



LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 10

לסוסתי ברכבי פרעה דמיתך 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



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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 en clothed 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 en clothed 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.

KEY CONCEPTS

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 אורה כנשים, ארה 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 • 11

Two questions and the bridegroom

1 לסוסתי¹ ברכבי פרעה דמיתך רעיתי². פי רעיתי פרנסתי^{3,4,5} כמאמר רז"ל [רבותינו זכרונם לברכה] ישראל מפרנסין⁶ 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 כחתן⁷ 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 ה' 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] Seitzet, 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 [תורה שבכתב] נקרא שמש¹⁴ ותורה שבעל פה ירח שכשם שהירח מקבלת אורה מהשמש שע"י כן תורה 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 ותשב"כ [ותורה שבעל פה] בחי' פרט¹⁵

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' אי 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.

SECTION 2 • 112-3

A world of kindness is built

2 ולהבין איך הוא כחתן יוצא כו'. הנה כתיב כי אמרתי עולם חסד יבנה. ^{17, 18, 19, 20, 21, 22, 23} פירוש חסד

יבנה שהחסד הוא נבנה ומתהווה 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 בא"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 אליו מדות כלל²⁷ אלא ע"י כמה צמצומים והשתלשלות מעילה לעלול נמשך אור א"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 encloded 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 העולמות²⁸ הי' [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 תל"י אתערותא דלעילא שיהי' [שיהיה] נמשך אור א"ס להיות חפץ חסד שיהיה חסד יבנה²⁹

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 פ"י 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 עמוק³⁰
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.

3 וכמ"ש את ה' האמרת כו'. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] עשיתוני חטיבה אחת בעולם³⁴ 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 מים³⁷ הוא בחינת חסד עליון המתפשט ומתלבש למטה בארץ
וכי כל בחי' נו"ן שערי בינה בגימטריא כל³⁸

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 en clothed 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' [עין] במק"מ [במקדש מלך] בפ"י הזח"א
[זהו 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.

ועי זוהר פי ויגש (רי"ז ³⁹ א) ע"פ כונן שמים בתבונה ⁴⁰ כל יומא ויומא ⁴¹ כוי

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 ^{43,44} שע"י רעותא דליבא רוח אייתי רוח כוי וזהו לעולם ה' דברך נצב בשמים ⁴⁵ שדבר ה' מקור נש"י [נשמות ישראל]. הן הממשיכים בחינת שמים שם מים כוי: ^{46,47}

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 • 14-10

The canopy over all glory

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

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 en clothed 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 פ"י כבוד הוא מ"ש⁴⁹ ולכבודי בראתיו יצרתיו⁵⁰ אף עשיתיו⁵¹ 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 (hishtalsheilus);

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 עולם⁵⁵ 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 חיים⁵⁶ 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.

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 דלדייני⁵⁸ כו' שכל יסורי גיהנם כדאי בשביל עונג זה אפי' [אפילו] בשביל ג"ע [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 מעלה 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 בבחי' 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 המלוכש בתורה ומצות הוא המגדל ומעבה כח הנפש להעלותה ולקשרה למעלה מעלה להיות אשת חיל עטרת בעלה⁶³ 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.

7 וזהו דברך נצב⁶⁴ בשמים⁶⁵ נצב מלשון שררה⁶⁶ 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 הלכה⁶⁹ שלומד הנה הגם שהוא למטה מלוכש 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 תפילין⁷¹ 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 פ"י 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 encloded 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.

9 וכמ"ש ה' צלך⁷⁶ 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 (tsel)": 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 (tsel), 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 tsel 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 סתרו⁷⁷

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.

