LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 9

לסוסתי ברכבי פרעה דמיתיך רעיתי

"To My Mare Among Pharaoh's Chariots I Have Likened You, My Beloved"

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The "horse," the letters that carry without understanding, brings the divine light down to the lowest places and also carries the supernal Man upward, beyond the level of Man, to G-d who "is not a man"; its strength comes not from itself but from G-d's essence, and so Israel, through Torah and mitzvos, are likened to G-d's mare.

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

The "horse," the letters that carry without understanding, brings the divine light down to the lowest places and also carries the supernal Man upward, beyond the level of Man, to G-d who "is not a man"; its strength comes not from itself but from G-d's essence, and so Israel, through Torah and mitzvos, are likened to G-d's mare.

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

G-d has several "chariots": the Chayos of Yechezkel's vision, the horses of Zechariah's, the cherub on which He rides at night. All are defined in relation to the supernal Man on the throne, whose limbs and sinews are the 248 positive and 365 prohibitive commandments, and who is the descent of the Infinite Light through the six days of the week. That descent serves the ascent of Shabbos through the refinement of nogah, a work of conquest that needs a running horse to reach so far down. While the Temple stood, the prophets saw Chayos that carry and are carried, close to the light they bear; in exile the light descends through "letters," horses that run without grasping their rider. Yet the horse also carries upward: the soul yearns for G-d "in the night," beyond reason, and the horse runs above the Man on the throne to G-d who "is not a man." Its strength is G-d's own essence, "the dew from Atika Kadisha." So Israel, G-d's "beloved" and "sustainer," are likened to His mare: through Torah and mitzvos they draw life into the worlds and raise the supernal Man beyond itself.

OUTLINE

1 **G-d's chariots and the supernal Man** ¶1–2

G-d rides several chariots, all defined by the Man on the throne, whose limbs and sinews are the positive and prohibitive commandments and who is the descent of the Infinite Light through the six days.

2 **A descent for the sake of an ascent** ¶3–4

The week's descent serves the ascent of Shabbos by refining nogah, a work of conquest that calls for the level of Man and for running horses to reach so far down.

3 **Chayos and horses** ¶5

In Temple times the prophets saw Chayos that carry and are carried; in exile the light descends through letters, horses without understanding, and the soul ascends through them in a yearning beyond reason.

4 **Higher than the Man on the throne** ¶6

In exile the horse runs above the Man to G-d who "is not a man"; its strength comes from G-d's essence, the dew of Atika on Shabbos, and its counterpart is the horse of Pharaoh's chariots, in which G-dliness only encompasses.

5 **"My beloved," my sustainer** ¶7

Through Torah and mitzvos Israel sustain the worlds as food sustains the body, and like a horse they raise the supernal Man to the level of "He is not a man."

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.

The Rebbe's teachings dwell on this maamar's opening and its horses and chariots. In a sicha of Shabbos Parshas Yisro 5751 he reads its opening exactly: the 365 prohibitions are the sinews that carry the blood, „ולא הדם עצמו כמו תורה" (not the blood itself, which is like Torah), and so share something of its undivided reach, which the positive commandments, like separate limbs, lack. In his maamar of 15 Av 5735, setting out the Rebbe Rashab's Nachamu 5670, he brings „הכלל בעליות וירידות" ("the rule in ascents and descents"), which the Rebbe Rashab's notes trace to this maamar: „וכל שהירידה היא ביותר, העלי היא ביותר" (the deeper the descent, the higher the ascent), so the fifteenth of Av, after the Ninth, is the greatest festival. Those notes add that Zechariah, far from the Temple's time („בריחוק מזה"ב"), saw horses, letters without revealed light, and that the horse runs up as it runs down. In a letter of 5706, weighing a claim that the Patriarchs, as G-d's chariot, felt their Rider, he finds even a feeling of the Rider's wondrousness slightly difficult from the close of this maamar and the second Lesusasi; a chariot's service, he explains, is self-nullification (ביטול לגבי הרוכב), yet it brings the rider where he cannot go alone. Perhaps (biur b'derech efshar) one thread joins them: what has no grasp or measure of its own, the prohibition, the descent, the horse, carries the light furthest.

KEY CONCEPTS

Chariot (merkavah) מרכבה

Whatever is wholly given over to the will of the One who rides it; the maamar contrasts the Chayos of Yechezkel's vision with the horses of Zechariah's.

The supernal Man אדם העליון

The likeness of a man upon the throne, whose 248 limbs and 365 sinews are the positive and prohibitive commandments, vessels and lights.

Chayos that carry and are carried חיות נושאות ומנושאות

The holy creatures that seem to carry the throne but are carried by it, a sign of their closeness to the light that rides on them.

Horse (sus) סוס

The letters, which carry their rider without grasping him; they bring the light down to the lowest places and can raise the rider higher than he could reach alone.

Descent for the sake of ascent ירידה לצורך עליה

The principle that the light descends through the week for the sake of the ascent of Shabbos.

Adam and Elyon אדם, עליון

Adam (man) is adameh l'Elyon, a likeness of the Most High; G-d Himself "is not a man" and is above that likeness.

The dew of Atika Kadisha טלא דנטיף מעתיקא קדישא

G-d's kindness, the very essence of the Infinite Light, drawn down on Shabbos from Atika, "the head of all levels," to give the horse the strength to rise.

Arousal from below and from above אתערותא דלתתא ואתערותא דלעילא

Female and male horses: human initiative and the divine response; beyond both is an arousal from above that comes with no initiative at all, drawn from Atika.

Encompassing (makif) מקיף

Light that surrounds rather than enters; in kelipah G-dliness only encompasses, and Israel's Torah and mitzvos are likened to the encompassing level of "my mare."

SECTION 1 · ¶1–2

G-d's chariots and the supernal Man

1 לסוסתי[1] ברכבי פרעה דמיתיך רעיתי[2]. כי הנה כתיב לא בגבורת הסוס יחפץ.[3] והענין כי הנה כתיב כי תרכב על סוסיך[4] כו'

"To my mare among Pharaoh's chariots I have likened you, my beloved." For it is written, "He does not desire the strength of the horse." The explanation: it is written, "For You ride upon Your horses, etc."

> The maamar opens with a verse from the Song of Songs in which the beloved, Israel, is likened to a mare among Pharaoh's chariots. To explain it, two other verses about horses are brought: "He does not desire the strength of the horse" (Psalms 147:10), and Habakkuk's words about G-d riding upon His horses.

כי מלשון אם תרכב על סוסיך שיש כמה בחינת מרכבות להקב"ה מרכבת יחזקאל פני ארי [אריה] פני שור[5] כו' ומרכבות זכריה[6] סוסים שחורים[7] סוסים לבנים כו'.

For [the word ki here] has the sense of im, "if": "if You ride upon Your horses," [implying] that the Holy One, blessed be He, has several levels of chariots: the chariot of Yechezkel, "the face of a lion, the face of an ox, etc.," and the chariots of Zechariah, "black horses, white horses, etc."

> Reading the word ki as "if" suggests that riding horses is only one of G-d's ways: He has several kinds of "chariots." Yechezkel saw a chariot of Chayos (holy creatures) with the faces of a lion, an ox and others, while Zechariah saw chariots drawn by horses of different colors.

וגם אמרינן בגמ' [בגמרא] (ע"ז [עבודה זרה] ג' ע"ב) ובלילא מאי קעביד רוכב על כרוב קל שלו ושט[8] כו'.

We also say in the Gemara (Avodah Zarah 3b): "And at night, what does He do? He rides upon His swift cherub and soars, etc."

> The Talmud says that at night G-d "rides upon His swift cherub" and soars through eighteen thousand worlds. This adds a further kind of chariot, the cherub, to the Chayos and the horses.

וכמשל המלך שיש לו כמה מיני מרכבות פעם משתמש במרכבה זו ופעם במרכבה זו. והנה כל בחיי ומדריגות המרכבה הוא לגבי בחינת אדם העליון

It is like the analogy of a king who has several kinds of chariots: at one time he uses this chariot, and at another time that chariot. Now, all the levels and grades of the chariot are in relation to the level of the supernal Man.

> A king chooses among his carriages, and in the same way G-d is "carried" in different modes at different times. Every mode of the chariot is defined by its relation to the "supernal Man," the figure Yechezkel saw upon the throne.

וכמ"ש ועל דמות הכסא דמות כמראה אדם[9] כו' שהוא בחינת רמ"ח מצות עשה רמ"ח פיקודין רמ"ח אברין דמלכא ושס"ה לא תעשה שס"ה גידים

As it is written, "and upon the likeness of the throne, a likeness as the appearance of a man, etc.": this is the level of the 248 positive commandments, "the 248 commandments, the 248 limbs of the King," and the 365 prohibitions, the 365 sinews,

> Above the throne Yechezkel saw "a likeness as the appearance of a man." This Man is made of the commandments: the 248 positive commandments are called the 248 "limbs of the King," and the 365 prohibitions correspond to the 365 sinews of the body.

