excess of the flow and from the refuse that she thrusts outside, to give life also to the opposing [side], whose nurture and hold come from the excess of the flow and the refuse, from the level of "the way of women," etc.

> This outflow is called "the path of women" after Rachel's words "the way of women is upon me" (Genesis 31:35), which in their plain sense refer to her monthly condition. The text applies the image to the excess of the divine flow, the "refuse" thrust out from holiness, which gives life even to the opposing forces that feed on it.

SECTION 5 · ¶14–15

The sealed path

14 והיינו כשהשכינה מתלבשת בבי״ע כרחל לפני גוזזיה נאלמה.[102] משא״כ בשרה כתיב ואברהם ושרה זקנים[103] באים בימים[104] חדל להיות לשרה אורח כנשים שמבחי׳ זקנים וימים עליונים[105] אין יניקה ואחיזה לקליפות וסט״א [וסטרא אחרא] ולכן חדל להיות לשרה כו׳.

That is, when the Shechinah (Divine Presence) is enclothed in Beriah, Yetzirah and Asiyah, "like a ewe (rachel) that is dumb before her shearers." This is not so with Sarah, of whom it is written, "And Avraham and Sarah were old, advanced in days; it had ceased to be with Sarah after the path of women": for from the level of "old" and of the supernal "days" there is no nurture or hold for the kelipos (husks) and the sitra achra (the other side); and therefore "it had ceased to be with Sarah," etc.

> When the Shechinah descends into the lower worlds, it is "like a ewe (rachel) dumb before her shearers" (Isaiah 53:7), unable to keep others from taking from it; rachel, "ewe," is also Rachel's name. Sarah, however, was "old" and "advanced in days," alluding to the supernal "days," a level from which the kelipos, the "husks" that oppose holiness, can take nothing; so "the path of women" had ceased for her. In the verse, "the path of women" is Scripture's discreet term for the monthly flow, which had stopped for the aged Sarah. The maamar reads it as an image of an outflow whose discarded part can nourish the kelipos, and Sarah's level as having no such outflow.

(ועוד י״ל [יש לומר] עפמ״ש [על פי מה שכתוב] בזהר ויקהל) (דרט״ו ע״א)[106] ע״פ וארח צדיקים[107] מה בין ארח לדרך כו׳

(One may further explain according to what is written in the Zohar, Vayakhel) (folio 215a) on [the verse] "But the path (orach) of the righteous": "What is the difference between orach and derech (way)? etc."

> A parenthesis offers a further explanation from the Zohar on Vayakhel, which asks how orach (path) differs from derech (way) in Proverbs 4:18.

דרך איהו פתח לכולא[108] כו׳ ע״ש שמבואר בהדי דאורח היינו שצדיקים לבד קיימי ושלטי בההוא אתר ואין משם יניקה לחיצונים כלל

"Derech is open to all, etc." See there, where it is explained explicitly that orach means that the righteous alone stand and rule in that place, and the external forces have no nurture from there at all.

> The Zohar answers that a derech is open to everyone, even the wicked, while an orach is a path that only the righteous tread and rule. The external forces draw nothing from it, unlike "the path of women."

וארח כנשים שאני. שהוא ענין דרך נשים מותרי השפע והפסולת שדוחה לחוץ כו׳

And "the path of women" is different, for it is the matter of "the way of women," the excess of the flow and the refuse that is thrust outside, etc.

> "The path of women," by contrast, is the outflow, the excess and the refuse thrust outside, from which the external forces feed.

ולפ״ז [ולפי זה] בפסוק לרוץ ארח שנזכר סתם ארח. י״ל [יש לומר] דהיינו להיות ע״ד בחי׳ ארח צדיקים שבזהר הנ״ל. לבלתי יהיה יניקה לחיצונים וע׳ במק״מ [במקדש מלך] תרומה (קל״ז[109] א׳) ובפי׳ הרמ״ז [הרב משה זכות] בזהר ר״פ בהעלותך בפי׳ לרוץ ארח.[110]

According to this, in the verse "to run a path," where "path" is mentioned without qualification, one may say that this means [that it is] in the manner of the level of "the path of the righteous" in the Zohar mentioned above, so that there be no nurture for the external forces. And see Mikdash Melech on Terumah (folio 137a), and the commentary of the Ramaz on the Zohar at the beginning of Parshas Beha'aloscha, on the explanation of "to run a path."

> In Psalms 19:6, however, "path" stands alone, without "of women." So the sun's "path" in that verse can be the path of the righteous, from which the external forces receive nothing. The text also cites two commentaries on the Zohar, Mikdash Melech and that of the Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist who wrote a commentary on the Zohar), on "to run a path."

וזהו ענין מעין חתום.[111] וביאור ענין זה היינו כי והוא כחתן קאי על תשב״כ [תורה שבכתב] ישיש כגבור לרוץ ארח[112] היינו לבחי׳ תשבע״פ [תורה שבעל פה] שהיא בחי׳ כלה.

And this is the matter of "a sealed spring." The explanation of this is that "and he is like a bridegroom" refers to the Written Torah; "he rejoices like a mighty man to run a path" means: to the level of the Oral Torah, which is the level of kallah (bride).

> Such a flow is "a sealed spring" (Song of Songs 4:12), closed to outsiders. The Written Torah, the bridegroom, runs on this sealed path toward the Oral Torah, the bride.

15 ומבואר בפ׳ בראשית סד״ה להבין ענין הברכות ענין זכה נעשית לו סם חיים[113] כו׳

It is explained in Parshas Bereishis, at the end of the discourse beginning "To understand the matter of the blessings," [on] the matter of "If he is worthy, it becomes for him an elixir of life, etc."

> The text refers to a discourse on Parshas Bereishis about the blessings, which discusses the Talmud's saying that for one who is worthy the Torah becomes an elixir of life, and for one who is not, the opposite.

משא"כ לא זכה ח"ו [חס ושלום][114] וכמו דואג ואחיתופל[114] כו' זהו ענין שנמשך אחר הפסולת דארח כנשים כו' אבל צ"ל חתום תורה בלימודי[115] להיות וכל בניך למודי[116] ה'.

Whereas [if] he is not worthy, G-d forbid, as with Doeg and Achitofel, etc., that is the matter of being drawn after the refuse of "the path of women," etc. But there must be "Seal the Torah among My disciples," so that it be "And all your children shall be disciples of Havayah."

> Doeg and Achitofel were great scholars whose learning did not keep them from evil; such learning is drawn after the "refuse" of "the path of women." The remedy is "Seal the Torah among My disciples" (Isaiah 8:16), so that "all your children shall be disciples of Havayah" (Isaiah 54:13); the two verses share the word limmudim, "disciples."

וזהו ענין חותם בברוך וזהו לרוץ ארח בחי' וארח צדיקים[117] כו' ועמך כולם צדיקים[118] כו'.

And this is the matter of sealing with "Blessed"; and this is "to run a path," the level of "the path of the righteous, etc.," [and] "Your people are all righteous, etc."

> Blessings close, or "seal," with "Blessed," an image of the sealed Torah. Torah learned in this way is "the path of the righteous," and "your people are all righteous" (Isaiah 60:21).

ופי' ישישי"ל בגימטריא תר"ך המשכת תר"ך עמודי אור[119, 120] שמהם שרש תרי"ג מצות דאורייתא עם ז' מצות דרבנן שכנגד זה ג"כ תר"ך אותיות בעשרת הדברות.[121] נמשכים לרוץ אורח שהתגלותם בתשבע"פ [בתורה שבעל פה] וכמ"ש באגה"ק [באגרת הקודש] בד"ה אשת חיל[122] עטרת בעלה:

And the meaning of yasis ("he rejoices"): one may say [that it is] numerically 620, the drawing down of the 620 pillars of light, from which the 613 mitzvos of the Torah, together with the 7 rabbinic mitzvos, have their root; corresponding to this there are likewise 620 letters in the Ten Commandments. They are drawn "to run a path," for their revelation is in the Oral Torah, as is written in Iggeres HaKodesh, in the epistle beginning "A woman of valor is the crown of her husband."

> The word yasis, "he rejoices," has the numerical value 620 (10 + 300 + 10 + 300), alluding to the 620 "pillars of light," the root of the 613 Torah commandments and the 7 rabbinic ones, and matching the 620 letters of the Ten Commandments. These lights are revealed through the Oral Torah, as Iggeres HaKodesh 29 explains.

SECTION 6 · ¶16–17

Sustaining like food

16 ד והנה לפי שכל בחי' וסדר ההשתלשלות הנ"ל היא נעשה ע"י ישראל שהם הם הממשיכים חיות ואור א"ס ב"ה בכל העולמות מריש כל דרגין כו'

4. Now, since this entire level and order of the chain of descent (hishtalshelus) mentioned above is brought about through Israel, for it is they who draw down life-force and the Infinite Light (Or Ein Sof), blessed be He, into all the worlds, "from the head of all levels, etc.,"

> Section 4 returns to the opening question. The whole chain of worlds described above is brought about by Israel, who draw life and G-d's light into all the worlds, "from the head of all levels."

ע"י התורה והמצות שיתלבש אור א"ס ב"ה להיות חפץ חסד ועולם יבנה שהכח הזה ניתן לישראל עם סגולתו דוקא. משא"כ עו"ג [עובדי גלולים] אין יכולים להמשיך כלום כמ"ש במ"א

through the Torah and the mitzvos, so that the Infinite Light, blessed be He, is enclothed to be "He desires kindness" and "a world will be built"; for this power was given specifically to Israel, His treasured people, whereas idol worshippers cannot draw down anything, as is written elsewhere.

> Through Torah and mitzvos they cause the Infinite Light to become "He desires kindness," so that a world of kindness is built. This power was given specifically to Israel, G-d's treasured people; the text adds that idol worshippers cannot draw down this light at all, and refers to a fuller discussion elsewhere.

לכן נק' כנס"י [כנסת ישראל] רעיתי פרנסתי וכמו עד"מ המאכל שמפרנס את האדם

Therefore the Community of Israel is called ra'yasi, "my sustainer." It is like, by way of analogy, the food that sustains a person,

> Because Israel draw down G-d's light, they are called ra'yasi, "my sustainer," and the text compares them to food.

שהוא הוא הממשיך חיות מן הנפש במוח לכל האברים כי חיות האדם תלוי במוחו שהוא הוא הממשיך חיות לכל האברים כו'

for it is what draws life-force from the soul in the brain to all the limbs. For a person's life-force depends on his brain, which is what draws life-force to all the limbs, etc.;

> Food does not create life; the soul does. But it is food that enables the soul in the brain to send life to all the limbs.

אלא שאם אינו אוכל כמה ימים מתחלש מוחו ואין הנפש שבמוחו בכחה להיות מקושרת בגופו להחיות האברים ועי"כ [ועל ידי כך] משתנים חושי כח הראיה כו'.

except that if he does not eat for several days, his brain weakens, and the soul in his brain lacks the strength to be bound to his body to give life to the limbs; and because of this the senses, the power of sight, etc., change.