10 וזהו על יד ימינך⁷⁸ פי' שע"י בחי ימינך דהיינו בחי אהבה כו' ואתעדלית [ואתערותא דלתתא] לדבקה בו ית' 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 כלל⁷⁹ נחלקים כל הרמ"ח מצות לגי בחי תורה ועבודה וגמילות חסדים⁸⁰ וע"ז נאמר יום ליום יביע אמר⁸¹ 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 היי [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 לה'

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"י 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 מים⁸³ כו' מפני שכמו שהמים יורדין ממקום גבוה למקום נמוך כך הוא בחי צדקה וחסד להחיות רוח שפלים⁸⁴ 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 בם⁸⁵ 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 שמניך⁸⁸ מענין רוח זו מזהר ועמ"ש ע"פ והי' [והיה] מספר בני' [בני ישראל] כחול הים⁸⁹ כו' ובד"ה וארשתך 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 בפ"ך⁹⁰ כו' ועיין בסמוך בד"ה נאוו לחיך⁹¹ 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."

פִּי כִי אִמְרָתִי שְׁעִי בְּחַיִּי אִמְרָתִי שְׁלִי עִי' גַּם אֶת הַיּוֹי הָאִמְרָתִי לְהַמְשִׁיךְ מִשָּׁם הַיּוֹי בְּחַיִּי אִמְרָתִי [אֵשׁ מִיָּם רוּחַ] שֶׁהוּא עֵנִין הַקִּבְ"ה מְנִיחַ תְּפִילִין כּוֹי שֶׁהוּא עֵנִין הַמְשַׁכֵּת אֹר אִ"ס בִּ"ה מִלְּמַעְלָה מִסֹּדֶר הַהִשְׁתַּלְשָׁלוֹת כְּנִ"ל.

“For I said (amarti)” means: through my level of omer, through this also “You have declared (he’e-marta) 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.

[וְעִינֵין בְּפִי תְּרוּמָה קִלְיוֹ בִּי בְּפִי אִמְרָתִי ^{93,94} וּבִזְהָר פִּי הַנִּיל דְּקִסְיוֹ בִּי שֶׁלְעוֹלָם שְׁלֵשָׁה כּוֹי וְעַמִּי שֶׁבִּדְ"ה הַיּוֹם הַזֶּה כּוֹי אֶת הַיּוֹי הָאִמְרָתִי]

(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.”

וְזֶהוּ כַּחַתֵּן יוֹצֵא מִחוּפְתּוֹ חֵתֵן מִלְּשׁוֹן נְחוֹת דְּרָגָא ⁹⁵ שֶׁהַתּוֹרָה נִמְשָׁכָה וְיֵרֵדָה מִמַּעַלְתָּה [מִמַּעַלְתָּה] וּכְבוֹדִי שֶׁהִיא כְּלוּלָה בְּאֹר אִ"ס בִּ"ה מִמַּשׁ מִקּוֹר הַתַּעֲנוּגִים ⁹⁶ וְיֵרֵדָה לְהַתְּלַבֵּשׁ בְּעֵנִינִים גְּשָׁמִיִּים וּכְחֵי נְחוֹת דְּרָגָא הַנִּיל הוּא יוֹצֵא מִחוּפְתּוֹ מִבְּחִינַת חוּפָה בְּחַיִּי סוֹכֵ"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 en clothed 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” (חַתָּן), is read through nechos darga, “going down a step,” for nechos (נְחוֹת) 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 אורח⁹⁸ בחיי אורח כנשים⁹⁹ דהיינו לבחינת כלה שהיא כנסיי [כנסת ישראל] מקור נשיי
[נשמות ישראל] ליתן להם כח ועוז להיות תלוי אתערותא דלעילא עיי 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. כמייש ברחל כי דרך נשים לי¹⁰⁰ עייש [על שם] שנותנת חיות ממותרי השפע
והפסולת שדוחה לחוץ להחיות גם עויז [עומת זה] שיניקתם ואחיותם 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 זקנים¹⁰³ באים בימים¹⁰⁴ חדל להיות לשרה אורח כנשים שמבחי זקנים וימים עליונים¹⁰⁵ אין יניקה ואחיזה לקליפות וסט"א [וסטרא אחרא] ולכן חדל להיות לשרה כו'.