שהם בחי' אורות וכלים ורמ"ח אברים בחינת כלים ושס"ה גידים בחינת אורות הממשיכים הדם הוא הנפש[10] חיות האברים[11] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] י"ה עם שמי שס"ה.[12,13]

which are the level of lights and vessels: the 248 limbs are the level of vessels, and the 365 sinews are the level of lights, which convey the blood ("the blood is the soul"), the life-force of the limbs. As our Sages, of blessed memory, said: "Yud-Hei with Shemi ('My Name') is 365,

> The limbs are vessels, and the sinews are lights, since they carry the blood, which the Torah calls "the soul," and so bring life to the limbs. The Sages' saying reads G-d's words to Moshe, "This is My Name (shemi) forever, and this is My remembrance (zichri)" (Exodus 3:15), by numerical value: Shemi is 350, and with Yud-Hei (15), the first two letters of the Name, it makes 365, the number of the prohibitions.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
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> **A QUESTION THE REBBE RAISES**
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> In a sicha of Shabbos Parshas Yisro 5751 the Rebbe asks why the Ten Commandments were first said "in one utterance", joining the positive "I am" with the prohibitive "You shall have no other", and answers by showing what the prohibitions draw down that the positive commandments cannot; on the way he brings the correspondence of the 248 to the limbs and of the 365 to the sinews (כנגד שס"ה גידים).
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> The Rebbe reads our paragraph's wording exactly: the 365 prohibitions correspond to the sinews that carry the blood, „גידי הדם דייקא, ולא הדם עצמו כמו תורה" ("the sinews of the blood specifically, and not the blood itself, as Torah is"). In the same note he sets this against Tanya (Kuntres Acharon, 160a), which calls the prohibitions „בחי' הדם המחי' האברים" ("the blood that gives life to the limbs"), and leaves Tanya's wording as needing a little study („וצע"ק הלשון בתניא"). On this reading, the blood that our paragraph calls "the soul" and life of every limb answers to Torah, and the prohibitions are the channels that carry it.
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> The Alter Rebbe: ורמ"ח אברים בחינת כלים ושס"ה גידים בחינת אורות הממשיכים הדם הוא הנפש חיות האברים
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> The Rebbe: גידי הדם דייקא, ולא הדם עצמו כמו תורה (ראה לקו"ת ושערי אורה שבהערה 58. — וצע"ק הלשון בתניא
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> Sefer HaSichos 5751 (edited), vol. א, p. 308 (notes 58 and 62) · ח"י שבט ה'תנש"א, ש"פ יתרו

2 וזכרי עם ו"ה רמ"ח ששס"ה מצות לא תעשה מבחינת י"ה ורמ"ח מ"ע [מצות עשה] מו"ה

and Zichri ('My remembrance') with Vav-Hei is 248": the 365 prohibitive commandments are from the level of Yud-Hei, and the 248 positive commandments from Vav-Hei.

> The saying continues: Zichri ("My remembrance," 237) with Vav-Hei (11) makes 248. So the prohibitions come from the upper letters of the Name, Yud-Hei, and the positive commandments from the lower ones, Vav-Hei.

ובחינת אדם זה שהוא בחינת אורות וכלים המשכת אור א"ס ב"ה והארתו בתחתונים בבחינת ירידה והשתלשלות בששת ימי המעשה יום ראשון בחסד כו'.

And this level of Man, which is the level of lights and vessels, is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, and its illumination in the lower realms, by way of descent and the chain of descending levels (hishtalshelus), in the six days of work: the first day in Chesed (kindness), etc.

> This supernal Man, made of the commandments as lights and vessels, is the way the Infinite Light descends, step by step, into the lower worlds. The descent unfolds over the six days of the week, each governed by one attribute, beginning with Chesed (kindness) on the first day.

SECTION 2 · ¶3–4

A descent for the sake of an ascent

3 והנה תכלית ירידות המדרגות והשתלשלות הארות אור א"ס ב"ה בששת ימי המעשה הוא כדי שיהיה עליה ביום השבת כנודע כי ירידה לצורך עליה[14, 15] היא כנודע.

Now, the purpose of the descents of the levels and of the step-by-step descent (hishtalshelus) of the illuminations of the Infinite Light (Or Ein Sof), blessed be He, during the six days of work is that there be an ascent on the day of Shabbos, as is known; for it is a descent for the sake of an ascent, as is known.

> During the six weekdays the divine light descends level by level, but the descent has a purpose: on Shabbos everything ascends. This follows the principle that a descent is "for the sake of an ascent," a phrase the Talmud uses in another context.

דהיינו ע"י בירור מלבושי נוגה כו' בימות החול. ולכן צריך המשכות אור א"ס ב"ה מבחינת אדם דוקא כי האיש דרכו לכבוש[16] ולעשות מלחמה לאכפייא כו'.

That is, through the refinement of the garments of nogah, etc., during the weekdays. Therefore drawings-down of the Infinite Light, blessed be He, are needed specifically from the level of Man, for "it is the way of a man to conquer" and to wage war, to subdue, etc.

> During the week the descent refines the "garments of nogah": permitted, worldly things that belong to kelipas nogah, the translucent husk in which good and evil are mixed, so that their sparks can rise on Shabbos. This work calls for the quality of "man," whose way, as the Talmud says, is to conquer: to wage war and subdue the sitra achra (the other side).

4 והנה כתיב סוס מוכן למלחמה[17,18] שבכדי לירד למקום המלחמה צ"ל בחינת סוס רץ כמו עד"מ שהסוס רץ למקום שאין האדם מגיע שם מפני מרחק המקום,

Now, it is written, "A horse is prepared for battle": in order to descend to the place of battle there must be the level of a running horse; just as, by way of analogy, a horse runs to a place that a person does not reach because of the distance of the place.

> The verse says a horse is "prepared" for battle: to reach the battlefield one needs a running horse, which can carry its rider to a place too far for him to reach on foot. The verse itself (Proverbs 21:31) reads "for the day of battle."

וכך עד"מ מפני הירידה הגדולה מאיגרא רמה[19] כו' להיות אור א"ס ב"ה שכשמו כן הוא אור א"ס ואין תכלית כו' שורה ומתגלה בתחתונים צ"ל בבחינת מרכבות סוסים רצים כו'.

So too, by way of analogy, because of the great descent, "from a lofty roof, etc.," for the Infinite Light (Or Ein Sof), blessed be He—which, as its name says, is a light without end and without limit, etc.—to rest and be revealed in the lower realms, it must be by way of chariots of running horses, etc.

> So too the divine light must make a great descent, "from a lofty roof [to a deep pit]," as the saying goes, to reach the lower world. The Infinite Light is, as its name says, without end or limit, and for such a light to rest and be revealed in the lower worlds, it must be carried down by "chariots of running horses," which can cross the vast distance.

SECTION 3 • ¶5

Chayos and horses

5 ולכן ישעיה[20] ויחזקאל שהיו בזמן הבית וקרוב לו שאז היו ישראל במעלה עליונה

Therefore, as for Yeshayahu and Yechezkel, who lived in the time of the Temple and close to it, when Israel stood at a lofty level,

> Yeshayahu prophesied while the First Temple stood, and Yechezkel close to that time. In that era the Jewish people stood at a high level.

לא היה אור א"ס ב"ה בבחי' ירידה והשפלה כ"כ [כל כך] שימות החול אינם רחוקים כ"כ [כל כך] מיום השבת לכך ראו את המרכבה בבחינת פני אריה פני שור כו'

the Infinite Light (Or Ein Sof), blessed be He, was not in such a state of descent and lowering, since the weekdays were not so distant from the day of Shabbos; therefore they saw the chariot in the form of "the face of a lion, the face of an ox, etc.,"

> So the divine light had not descended very far: the weekdays were then not far from Shabbos. These prophets therefore saw the chariot as Chayos with the faces of a lion, an ox and the like; Yeshayahu describes seraphim, but the Talmud says that all that Yechezkel saw, Yeshayahu saw too (Chagigah 13b).

שהחיות נושאות[21,22] ומנושאות עם הכסא שהכסא נושא אותם[23] גם כן שאינם בבחי' ריחוק מקום כ"כ [כל כך] שיש להם איזה שייכות בצד מה לגבי הארות אור א"ס ב"ה הרוכב עליהם.

for the Chayos (the holy creatures) carry and are carried with the throne, since the throne carries them as well; for they are not so far removed in place, so that they have some relation, in some measure, to the illuminations of the Infinite Light, blessed be He, that rides upon them.

> The Chayos both carry the throne and are carried by it, as Rabbeinu Bachya writes in the name of Pirkei DeRabbi Eliezer. This mutual bond shows that they are not far from the light that rides on them and have some connection with it.

משא"כ זכריה ראה את המרכבה בבחינת סוסים שהם רצים כו' ואינם מנושאים כלל שאין להם ערך ויחוס והשגה במה שרוכב עליהם כלל שהסוס הוא בחינת אותיות כו' שאין בהם השכלה.

Zechariah, however, saw the chariot in the form of horses, which run, etc., and are not carried at all, for they have no proportion, relation or grasp at all of what rides upon them, since the horse is the level of letters, etc., in which there is no intellect.