> Without food the brain weakens, the soul's bond with the body loosens, and even the senses, such as sight, change. Food adds nothing to the soul; it restores the connection through which the soul gives life.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
>
> In the maamar Basi LeGani of Yud Shevat 5729, after setting out the Alter Rebbe's teaching in Torah Ohr (dibbur hamaschil Patach Eliyahu) that the Luminary, G-d's Essence, is 'revealed' everywhere, and adding that it acts in the world only when it is brought into worldly matters, the Rebbe turns to the Baal Shem Tov's effort that every Jew should say „ברוך השם" ('Baruch Hashem') over his health and livelihood.
>
> Citing section 4 of our maamar among the sources, the Rebbe applies the known explanation of „שעל ידה נעשה חיבור הנשמה עם הגוף" ('Israel sustain their Father in heaven'): as literal sustenance „ישראל מפרנסין לאביהם שבשמים" (joins the soul to the body), so the 'sustenance' above is the drawing of the Infinite Light into the sefiros, which are called a 'body'. Israel's praise of G-d for His gifts is His 'sustenance': it draws the Infinite Light into the sefiros, and through them into the very gifts of health and livelihood for which they praise Him.
>
> The Alter Rebbe: וכמו עד"מ המאכל שמפרנס את האדם שהוא הוא הממשיך חיות מן הנפש במוח לכל האברים
>
> The Rebbe: דכמו שפרנסה כפשוטה היא שעל ידה נעשה חיבור הנשמה עם הגוף עד"ז הוא גם הפרנסה למעלה שענינה הוא שתהי' המשכת והתלבשות אוא"ס בהספירות
>
> Sefer HaMaamarim Melukat, vol. ג, p. מז-מו (secs. ח-ט; note 56) · יו"ד שבט התשכ"ט

17 והמאכל הוא המחזיר כח הנפש והמקשר אותה עם הגוף להמשיך משם חיות.

And food is what restores the power of the soul and binds it to the body, to draw life-force from there.

> Food restores the soul's power and binds it to the body, so that life flows from the soul into the body again.

כך עד"מ ישראל הם הם הממשיכים חיות ואור א"ס ב"ה מבחי' סובב כל עלמין להיות ממלא כל עלמין ושיהיה עולם חסד יבנה ע"י התורה והמצות בחי' דברך נצב בשמים[123] שיהיה בחי' אתערותא דלעילא לעילא מן ההשתלשלות כו' כנ"ל

So too, by way of analogy, it is Israel who draw down life-force and the Infinite Light (Or Ein Sof), blessed be He, from the level of [the light that] encompasses all worlds (sovev kol almin), to be [the light that] fills all worlds (memalei kol almin), and so that "a world of kindness will be built," through the Torah and the mitzvos, the level of "Your word stands in the heavens," so that there be the level of an arousal from above that is above the chain of descent (hishtalshelus), etc., as mentioned above.

> In the same way Israel draw G-d's light down from the light that encompasses all worlds into the light that fills all worlds, so that "a world of kindness will be built." They do this through Torah and mitzvos, "Your word stands in the heavens," drawing an arousal from above that transcends the whole chain of worlds.

(ועמ"ש עוד מענין רעיתי ע"פ אני ישנה[124] ולבי ער.[125] ובד"ה הנך יפה רעיתי[126] וע"פ כי תבאו אל הארץ[127] ושבתה הארץ)[128]

(And see what is written further on the subject of ra'yasi on [the verse] "I sleep, but my heart is awake," and in the discourse beginning "Behold, you are fair, my beloved," and on [the verse] "When you come into the land, then the land shall rest.")

> A parenthesis lists three more discussions of ra'yasi: on "I sleep, but my heart is awake," in the discourse "Behold, you are fair, my beloved," and on "When you come into the land."

ועם זה יובן מה שכתוב לסוסתי ברכבי פרעה דמיתיך רעיתי שבחי' רעיתי פרנסתי הנ"ל הוא דומה לסוסתי ברכבי פרעה.[129]

With this, what is written will be understood: "To my mare among Pharaoh's chariots I have likened you, my beloved": the level of ra'yasi, "my sustainer," mentioned above, is like "my mare among Pharaoh's chariots."

> This finally explains the opening verse: Israel as "my sustainer" is like a mare among Pharaoh's chariots.

והענין כי כמו עד"מ הסוס שברכבי פרעה הגשמי מפני שהיה מלך בוודאי היה מקושט בתכשיטין כמו שעושין לסוסי שרים ומלכים בעת שרוכבים עליהם או כשהם מקושרות במרכבה.

The matter is this: by way of analogy, the horse among the chariots of the physical Pharaoh, since he was a king, was certainly adorned with ornaments, as is done for the horses of princes and kings when they ride on them, or when they are harnessed to the chariot.

> Pharaoh was a king, so his horses were surely decked with ornaments, as royal horses are when they are ridden or harnessed to a chariot.

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

BACKGROUND FROM THE REBBE

In a letter of 10 Kislev 5704 to a rav and teacher, the Rebbe answers questions on the Rebbe Rashab's Kuntres UMaayan and on its introduction, among them how chassidim could have said, when the Alter Rebbe's letter about 19 Kislev became known, 'Chabad lives, and may G-d grant that ChaGaT come back to life', words that seem to speak of holy sefiros.

The Rebbe explains that the service of the lower ones adds light in the sefiros: when a person uses his intellect to understand Torah, especially its inner part, „חב"ד לעבט למטה באדם הלומד" ('Chabad lives' below in the one who learns), and through this he draws light and life from the Infinite Light that encompasses all worlds into ChaBaD above, citing 'Likkutei Torah, Shir HaShirim, dibbur hamaschil Lesusasi, the second', our maamar. Love, awe and kindness likewise add „בחג"ת תוספת אור" (light in ChaGaT above).

The Alter Rebbe: כך עד"מ ישראל הם הם הממשיכים חיות ואור א"ס ב"ה מבחי' סובב כל עלמין להיות ממלא כל עלמין

The Rebbe: איז חב"ד לעבט למטה באדם הלומד, וע"ז ממשיך מאוא"ס הסוכ"ע אור וחיות בחב"ד דלמעלה (לקו"ת שה"ש ד"ה לסוסתי – השני)

Igros Kodesh, vol. א, p. רה–רא (letter קיד; the passage p. רד) · יום יוד כסלו תש"ד

SECTION 7 · ¶18–20

The horse and the bee

18 והנה הסוס עצמו אינו יודע ומשיג הקישוטין ולא את המרכבה ורוכבו רק הקישוטין והמרכבה הוא בשביל הרוכב עצמו וכשהוא צריך לרכוב מקשטין את הסוס ונותנו במרכבה שכך נאה לו. וזהו תענוגו שמתענג על ידי הסוס.

Now, the horse itself does not know or grasp the ornaments, nor the chariot and its rider; rather, the ornaments and the chariot are for the sake of the rider himself. When he needs to ride, they adorn the horse and put it in the chariot, for so it befits him. And this is his delight, which he enjoys through the horse.

The horse has no idea of its ornaments, of the chariot or of its rider; the ornaments serve the rider's dignity. The rider takes pleasure through the horse, though the horse itself shares none of it.

19 וכך עד"מ הנה כתיב אצל הקב"ה כי תרכב על סוסיך[130] כו' שיש מרכבה שהיא בחי' סוסים וכמ"ש בנבואת[131] זכריה סוסים שחורים סוסים לבנים[132] כו'. משא"כ ישעי' [ישעיה] ויחזקאל ראו פני אריה פני שור[133] כו'.

So too, by way of analogy: it is written concerning the Holy One, blessed be He, "When You ride upon Your horses, etc.," for there is a chariot (merkavah) that is the level of horses, as is written in the prophecy of Zechariah, "black horses, white horses, etc." This is not so with Isaiah and Ezekiel, who saw "the face of a lion, the face of an ox, etc."

> Scripture describes G-d as riding horses (Habakkuk 3:8), and Zechariah saw chariots drawn by horses of different colors. Isaiah and Ezekiel, by contrast, saw the faces of a lion and an ox, as in Ezekiel's vision of the divine chariot (Ezekiel 1:10). Only Ezekiel describes those faces, but the Talmud teaches that all that Ezekiel saw, Isaiah saw too (Chagigah 13b), so the maamar names both prophets.

20 והיינו כי בחי' פני אריה פני שור כו' הוא ע"י איזה השכלה והשגה באור הנמשך עליהם.

That is, the level of "the face of a lion, the face of an ox, etc." comes through some intellectual understanding and comprehension of the light that is drawn down upon them.

> The faces of the lion and the ox stand for angels who have some grasp of the light that shines on them.

וע"כ הוא בבחי' שרפים כרשפי אש אהוי"ר [אהבה ויראה] כו'. אבל בחי' סוסים הם בחי' אותיות[134] שאין בהם השכלה ושכל אלא השכל רוכב ומנהיג אותם

Therefore it is at the level of seraphim, like flashes of fire of love and awe (ahavah and yirah), etc. But the level of horses is the level of letters, which have in them no intellection or intellect; rather, the intellect rides and directs them.

> That grasp makes them burn with love and awe, like seraphim, the "burning" angels. The "horses," however, are letters, which have no understanding of their own; the intellect rides and directs them.

רק שהם מרכבה וביטול לגבי הרוכב עצמו שיהי' [שיהיה] לו הנאה והתענוג משעשועי המלך בעצמו שאינו נראה ונתפס בבחי' מרכבתו כלל

They are only a chariot and self-nullification (bittul) before the rider himself, so that he may have the pleasure and delight from the King's delights in Himself, which are not seen or grasped at all in the level of His chariot.

> Letters are vehicles, wholly given over to their rider. They serve the King's delight in Himself, which is not revealed at all at the level of the chariot.

וזהו דמיתיך רעיתי שרעיתי פרנסתי הוא להיות בבחי' כי אמרתי כו' כדי שיהי' [שיהיה] את ה' האמרת כו'

And this is [the meaning of] "I have likened you, my beloved (ra'yasi)": ra'yasi, "my sustainer," is to be at the level of "For I said, etc.," so that there be "You have declared Havayah, etc.";

> So too Israel as "my sustainer," who "say" and so cause G-d to "say," in the words of Deuteronomy 26:17, are compared to the mare.

הוא ג"כ בחי' סוס שאין נפש האדם עצמו משגת כלל באור א"ס ב"ה עצמו ובכבודו

this, too, is the level of a horse, for the human soul itself does not grasp at all the Infinite Light (Or Ein Sof), blessed be He, in His very Self and glory,

> The human soul cannot grasp G-d's very Self; in this it resembles a horse that does not understand its rider.

להיות מתענגת על אור א"ס ב"ה בעצמו ובכבודו שהוא לבדו הוא מקור החיים מקור התענוגים והעוה"ב [והעולם הבא] תענוג הנשמות הרי ביו"ד נברא

[so as] to delight in the Infinite Light, blessed be He, in His very Self and glory, which alone is the source of life, the source of delights; and the World to Come, the delight of the souls, was, after all, created with yud.

> Nor can the soul enjoy G-d Himself, the only true source of life and delight; even the World to Come, the souls' delight, was created with a mere yud.