That is, when the Shechinah (Divine Presence) is en clothed 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 צדיקים¹⁰⁷ 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 לכולא¹⁰⁸ כו' ע"ש שמבואר בהדי דאורח היינו שצדיקים לבד קיימי ושלטי בהוא 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 מותר 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.

ולפי' [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"ז¹⁰⁹ 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] שיש כגבור לרוץ ארח¹¹² היינו לבחי' תשב"כ [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 בפי' בראשית סדי' להבין ענין הברכות ענין זכה נעשית לו סם חיים¹¹³ 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] וכמו דואג ואחיתופל¹¹⁴ כ"י זהו ענין שנמשך אחר הפסולת דארה כנשים
כ"י אבל צ"ל חתום תורה בלימודי¹¹⁵ להיות וכל בניך למודי¹¹⁶ 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 lim-mudim, "disciples."

וזהו ענין חותם בברוך וזהו לרוץ ארח בחי' וארח צדיקים¹¹⁷ כ"י ועמך כולם צדיקים¹¹⁸ כ"י.

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 חיל¹²² 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 בחיי 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 והמצוות 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 en clothed 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 ועיי"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.

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 עדי"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 בשמים¹²³ 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 ישנה¹²⁴ ולבי ער.¹²⁵ וכד"ה הנך יפה רעיתי¹²⁶ וע"פ כי תבאו אל הארץ¹²⁷ 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 דמיתך 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.

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 עדי"מ הנה כתיב אצל הקב"ה כי תרכב על סוסך¹³⁰ כו' שיש מרכבה שהיא בחי' סוסים וכמ"ש בנבואת¹³¹ זכריה סוסים שחורים סוסים לבנים^{132, 133} כו'. משא"כ ישע"י [ישעיה] ויחזקאל ראו פני אריה פני שור¹³⁴ 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' אותיות¹³⁵ 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 דמיתך 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 כלל¹³⁶

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 פרעה¹³⁷ 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.

וברכות פ' דברים איתא ע"פ אלה הדברים. א"ר [אמר רבי] יהודה בר' [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 שבשמים¹³⁸ עכ"ל [עד כאן לשונו]. והוא מוכן 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.

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 Mittlerer 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

לסוסתי ברכבי פרעה דמיתיה דרעית:

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

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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"ב בששה"ר ע"פ לסוסתי. ועל"ק בד"ה הנך יפה. ובזח"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 1:14 שיר השירים רבה א':יד

אשכל הכפר, זה יצחק, שנכפת על המזבח כאשכול. הכפר, שמכפר עונותיהם של ישראל. בכרמי עין גדי, זה אבינו יעקב, שנכנס בכרם פניו מתפחד בהקלמו אצל אביו, ולבש בגדי גדי עזים, ונטל הברכות שהן עין עולם. רבי חונ'א בשם רבי אחא אין לה חביב לאשה הזאת יותר מצרור הבשם איכן היא מלינה אותו בין שדיה. ואמר רבי חונ'א בשם ריש לקיש, אמרה כנסת ישראל לפני הקדוש ברוך הוא, רבונא של עולם הצרתה למצרים ...

"My beloved is to me as a cluster of henna in the vineyards of Ein Gedi" (Song of Songs 1:14). "A cluster of henna [hakofer]," this is Isaac, who was bound on the altar like a cluster. Hakofer, who atones [mekhaper] for the sins of Israel. "In the vineyards of [bekharme] Ein Gedi," this is our patriarch Jacob, who entered with his face contorted [bikhrum] in fear of being humiliated before his father. He donned garments made from a kid [gedi izim] and took the blessings that are the eye ...

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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, ב

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

בכל־הארץ יצא קוֹם ובקצה תבל מליהם לשמש שם־אהל בהם: והוא כחתן יצא מחפתו שיש כגבור לרוץ ארח:

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

והוא כחתן יצא מחפתו שיש כגבור לרוץ ארח:

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.

ספר זוהר, בהעלותך א' Beha'alotcha 1

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.