> Zechariah saw horses instead: horses run but are never carried, and a horse has no grasp of its rider. In the same way "letters," the words of speech, carry meaning without any understanding of their own.

(והיינו לפי שירידת המלכות בגלות היא בחינת הירידה שלא בדרך ירידת וסדר המדרגות רק בבחי' אותיות שירדו מלמעלה מעלה ונתלבשו למטה מטה משא"כ ישעיה ויחזקאל ראו המרכבה פני אריה ופני שור כו'

(That is, because the descent of Malchus (sovereignty) in exile is a descent that is not by way of the descent and order of the levels, but only in the mode of letters, which descended from the very highest heights and became enclothed in the very lowest depths. Yeshayahu and Yechezkel, by contrast, saw the chariot [as] "the face of a lion and the face of an ox, etc.,"

> The parenthesis explains the link between horses and exile. In exile Malchus, the divine presence that animates the world, comes down not through the orderly chain of levels but by way of "letters," which descend from the very highest to the very lowest; the visions of Yeshayahu and Yechezkel were different.

שהן המשכות המדות שנלקחו מחכמה דרך ירידת סדר המדרגות והתלבשות החכמה עצמה היא במדות כו' ועמ"ש ההפרש בין קבלת המדות מהשכל ובין האותיות בד"ה וייצר כו' את האדם בפ' בראשית ע"ש).

which are drawings-down of the emotive attributes (middos) that were taken from Chochmah (wisdom) by way of the descent of the order of the levels, and Chochmah itself is enclothed in the attributes, etc. See what is written on the difference between the reception of the attributes from the intellect and [that of] the letters, in the discourse beginning "And He formed, etc., the man," in Parshas Bereshis; see there.)

> The faces of the Chayos stand for emotive attributes that come from Chochmah through an orderly descent, so that wisdom itself is clothed in them, as feeling grows out of understanding. The discourse the text cites, in Torah Ohr on Bereshis, explains that the letters, unlike the attributes, have no kinship with the intellect and are not drawn from it step by step, but come from a higher source (on Sefaria, Torah Ohr, Bereshit 4:17 and 4:24).

והנה כמו שהירידה היא בבחינת סוס כך הוא עלי' [עליה] ג"כ בבחינת סוס כמ"ש נפשי אויתיך בלילה.[24]

Now, just as the descent is at the level of the horse, so too the ascent is also at the level of the horse, as it is written, "[With] my soul I have yearned for You in the night."

> Just as the light descends through the "horse," the soul's ascent also comes through the horse. Yeshayahu's words, "[With] my soul I have yearned for You in the night," describe that ascent.

פי' בזמן שאין בהמ"ק [בית המקדש] קיים נפשי אויתיך בלא טעם ודעת בבחי' נפשי בבחי' אותיות כו'.

That is, at the time when the Holy Temple is not standing, "[with] my soul I have yearned for You," without reason and understanding: at the level of "my soul," at the level of letters, etc.

> "Night" is the time when the Temple is not standing. Then the soul yearns for G-d without reason or understanding, from the level of nefesh ("my soul"), which corresponds to the letters: the horse that carries upward without grasping.

> **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
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> **EXPLAINED BY THE REBBE RASHAB AND THE REBBE**

Why Zechariah's vision belongs to the exile: our commentary places Yeshayahu and Yechezkel in or near Temple times but does not say when Zechariah prophesied, or why that makes „מרכבת סוסים" (his chariot horses).

Zechariah's visions of horses (Zechariah 1:8; 6:1–8) are dated to the second year of Darius (1:7), "seventy years" after the destruction (1:12), before the Second Temple was completed. The Rebbe Rashab, drawing on this maamar in his notes for Nachamu 5670, explains that Zechariah, „בריחוק מזה"ב" ("far from the time of the Temple"), saw a chariot of horses: „המשכת אותיות לבד בלי גילוי אור" (letters drawn down alone, without revealed light). That is the contrast our paragraph draws with Yeshayahu and Yechezkel, who lived in the time of the Temple or near it, and perhaps (biur b'derech efshar) why it can treat his vision as the chariot of exile.

the Rebbe Rashab (his own notes, "רישומי דברים", for Nachamu 5670): Sefer HaMaamarim 5670 (old edition), p. ריט · the Rebbe (unedited transcript): Sefer HaMaamarim 5736 (unedited), p. 292

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

THE REBBE EXPLAINS

In his maamar of 15 Av 5735, asking why „לא היו ימים טובים לישראל כחמשה עשר באב" ("there were no festivals for Israel like the fifteenth of Av"), greater even than Pesach and Sukkos, the Rebbe sets out the Rebbe Rashab's explanation in Nachamu 5670 and the rule on which it rests.

Following the Rebbe Rashab's Nachamu 5670, the Rebbe explains that the full moon of Av surpasses every other because it comes after the greatest lack, by „הכלל בעליות וירידות" ("the rule in ascents and descents"): „דהעלי' שלאחרי הירידה היא עלי' למעלה יותר מהדרגא שלפני הירידה" (the ascent after a descent rises above the level that preceded it), and the deeper the descent, the higher the ascent. Israel are likened to the moon, and in Av, with the Ninth, they fall furthest, so the ascent of the fifteenth is the highest of all. His note gives the source of the rule: the Rebbe Rashab's notes cite it from dibbur hamaschil Lesusasi, this maamar, and go straight on to its horses: as the horse runs down, so it runs "from low to high", with the verse our paragraph brings, „נפשי אויתיך בלילה" ("my soul, I desired You in the night"). So in those notes our paragraph's "just as the descent is through the horse, so too the ascent" is read as a law: „דלפ"ע הירידה כך היא העלי'" (as the descent, so the ascent).

The Alter Rebbe: והנה כמו שהירידה היא בבחינת סוס כך הוא עלי' ג"כ בבחינת סוס

The Rebbe: הכלל בעליות וירידות, דהעלי' שלאחרי הירידה היא עלי' למעלה יותר מהדרגא שלפני הירידה, וכל שהירידה היא ביותר, העלי' היא ביותר

Sefer HaMaamarim Melukat (edited), vol. ג, p. רמא (note 9) · יום ד' חמשה עשר באב ה'תשל"ה (first published in Kuntres 15 Av 5749)

SECTION 4 • ¶6

Higher than the Man on the throne

6 וכתיב עד מהרה ירוץ דברו[25,26] שהסוס רץ למקום שאין האדם יכול לילך בעצמו ברגליו כך עד"מ כתיב והארץ הדום רגלי[27] והסוס רץ למקום שאין רגליו משיגים

It is also written, "His word runs very swiftly": for the horse runs to a place where a person cannot go by himself on his feet. So too, by way of analogy, it is written, "and the earth is My footstool," and the horse runs to a place that His feet do not reach.

> Psalms says that G-d's word "runs," like a horse, and a horse runs where a person cannot go on his own feet. Isaiah calls the earth G-d's "footstool," so His "feet" stand for the level of G-dliness that reaches down to the world, and the horse runs to places those "feet" cannot reach.

והוא דוקא בזמן שאין בהמ"ק [בית המקדש] קיים שאין כח ברגלים להיות בחי' חיות נושאות ומנושאות כו'

This is specifically at the time when the Holy Temple is not standing, when there is no strength in the feet to be the level of Chayos that carry and are carried, etc.

> This happens specifically when the Temple is not standing. Then the "feet" lack the strength to be Chayos that carry and are carried, as in the visions of the prophets of the Temple era.

אזי הסוס רץ למעלה מעלה עד רום המעלות למעלה מבחי' אדם שעל הכסא כי בחינת אדם הוא אדמה לעליון[28,29] משא"כ עליון ממש כו' (ועמ"ש במ"א ע"פ אתם נצבים[30] מענין פי' עליון כו')

Then the horse runs higher and higher, to the loftiest heights, above the level of the Man upon the throne. For the level of Man (adam) is "I will be like (adameh) the Most High (Elyon)," unlike the Most High itself, etc. (See what is written elsewhere, on the verse "You are standing," on the meaning of Elyon, etc.)

> In exile the horse runs higher still, above the Man upon the throne. The word adam (man) is read as adameh l'Elyon, "I will be like the Most High": Man is only a likeness of the Most High, not the Most High itself. For the meaning of Elyon the text refers to the discourse on "You are standing."

כדכתיב ה' איש מלחמה[31,32] פי' מה שהוי' נקרא בשם איש הוא בבחי' מלחמה להיות נקרא בשם איש ואדם.

As it is written, "Havayah is a man of war": that is, Havayah's being called by the name "man" is in the aspect of war, to be called by the names ish and adam ("man").

> In the Song at the Sea Havayah is called "a man of war": it is for the sake of war that Havayah takes on the names ish and adam, "man."

אבל באמת כי לא אדם הוא להנחם[33] כתיב (ועמ"ש מזה בביאור ע"פ זכור[34] את יום השבת לקדשו)

But in truth it is written, "for He is not a man, that He should relent." (See what is written about this in the explanation on "Remember the Shabbos day to keep it holy.")