אלא עיקר אתערותא דלעילא הוא לפי שהמצות הם קשוטי כלה מעונג העליון ולכן על ידי ביטול הנפש מעונג זה יכולה היא להמשיך כו'.

Rather, the arousal from above comes chiefly because the mitzvos are the bride's ornaments, from the supernal delight; and therefore, through the soul's self-nullification, it can draw down from this delight, etc.

> The response from above comes chiefly because the mitzvos are the bride's ornaments, made of the supernal delight. Through self-nullification the soul draws from that delight.

אך עונג הזה הוא למעלה מסדר ההשתלשלות ואינו נתפס ומושג בשום שכל והשגה ולית מחשבה תפיסא כלל[135]

But this delight is above the order of the chain of descent (hishtalshelus), and it is not grasped or comprehended by any intellect or understanding, and "no thought can grasp" [it] at all.

> This delight is beyond the chain of worlds and beyond any mind; "no thought can grasp" it, in a phrase from the Tikkunei Zohar.

וביטול הנפש לגבי עונג זה הוא כמו למשל סוס שברכבי פרעה[136] שבחיי ביטול שבמרכבה זו היא לגבי עונג ושעשועי הרוכב עצמו הגם שהמרכבה עצמה אינה משגת כלל ואינה מרגשת שום תענוג והתפעלות כלל.

And the soul's self-nullification before this delight is like, for example, a horse among Pharaoh's chariots: the self-nullification in this chariot is toward the delight and pleasures of the rider himself, even though the chariot itself grasps nothing at all and feels no delight or excitement whatsoever.

> The soul's self-nullification before this delight is like that of the horse in Pharaoh's chariots: harnessed for the rider's pleasure, though it understands and feels nothing of it.

(וקרוב לזה איתא במבוא שערים) (שער שלישי ח"ב [חלק ב'] ספ"ה) וז"ל [וזה לשונו] כי אלו הם תכשיטין לפני אחר ולפני העלם אחר העלם כו' ע"ש ועיין בפ' משפטים (צ"ה א').

(Something close to this is found in Mevo She'arim) (Sha'ar (Gate) 3, Part 2, end of chapter 5), and this is its wording: "For these are ornaments before another, and before concealment after concealment, etc." See there. And see Parshas Mishpatim (folio 95a).

> The text notes a similar idea in Mevo She'arim, Rabbi Chaim Vital's introduction to the Kabbalah of the Arizal, which calls certain levels "ornaments" worn "before another, and before concealment after concealment," that is, for the sake of a higher, hidden level. It also refers to Parshas Mishpatim, folio 95a.

וברבות פ' דברים איתא ע"פ אלה הדברים. א"ר [אמר רבי] יהודה ברי' [ברבי] סימון בשם רבי לוי מה הדבורה הזאת כל מה שהיא מסוגלת. מסגלת לבעליה.

And in the Midrash Rabbah on Parshas Devarim it is found, on [the verse] "These are the words": Rabbi Yehudah son of Rabbi Simon said in the name of Rabbi Levi: "Just as this bee: all that it amasses, it amasses for its owner;"

> The Midrash on Deuteronomy 1:1, "These are the words (devarim)," plays on devorah, "bee": whatever a bee gathers, it gathers for its owner.

כך כל מה שישראל מסגלין מצות ומעשים טובים הם מסגלים לאביהם שבשמים[137] עכ"ל [עד כאן לשונו]. והוא מובן ע"פ הנ"ל:

"So too, all that Israel amass of mitzvos and good deeds, they amass for their Father in heaven." End of quotation. And this is understood in light of what was said above.

> So whatever mitzvos and good deeds Israel amass (the verb shares its root with segulah, "treasure"), they amass for their Father in heaven. The text says this is understood from what was explained above: Israel's deeds serve their Owner's delight.

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

A QUESTION THE REBBE RAISES

In a letter of Wednesday, 27 Sivan 5706, the Rebbe answers a correspondent who had remarked on what the Rebbe wrote in Kovetz Lubavitch (issue 3) on how the Patriarchs' chariot-service differs from every Jew's, and who proposed adding that the Patriarchs 'felt the Rider'.

The Rebbe writes that the correspondent must mean „שמרגישים רק הפלאת הרוכב וריחוק ערכו מהשגתם" (they felt only the Rider's wondrousness and distance from their grasp), and that even this needs examination in light of the end of both maamarim Lesusasi, where the chariot grasps nothing and feels no delight. He resolves it by distinguishing the chariot-service itself, complete self-nullification before the Rider as in the parable of the horse, from what brings a person to it: „שרש נשמתו גודל שכלו והשגתו" (the root of his soul and the greatness of his understanding).

The Alter Rebbe: הגם שהמרכבה עצמה אינה משגת כלל ואינה מרגשת שום תענוג והתפעלות כלל

The Rebbe: ובודאי כוונתו שמרגישים רק הפלאת הרוכב וריחוק ערכו מהשגתם. וצע"ק מלקו"ת סד"ה לסוסתי הראשון והשני

Likkutei Sichos (letters), vol. טו, p. 498–499 (supplements, Lech Lecha) · כ"ז סיון ה'תש"ו

IN ONE'S AVODAH

The "saying" that builds kindness is in the heart: deep contemplation of G-d's oneness. In prayer the soul should burn with love and leave behind the pleasures of the animal soul to delight in G-d alone; charity and kindness should flow to those who have nothing, like water; and Torah should be studied aloud and "sealed" among its students, so that its flow goes only to holiness. Throughout, one serves like the royal horse, with self-nullification before a delight one cannot grasp, gathering mitzvos and good deeds, like the bee, for one's Father in heaven.

QUESTIONS FOR DISCUSSION

1. If kindness has no place in G-d's essence, what does it mean that "a world of kindness will be built" through Israel's inner "saying"?
2. How can mitzvos performed with physical things draw a light higher than the World to Come?
3. What distinguishes "the path of women" from "the path of the righteous," and what does it mean to "seal" the Torah?
4. In what sense do Israel "sustain" G-d, and what does the analogy of food add?
5. What does the horse that knows nothing of its ornaments teach about serving G-d with self-nullification?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **לסוסתי**

The Kehot note says that a transcript (hanachah) of this discourse by the Mitteler Rebbe is printed there on p. 249, and another transcript on p. 3.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ד ע' רמט. ועוד הנחה שם ע' ג.

2 The King, the lover of the Song, speaks to his beloved and likens her to a mare harnessed among Pharaoh's chariots, the finest and most richly adorned of horses. The Midrash reads ra'yasi, "my beloved," also as "my sustainer"; the whole maamar explains this verse and returns to it in its last section.

Song of Songs 1:9 שיר השירים א:ט

לְסָסְתִי בִרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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

3 **רעיתי פרנסתי**

That discourse gives two meanings of ra'yasi: "my sustainers," citing the Midrash on "To my mare" and the saying that Israel sustain their Father in heaven, and "my beloved," from love and friendship.

KEHOT'S NOTE

כ"כ בשהש"ר ע"פ לסוסתי. ועל"ק בד"ה הנך יפה. ובזוה"ג (לג, ב). [כ].

4 **רעיתי פרנסתי**

On this verse Rabbi Yonasan reads ra'yasi as "my sustainers," who "fed" G-d with the two daily offerings. The maamar takes this reading as its starting point.

Shir HaShirim Rabbah 1:9:6 שיר השירים רבה א:ט:ו

דָּבָר אַחֵר, דִּמִּיתִיךְ רַעְיָתִי, רַבָּנָן אָמְרֵי לְפִי שֶׁנִּדְמוּ יִשְׂרָאֵל לְסוּסִים נְקֵבוֹת וּמִצְרִיִּים הָרְשָׁעִים זְכָרִים מְזֻהָמִים, וְהָיוּ רָצִים אַחֲרֵיהֶם עַד שֶׁשּׁוֹקְעִים בַּיָּם. אָמַר רַבִּי סִימוֹן חַס וְשָׁלוֹם לֹא נִדְמוּ יִשְׂרָאֵל לְסוּסִים נְקֵבוֹת, אֶלָּא גַּלֵּי הַיָּם נִדְמוּ לְסוּסִים נְקֵבוֹת, וּמִצְרִיִּים לְסוּסִים זְכָרִים מְזֻהָמִים, וְרָצוּ אַחֲרֵיהֶם עַד שֶׁשָּׁקְעוּם בַּיָּם, וְהָיָה הַמִּצְרִי אוֹמֵר לְסוּסוֹ אֶתְמוֹל הָיִיתִי מוֹשֶׁכְךָ לְנִילוּס וְלֹא הָיִיתָ בָּא אַחֲרַי וְעַכְשָׁו אַתָּה מְשַׁקְּעֵנִי בַּיָּם. וְהָיָה הַסּוּס אוֹמֵר לְרוֹכְבוֹ (שמות טו, א): רָמָה …

Another matter, "I have likened you [dimitikh], my love," the Rabbis say: Because Israel appeared like mares, and [the horses of] the wicked Egyptians were aroused stallions, and they were pursuing them until they sank in the sea. Rabbi Simon said: Heaven forbid, Israel did not appear like mares, but rather the waves of the sea appeared like mares and [the horses of] the wicked Egyptians were aroused stallions, and they pursued them until they sank them in the sea. The Egyptian would say to his horse: 'Yesterday, I would …

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5 **רעיתי פרנסתי**

In the Raaya Mehemna on Tzav, cited in the Kehot note, the Zohar reads "my sister, my beloved" as prayer: "ra'yasi means only parnasasi, my sustainer," for through it the dishes of the King's offerings are prepared, with the "bread" of the Torah.

Zohar, Tzav 20:145–22:156 ספר הזהר, צו כ:קמ"ה-כ"ב:קנ"ו

6 **ישראל מפרנסין**

Explaining the offerings as the King's meal, the Zohar says, "as we have learned, Israel sustain their Father in heaven." The maamar asks how this can be.

Zohar III, 7b זח"ג ז,

KEHOT'S NOTE

זח"ג ז, ב. שהש"ר א, ע"פ לסוסתי. יל"ש פקודי רמז תיח.

7 Kehot's note points to Psalms 19:5-6 for these words.

Psalms 19:5–6 תהילים י"ט:ה-ו

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם׃ וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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8 **והוא כחתן יוצא מחופתו**

David's psalm on the heavens pictures the sun coming out each morning like a bridegroom from his wedding canopy, and running its daily course with a hero's joy: "And he is like a bridegroom coming forth from his canopy; he rejoices like a mighty man to run a path." The maamar reads the sun as the Written Torah and its "path" as its flow toward the Oral Torah.

Psalms 19:6 תהילים י"ט:ו

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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KEHOT'S NOTE

תהלים יט, ו.

9 **והוא כחתן יוצא מחופתו**

At the beginning of Parshas Beha'aloscha (3:148b), Rabbi Yehudah opens with this verse and speaks of the Torah, the tree of life, and of the sun whose light begins at the tree's head and spreads through it; "his canopy" is "the crown

with which his mother crowned him," and "to run a path" is to light up the moon.