ספר זוהר, כי תצא י"ד-י"ז: 14:70-17:79

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.

תהילים י"ט: 19:5

בְּכִלְיָהֶֽאֱרָץ יָצָא קֶוֶם וּבִקְצָה תָּבֵל מְלִיָּהֶם לְשֶׁמֶשׁ שָׁם־אֵהָל 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.

ספר זוהר, תרומה ט"ז-קצ"ב: 16:192-202

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.

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13 (עיין זוהר . . 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 ער-ב ע' תתקכו. 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 כחי כלל ותשבע"פ כחי 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.

ספר זוהר, ואתחנן י"ב-י"ד-י"ז: 12:75-14:87

16 ביאור על מאמר זה נדפס שם ע' כו 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 וצינונים השוואה לדי"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)

תהילים פ"ט: 89:3

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה שְׁמַיִם תִּכְנֶן אֲמוֹנֶתָה בָּהֶם:

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.

ספר זוהר, ויחי מ"ב: 42:427-43:439

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-ק"ע: י"ז הקדמה, ספר זוהר, 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-ע"ד:תשל"ד, תרומה, ספר זוהר, 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 14:246-256-ר"מ:רנ"ו, יתרו, ספר זוהר

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.

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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.

ספר זוהר, אחרי מות נ"ט:שס"ב-59:362-61:369, Zohar, Achrei Mot

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 ...

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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.

ספר זוהר, נשא י"ג:קל"ז-ט"ו:קמ"ה-13:137-15:145, Zohar, Nasso

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 הפץ 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.

מ"ב ז':י"ח Micah 7:18

מִי־אֵל כְּמוֹךָ נָשָׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׁאֲרֵית נִחַלְתּוֹ לֹא־הִחְזִיק לְעַד אֲפֹ כִי־הִפָּץ 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

מ"ב ז', יח.

25

כי הפץ 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

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 29:11א"י: כ"ט: דברי הימים א

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ
לך ה' הממלכה והמתנשא לכל לראש:

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.

חגיגה י"ב א:ה"ו-6-5 Chagigah 12a:5-6

ואמר רב יהודה אמר רב: עשרה דברים נבראו ביום ראשון, ואלו הן:
שמים וארץ, תהו ובהו, אור וחשך, רוח ומים, מדת יום ומדת לילה.
שמים וארץ — דכתיב: "בראשית ברא אלקים את השמים ואת הארץ",
תהו ובהו — דכתיב: "והארץ היתה תהו ובהו", אור וחשך, חשך —
דכתיב: "וחשך על פני תהום", אור — דכתיב: "ויאמר אלקים יהי
אור", רוח ומים — דכתיב: "וירוח אלקים מרחפת על פני המים", מדת
יום ומדת לילה — דכתיב: "ויהי ערב ויהי בקר יום ..."

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

KEHOT'S NOTE

חגיגה יב, א.

38 | נוי"ן . בגימטריא כל

the passage shares nothing with the note

KEHOT'S NOTE

ע"ל מטות (פה, ב). וש"נ. [כ].

39 | ועי' בזהר פי' 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' תשלו.

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.

משלי ג:י"ט Proverbs 3:19

הי' בהקמה יסד־ארץ כונן שמים בתבונה:

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

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

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.

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

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.

דברים רבה ב:ל"ז-37:2 Devarim Rabbah 2:37

43 | כלתה נפשי

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

KEHOT'S NOTE

תהלים 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.

תהילים פ"ד:ג-84:3 Psalms 84:3

נקספה וגם־כלתה נפשי לחצרות ה' לבי ובשרי ירננו אל אֱלֹהֵי:

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.

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

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.

תהילים קי"ט:ט-119:89 Psalms 119:89

לעולם ה' דברך נצב בשמים:

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

אָתִיּהִי הָאֱמֶרֶת הַיּוֹם לְהִיּוֹת לְךָ לְאֱלֹקִים וְלִלְכֹת בְּדַרְכֶּיךָ וּלְשָׁמֵר חֻקֶּיךָ וּמִצְוֹתֶיךָ וּמִשְׁפָּטֶיךָ וּלְשָׁמֵעַ בְּקוֹלִי:

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 harken unto His voice.