> In truth, as Shmuel told Shaul, G-d "is not a man, that He should relent": in Himself He is beyond the level of Man. The text refers to a fuller treatment in the explanation on "Remember the Shabbos day" in Torah Ohr.

והגם שהוא בבחי' סוס שאין בו השכלה להשיג את הרוכב כו' מ"מ יש בו בחי' זו להעלות את הרוכב מעלה מעלה כו'.

And although it is at the level of a horse, which has no intellect to grasp the rider, etc., nevertheless it has this quality: to raise the rider higher and higher, etc.

> The horse has no understanding of its rider, yet it can carry him higher and higher. So the "horse" can raise the supernal Man beyond his own level.

(ועיין מ"ש בד"ה יביאו לבוש מלכות[35] בענין וסוס אשר רכב עליו המלך[36] שריצת הסוס גדולה מריצת הכרוב כו' ובד"ה וקבל היהודים[37] ובפ' בשלח בד"ה אז ישיר משה[38,39] ובד"ה אשירה[40] כו' כי גאה גאה)

(See what is written in the discourse beginning "Let them bring royal apparel," on the subject of "and the horse that the king has ridden upon," that the running of the horse is greater than the running of the cherub, etc.; and in the discourse beginning "And the Jews accepted"; and in Parshas Beshalach, in the discourse beginning "Then Moshe sang," and in the discourse beginning "I will sing, etc., for He is highly exalted.")

> The parenthesis lists other discourses on the horse: on the verse in Megillas Esther "and the horse that the king has ridden upon," which says the horse runs faster than the cherub; on "And the Jews accepted"; and two in Parshas Beshalach on the Song at the Sea.

אך הכח שיש לבחינת סוס כנ"ל. הנה כתיב לא בגבורת הסוס[41] יחפץ

But as for the power that the level of the horse has, as mentioned above: it is written, "He does not desire the strength of the horse,"

> Yet the horse's power is not its own. The text shows this from the verse "He does not desire the strength of the horse," which plainly says that G-d takes no delight in the might of horses.

שגבורת הסוס הנ"ל לא מצד עצמו הוא כי"א רוצה ה' את יראיו את המיחלים לחסדו[42] חסדו של הקב"ה בכבודו ובעצמו דהיינו מהותו ועצמותו של אור א"ס ב"ה נמשך ונשתלשל למטה להעלות בחינת סוס הנ"ל.

meaning that the strength of the horse mentioned above is not from itself; rather, "Havayah desires those who fear Him, those who hope for His kindness": the kindness of the Holy One, blessed be He, in His glory and His essence, that is, the very being and essence of the Infinite Light (Or Ein Sof), blessed be He, is drawn down and descends, level by level, below, to raise up the level of the horse mentioned above.

> The verse is read to say that the horse's strength does not come from itself, and the next verse names its true source: "Havayah desires those who fear Him, those who hope for His kindness." That kindness is the very essence of the Infinite Light, drawn down level by level to raise the horse.

וזהו בחינת טלא דנטיף מעתיקא קדישא[43] בשבת[44] כו' שהוא המשכות אור א"ס ב"ה מריש כל דרגין למטה ליתן כח ועוז לעליית הסוס כו'

This is the level of "the dew that drips from Atika Kadisha (the Holy Ancient One)" on Shabbos, etc., which is the drawing down of the Infinite Light, blessed be He, from "the head of all levels" below, to give power and might for the ascent of the horse, etc.

> In the Zohar's imagery this is "the dew that drips from Atika Kadisha," the innermost level of Keser; on Shabbos this dew fills the head of Z'eir Anpin. It is light drawn from "the head of all levels," and it gives the horse the strength to rise.

(והיינו כענין מ"ש בפ' בשלח בד"ה לסוסתי[45] שיש סוסין נוקבין וסוסין דוכרין[46, 47] אתעדל"ת [אתערותא דלתתא] ואתעדל"ע [ואתערותא דלעילא][48] כו' אך יש עוד אתעדל"ע [אתערותא דלעילא] שהם אותיות זכרים שהם באים שלא על ידי אתעדל"ת [אתערותא דלתתא] כלל כו' והיינו המשכות מבחינת עתיקא כו' ע"ש

(This is like what is written in Parshas Beshalach, in the discourse beginning "To my mare," that there are female horses and male horses, an arousal from below and an arousal from above, etc.; but there is also a further arousal from above: the male letters, which come without any arousal from below at all, etc., and these are drawings-down from the level of Atika, etc.; see there.

> The parenthesis cites the discourse "To my mare" in Torah Ohr, Beshalach: female horses stand for an arousal from below and male horses for an arousal from above. There is also a higher arousal from above, the "male letters," which comes with no human initiative at all and is drawn from Atika.

והנה משם הוא שנמשך הכח ועוז לעליית הסוס דאתעדל"ת [דאתערותא דלתתא] וע"ש עוד ע"פ ויאמר משה אכלוהו היום[49] מענין מוריד הטל כו').

Now, it is from there that the power and might are drawn for the ascent of the horse of the arousal from below. See further there, on the verse "And Moshe said, 'Eat it today,'" on the subject of "He causes the dew to descend," etc.)

> From that higher source comes the strength of the human "horse," the arousal from below, to rise. The text also points to the discourse on the manna, "Eat it today" (Torah Ohr, Beshalach 7:12): the dew of the manna is an arousal from above, higher than any arousal from below, and from it the soul draws the power to arouse itself; "He causes the dew to descend" is a descent for the sake of raising the soul.

וזהו לסוסתי ברכבי פרעה דמיתיך רעיתי. פי' כמו שיש זה לעומת זה[50] בחינת סוס ברכבי פרעה דקליפה שהחיות אלקות שיש בהם אינו נתפס ומושג בהם להיות בהם בחינת ביטול כו' אלא בבחי' מקיף עליהם מלמעלה והיא בחינת לבונה זכה שבקטורת.[51]

And this is [the meaning of] **"To my mare among Pharaoh's chariots I have likened you, my beloved." That is: just as, "one opposite the other," there is the level of a horse among Pharaoh's chariots of kelipah (the husk), where the G-dly life-force that is in them is not grasped and apprehended within them, so as to bring about self-nullification (bittul) in them, etc., but is only in the mode of encompassing them from above; and this is the level of the pure frankincense in the incense.**

> With this the text returns to the opening verse: opposite holiness there are horses too, in Pharaoh's chariots of kelipah, where the G-dly life-force is not grasped inwardly and produces no self-nullification, but only encompasses them from above. The text identifies this with the frankincense of the incense: as explained earlier in this book (on "I am black, yet comely"), ten of the incense's eleven spices stand for sparks exiled in the kelipos, while the eleventh, frankincense (levonah, from lavan, "white"), is the encompassing source of their life.

SECTION 5 · ¶7

"My beloved," my sustainer

7 ולכן קרו ליי אלקא דאלקייא[52] כו'. כך דמיתיך רעיתי פרנסתי[53] שישראל מפרנסין[54] ומתפרנסין כו' שהוא ענין המשכת חיות ואור א"ס ב"ה בתוך עלמין על ידי התורה ומצות.

Therefore "they call Him the G-d of gods," etc. So too, "I have likened you, my beloved": ra'yasi ("my beloved") [means] parnasasi ("my sustainer"), for Israel sustain and are sustained, etc. This is the drawing down of life-force and of the Infinite Light (Or Ein Sof), blessed be He, within the worlds through Torah and mitzvos.

> Because in kelipah G-dliness only encompasses from above, it is acknowledged there only from afar: the Talmud says that among the nations He is called "the G-d of gods." The text then turns to Israel: "so too, I have likened you, my beloved." Ra'yasi ("my beloved") is read as parnasasi ("my sustainer"), since its root also means to pasture and feed: through Torah and mitzvos Israel draw life and the Infinite Light into the worlds, and are themselves sustained.

כמו שהמאכל ממשיך חיות מהמוח לשאר האברים כו'. נמשל לבחינת סוסתי ברכבי פרעה שהוא בחינת מקיף לפי שהתורה ומצות מעלים את האדם העליון כמו סוס כו' (ועיין בהרמ"ז [בהרב משה זכות] פ' כי תצא) (דער"ה סע"ב [סוף עמוד ב])

[This is] just as food draws life-force from the brain to the rest of the limbs, etc. It is compared to the level of "my mare among Pharaoh's chariots," which is the level of the encompassing [light], because Torah and mitzvos raise up the supernal Man like a horse, etc. (See the Ramaz on Parshas Ki Seitzei) (at the end of 275b)

> Food enables the life-force in the brain to flow to the rest of the body; in the same way Torah and mitzvos draw G-d's light into the worlds. This is likened to "my mare," an encompassing level, because Torah and mitzvos carry the supernal Man upward like a horse; the text cites the Ramaz, R. Moshe Zacuto, in his glosses on the Zohar.

והנה היכל קה"ק [קדש הקדשים] הוא כו' הנהגתו ע"י הסוסים ועיין בסש"ב [בספר של בינונים] פנ"ב גבי ומהו הלבוש כו' דלעילא לעילא כו' בהיכל קה"ק [קדש הקדשים][55]

Now, the chamber of the Holy of Holies is, etc.; it is conducted by means of the horses. And see Sefer Shel Beinonim, chapter 52, at [the words] "And what is the garment, etc., far, far above, etc.," in the chamber of the Holy of Holies.