Zohar, Beha'alotcha 1ספר הזהר, בהעלותך א

AND THE L-RD SPOKE UNTO MOSES, SAYING: SPEAK UNTO AARON, AND SAY UNTO HIM: WHEN THOU LIGHTEST THE LAMPS.... R. Judah discoursed here on the verse: "Which is as a bridegroom coming out of his chamber", etc. (Ps. 19, 6). 'Happy is the portion of Israel', he said, 'in whom the Holy One, blessed be He, delights and to whom He gave the Torah of truth, the Tree of Life, whoever takes hold of which achieves life in this world and in the world to come.

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10 **והוא כחתן יוצא מחופתו**

The Zohar on Ki Seitzei applies the verse to the joy of the central pillar, the bridegroom above, when he comes to redeem his bride, whose garments in exile are dark.

Zohar, Ki Teitzei 14:70–17:79ספר הזהר, כי תצא י"ד:ע'-י"ז:ע"ט

11 **לשמש שם אהל בהם**

"For the sun He has set a tent in them," in the heavens. This is the sun to which "and he" in the next verse refers.

Psalms 19:5תהילים י"ט:ה

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם׃

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun,

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12 **לשמש שם אהל בהם**

The Zohar on Terumah explains that the holy "sun" is a tent that gathers all the hidden lights; it goes forth "like a bridegroom" with their radiance, as a bridegroom longs to give his bride gifts.

Zohar, Terumah 16:192–202ספר הזהר, תרומה ט"ז:קצ"ב-ר"ב

And how far are they comprehended? "In them hath he set a tent for the sun" (Ibid.), because the holy sun1'Tifereth. is as a tabernacle of all those supreme grades, and is as a light which has taken into itself all the hidden lights and the whole current of their extension, whereby Faith is manifested in the whole world.

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

13 **(עיין בזהר . . דרע"ט ב')**

The Kehot note says that all the Zohar references in this parenthesis are copied in Yahel Or, the Tzemach Tzedek's commentary on Psalms, on this verse.

KEHOT'S NOTE

כל המראי מקומות נעתקו ביהל אור ע' סה ואילך עה"פ. אוה"ת נ"ך ערך-ב ע' תתקכז. וראה סה"מ תרס"ו ע' רנו.

14 **תושב"כ נקרא שמש ותושבע"פ נק' ירח**

The Kehot note points to two places in the Shelah for the comparison of the Written Torah to the sun and the Oral Torah to the moon.

KEHOT'S NOTE

ראה של"ה טז, א. קצא, א.

15 **תורה שבכתב היא בחי' כלל ותשבע"פ בחי' פרט**

The Zohar says that the Written Torah and the Oral Torah are "general" and "particular": the general needs the particular and the particular the general, and they unite so that all is one. The Kehot note cites it for this passage.

Zohar, Vaetchanan 12:75–14:87ספר הזהר, ואתחנן י"ב:ע"ה-י"ד:פ"ז

16 **ביאור על מאמר זה נדפס שם ע' כז וע' לב. (מתחיל**

An explanation (biur) of this discourse is printed there, beginning "And no man knows his burial place." The list of discourses in that volume records that this discourse was said at the wedding of the Tzemach Tzedek; the note also points to a comparison with this discourse in the Kehot edition's supplementary notes.

KEHOT'S NOTE

ולא ידע איש את קבורתו). ראה להלן בהוספות להערות וציונים השוואה לד"ה זה. מאמר זה נאמר על חתונת כ"ק אדמו"ר הצ"צ, ראה בסה"מ תקס"ד ברשימת המאמרים שם.

PARAGRAPH 2

17 **כי אמרתי עולם חסד יבנה**

"For I said, A world of kindness will be built; in the heavens You establish Your faithfulness." In its plain sense the psalmist declares that G-d's kindness stands built forever (olam, "forever"); the maamar reads olam as "world" and "kindness will be built" as an ongoing process that depends on Israel's "saying." (context: Steinsaltz Tanakh)

Psalms 89:3תהילים פ"ט:ג

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג.

18 **כי אמרתי עולם חסד יבנה**

The Zohar on Vayechi says that when G-d created the world He saw it could not stand until He stretched His right hand, kindness, over it, as it says, "A world of kindness will be built"; the heavens too were established through kindnesses.

Zohar, Vayechi 42:427–43:439ספר הזהר, ויחי מ"ב:תכ"ז-מ"ג:תל"ט

G-d made known to Abraham the true principle of faith, and he thereupon realized that he was the foundation and support of the universe. For when G-d created the universe, He saw that it could not endure unless He stretched forth His right hand to it. For this world was created under the aegis of justice, and it was not established save by the right hand.

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19 **עולם חסד יבנה**

The Zohar has G-d say that He made the world only for kindness, "a world of kindness will be built," and that the world stands on it; the passage urges gladdening the poor on festivals.

Zohar, Introduction 17:170–18:178-ספר הזהר, הקדמה י״ז:ק״ע-י״ח:קע״ח

The members of the heavenly Academy then present themselves before Him and plead: "O L-rd of the universe, Thou art called gracious and merciful, let Thy compassion be moved upon Thy children." The L-rd makes answer: "Verily I have made the world only on the foundation of mercy, as it is written: 'I have said, the world is built on mercy' (Ps. 89, 3), and the world is established on it." Then the heavenly angels proceed: "O Master of the universe, behold so-and-so, who eats and drinks and is in …

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20 **עולם חסד יבנה**

The Zohar on Terumah teaches that the world could not stand on any single day without the primordial light of the right side, as it says, "A world of kindness will be built"; that light is sown constantly and keeps bearing fruit.

Zohar, Terumah 74:734–76:742-ספר הזהר, תרומה ע״ד:תשל״ד-ע״ו:תשמ״ב

Yesh, substance, indicates the three hundred and ten worlds (numerical value of Yesh) which are stored away under the world to come. The two hundred and seven (numerical value of "or", light), which are of the Right Hand, are called "the primordial light", as the Left is also called "light", but not "primordial". The primordial light is destined to produce issue for the world to come. And not only in the world to come, but even now every day; for this world would not be able to exist at all …

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21 **עולם חסד יבנה**

The Zohar on Yisro reads behibar'am, "when they were created," as be'Avraham, "through Avraham," citing "For I said, A world of kindness will be built."

Zohar, Yitro 14:246–256ספר הזהר, יתרו י״ד:רמ״ו-רנ״ו

Said R. Simeon: 'What he said was perfectly true. All the applications signify one and the same thing, since they all have their root and fulfilment in the Holy One, and they are all practically equivalent.' R. Jesse was deeply impressed by these words and said: 'Now I see that this is indeed so. And I have also heard it on another occasion from the mouth of the Master.

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

22 **עולם חסד יבנה**

The Zohar on Acharei Mos explains that at the very beginning, marriage between brother and sister was permitted as "kindness" in order to build the world, as it says, "A world of kindness will be built"; afterwards it was forbidden.

Zohar, Achrei Mot 59:362–61:369-ספר הזהר, אחרי מות נ״ט:שס״ב-ס״א:שס״ט

We have learnt that when Cain and Abel were removed, Adam returned to his wife and was clothed with a fresh spirit and begat Seth, with whom commenced the generations of righteous men in the world. G-d showed lovingkindness to the world, and with each one a female was born to populate the world, after the supernal pattern. For so we have affirmed in the secret doctrine of the Mishnah, that "if a man taketh his sister, his father's daughter or his mother's daughter, it is hesed" (lit. Iovingkindness); truly …

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

23 **עולם חסד יבנה**

The Zohar on Naso teaches that kindness dwells in one who is called "man" (adam), male and female together, as it says, "A world of kindness will be built"; it cannot be built unless male and female are both present.

Zohar, Nasso 13:137–15:145ספר הזהר, נשא י״ג:קל״ז-ט״ו:קמ״ה

Said R. Judah: 'But there is a teaching that the term "Adam" signifies the conjunction of male and female?' R. Eleazar in reply said: 'Assuredly so. He who achieves for himself the union of male and female is called Adam, and in this way has the fear of sin. He attains, moreover, to the virtue of humility, and even the degree of grace. Contrariwise, he who remains without that union possesses neither fear nor humility nor the state of grace. So Scripture says: "For I have said: The world is …

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24 **כי חפץ חסד הוא**

The prophet praises G-d, who pardons sin and does not hold His anger forever, "for He desires kindness." The text uses it for the supernal kindness from which the built kindness comes.

Micah 7:18מיכה ז׳:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

25 **כי חפץ חסד הוא**

In the Idra Rabba, "a world of kindness will be built" is the kindness of Z'eir Anpin, while the "true kindness" of Atik is meant by "for He desires kindness." It matches the

text's distinction between the built kindness and supernal kindness.

Zohar, Idra Rabba 15:134–17:147-ספר הזהר, האדרא רבא ט״ו:קל״ד-י״ז:קמ״ז

26 **בת״ז לאו דאית לך צדק ידיעא**

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

KEHOT'S NOTE

בהקדמה (פתח אליי).

27 **לאו דאית לך צדק ידיעא כו׳ ולאו מכל אלין מדות כלל**

In the prayer of Eliyahu (Patach Eliyahu) at the start of the Tikkunei Zohar, the attributes serve "to show how the world is conducted," but G-d has no defined justice or mercy, "nor any of these attributes at all."

Tikkunei Zohar 17b:5–7-תקוני הזהר י״ז ב:ה׳-ז׳

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע׳ דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ״א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך ״י הגדולה והגבורה וכו׳

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28 **הנה נודע שתחלת בריאת העולמות**

An excerpt of this passage is printed in Yahel Or, with an added gloss.

KEHOT'S NOTE

קטע ביהל אור ע׳ שטו עם הגהה.

29 **שיהיה חסד יבנה**

The gloss there on "that kindness will be built" notes that "there is kindness and there is kindness," referring to Iggeres HaKodesh 10, and discusses it at length.

KEHOT'S NOTE

"(ור״ל כי אית חסד ואית חסד כמ״ש באגה״ק סי׳ יו״ד בד״ה חסדי ה׳ כי לא תמנו" — יהל אור ע׳ שטו בארוכה.

30 **מקרב איש ולב עמוק**

In the psalm David describes the schemes of his enemies, hidden in "the inward part of a man, and a deep heart." The text borrows the phrase in a good sense, for contemplation that reaches the depths of the heart.

Psalms 64:7-תהילים ס״ד:ז׳

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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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31 **תורה . . כלל . . פרט**

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

KEHOT'S NOTE

זח״ג (רסד, א). [כ].

32 **רוח אייתי רוח ואמשיך רוח**

The Zohar on Terumah says that all things depend on desire: "spirit draws spirit and brings spirit"; when a person arouses love for G-d, the right hand above is aroused toward him.

Zohar II, 162b-זח״ב קסב, ב

KEHOT'S NOTE

זח״ב קסב, ב.

33 Kehot's note points to Psalms 19:6 for these words.

Psalms 19:6-תהילים י״ט:ו׳

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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PARAGRAPH 3

34 **עשיתוני חטיבה אחת בעולם**

G-d tells Israel, "You have made Me a single entity in the world," through "Hear O Israel... Havayah is One," "and I will make you a single entity in the world."