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KEHOT'S NOTE

דברים כו, יז.

47

וכנס"י נקי 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 ישיעיהו ד':ה'

וְכָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעֶשֶׂן וְנֹגֶה אֵשׁ לְהִכָּה לִילָה כִּי עַל־כָּל־כְּבוֹד חֹפֶה:

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

ישיע"י ד, ה.

49

כבוד הוא מ"ש

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

KEHOT'S NOTE

אבות ספ"י. [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 ישיעיהו מ"ג:ז

כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרָאֹתִי יִצְרָתִי אֶחָד־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

ישיע"י מג, ז.

51

ולכבודי בראתי יצרתיו אף עשיתי

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.

משנה אבות ו':פ"א Pirkei Avot 6:11

כָּל מֶה שֶׁבְּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ, לֹא בְּרָאוֹ אֶלָּא לְכְבוֹדוֹ, שֶׁנֶּאֱמַר (ישעיה מג), כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרָאֹתִי יִצְרָתִי אֶחָד־עֲשִׂיתִיו, וְאוֹמֵר (שמות טו), ה' יִמְלֹךְ לְעֹלָם וָעֶד. רַבִּי חֲנִינְיָא בֶּן עֲקִישָׁי אוֹמֵר, רָצָה הַקָּדוֹשׁ בְּרוּךְ הוּא לְזַכּוֹת אֶת יִשְׂרָאֵל, לְפִיכָה הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת, שֶׁנֶּאֱמַר (ישעיה מב) ה' חָפֵץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה וַיֵּאדִיר:

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 ...

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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 צִוְּהָנוּ מֹשֶׁה מוֹרֶשֶׁה קְהֵלֶת יִעֲקֹב:

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 ש"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

מֵעֵנָה אֶלֶּלֶיךָ יָקֹדֶם וּמִתַּחַת זְרֻעוֹת עוֹלָם וַיִּגְרֹשׁ מִפְּנֵיךָ אוֹיֵב וַיֵּאמֶר הַשֵּׁמֶד:

אבות ד, יז.

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 encloded in Torah and mitzvos.

Psalms 36:10: תהילים ל"ו:י

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־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 behibar'am, "when they were created," as "with heh He created them."

Menachot 29b:13-14: מנחות כ"ט ב:יג-יד

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 יגנו

Wikisource Talmud Bavli (CC-BY-SA)

Zohar I, 4a, ד, זח"א

KEHOT'S NOTE

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

58

מוטב דלדייני

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

כי נח נפשיה דאחר, אמרי: לא מידן לדייניה, ולא לעלמא דאתי ליתי. לא מידן לדייניה — משום דעסק באוריינא, ולא לעלמא דאתי ליתי — משום דחטא. אמר רבי מאיר: מוטב דלדייניה וליתי לעלמא דאתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטר א מקבריה דאחר.

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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

יפה שעה אחת

60

"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:יז

הוא הנה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

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.

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

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

ביום השמיני עצרת תהיה לכם קלמלאכת עבודה לא תעשו:

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

אשת־חיל עטרת בעלה וקרוב בעצמותיו מבישה:

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 נצח

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 ט"ט:פ"ט תהילים

לעולם ה' דברך נצב בשמים:

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 כ"ב:מ"ח מלכים

ומלך אין באדום נצב מלך:

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 ב"י-י"א:ב"י שבת קל"ח ב'

"דבר ה' — זו הלכה, 'דבר ה' — זה הקץ, 'דבר ה' — זו נבואה. ומאי 'ישוטטו לבקש את דבר ה'?' אמרו: עתידה אשה שתטול כפר של תרומה ותחזור בבתי כנסיות ובבתי מדרשות לידע אם טמאה היא ואם טהורה היא, ואין מכין.