> The next words state that the chamber of the Holy of Holies is "conducted" by means of the horses. Tanya, chapter 52, asks what "garment" can clothe the Shechinah without being nullified in its light, and answers: G-d's will and wisdom, clothed in Torah and mitzvos, a wisdom "far, far above" the revealed world. The Shechinah is clothed in the chamber of the Holy of Holies of every world. Tanya there identifies this chamber as the Chochmah, Binah and Daas of each world, and in Beriah it is the source of the Talmud. So when the maamar says this innermost chamber is conducted by the "horses," it ties that chamber to the letters of Torah.

ועיין מ"ש מזה סד"ה את שבתותי תשמרו גבי ומקדשי תיראו ומשם יובן משנ"כ [מה שכתוב] שהתומ"צ [שהתורה ומצות] מעלים כו' כמו סוס כו'

And see what is written about this at the end of the discourse beginning "You shall keep My Shabbosos," at [the words] "and revere My Sanctuary"; from there one will understand what is written, that Torah and mitzvos raise up, etc., like a horse, etc.

> The discourse on "You shall keep My Shabbosos" explains that the Torah is called "My Sanctuary" because the Talmud is drawn from the chamber of the Holy of Holies of Beriah. From this one can understand how Torah and mitzvos raise like a horse.

ועמש"ל [ועיין מה שכתוב לעיל] מענין אותיות התורה בד"ה לריח שמניך כמ"ש אשר יעשה[56] אותם האדם וחי בהם פי' שעושין ומתקנין בחינת אדם שיתעלה למעלה מעלה

And see what is written above on the subject of the letters of the Torah, in the discourse beginning "For the fragrance of your oils." As it is written, "which the man shall do and live by them": that is, that they make and rectify the level of Man, so that it may ascend higher and higher,

> The text refers back to an earlier discourse in this book, "For the fragrance of your oils," on the letters of the Torah. It then reads "which the man shall do (ya'aseh) and live by them" with ya'aseh in its other sense, "make": by doing the mitzvos one makes and perfects the supernal Man, raising him higher and higher.

לבחינת כי לא אדם כוי ודי"ל [ודי למבין] (ועיין עוד מענין לסוסתי[57,58] ברבות בשה"ש [בשיר השירים] במקומו ובפ' בשלח ס"פ כ"ג נשא רפ"ח ובזהר ס"פ ויגש דרי"א ע"ב[59] ובפ' בשלח דמ"ו סע"ב [סוף עמוד ב]):[60]

to the level of "for He is not a man, etc." This suffices for one who understands. (See further on the subject of "To my mare" in the Midrash Rabbah: on Shir HaShirim, in its place; on Parshas Beshalach, end of section 23; on Naso, beginning of section 8; and in the Zohar, end of Parshas Vayigash, 211b, and Parshas Beshalach, at the end of 46b.)

> The goal of that ascent is the level of "He is not a man": G-d as He is beyond the figure of Man. The closing parenthesis lists further sources on "To my mare" in the Midrash Rabbah and the Zohar.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
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> **A QUESTION THE REBBE RAISES**
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> In a letter of 27 Sivan 5706, answering a correspondent who had added to the Rebbe's article in Kovetz Lubavitch 3 that the Patriarchs, as G-d's chariot, felt their Rider while other people do not, the Rebbe weighs the claim.
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> The Rebbe allows the claim only as "שמרגישים רק הפלאת הרוכב וריחוק ערכו מהשגתם" (a feeling of the Rider's wondrousness and of how far He is beyond their grasp), and even so finds it slightly difficult ("וצע"ק") from the end of both Lesusasi maamarim in Likkutei Torah, ours among them; our maamar ends with the horse that has no grasp of its Rider, who stays encompassing. He resolves that the service of a chariot is "ביטול לגבי הרוכב" (self-nullification to its rider), though in truth it has an advantage over him, for "מביאה את הרוכב למקום שאינו יכול לבוא בכח עצמו" (it brings him where he cannot go by his own power); understanding is only the road ("הסיבה והדרך לזה") that leads a person to that nullification. The letter cites our maamar only for that difficulty; perhaps (biur b'derech efshar) his answer is also how its close can hold for the Patriarchs: the chariot's service itself has no grasp of the Rider, and what they understood was the road that led them to it.
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> The Alter Rebbe: נמשל לבחינת סוסתי ברכבי פרעה שהוא בחינת מקיף לפי שהתורה ומצות מעלים את האדם העליון כמו סוס
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> The Rebbe: ובודאי כוונתו שמרגישים רק הפלאת הרוכב וריחוק ערכו מהשגתם. וצע"ק מלקו"ת סד"ה לסוסתי הראשון והשני
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> Likkutei Sichos, vol. טו, p. 498–499 (letters, Parshas Lech Lecha) · letter of Wednesday, 27 Sivan 5706

IN ONE'S AVODAH

In exile, the "night" when the Temple is not standing, the soul can yearn for G-d without reason or understanding, from the level of "my soul," the level of the letters. Through Torah and mitzvos a Jew becomes G-d's "mare" and His "sustainer," drawing life into the worlds and raising the supernal Man higher than intellect can reach; and the strength for this comes not from one's own power but from G-d's kindness to "those who fear Him."

QUESTIONS FOR DISCUSSION

1. Why does the maamar explain the difference between the visions of Yechezkel and Zechariah by how far the divine light had descended in their times?
2. How can a horse, which has no grasp of its rider, carry him higher than he could go himself, and how does this apply to the letters and to Torah and mitzvos?
3. What does it mean that adam is adameh l'Elyon, and how can the "horse" run above the Man on the throne?
4. If the horse's strength is not its own, where does it come from, and why is this connected with Shabbos and "the dew of Atika Kadisha"?
5. In what sense are Israel G-d's "sustainers," and why is this compared to a mare among Pharaoh's chariots?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **לסוסתי**

Another transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ד ע' כג. נדפס גם בתו"א לעמבערג תרי"א כט, ג בלי הגהות. הגהות באוה"ת שה"ש ע' קלח, וע' קלט. וראה סה"מ עת"ר ע' ריט. ראה להלן בהוספות להערות וציונים השוואה לד"ה זה.

2 "To my mare among Pharaoh's chariots I have likened you, my beloved." In the Song of Songs the beloved, read as G-d, says this to His bride, the Jewish people; plainly he compares her to a fine mare among Pharaoh's chariot horses. The whole maamar explains it.

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.

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

3 **לא בגבורות הסוס יחפץ**

"He does not desire the strength of the horse, nor does He favor the legs of a man": the psalmist says that G-d delights not in might but in those who fear Him (the next verse). The maamar returns to this verse later to show where the horse's strength really comes from.

Psalms 147:10 תהילים קמ"ז:י

לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץ לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה׃

He delighteth not in the strength of the horse; He taketh no pleasure in the legs of a man.

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

KEHOT'S NOTE

תהלים קמז, י.

4 **כי תרכב על סוסיך**

Habakkuk's prayer recalls G-d's wonders: "when You ride upon Your horses, Your chariots of salvation." Plainly ki here means "when"; the maamar reads it as "if," implying that horses are only one of His chariots.

Habakkuk 3:8 חבקוק ג:ח

הֲבַנְּהָרִים 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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KEHOT'S NOTE

חבקוק ג, ח.

5 **פני ארי' פני שור**

Each of the Chayos in Yechezkel's vision 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. This is "the chariot of Yechezkel."

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר 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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6 **ומרכבות זכריה**

The note points there in connection with the chariots of Zechariah.

KEHOT'S NOTE

(סי' ו, ב). [כ]. ראה סה"מ עת"ר ע' ריט.

7 **סוסים שחורים**

Zechariah saw chariots, the first drawn by red horses and the second by black horses; white horses follow in the next verse. These are "the chariots of Zechariah."

Zechariah 6:2 זכריה ו:ב

בַּמֶּרְכָּבָה הָרִאשֹׁנָה סוּסִים אֲדֻמִּים וּבַמֶּרְכָּבָה הַשְּׁנִית סוּסִים שְׁחֹרִים׃

In the first chariot were red horses; and in the second chariot black horses;

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8 **ובלילא מאי קעביד רוכב על כרוב קל שלו ושט**

One answer in the Talmud to what G-d does at night is that He "rides upon His swift cherub and soars through eighteen thousand worlds." It is cited as a further kind of divine chariot.