Berakhot 6a:21–22-ברכות ו׳ א:כ״א-כ״ב

וּמִי מְשָׁתַּבַּח קוּדְשָׁא בְּרִיךְ הוּא בְּשִׁבְחַייהוּ דְיִשְׂרָאֵל? אֵין, דִּכְתִיב: ״אֶת ה׳ הֶאֱמַרְתָּ הַיּוֹם״. וּכְתִיב: ״וַה׳ הֶאֱמִירְךָ הַיּוֹם״, אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל: אַתֶּם עֲשִׂיתוּנִי חֲטִיבָה אַחַת בָּעוֹלָם, וַאֲנִי אֶעֱשֶׂה אֶתְכֶם חֲטִיבָה אַחַת בָּעוֹלָם. אַתֶּם עֲשִׂיתוּנִי חֲטִיבָה אַחַת בָּעוֹלָם, שֶׁנֶּאֱמַר: ״שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד״, וַאֲנִי אֶעֱשֶׂה אֶתְכֶם חֲטִיבָה אַחַת בָּעוֹלָם״, שֶׁנֶּאֱמַר ״וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ״.

Does, then, the Holy One, blessed be He, glory in the praises of Israel ? Yes, for it is written, "Thou hast avouched the L-rd this day" (Deut. xxvi. 17) and "The L-rd hath avouched thee this day " (ibid. v. 18). The Holy One, blessed be He, said to Israel, "You have made Me the only object of your love in the world, so I shall make you the only object of My love in the world." "You have made Me the only object of your love in the ...

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

KEHOT'S NOTE

ברכות ו, א.

35 **כי כל בשמים ובארץ**

David blesses G-d before all the assembly: "Yours, Havayah, are the greatness and the might... for all that is in the heavens and on the earth." The maamar reads "all" (kol) as fifty, the gates of Binah, and "heavens" as kindness.

I Chronicles 29:11-דברי הימים א כ״ט:י״א

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the

heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יט.

36 Kehot's note points to I Chronicles 29:11 for these words.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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37 **שמים שם מים**

"What is shamayim? Rabbi Yosei bar Chanina said: sham mayim, 'there is water.'" Water, which flows downward, stands for kindness.

Chagigah 12a:5–6 חגיגה י"ב א:ה'-ו'

וְאָמַר רַב יְהוּדָה אָמַר רַב: עֲשָׂרָה דְּבָרִים נִבְרְאוּ בְּיוֹם רִאשׁוֹן, וְאֵלּוּ הֵן: שָׁמַיִם וָאָרֶץ, תֹּהוּ וָבֹהוּ, אוֹר וְחֹשֶׁךְ, רוּחַ וּמַיִם, מִדַּת יוֹם וּמִדַּת לַיְלָה. שָׁמַיִם וָאָרֶץ — דִּכְתִיב: "בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", תֹּהוּ וָבֹהוּ — דִּכְתִיב: "וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ", אוֹר וְחֹשֶׁךְ, חֹשֶׁךְ — דִּכְתִיב: "וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם", אוֹר — דִּכְתִיב: "וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר", רוּחַ וּמַיִם — דִּכְתִיב: "וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם", מִדַּת יוֹם וּמִדַּת לַיְלָה — דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם ...

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KEHOT'S NOTE

חגיגה יב, א.

38 **נו"ן . . בגימטריא כל**

the passage shares nothing with the note

KEHOT'S NOTE

ע"ל מטות (פה, ב). ושי"נ. [כ].

39 **וע' בזהר פ' ויגש (ר"ז א')**

According to the Kehot note, the wording of this Zohar passage is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך כרך ב ע' תשלז.

40 **כונן שמים בתבונה**

"Havayah founded the earth with wisdom; He established the heavens with understanding." The text reads "understanding" (tevunah) as Binah, the source of the ever-renewed kindness.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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41 **כונן שמים בתבונה כל יומא ויומא**

The Zohar on Vayigash explains that konen, "He established," means every single day: the heavens are not established once, but G-d establishes them each day, without pause.

Zohar, Vayigash 5:36–46 ספר הזהר, ויגש ה':ל"ו-מ"ו

The stranger then began to discourse on the verse: The L-rd by wisdom founded the earth; by understanding he established the heavens (Prov. 3, 19). 'When G-d', he said, 'created the world, He saw that it could not exist without the Torah, as this is the only source of all laws above and below, and on it alone are the upper and lower beings established. Hence, "the L-rd by wisdom founded the earth; by understanding he established the heavens", inasmuch as it is through Wisdom that all things are enabled ...

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

42 **וכנס"י נקרא כלה**

At the end of Va'eschanan Rabbi Berechiah says that in ten places G-d calls Israel "bride" (kallah); five of the verses he lists are in the Song of Songs, the others in Isaiah and Jeremiah.

Devarim Rabbah 2:37 דברים רבה ב':ל"ז

43 **כלתה נפשי**

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

KEHOT'S NOTE

תהלם פד, ג.

44 **כלתה נפשי**

"My soul longs, indeed it pines (kalsah), for the courts of G-d." The text derives kallah, "bride," from this word of yearning.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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45 **לעולם ה' דברך נצב בשמים**

The psalmist praises G-d's word, which stands firm in the heavens forever: "Forever, Havayah, Your word stands in the heavens." The maamar reads "Your word" as the source of the souls of Israel, who draw down the "heavens"; later it reads nitzav, "stands," as rulership.

Psalms 119:89 תהילים קי"ט:פ"ט

לְעוֹלָם ה' דְּבָרְךָ נִצָּב בַּשָּׁמָיִם׃

LAMED. For ever, O L-RD, Thy word standeth fast in heaven.

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KEHOT'S NOTE

תהלים קיט, פט.

46 **את ה' האמרת**

Moshe tells Israel, "You have declared Havayah this day to be your G-d," and in the next verse that G-d has declared

them His treasured people. The maamar connects this "declaring" with the "saying" of "For I said."

Deuteronomy 26:17 דברים כ"ו:י"ז

אֶת־ה' הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹקִים וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקֹלוֹ׃

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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KEHOT'S NOTE

דברים כו, יז.

47 **וכנס"י נק' כלה**

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

KEHOT'S NOTE

ראה מד"ר ס"פ ואתחנן. שהש"ר ע"פ מה יפו דודיך (ד, י).

PARAGRAPH 4

48 **כי על כל כבוד חופה**

Isaiah foretells that G-d will spread a cloud by day and a flame of fire by night over Mount Zion, "for over all the glory shall be a canopy," a sheltering cover. The maamar reads "glory" as the created worlds and the canopy as the light that surrounds them.

Isaiah 4:5 ישעיהו ד':ה'

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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KEHOT'S NOTE

ישע' ד, ה.

49 **כבוד הוא מ"ש**

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

KEHOT'S NOTE

אבות ספ"ו. [כ].

50 **ולכבודי בראתי יצרתיו**

G-d speaks of "everyone that is called by My Name, and for My glory I have created it, I have formed it, I have also made it." The three verbs describe the levels of creation, all called "glory."

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

51 **ולכבודי בראתיו יצרתיו אף עשיתיו**

The Mishnah teaches that whatever G-d created in His world He created only for His glory, citing this verse. The Kehot note cites it for "glory" as the created worlds.

Pirkei Avot 6:11 משנה אבות ו':י"א

כָּל מַה שֶּׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ, לֹא בְרָאוֹ אֶלָּא לִכְבוֹדוֹ, שֶׁנֶּאֱמַר (ישעיה מג), כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף עֲשִׂיתִיו, וְאוֹמֵר (שמות טו), ה' יִמְלֹךְ לְעֹלָם וָעֶד. רַבִּי חֲנַנְיָא בֶּן עֲקַשְׁיָא אוֹמֵר, רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת יִשְׂרָאֵל, לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת, שֶׁנֶּאֱמַר (ישעיה מב) ה' חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר׃

Whatever the Holy Blessed One created in His world, he created only for His glory, as it is said: "All who are linked to My name, whom I have created, formed and made for My glory" (Isaiah 43:7), And it says: "The L-rd shall reign for ever and ever" (Exodus 15:18). Said Rabbi Hananiah ben Akashya: It pleased the Holy Blessed One to grant merit to Israel, that is why He gave them Torah and commandments in abundance, as it is said, "The L-rd was pleased for His righteousness, to …

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

52 **בד"ה תורה צוה**

In this discourse the Written Torah is the groom and the Oral Torah, Malchus, the bride.

KEHOT'S NOTE

לעיל פ' ברכה צד, ג.

53 **תורה צוה**

"Moshe commanded us the Torah, a heritage of the congregation of Yaakov." A discourse in Likkutei Torah on V'Zos HaBerachah opens with this verse; the text refers to it on the chuppah.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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54 **ובד"ה כי על כל כבוד חופה**

This discourse opens by distinguishing two kinds of glory: the lower glory that fills the worlds and gives life to the created realms, and the higher glory that is beyond comprehension.

KEHOT'S NOTE

לקמן שה"ש מז, ב ואילך.

55 **ומתחת זרועות עולם**

In his last blessing Moshe tells Israel that the eternal G-d is their refuge, "and underneath are the everlasting arms" that bear them up. The text reads it as the highest light reaching the lowest place.

Deuteronomy 33:27 דברים ל"ג:כ"ז

מְעֹנָה אֱלֹקֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד׃

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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56 **כי עמך מקור חיים**

"For with You is the source of life." The text identifies this source with the supernal delight enclothed in Torah and mitzvos.

Psalms 36:10 תהילים ל״ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

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

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KEHOT'S NOTE

תהלים לו, י.

PARAGRAPH 5

57 **ביו״ד נברא עוה״ב**

The Talmud says that this world was created with the letter heh and the World to Come with yud, expounding be-hibar'am, "when they were created," as "with heh He created them."

Menachot 29b:13–14 מנחות כ״ט ב:י״ג-י״ד

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

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Zohar I, 4a זח״א ד, א

KEHOT'S NOTE

מנחות כט, ב. ירושלמי חגיגה פ״ב ה״א. זח״א ד, א.

58 **מוטב דלדייניי**

When Elisha ben Avuyah (Acher) died, Rabbi Meir said, "Better that he be judged and then come to the World to Come." The text infers how great that world's delight is.

Chagigah 15b:3 חגיגה ט״ו ב:ג׳

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לֵידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לֵידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרַיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אָמַר רַבִּי מֵאִיר: מוּטָב דְּלֵידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאֵעָלֶה עָשָׂן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סְלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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KEHOT'S NOTE

חגיגה טו, ב.

PARAGRAPH 6

59 **יפה שעה אחת**

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

KEHOT'S NOTE

אבות ד, יז.

60 **יפה שעה אחת**

"Better is one hour of repentance and good deeds in this world than all the life of the World to Come." The text cites it to show that Torah and mitzvos come from a level higher than the World to Come.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה׃

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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61 **בד״ה ביום השמיני עצרת**

The passage explains that the encompassing light gives strength to the natural love in a person's soul, so that the arousal from above depends on the arousal from below throughout the year.

KEHOT'S NOTE

לעיל שמע״צ פד, ב.