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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 ד"ב:י"ב משלי

אשת חיל עטרת בעלה וכרקב בעצמותיו מבישה:

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 ח"ז-י"ז:ח"א ברכות ו'

אמר רבי אבין בר רב אדא, אמר רבי יצחק: מנין שהקדוש ברוך הוא מניח תפילין שנאמר: "נשבע ה' בימינו וברוע עזו". "בימינו" — זו תורה, שנאמר: "מימינו אש דת למו", "וברוע עזו" — אלו תפילין, שנאמר: "ה' עז לעמו ות".

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. Ixii. 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 רפ"ח. יל"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 ב"א-י"ח:ב"א-י"ח תנא דבי אליהו רבה

... איכ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר אי"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג) ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגוי 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 ויחננו אלה נוכח אלה וגוי (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 א"ב קבא, זח"ב

KEHOT'S NOTE

זח"ב קבא, א. וראה שם פה, א. זח"א (קנו, ב). זח"ב (סב, א. פה, א). זח"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 21:378-22:389טשפ"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

הי 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 121:5ה'ה:כ"א

הי שמך הי צלך עלייך מינה:

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 הושך 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 18:12ב"י:י"ח

ישת'השך סתרו סביבותיו סכתו חשכת'מים עבי שחקים:

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 ימינה

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

Psalms 121:5ה'ה:כ"א

הי שמך הי צלך עלייך מינה:

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 פי יתרו עי' 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 1:2ב'א:ב'א

שמעון הצדיק היה משירי כנסת הגדולה. הוא היה אומר, על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים:

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 19:3ג'ט:י"ט

יום ליום יביע אמר ולילה ללילה יתנה דעת:

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). וש"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 32:20כ"ב:כ"א

אשריכם זרעי על כל מים משלחי רגליהם שור וחתמור:

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 ט"ו:ט"ז

כי כה אמר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת־דכא ושפלי־רוח להחיות רוח שפלים ולהחיות לב נדכאים:

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 ו:ז

ושננתם לבניך ודברת בם בשבתך בביתך ובילכתך בדרך ובשכבך ובקומך:

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 לה, ח"ג

KEHOT'S NOTE

ראה זח"ג לה, א. זח"א (מו, 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.

ספר זוהר, בראשית ע"ג:קס"ט-73:169-75:178 ז"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 א':ג

לריח שמניך טובים שמן תורק שמך עלי־כן עלמות אהבוך:

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 בניי 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 א':א

והיה מספר בני־ישראל כחול הים אשר לא־ימד ולא יספר והיה במקום אשר־יאמר להם לא־עמי אתם יאמר להם בני אל־הי:

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 בפך

“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 ט"ז:ט"ז

ואשים דברי בפך ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי־אתה:

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 י':י

נאוו לחייך בתרים צוארך בחרוזים:

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 ט:ט

כי־אמרתי עולם חסד יבנה שמים תכן אמונתך בהם:

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' תתקצו מציון לכאן.

93 בפ' תרומה קל"ו ב' בפ"י 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 מוח"י למדות" — אוה"ת דברים (הוספות) כרך ד ע' איתתקיו.

94 בפ"י 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 "first-born head"; together they are the light of Abba, Imma and the firstborn son.

ספר זוהר, תרומה ט"ו:קפ"ב-15:182-16:192 זohar, Terumah ט"ו: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:10-11א"י-י"א

טום ולא תשפיץ. שפיץ ולא תיבני. שכל העוסק בבנין — מתמסכן. קפוצ זבין ארעא, מתון נסיב איתתא. נחית דרגא נסיב איתתא. סק דרגא בחר שושבינא. אמר רבי אלעזר בר אביןא: אין פורענות באה לעולם אלא בשביל ישראל, שנאמר: "הכרתי גוים נשמו פנותם החרבתי חוצותם", וכתוב: "אמרתי אך תיראי אותי תקחי מוסר".