Avodah Zarah 3b:13–14 עבודה זרה ג' ב:י"ג-י"ד

וּבְלֵילְיָא מַאי עָבֵיד? אִיבָּעֵית אֵימָא: מֵעַיִן יְמָמָא, וְאִיבָּעֵית אֵימָא: רוֹכֵב עַל כְּרוּב קַל שֶׁלּוֹ וְשָׁט בְּשִׁמּוֹנָה עָשָׂר אֶלֶף עוֹלָמוֹת, שֶׁנֶּאֱמַר: "רֹכֵב אֲלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן", אַל תִּקְרֵי "שִׁנְאָן" אֶלָּא "שְׁאִינָן", וְאִיבָּעֵית אֵימָא: יוֹשֵׁב וְשׁוֹמֵעַ שִׁירָה מִפִּי חַיּוֹת, שֶׁנֶּאֱמַר: "יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי". אָמַר רַבִּי לֵוִי: כָּל הַפּוֹסֵק מִדִּבְרֵי תוֹרָה וְעוֹסֵק בְּדִבְרֵי שִׂיחָה מַאֲכִילִין לוֹ גַּחֲלֵי רְתָמִים, שֶׁנֶּאֱמַר: "הַקֹּטְפִים מַלּוּחַ עָלֵי שִׂיחַ וְשֹׁרֶשׁ רְתָמִים לַחְמָם". אָמַר רֵישׁ לָקִישׁ: כָּל ...

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9 **ועל דמות הכסא דמות כמראה אדם**

Above the firmament over the Chayos Yechezkel saw a throne, and upon the likeness of the throne "a likeness as

the appearance of a man." This is the supernal Man in relation to which every level of the chariot is defined.

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

10 הדם הוא הנפש

"For the blood is the soul," the Torah's reason for forbidding the eating of blood. Here it explains why the sinews that carry the blood are "lights" that give life to the limbs.

Deuteronomy 12:23 דברים י״ב:כ״ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, כג. ראה לקמן טז, ב. אוה״ת ויקרא כרך ב ע׳ תקלד.

11 חיות האברים

The note points there for a discussion of the life-force that comes from the blood.

KEHOT'S NOTE

ראה שערי אורה לכ״ק אדה״א צג, ב ואילך בענין חיות מהדם.

12 כמה בחי׳ מרכבות

According to the note, the several levels of G-d's "chariots" are explained there.

KEHOT'S NOTE

נתבאר בסה״מ תרל״ה ח״ב ע׳ שלט.

13 י״ה עם שמי שס״ה וזכרי עם ו״ה רמ״ח

That passage quotes the same saying and explains it: the positive commandments belong to Vav-Hei, the revealed world, being vessels in which the life-force is openly enclothed, like the King's limbs; the prohibitions belong to Yud-Hei, the hidden world, where the Infinite Light is not openly enclothed but drawn only by way of negation.

KEHOT'S NOTE

נסמן לעיל ז, א.

PARAGRAPH 3

14 ירידה לצורך עליה

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

KEHOT'S NOTE

מכות (ז, ב). [כ].

15 ירידה לצורך עליה

In the laws of exile for accidental killing, the Talmud speaks of "a descent that is for the sake of an ascent." The phrase is applied here to the descent of light during the week, whose purpose is the ascent of Shabbos.

Makkot 7b:6 מכות ז׳ ב:ו׳

תָּנוּ רַבָּנַן: "אִם בְּפֶתַע" – פָּרָט לְקֶרֶן זָוִית. "בְּלֹא אֵיבָה" – פָּרָט לְשׁוֹנֵא. "הֵדָפוֹ" – שֶׁדְּחָפוֹ בְּגוּפוֹ. "אוֹ הִשְׁלִיךְ עָלָיו" – לְהָבִיא יְרִידָה שֶׁהִיא צוֹרֶךְ עֲלִיָּה. "בְּלֹא צְדִיָּה" – פָּרָט לְמִתְכַּוֵּין לְצַד זֶה וְהָלְכָה לָהּ לְצַד אַחֵר.

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16 כי האיש דרכו לכבוש

From "fill the earth and conquer it" the Talmud learns that the commandment to be fruitful is addressed to the man, since "it is the way of a man to conquer." Here it explains why the light that must "conquer" comes from the level of Man.

Yevamot 65b:4–5 יבמות ס״ה ב:ד׳-ה׳

גְּמָ׳ מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי אִילְעָא מִשּׁוּם רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן: אָמַר קְרָא: "וּמִלְאוּ אֶת הָאָרֶץ וְכִבְשׁוּהָ". אִישׁ דַּרְכּוֹ לִכְבֹּשׁ, וְאֵין אִשָּׁה דַּרְכָּהּ לִכָּבֵשׁ. אַדְּרַבָּה: "וְכִבְשׁוּהָ" תַּרְתֵּי מַשְׁמַע! אָמַר רַב נַחְמָן בַּר יִצְחָק: "וְכָבְשָׁהָ" כְּתִיב. רַב יוֹסֵף אָמַר, מֵהָכָא: "אֲנִי אֵל שַׁדַּי פְּרֵה וּרְבֵה", וְלָא קָאָמַר "פְּרוּ וּרְבוּ".

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KEHOT'S NOTE

יבמות סה, ב.

PARAGRAPH 4

17 סוס מוכן למלחמה

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

KEHOT'S NOTE

משלי (כא, לא), ושם כתיב "ליום מלחמה". [כ].

18 סוס מוכן למלחמה

"A horse is prepared for the day of battle, but salvation is Havayah's": plainly, a horse may be readied for war, but victory comes from G-d. As the Kehot note observes, the verse says "for the day of battle"; it is applied here to the light that must descend to the place of battle.

Proverbs 21:31 משלי כ״א:ל״א

סוּס מוּכָן לְיוֹם מִלְחָמָה וְלַה' הַתְּשׁוּעָה׃

The horse is prepared against the day of battle; But victory is of the L-RD.

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19 מאיגרא רמה

When the scroll of Lamentations fell from Rebbi's hand at the verse "He cast down from heaven to earth," he exclaimed, "From a lofty roof to a deep pit!" The phrase de-

scribes here the great descent of the Infinite Light to the lowest realms.

Chagigah 5b:16–17 חגיגה ה׳ ב:ט״ז-י״ז

רַבִּי חֲנָה נָקִיט סֵפֶר קִינוֹת וְקָא קָרֵי בְּגַוֵּיהּ, כִּי מָטָא לְהַאי פְּסוּקָא ״הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ — נְפַל מִן יְדֵיהּ, אֲמַר: מֵאֵיגָּרָא רָם לְבֵירָא עַמִּיקְתָּא. רַבִּי וְרַבִּי חִיָּיא הֲווֹ שָׁקְלִי וְאָזְלִי בְּאוֹרְחָא, כִּי מְטוֹ לְהָהוּא מָתָא, אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא? נָזֵיל וְנֵיקַבֵּיל אַפֵּיהּ. אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא, וּמְאוֹר עֵינַיִם הוּא. אֲמַר לֵיקוּ רַבִּי חִיָּיא לְרַבִּי: תִּיב אַתְּ, לָא תְּזַלְזֵל בִּנְשִׁיאוּתָךְ. אֵיזִיל אֲנָא וְאֶקַבֵּיל אַפֵּיהּ.

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PARAGRAPH 5

20 **ולכן ישעי׳ ויחזקאל**

the passage shares nothing with the note

KEHOT'S NOTE

מובא באוה״ת בראשית כרך ב רפא, ב ושם מציין לעיין בתו״א פ׳ יתרו בד״ה האבות הן הן המרכבה.

21 **שהחיות נושאות**

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

KEHOT'S NOTE

בחיי תרומה כה, יו״ד בשם פדר״א. וראה פדר״א ספי״ד. שמ״ר ספכ״ג. לי הפיוט ר״ה במוסף אחר קדושת כתר ד״ה וחיות. [כ].

22 **שהחיות נושאות**

The Midrash speaks of "the Chayos that carry the Throne," who do not recognize the divine form and ask where His place is. The Kehot note cites it for the image of the Chayos carrying the throne.

Shemot Rabbah 23:15 שמות רבה כ״ג:ט״ו

23 **שהחיות נושאות ומנושאות עם הכסא שהכסא נושא אותם**

Rabbeinu Bachya writes that the Chayos carry the Throne of Glory and it carries them, citing Pirkei DeRabbi Eliezer: they appear to carry it, but in truth they are carried. It shows here how close the Chayos are to the light that rides on them.

Rabbeinu Bahya, Shemot 25:10:9 רבנו בחיי, שמות כ״ה:י׳:ט׳

ויש לך להתבונן בנפלאות הארון כי כשם שכסא הכבוד נושאות אותו החיות והוא נושא אותם שכן דרשו רבותינו ז״ל בפרקי ר׳ אליעזר והחיות נושאות את הכסא פירוש נושאות נראות כאלו נושאות והן נשאות ומזה אמר הפייטן חיות נראות כנושאות והכ״ף בשו״א, וכן הארון היה נושא הכהנים הנושאים אותו על כתפיהם, שכן דרשו רז״ל במסכת סוטה כשעברו ישראל את הירדן נשא ארון את נושאיו ועבר שנאמר (יהושע ד׳:י״א) ויהי כאשר תמו כל העם לעבור ויעבור ארון ה׳ והכהנים לפני העם, וכתיב (שם) נתקו כפות רגלי הכהנים אל החרבה וישובו מי הירדן …

One of the peculiarities of the Holy Ark which we must try and understand has been described in Pirke d'Rabbi Eliezer (chapter 4?) in connection with the Ark's uncanny ability to carry its carriers as we know from Joshua 4,11. According to Rabbi Eliezer, just as the chayot appeared to be carrying (supporting) the throne of G'd whereas in fact the throne carried them (supported them), so something similar occurred with the people assigned to transport the Holy Ark. Our sages in Sotah 35 explained Joshua 4,11: "when all the …

Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

24 **נפשי אויתיך בלילה**

In the song that will be sung in the land of Yehudah, the prophet says: "[With] my soul I have yearned for You in the night; [with] my spirit within me I seek You," a longing for G-d through the dark. The maamar reads "night" as the time without the Temple, and "my soul" as a yearning beyond reason.