62 **ביום השמיני עצרת**

"On the eighth day you shall have an assembly." A discourse in Likkutei Torah on Shemini Atzeres opens with this verse; the text refers to it here.

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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63 **אשת חיל עטרת בעלה**

Shlomo's proverb: "A woman of valor is the crown of her husband." The soul strengthened by Torah and mitzvos is the "crown" that rules over the supernal kindness.

Proverbs 12:4 משלי י״ב:ד׳

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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PARAGRAPH 7

64 **וזהו דברך נצב**

The Kehot note refers there ("see") for "Your word stands in the heavens"; it does not describe the passage.

KEHOT'S NOTE

ראה אוה״ת יתרו ע׳ תשפה.

65 **דברך נצב בשמים**

"Forever, Havayah, Your word stands in the heavens." In its plain sense the word stands firm; here nitzav is read as rulership: the word of G-d studied below rules over the heavens.

Psalms 119:89 תהילים קי״ט:פ״ט

לְעוֹלָם ה׳ דְּבָרְךָ נִצָּב בַּשָּׁמָיִם׃

LAMED. For ever, O L-RD, Thy word standeth fast in heaven.

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66 **נצב מלשון שררה**

The Kehot note refers there for nitzav as a term of rulership; it does not describe the passage.

KEHOT'S NOTE

ראה יהל אור ע' תסח.

67 **נצב מלך**

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

KEHOT'S NOTE

מ״א כב, מח.

68 **נצב מלך**

"There was no king in Edom; a deputy (nitzav) was king." The verse shows nitzav as a term of rulership.

I Kings 22:48 מלכים א כ״ב:מ״ח

וּמֶלֶךְ אֵין בֶּאֱדוֹם נִצָּב מֶלֶךְ׃

And there was no king in Edom: a deputy was king.

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69 **דבר ה' זו הלכה**

Expounding Amos 8:12, the Talmud says that "the word of G-d" there means halachah. The maamar applies this to the halachah a person studies.

Shabbat 138b:11–12 שבת קל״ח ב:י״א-י״ב

"דְּבַר ה׳" — זוֹ הֲלָכָה, "דְּבַר ה׳" — זֶה הַקֵּץ, "דְּבַר ה׳"? אָמְרוּ: עָתִידָה אִשָּׁה שֶׁתִּטּוֹל כֹּחַ שֶׁל יְשׁוֹטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה׳"? אָמְרוּ: עָתִידָה אִשָּׁה שֶׁתִּטּוֹל כֹּחַ שֶׁל תְּרוּמָה וְתַחֲזוֹר בָּבָתֵּי כְּנֵסִיּוֹת וּבְבָתֵּי מִדְרָשׁוֹת לֵידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאֵין מֵבִין.

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

70 **אשת חיל עטרת בעלה**

"A woman of valor is the crown of her husband." The crown expresses kingship and dominion over the supernal kindness.

Proverbs 12:4 משלי י״ב:ד׳

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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PARAGRAPH 8

71 **הקב"ה מניח תפילין**

"From where do we know that the Holy One, blessed be He, puts on tefillin?" The Talmud derives it from Isaiah 62:8.

Berakhot 6a:17–18 ברכות ו׳ א:י״ז-י״ח

אָמַר רַבִּי אָבִין בַּר רַב אַדָּא, אָמַר רַבִּי יִצְחָק: מִנַּיִן שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מַנִּיחַ תְּפִילִּין שֶׁנֶּאֱמַר: "נִשְׁבַּע ה׳ בִּימִינוֹ וּבִזְרוֹעַ עֻזּוֹ". "בִּימִינוֹ" — זוֹ תּוֹרָה, שֶׁנֶּאֱמַר: "מִימִינוֹ אֵשׁ דָּת לָמוֹ", "וּבִזְרוֹעַ עֻזּוֹ" — אֵלּוּ תְּפִילִּין, שֶׁנֶּאֱמַר: "ה׳ עֹז לְעַמּוֹ יִתֵּן".

Rab Abin b. Rab Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, lays Tefillin ? As it is said, "The L-rd hath sworn by His right hand, and by the arm of His strength" (Is. lxii. 8). "By His right hand" means Torah ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto ...

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

KEHOT'S NOTE

ברכות ו, א.

72 **הקב"ה יושב ושונה כנגדו**

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

KEHOT'S NOTE

תדא״ר רפי״ח. ילי״ש איכה רמז תתרלד.

73 **יושב ושונה כנגדו**

"Every Torah scholar who sits and studies, the Holy One, blessed be He, sits opposite him and studies with him." The text reads "opposite him" as a light that surrounds from above.

Tanna DeBei Eliyahu Rabbah 18:1–2 תנא דבי אליהו רבה י״ח:א׳-ב׳

... א״כ למה נאמר בכל צרתם לו צר אלא אמר הקב״ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א״ת לו צר אלא לי צר שנאמר (ישעיהו מ״ט:ג׳) ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגו׳ מאי שפכי כמים לבך נכח פני ה׳ מכאן אמרו כל ת״ח שיושב וקורא ושונה ועוסק בתורה הקב״ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה׳ ולהלן הוא אומר ויחנו אלה נוכח אלה וגו׳ (מלכים א כ׳:כ״ט) מה להלן פניהם של אלו נוכח פניהם ...

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74 **דאורייתא מחכמה נפקת**

The Zohar on Mishpatim says that the Torah issues from Chochmah, from the place called "holy."

Zohar II, 121a זח״ב קכא, א

KEHOT'S NOTE

זח״ב קכא, א. וראה שם פה, א. זח״א (קנו, ב). זח״ב (סב, א. פה, א). וזח״ג (קפב, א). [כ].

75 **דאורייתא מחכמה נפקת**

The Zohar on Yisro cites the teaching that the Torah issues from supernal Chochmah, and adds that it is included in

Chochmah and Binah, and in all the attributes.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ״א:שע״ח-כ״ב:שפ״ט

According to R. Judah, “father” represents Wisdom (Hokhmah) and “mother” Understanding (Binah). Said R. Judah: ‘Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.’ R. Jose said that the Torah emanated from Understanding, for it says: “to perceive the words of understanding” and “forsake not the Torah of thy mother”.

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

PARAGRAPH 9

76 ה׳ צלך

“Havayah is your guardian; Havayah is your shade at your right hand,” the psalmist assures the one who looks to G-d for help. The maamar reads the “shade” as the hidden response from above that mirrors man’s deeds.

Psalms 121:5 תהילים קכ״א:ה׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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KEHOT’S NOTE

תהלים קכא, ה.

77 ישת חושך סתרו

In David’s song of deliverance G-d comes down to save him wrapped in cloud: “He made darkness His hiding place.” The response from above is “dark” in that no created mind can perceive it.

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT’S NOTE

תהלים יח, יב.

PARAGRAPH 10

78 על יד ימינך

“Havayah is your shade at your right hand.” The text reads al yad, “at,” as al yedei, “through”: through love, the right hand.

Psalms 121:5 תהילים קכ״א:ה׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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PARAGRAPH 11

79 והנה דרך כלל

According to the Kehot note, the wording of this passage is copied there.

KEHOT’S NOTE

הלשון נעתק באוה״ת פ׳ יתרו ע׳ תתקפט.

80 תורה ועבודה וגמילות חסדים

The Mishnah teaches that the world stands on three things: Torah, divine service and acts of kindness. The maamar divides all the mitzvos into these three.

Pirkei Avot 1:2 משנה אבות א׳:ב׳

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים׃

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

81 יום ליום יביע אמר

In David’s psalm the heavens tell G-d’s glory, and each day passes the message to the next: “Day to day utters speech (omer), and night to night expresses knowledge.” The maamar reads the letters of omer as fire, water and spirit.

Psalms 19:3 תהילים י״ט:ג׳

יוֹם לְיוֹם יַבִּיעַ אֹמֶר וְלַיְלָה לְלַיְלָה יְחַוֶּה־דָּעַת׃

Day unto day uttereth speech, and night unto night revealeth knowledge;

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KEHOT’S NOTE

תהלים יט, ג.

82 אמר ר״ת

the passage shares nothing with the note

KEHOT’S NOTE

ע״ל נצבים (מז, סע״ב). ושי״נ. [כ].

PARAGRAPH 13

83 אשריכם זורעי על כל מים

Isaiah blesses those who will sow their fields beside every stream: “Happy are you who sow beside all waters.” The maamar reads it as acts of kindness and charity, which are likened to water.

Isaiah 32:20 ישעיהו ל״ב:כ׳

אַשְׁרֵיכֶם זֹרְעֵי עַל־כָּל־מָיִם מְשַׁלְּחֵי רֶגֶל־הַשּׁוֹר וְהַחֲמוֹר׃

Happy are ye that sow beside all waters, That send forth freely the feet of the ox and the ass.

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KEHOT’S NOTE

ישעי׳ לב, כ.

84 **להחיות רוח שפלים**

G-d dwells with the contrite and lowly in spirit, "to revive the spirit of the lowly." Kindness, like water, flows down to the one in need.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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85 **ודברת בם**

"And you shall speak of them." The text cites it to show that Torah study is chiefly in speech.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו, ז.

86 **ברוחא דלעאן באורייתא**

Kehot's note points to Zohar III, 35a for these words.

Zohar III, 35a זח"ג לה, א

KEHOT'S NOTE

ראה זח"ג לה, א. זח"א (מז, סע"א). [כ].

87 **ברוחא דלעאן באורייתא**

The Zohar says that G-d made the world by breath (ruach) and it endures by breath: the breath of those who toil in Torah, and all the more the breath of schoolchildren.

Zohar, Bereshit 73:169–75:178 ספר הזהר, בראשית ע"ג:קס"ט-ע"ה:קע"ח

It is through the Torah that man can make himself worthy of that light. For whoever studies the Torah every day is earning a share in the future world, and is even accounted a builder of worlds, because through the Torah the world has been built and completed; so the Scripture says, "The L-rd founded the earth with Wisdom (i.e. the Torah), he established the heavens with Understanding" (Prov. 3, 19), and again, "And I (the Torah) was a craftsman with him, and I was his delight every day" (Ibid. …

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

88 **לריח שמניך**

"For the fragrance of your good oils." An earlier discourse in Likkutei Torah on Shir HaShirim opens with this verse; the text refers to it on the Zohar's teaching about "spirit."

Song of Songs 1:3 שיר השירים א':ג'

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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89 **והי' מספר בני"י כחול הים**

"And the number of the children of Israel shall be as the sand of the sea." The text refers to what is written on this verse.

Hosea 2:1 הושע ב':א'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

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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90 **ואשים דברי בפיך**

"And I have put My words in your mouth, and covered you in the shadow of My hand." The Shemini Atzeres discourse cited here explains that the breath of Torah speech becomes an encompassing light for the soul.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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91 **נאוו לחייך**

"Your cheeks are comely with circlets." The next discourse in Likkutei Torah on Shir HaShirim opens with this verse.

Song of Songs 1:10 שיר השירים א':י'

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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92 **כי אמרתי עולם חסד יבנה**

"For I said, A world of kindness will be built." The "saying" is now identified with omer: fire, water and spirit.