Isaiah 26:9 ישעיהו כ״ו:ט׳

נַפְשִׁי אִוִּיתִךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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KEHOT'S NOTE

ישע׳ כו, ט.

PARAGRAPH 6

25 **עד מהרה ירוץ דברו**

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

KEHOT'S NOTE

תהלים רמז, טו.

26 **עד מהרה ירוץ דברו**

"He sends His command to the earth; His word runs very swiftly." The word "runs" is read here as the running of the horse, which reaches where a person cannot go on foot.

Psalms 147:15 תהילים קמ״ז:ט״ו

הַשֹּׁלֵחַ אִמְרָתוֹ אָרֶץ עַד־מְהֵרָה יָרוּץ דְּבָרוֹ׃

He sendeth out His commandment upon earth; His word runneth very swiftly.

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27 **והארץ הדום רגלי**

G-d says through Yeshayahu: "The heavens are My throne, and the earth is My footstool." Here the "feet" are the level of G-dliness that reaches the earth, and the horse runs beyond them.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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KEHOT'S NOTE

ישע' סו, א.

28 **אדם הוא אדמה לעליון**

A classic work of Kabbalah, cited by the note as a source for reading adam ("man") as adameh l'Elyon, "I will be like the Most High."

KEHOT'S NOTE

עשרה מאמרות מאמר אם כל חי, ח"ב סל"ג. של"ה תושב"כ וישב סוף הדרוש צאן יוסף, ע"י"ש. ועוד.

29 **אדמה לעליון**

"I will ascend above the heights of the clouds; I will be like the Most High," the boast of the king of Babylon. The Kabbalistic works cited in the Kehot note connect adam ("man") with adameh: Man is a likeness of the Most High.

Isaiah 14:14 ישעיהו י"ד:י"ד

אֶעֱלֶה עַל־בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן׃

I will ascend above the heights of the clouds; I will be like the Most High.'

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30 **ע"פ אתם נצבים**

There G-d is called Kel Elyon, "exalted and very high," because in the revelation of His own Self there is no flow to the worlds at all, neither as the light that fills them nor as the light that encompasses them.

KEHOT'S NOTE

לעיל פ' נצבים מד, ג.

31 **ה' איש מלחמה**

"Havayah is a man of war; Havayah is His Name," from the Song at the Sea. It is read here to say that G-d is called "man" only in relation to war.

Exodus 15:3 שמות ט"ו:ג'

ה' אִישׁ מִלְחָמָה ה' שְׁמוֹ׃

The L-RD is a man of war, The L-RD is His name.

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KEHOT'S NOTE

שמות טו, ג. ראה מכילתא ע"פ זה. ובאוה"ת בשלח ע' תקלט. אוה"ת תצא ע' תקעט.

32 **ה' איש מלחמה**

On "Havayah is a man of war" the Mechilta says that at the sea G-d appeared as a warrior and at Sinai as an elder full of mercy, yet "with His Name He fights" and needs none of a warrior's weapons. The Kehot note cites it on this verse.

Mekhilta DeRabbi Yishmael, Tractate Shirah 4:1 מכילתא דרבי ישמעאל, מַסֶּכְתָּא דְשִׁירָה ד':א'

(שמות טו,ג) "יי אִישׁ מִלְחָמָה, יי שְׁמוֹ." רַבִּי יְהוּדָה אוֹמֵר: הֲרֵי זֶה מִקְרָא עָשִׂיר בְּמִקּוֹמוֹת הַרְבֵּה: מַגִּיד שֶׁנִּגְלָה עֲלֵיהֶם הַמָּקוֹם בְּכָל כְּלֵי זַיִן: נִגְלָה עֲלֵיהֶם כְּפָרָשׁ, שֶׁנֶּאֱמַר: (תהלים יח,יא) "וַיִּרְכַּב עַל כְּרוּב וַיָּעָף וַיֵּרָא עַל כַּנְפֵי רוּחַ." נִגְלָה עֲלֵיהֶם כִּגְבּוֹר חָגוּר חֶרֶב, שֶׁנֶּאֱמַר: (תהלים מה,ד) "חֲגוֹר חַרְבְּךָ עַל יָרֵךְ, גִּבּוֹר!"

(Exodus, Ibid. 3) "The L-rd is a man of war; the L-rd is His name." R. Yehudah says: This is a verse rich from (what is written) in many places. We are hereby apprised that He revealed Himself to them in the implements of war. He revealed Himself to them as a warrior girded with a sword, viz. (Psalms 45:4) "Gird Your sword upon Your thigh, O Hero.

Beeri Edition, Koren, Jerusalem, 2019 (CC-BY-NC) • Mechilta, translated by Rabbi Shraga Silverstein (CC-BY)

33 **כי לא אדם הוא להנחם**

Shmuel tells Shaul that "the Eternal One of Israel does not lie and does not relent, for He is not a man, that He should relent." Here it shows that in Himself G-d is beyond the level of Man.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

ש"א טו, כט.

34 **ע"פ זכור**

In the explanation on "Remember the Shabbos day," the level of Man is drawn down in the lines of the Sefiros (right, left and center) in the order of the chain of descent, so its conduct too is divided among the levels, "with the kind You act kindly"; but in Atik "there is no left" and no division of levels at all, so there is no change there, which is why it says "for He is not a man." The next lines apply this to Shmuel's words to Shaul.

KEHOT'S NOTE

תו"א עב, ג.

35 **ועמ"ש בד"ה יביאו לבוש מלכות**

The discourse "Yaviu Levush Malchus" opens Torah Ohr on Megillas Esther at 90a.

KEHOT'S NOTE

ראה תו"א צ, א ואילך.

36 **וסוס אשר רכב עליו המלך**

Haman proposes: "Let them bring royal apparel that the king has worn, and the horse that the king has ridden upon." A discourse on this verse is cited for the horse that runs faster than the cherub.

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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37 **ובד"ה וקבל היהודים**

On that column the discourse explains that the drawing of the Infinite Light into Torah and mitzvos, the "royal apparel," comes through the "horse," as is said of the giving

of the Torah, "for You ride upon Your horses." The horse leads its rider where he cannot reach by himself, up great mountains and down into great valleys, and so self-nullification lifts above the reach of the sitra achra and draws down to transform it.

KEHOT'S NOTE

תו"א צו, ד.

38 **בד"ה אז ישיר משה**

There letters are called horses: just as a horse is nullified to its rider, the letters of speech are nullified to the intellect that directs them; yet the horse has an advantage, for it can carry its rider to a place he could not go himself.

KEHOT'S NOTE

תו"א סב, ג.

39 **אז ישיר משה**

"Then Moshe and the children of Israel sang this song… I will sing to Havayah, for He is highly exalted; the horse and its rider He cast into the sea." Two discourses on these words in Parshas Beshalach are cited.

Exodus 15:1 שמות ט"ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

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

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40 **ובד"ה אשירה**

There the combinations of the Torah's letters are called horses: though subordinate to the rider, a horse can carry him where he could not reach, so the letters of Torah, spoken aloud even without understanding, raise the soul above its own root.

KEHOT'S NOTE

תו"א סג, א.

41 **לא בגבורת הסוס**

"He does not desire the strength of the horse": plainly, G-d takes no delight in military might. The verse is read here to say that the horse's strength is not its own; the next verse tells where it comes from.

Psalms 147:10 תהילים קמ"ז:י׳

לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץ לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה׃

He delighteth not in the strength of the horse; He taketh no pleasure in the legs of a man.

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KEHOT'S NOTE

תהילים קמז, י.

42 **רוצה ה' את יראיו את המיחלים לחסדו**

"Havayah desires those who fear Him, those who hope for His kindness": plainly, G-d delights in those who trust Him rather than in strength. "His kindness" is read as G-d's own essence, which gives the horse its strength.

Psalms 147:11 תהילים קמ"ז:י"א

רוֹצֶה ה' אֶת־יְרֵאָיו אֶת־הַמְיַחֲלִים לְחַסְדּוֹ׃

The L-RD taketh pleasure in them that fear Him, In those that wait for His mercy.

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43 **טלא דנטף מעתיקא קדישא**

In the Idra Rabba, dew drips from the skull of Atika and fills the head of Z'eir Anpin, and from that dew the dead will be revived. The text identifies this dew with the light that strengthens the horse.

Zohar III, 128b זח"ג קכח, ב

KEHOT'S NOTE

זח"ג קכח, ב. קלה, ב. זח"ב (סא, ב. סב, ב). וע' שם (פח, א). ובח"ג (רפח, א) לי' כמ"ש כאן. [כ].

44 **טלא דנטיף מעתיקא קדישא בשבת**

The Zohar says that on Shabbos the head of Z'eir Anpin is filled with dew descending from Atika Kadisha, the most hidden of all. This is the dew "on Shabbos" of which the text speaks.

Zohar, Yitro 26:441–27:453 ספר הזהר, יתרו כ"ו:תמ"א-כ"ז:תנ"ג

45 **בד"ה לסוסתי**

That discourse on the same verse recalls, from the Zohar, that Pharaoh first set mares in front and then stallions.

KEHOT'S NOTE

תו"א סג, ד.

46 **סוסין נוקבין . . דוכרין**

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

KEHOT'S NOTE

זח"ב (מו, סע"ב. מז, א). [כ].

47 **סוסין נוקבין וסוסין דוכרין**

The Zohar explains "To my mare" through Pharaoh's tactics: he harnessed mares in front and stallions behind, and later reversed them. The Torah Ohr discourse cited here reads the female and male horses as arousals from below and from above.

Zohar, Beshalach 5:63–7:71 ספר הזהר, בשלח ה':ס"ג-ז':ע"א

AND PHARAOH DREW NEAR. Said R. Jose: It has been pointed out that the word hikrib (drew near, lit. brought near) is in the causative form, signifying that he brought the Israelites near to G-d by repentance. So the Scripture says elsewhere, "O L-rd, they have visited thee in trouble, they have poured out prayer when thy chastisement was upon them" (Isa. 26, 16), i.e. Israel do not turn to the Almighty when they are at ease, but only when they are "in trouble"; when He chastises them, then "they …

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

48 **אתעדל"ת ואתעדל"ע**

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

KEHOT'S NOTE

זח"א (פח, א. קסד, א. רלה, א. רמד, א). זח"ב (רלב, ב). ת"ז (תס"ט) קי, ב. [כ].

49 **ויאמר משה אכלוהו היום**

"Moshe said: Eat it today, for today is a Shabbos to Havayah; today you will not find it in the field." A discourse in Torah Ohr, Beshalach opens with this verse, and the text refers to it on the subject of dew.

Exodus 16:25 שמות ט"ז:כ"ה

וַיֹּאמֶר מֹשֶׁה אִכְלֻהוּ הַיּוֹם כִּי־שַׁבָּת הַיּוֹם לַה' הַיּוֹם לֹא תִמְצָאֻהוּ בַּשָּׂדֶה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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50 **זה לעומת זה**

"G-d has made the one opposite the other": plainly, Koheles says that G-d made the day of good and the day of adversity alike. Chassidus reads it to say that every level of holiness has its counterpart in kelipah; here, the horses of Pharaoh's chariots stand opposite the horses of holiness.

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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51 **לבונ ה זכה שבקטורת**

Among the spices of the incense G-d commands Moshe to take "pure frankincense" (levonah zakah). The text identifies it with the G-dliness that encompasses kelipah from above.

Exodus 30:34 שמות ל':ל"ד

וַיֹּאמֶר ה' אֶל־מֹשֶׁה קַח־לְךָ סַמִּים נָטָף וּשְׁחֵלֶת וְחֶלְבְּנָה סַמִּים וּלְבֹנָה זַכָּה בַּד בְּבַד יִהְיֶה:

And the L-RD said unto Moses: 'Take unto thee sweet spices, stacte, and onycha, and galbanum; sweet spices with pure frankincense; of each shall there be a like weight.

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PARAGRAPH 7

52 **קרו לי' אלקא דאלקייא**

Answering how G-d's Name can be "great among the nations," the Talmud says that they "call Him the G-d of gods." It is cited here to show that in kelipah G-dliness is acknowledged only as something above them.

Menachot 110a:11–13 מנחות ק"י א':י"א-י"ג

אמר ריש לקיש מאי דכתיב (ויקרא ז, לז) זאת התורה לעולה למנחה ולחטאת ולאשם כל העוסק בתורה כאילו הקריב עולה מנחה חטאת ואשם אמר רבא האי לעולה למנחה עולה ומנחה מיבעי ליה אלא אמר רבא כל העוסק בתורה אינו צריך לא עולה (ולא חטאת) ולא מנחה ולא אשם אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם:

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KEHOT'S NOTE

מנחות קי, א.

53 **רעיתי פרנסתי**

On this verse the Midrash reads ra'yasi as "my sustainers," who feed Me with the two daily offerings. Here "my sustainer" means that Israel draw life into the worlds through Torah and mitzvos.

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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54 **רעיתי פרנסתי שישראל מפרנסין**

The next discourse opens with the same verse and reads ra'yasi as parnasasi, "as our Sages say, Israel sustain," asking how they sustain and why "my beloved" is likened to a mare.

KEHOT'S NOTE

הב' ציונים ע' בד"ה לסוסתי הב' כאן. ושי"נ. [כ].

55 **ומהו הלבוש כו' דלעילא לעילא כו' בהיכל קה"ק**

Tanya asks what garment can clothe the Shechinah and answers that it is G-d's will and wisdom clothed in Torah and mitzvos, a wisdom "far, far above" the revealed world. It then explains that the Shechinah is clothed in the chamber of the Holy of Holies of each world.

Tanya, Likkutei Amarim 52:6 תניא, חלק ראשון; ליקוטי אמרים נ"ב:ו

וּמַהוּ הַלְּבוּשׁ שֶׁיּוּכַל לְהַסְתִּירָהּ וּלְהַלְבִּישָׁהּ, וְלֹא יִתְבַּטֵּל בִּמְצִיאוּת בָּאוֹרָהּ? הוּא רְצוֹנוֹ יִתְבָּרַךְ וְחָכְמָתוֹ וְכוּ' הַמְלוּבָּשִׁים בַּתּוֹרָה וּמִצְוֹתֶיהָ, הַנִּגְלֵית לָנוּ וּלְבָנֵינוּ, דְּ"אוֹרַיְיתָא מֵחָכְמָה נָפְקַת", הִיא חָכְמָה עִילָּאָה, דְּלְעֵילָּא לְעֵילָּא מֵעָלְמָא דְּאִתְגַּלְיָא, דְּאִיהוּ חַכִּים וְלָא בְחָכְמָה יְדִיעָה וְכוּ', וּכְמוֹ שֶׁנִּתְבָּאֵר לְעֵיל, שֶׁאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא מְלוּבָּשׁ וּמְיוּחָד בָּחָכְמָה

עֵילָאָה, וְהוּא יִתְבָּרַךְ וְחָכְמָתוֹ אֶחָד. רַק שֶׁיֵּרָדָה בְּסֵתֶר הַמַּדְרֵגוֹת מִמַּדְרֵיגָה לְמַדְרֵיגָה בְּהִשְׁתַּלְשְׁלוּת ...

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56 **כמ"ש אשר יעשה . . פי' שעושים ומתקנין בחי' אדם**

G-d tells Moshe to say to Israel: "You shall keep My statutes and My laws, which the man shall do and live by them": plainly, a person lives by keeping them. The maamar reads ya'aseh, "shall do," as "make": by doing the mitzvos one makes and raises the supernal Man.

Leviticus 18:5 ויקרא י"ח:ה'

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי ה'

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה. באוה"ת שלח ע' תקכה מבאר: "א"כ פי' וחי בהם היינו המשכת האור והחיות מבחי' ע"ק שבו נאמר כי עמך מקור חיים לז"א הנק' אדם". באוה"ת ויקרא כרך א פ' אחרי ע' צט מציין לכאן ומוסיף: "מבואר דמפרש האדם קאי על האדם שעל הכסא" וראה שם הפי' בתי' "וחי".

57 **לסוסתי**

Expounding "for He is highly exalted," the Midrash brings "To my mare among Pharaoh's chariots": the waves of the sea were likened to mares and the Egyptians to stallions chasing them into the sea. The text refers to it for more on "To my mare."

Shemot Rabbah 23:14 שמות רבה כ"ג:י"ד

58 **לסוסתי**

At the end of this page the Zohar begins its explanation of "To my mare among Pharaoh's chariots," through Pharaoh's mares and stallions. The text refers to it for more on the verse.

Zohar, Beshalach 4:52–5:63 ספר הזהר, בשלח ד:נ"ב-ה:ס"ג

59 **ובזהר ס"פ ויגש דרי"א ע"ב**

The note points there for the wording of this Zohar passage.

KEHOT'S NOTE

ראה הלשון בסה"מ תרנ"א ע' קצז.

60 **ועיין סד"ה את שבתותי תשמרון**

At "and revere My Sanctuary," the explanation on "You shall keep My Shabbosos" says that the Torah is called "My Sanctuary" because, as Sefer Shel Beinonim chapter 52 explains, the Talmud is drawn from the chamber of the Holy of Holies of Beriah, in which Malchus of Atzilus is clothed.

KEHOT'S NOTE

לעיל בהר מד, ד.

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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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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