Psalms 89:3 תהילים פ"ט:ג'

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג. ראה באוה"ת דברים כרך ד ע' תתקיז מציין לכאן.

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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KEHOT'S NOTE

תהלים יט, ו.

99 לרוץ אורח בחי' אורח כנשים . . ולכן חדל להיות לשרה כוי'

This passage, from "to run a path" to "it had ceased to be with Sarah," is quoted in Yahel Or, with an added gloss.

KEHOT'S NOTE

מובא ביהל אור ע' סה ושם נוסף הגהה.

100 כי דרך נשים לי

Rachel tells Lavan, "for the way of women is upon me." The text applies the phrase to the excess of the divine flow that holiness thrusts outward.

Genesis 31:35 בראשית ל"א:ל"ה

וַתֹּאמֶר אֶל־אָבִיהָ אַל־יִחַר בְּעֵינֵי אֲדֹנִי כִּי לוֹא אוּכַל לָקוּם מִפָּנֶיךָ כִּי־דֶרֶךְ נָשִׁים לִי וַיְחַפֵּשׂ וְלֹא מָצָא אֶת־הַתְּרָפִים׃

And she said to her father: 'Let not my lord be angry that I cannot rise up before thee; for the manner of women is upon me.' And he searched, but found not the teraphim.

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KEHOT'S NOTE

בראשית לא, לה.

101 את הוי' האמרת

"You have declared Havayah this day." The maamar reads it as Israel's "saying" drawing down omer from the Name Havayah.

Deuteronomy 26:17 דברים כ"ו:י"ז

אֶת־יְהוָה הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹקִים וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקֹלוֹ׃

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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PARAGRAPH 14

102 כרחל לפני גוזזיה נאלמה

In Isaiah's prophecy of G-d's servant, whom Rashi reads as Israel in exile, the servant is silent before his oppressors "like a ewe (rachel) that is dumb before her shearers." The text applies it, with a play on Rachel's name, to the Shechinah enclothed in the lower worlds, from which others take.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נַעֲנָה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

93 בפ' תרומה קל"ו ב' בפי' אמר

Or HaTorah there explains that the three letters of omer indicate the drawing down of the three levels of intellect, Chochmah, Binah and Daas, which are drawn down to become the intellect (mochin) of the emotive attributes.

KEHOT'S NOTE

"שלשה אותיות אמ"ר הם מורים על המשכת ג' בחי' השכל חב"ד הנמשכים להיות מוחי' למדות" — אוה"ת דברים (הוספות) כרך ד ע' א'תתקיז.

94 בפי' אמר

Expounding "Day to day utters speech (omer)," the Zohar on Terumah explains its letters: alef is Abba, joined with mem it forms em, "mother" (Imma), and reish is the "firstborn head"; together they are the light of Abba, Imma and the firstborn son.

Zohar, Terumah 15:182–16:192 ספר הזהר, תרומה ט"ו:קפ"ב-ט"ז:קצ"ב

95 חתן מלשון נחות דרגא

A Talmudic adage: "Go down a step (nechos darga) and take a wife," that is, marry a woman of slightly lower standing. The text links chasan, "bridegroom," with this going down a step.

Yevamot 63a:10–11 יבמות ס"ג א':י'-י"א

טוּם וְלָא תְּשַׁפֵּיץ. שַׁפֵּיץ וְלָא תִּיבְנֵי. שֶׁכָּל הָעוֹסֵק בְּבִנְיָן — מִתְמַסְכֵּן. קִפּוֹץ וְבֵין אַרְעָא, מְתוֹן נְסֵיב אִיתְתָא. נָחֵית דַּרְגָּא נְסֵיב אִיתְתָא. סַק דַּרְגָּא בְּחַד שׁוֹשְׁבִינָא. אָמַר רַבִּי אֶלְעָזָר בַּר אֲבִינָא: אֵין פּוּרְעָנוּת בָּאָה לָעוֹלָם אֶלָּא בִּשְׁבִיל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "הִכְרַתִּי גוֹיִם נָשַׁמּוּ פִּנּוֹתָם הָחֳרַבְתִּי חוּצוֹתָם", וּכְתִיב: "אָמַרְתִּי אַךְ תִּירְאִי אוֹתִי תִּקְחִי מוּסָר".

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KEHOT'S NOTE

ראה יבמות סג, א. ראה אוה"ת שמות ע' ב'תתקטז. קטע עם הגהות באוה"ת פ' נצבים ע' א'רמה.

96 שהיא כלולה באור א"ס ב"ה ממש מקור התענוגים

the passage shares nothing with the note

KEHOT'S NOTE

"(אפי"ל שזהו ענין שהתורה קדמה לעולם אלפים שנה הם חו"ב דאצי', או אפי"ל התורה היא ו' של שם ז"א דאצי' כמ"ש בלק"ת פ' ראה בד"ה וכל בניך פ"ב ע')" — אוה"ת פ' נצבים ע' א'רמה. ושם ע' א'רעג: "(הגי"ה אולי כמ"ש בת"א בד"ה השמים כסאי בענין שהתורה קדמה אלפיים שנה ומשם ירדה בבחי' השמים כסאי שמים אש ומים חו"ג, עכ"ה)".

97 מבחינת חופה בחי' סוכ"ע

The note says that Or HaTorah adds a gloss on these words; it does not quote it.

KEHOT'S NOTE

באוה"ת שם הגהה.

98 ישיש כגבור לרוץ אורח

"He rejoices like a mighty man to run a path." The maamar reads the "path" (orach) through "the path of women."

Psalms 19:6 תהילים י"ט:ו'

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

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103 **ואברהם ושרה זקנים**

"And Avraham and Sarah were old, advanced in days; it had ceased to be with Sarah after the path of women." In its plain sense Sarah no longer had her monthly cycle, so that a child seemed impossible. The maamar reads "old" and "days" as supernal levels from which the kelipos draw nothing.

Genesis 18:11 בראשית י"ח:י"א

וְאַבְרָהָם וְשָׂרָה זְקֵנִים בָּאִים בַּיָּמִים חָדַל לִהְיוֹת לְשָׂרָה אֹרַח כַּנָּשִׁים׃

Now Abraham and Sarah were old, and well stricken in age; it had ceased to be with Sarah after the manner of women.—

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KEHOT'S NOTE

בראשית יח, יא.

104 **ואברהם ושרה זקנים באים בימים**

Yahel Or adds here: "that is, like Chochmah and Binah, which are called old, [for] an elder is one who has acquired wisdom."

KEHOT'S NOTE

"(היינו דוגמת חו"ב הנקראים זקנים זקן שקנה חכמה)" — יהל אור ע' סה.

105 **וימים עליונים**

Yahel Or adds "(of Atzilus)" after "supernal days."

KEHOT'S NOTE

ביהל אור ע' סה נוסף: "(דאצילות)".

106 **בזהר ויקהל (דרט"ו ע"א)**

The Kehot note refers there for the wording of this Zohar passage.

KEHOT'S NOTE

ראה הלשון באוה"ת שלח ע' תקצז.

107 **וארח צדיקים**

"But the path of the righteous is like the shining light, that shines ever brighter until the full day." The Zohar contrasts this "path" with a "way" open to all.

Proverbs 4:18 משלי ד':י"ח

וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וְאוֹר עַד־נָכוֹן הַיּוֹם׃

But the path of the righteous is as the light of dawn, That shineth more and more unto the perfect day.

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KEHOT'S NOTE

משלי ד, יח.

108 **מה בין ארח לדרך כו' דרך איהו פתח לכולא**

The Zohar on Vayakhel distinguishes orach, a path the righteous are first to open and where the Shechinah is "hosted," from derech, a road open to all that anyone may tread, even the wicked.

Zohar, Vayakhel 28:391-29:401 ספר הזהר, ויקהל כ"ח:שצ"א-כ"ט:ת"א

The following is an alternate comment. What is the difference between "path" (orah) and "way" (derekh)? A "path" is newly opened and still little trodden, whereas a "way" is a well-worn track, already traversed by many feet. Hence that whereon the righteous walk is called "path", since they are the pioneers who open up a new path for themselves; and even though others have preceded them, yet when they walk on it it becomes a new path, as though never trodden on by any before. For they metamorphose it in …

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

109 **במק"מ תרומה קל"ז א ובפי' הרמ"ז**

The Kehot note refers to Yahel Or for these commentaries on "to run a path."

KEHOT'S NOTE

ראה יהל אור ע' סד.

110 **בזהר ר"פ בהעלותך בפי' לרוץ ארח**

Yahel Or explains the Ramaz there: "and he is like a bridegroom" who goes west to illuminate the moon, and the moon is the level of bride; this is "to run a path," from the term "the path of women."

KEHOT'S NOTE

"פי' והוא כחתן שהולך למערב לאנהרא לסיהרא והלבנה היא בחי' כלה וזהו לרוץ אורח מלשון אורח כנשים" — יהל אור ע' סד.

111 **מעין חתום**

The lover praises his bride as kept for him alone: "A garden locked is my sister, my bride… a spring sealed." The text reads it as the flow that the external forces cannot reach.

Song of Songs 4:12 שיר השירים ד':י"ב

גַּן נָעוּל אֲחֹתִי כַּלָּה גַּל נָעוּל מַעְיָן חָתוּם׃

A garden shut up is my sister, my bride; A spring shut up, a fountain sealed.

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112 **ישיש כגבור לרוץ ארח**

"He rejoices like a mighty man to run a path." Here the "path" is the Written Torah's flow to the Oral Torah, the bride.

Psalms 19:6 תהילים י"ט:ו'

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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PARAGRAPH 15

113 **זכה נעשית לו סם חיים**

"If he is worthy, it becomes for him an elixir of life; if he is not worthy, it becomes for him an elixir of death." The text applies it to Torah that is or is not "sealed."

Yoma 72b:14 יומא ע"ב ב:י"ד

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, מַאי דִּכְתִיב: "וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה", זָכָה — נַעֲשֵׂית לוֹ סַם חַיִּים, לֹא זָכָה — נַעֲשֵׂית לוֹ סַם מִיתָה. וְהֵיכִינוּ דְּאָמַר רָבָא: דְּאוֹמֵן לַהּ — סַמָּא דְּחַיָּיא, דְּלָא אוֹמֵן לַהּ — סַמָּא דְּמוֹתָא.

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KEHOT'S NOTE

יומא עב, ב.

114 וכמו דואג ואחיתופל

The Talmud describes Doeg and Achitofel as great scholars who asked four hundred questions about "a tower floating in the air," yet "Doeg's Torah was only from the lips outward." The text cites them as Torah drawn after the "refuse."

Sanhedrin 106b:12 סנהדרין ק"ו ב:י"ב

אָמַר רַבִּי: אַרְבַּע מְאָה בְּעָיֵי בְּעוֹ דּוֹאֵג וַאֲחִיתוֹפֶל בְּמַגְדָּל הַפּוֹרֵחַ בָּאֲוִיר, (וְלָא אִיפְּשַׁט לְהוּ חַד). אָמַר רָבָא: רִבּוֹתָא לְמִבְעֵי בַּעְיֵי? בִּשְׂנֵי דְּרַב יְהוּדָה כּוּלֵּי תַּנּוֹרֵי בְּנָזִיקִין, וַאֲנַן קָא מַתְנֵינַן טוּבָא בְּעוּקְצִין!

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KEHOT'S NOTE

סנהדרין קו, ב.

115 חתום תורה בלימודי

Isaiah is told, "Bind up the testimony, seal the Torah among My disciples." The maamar reads the seal as closing the Torah's flow to the external forces.

Isaiah 8:16 ישעיהו ח:ט"ז

צוֹר תְּעוּדָה חֲתוֹם תּוֹרָה בְּלִמָּדָי:

'Bind up the testimony, seal the instruction among My disciples.'

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116 וכל בניך למודי ה'

G-d promises restored Zion: "And all your children shall be disciples of Havayah, and great shall be the peace of your children." Torah sealed against the external forces makes them true disciples of G-d.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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KEHOT'S NOTE

ישע' נד, יג.

117 וארח צדיקים

"But the path of the righteous is like the shining light." The sealed Torah runs on this path.

Proverbs 4:18 משלי ד:י"ח

וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וָאוֹר עַד־נָכוֹן הַיּוֹם:

But the path of the righteous is as the light of dawn, That shineth more and more unto the perfect day.

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118 ועמך כולם צדיקים

Isaiah's promise to restored Zion: "And your people are all righteous; they shall inherit the land forever." Such a people walk "the path of the righteous."

Isaiah 60:21 ישעיהו ס:כ"א

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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KEHOT'S NOTE

ישע' ס, כא.

119 תר"ך עמודי אור

There the 248 positive commandments are the "limbs," the vessels of Z'eir Anpin, which receive the light drawn from Keser, the 620 pillars of light, which are the 613 commandments of the Torah and the 7 rabbinic ones.

KEHOT'S NOTE

ע"ל בחקותי (מז, ב). ושי"נ. [כ].

120 תר"ך עמודי אור

The epistle explains that the supernal will, called Keser, contains 620 pillars of light, enclothed in the 613 commandments of the Torah and the 7 rabbinic ones. The text cites it for their revelation in the Oral Torah.

Tanya, Iggeres HaKodesh 29:14 תניא, אגרת הקדש כ"ט:י"ד

וְהִנֵּה, רָצוֹן הָעֶלְיוֹן בָּרוּךְ־הוּא מְכוּנֶה וְנִקְרָא בְּפִי חַכְמֵי הָאֱמֶת בְּשֵׁם "כֶּתֶר עֶלְיוֹן", וּבוֹ תר"ך עַמּוּדֵי אוֹר וְכוּ'. פֵּירוּשׁ, דֶּרֶךְ מָשָׁל, כְּמוֹ שֵׁשׁ עַמּוּדִים בְּבֵית חוֹמָה גָּדוֹל, נִצָּבִים בָּאָרֶץ וְרֹאשָׁם מְחוּבָּר בַּתִּקְרָה, כָּכָה מַמָּשׁ עַל דֶּרֶךְ מָשָׁל, "כֶּתֶר עֶלְיוֹן" בָּרוּךְ־הוּא, הוּא לְמַעְלָה מִבְּחִינַת מַדְרֵגַת הַחָכְמָה, וְהוּא מִלְּשׁוֹן "כּוֹתֶרֶת", שֶׁהוּא מַכְתִּיר וּמַקִּיף עַל הַמּוֹחִין שֶׁבְּרֹאשׁ, שֶׁהֵם בְּחִינוֹת חָכְמָה־בִּינָה־דַּעַת.

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121 תר"ך אותיות בעשרת הדברות

The Kehot note cites the Shelah, quoting earlier authorities, for the 620 letters in the Ten Commandments.

KEHOT'S NOTE

ראה של"ה ר"פ יתרו בשם הקדמונים. בעה"ט שמות (כ, יג [ושם בני נח]). ובמ' לקח טוב (שם [יד. ושם תרכ"א]). [כ].

122 באגה"ק בד"ה אשת חיל

The epistle explains that the supernal will is called the "Supernal Crown" and contains 620 pillars of light, like pillars set on the ground with their tops joined to the ceiling; this will is enclothed in the 613 commandments of the Torah and the 7 rabbinic ones.

KEHOT'S NOTE

סי' כט (דף קנ, ב).

PARAGRAPH 17

123 דברך נצב בשמים

"Forever, Havayah, Your word stands in the heavens." Torah and mitzvos are the "word" through which Israel

draw G-d's light.

Psalms 119:89 תהילים קי״ט:פ״ט

לְעוֹלָם ה׳ דְּבָרְךָ נִצָּב בַּשָּׁמָיִם׃

LAMED. For ever, O L-RD, Thy word standeth fast in heaven.

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KEHOT'S NOTE

תהלים קיט, פט.

124 ע״פ אני ישנה

That passage explains that through the arousal from below, G-d's inner will and true desire for the Torah and mitzvos is revealed, and the supernal delight is drawn into them, as in "Who has sanctified us with His commandments." This delight, from the encompassing light that is the source of all delights, descends into the physical Torah and mitzvos, and this depends on the arousal from below.

KEHOT'S NOTE

לקמן לד, א.

125 אני ישנה ולבי ער

"I sleep, but my heart is awake; the voice of my beloved knocks." A discourse later in Likkutei Torah on Shir HaShirim opens with this verse; the text refers to it on ra'yasi.

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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126 ובד״ה הנך יפה רעייתי

The discourse gives two meanings of ra'yasi: "my sustainers," from the Midrash on "To my mare," and "my beloved," from love and friendship.

KEHOT'S NOTE

לקמן יד, א.

127 וע״פ כי תבאו אל הארץ

The discourse on "When you come into the land" begins by explaining "Open to me, my sister, my beloved (ra'yasi)": G-d asks the Community of Israel to open, so that the level of "my sister, my beloved," always present but sometimes covered and hidden, will be revealed.

KEHOT'S NOTE

לעיל פ׳ בהר לט, ג. ואילך.

128 כי תבאו אל הארץ ושבתה הארץ

"When you come into the land that I give you, then the land shall rest a Sabbath to Havayah." A discourse in Likkutei Torah on Behar opens with this verse; the text refers to it on ra'yasi.

Leviticus 25:2 ויקרא כ״ה:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַה׳׃

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

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129 לסוסתי ברכבי פרעה

"To my mare among Pharaoh's chariots I have likened you, my beloved." The maamar now explains the comparison to a horse.

Song of Songs 1:9 שיר השירים א׳:ט׳

לְסֻסָתִי בִּרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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PARAGRAPH 19

130 כי תרכב על סוסיך

In his prayer Habakkuk pictures G-d coming to save His people: "When You ride upon Your horses, Your chariots of salvation." Scripture speaks of G-d's chariot as horses.

Habakkuk 3:8 חבקוק ג׳:ח׳

הֲבַנְהָרִים חָרָה ה׳ אִם בַּנְּהָרִים אַפֶּךָ אִם־בַּיָּם עֶבְרָתֶךָ כִּי תִרְכַּב עַל־סוּסֶיךָ מַרְכְּבֹתֶיךָ יְשׁוּעָה׃

Is it, O L-RD, that against the rivers, is it that Thine anger is kindled against the rivers, or Thy wrath against the sea? That Thou dost ride upon Thy horses, upon Thy chariots of victory?

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131 וכמ״ש בנבואת זכרי-ה

Or HaTorah explains that this passage distinguishes the running of the horse, the chariot of Zechariah, from the running of the Chayos that carry Ezekiel's chariot, and that the horse's running is greater.

KEHOT'S NOTE

באוה״ת שה״ש כרך א ע׳ שנח דמבאר דכאן מבאר ההפרש בין מרוצת הסוס שהוא המרכבה דזכריה ובין מרוצת והחיות נושאות שבמרכבה דיחזקאל שמרוצת הסוס גדול יותר, אבל בתו״א קטז, מבאר ההפרש בין מרוצת הסוס למרוצת הצבי ע״ש.

132 סוסים שחורים סוסים לבנים

Zechariah saw four chariots, drawn by red, black, white and spotted horses.

Zechariah 6:2–3 זכריה ו׳:ב׳-ג׳

בָּמֶרְכָּבָה הָרִאשֹׁנָה סוּסִים אֲדֻמִּים וּבַמֶּרְכָּבָה הַשֵּׁנִית סוּסִים שְׂחֹרִים׃ וּבַמֶּרְכָּבָה הַשְּׁלִשִׁית סוּסִים לְבָנִים וּבַמֶּרְכָּבָה הָרְבִעִית סוּסִים בְּרֻדִּים אֲמֻצִּים׃

In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grizzled bay horses.

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KEHOT'S NOTE

זכריי ו, ב-ג.

133 **פני אריה פני שור**

In Ezekiel's vision each of the living creatures had the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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PARAGRAPH 20

134 **סוסים הם בחי' אותיות**

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (ג, ב. ח, א). שם תי' ה' (כ, ב). שם תי' מז (פד, ב).

135 **ולית מחשבה תפיסא כלל**

In the prayer of Eliyahu (Patach Eliyahu) at the start of the Tikkunei Zohar: "You are higher than all the high, hidden beyond all the hidden; no thought can grasp You at all." The text applies it to the supernal delight, which no mind can grasp.

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

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

Constantinople, 1740 (CC-BY-NC)

136 **סוס שברכבי פרעה**

The introduction to the Tikkunei Zohar speaks of one who "prepares a horse" for the King, applying "To my mare among Pharaoh's chariots" to the mare that is His chariot. The Kehot note cites this passage, among others, for the horses as letters.

Tikkunei Zohar 3b:8 תקוני הזהר ג' ב:ח

וּמָאן דְּתַקִּין לֵיקָה סוּסְיָא, דְּאִתְמַר בָּהּ (שיר א ט) לְסוּסָתִי בְּרִכְבֵי פַּרְעֹה דְּמִיתִיךְ רַעְיָתִי, דְּאִיהִי מֶרְכָּבָה דִּילֵיהּ, דִּבְיוֹמֵי דְּשַׁבָּתוֹת וְיָמִים טוֹבִים אִיהוּ לָבוּשׁ לְבוּשֵׁי מַלְכוּתָא, דְּאִינּוּן עֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וּבְיוֹמֵי דְּחוֹל לָבִישׁ עֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, דְּמְשַׁמְּשֵׁי לוֹן לַעֲשַׂר סְפִירָן דִּבְרִיאָה.

Tikkunei Zohar - Vocalized (Public Domain)

137 **מה הדבורה הזאת כל מה שהיא מסוגלת. מסגלת לבעליה. כך כל מה שישראל מסגלין מצות ומעשים טובים הם מסגלים לאביהם שבשמים**

Rabbi Yehudah son of Rabbi Simon, in the name of Rabbi Levi: as the bee amasses all it gathers for its owner, so Israel amass their mitzvos and good deeds for their Father in heaven. The maamar ends with this image of "sustaining" G-d.

Devarim Rabbah 1:6 דברים רבה א:ו

LikuteiTorah.com
THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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