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

KEHOT'S NOTE

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

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

the passage shares nothing with the note

KEHOT'S NOTE

"(אפ"ל שזהו ענין שהתורה קדמה לעולם אלפים שנה הם חו"ב דאצי, או אפ"ל התורה היא ו' של שם ז"א דאצי כמ"ש בלק"ת פ' ראה בדה"ה וכל בניך פ"ב ע') — אוה"ת פ' נצבים ע' ארמה. ושם ע' ארעג: "הג"ה אולי כמ"ש בת"א בדה"ה השמים כסאי בענין שהתורה קדמה אלפים 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."

תהילים י"ט:6Psalms 19:6

והוא כח"תן יצא מקפתו ישיש כגבור לרוץ אר"ה:

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 כו'

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.

בראשית ל"א:ל"הGenesis 31:35

ותאמר אל-אביה אל-יחר בעיני אדני כי לוא אוכל לקום מפניך כי-יָדָךְ נשים לי ויחפול ולא מצא את-התרפים:

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.

דברים כ"ו:17Deuteronomy 26:17

את-ה' האמרת היום להיות לך לאלקים וללכת בדרךיו ולשמר חקיו ומצותיו ומשפטי וישמע בקלו:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldst 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 גוזיה 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 encloded in the lower worlds, from which others take.

ישעיהו נ"ג:7Isaiah 53:7

נגש והוא נענה ולא יפתח-פיו כשה לשבח יוכל וכרחל לפני גוזיה נאלמה ולא יפתח פיו:

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.

William Davidson, Vocalized Aramaic (CC-BY-NC)
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 כ"י: ב"י

אמר רבי: ארבע מאה בעיני דואג ואחיתופל במגדל הפורח באויר, (ולא איפשט להו חד). אמר רבא: רבותא למבעי בעיני? בשני דרב יהודה כולי תנאי בנזיקין, ואנן קא מתנינן טבא בעוקצין!

William Davidson, Vocalized Aramaic (CC-BY-NC)
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 ט"ז: ח

צור תעודה חתום תורה בלמדי:

‘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 י"ד: ג

וכל-בניך למודי ה' ורב שלום בניה:

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"י 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 ח"ט: ד

וארח צדיקים כאור נגה הולך ואור עדינכון היום:

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 ועמד כולם צדיקים

Isaiah’s promise to restored Zion: “And your people are all righteous; they shall inherit the land forever.” Such a peo-

ple walk “the path of the righteous.”

Isaiah 60:21 כ"א: ס

ועמד כלם צדיקים לעולם ירשו ארץ נצר מטעי מעשה ידי להתפאר:

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"י 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 (מו, ב). וש"נ. [כ].

120 תר"ך עמודי אור

The epistle explains that the supernal will, called Keser, contains 620 pillars of light, encloded 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 כ"ט: י"ד

והנה, רצון העליון ברוך-הוא מכונה ונקרא בפי חכמי האמת בשם “כתר עליון”, ובו תר"ך עמודי אור וכו'. פירוש, דרך משל, כמו שיש עמודים בבית חומה גדול, נצבים בארץ וראשם מחוברים בתקרה, ככה ממש על דרך משל, “כתר עליון” ברוך-הוא, הוא למעלה מבחינת מדרגת החכמה, והוא מלשון “כותרת”, שהוא מכתיר ומקיף על המוחין שבאש, שהם בחינות חכמה-בינה-דעת.

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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]). ובמי 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 encloded in the 613 commandments of the Torah and the 7 rabbinic ones.

KEHOT'S NOTE

ס"י כט (דף קג, 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' דְּכָרָךְ נִצָּב בַּשָּׁמַיִם:

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'2

אֲנִי יִשְׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דּוֹפֵק פֶּתַחַיִלִי אֲחֹתִי רַעֲיָתִי יוֹנְתִי תַמָּתִי שְׂרָאשִׁי נִמְלֵא־טֵל קְרוֹצוֹתַי רְסִיסֵי לַיְלָה:

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 פי 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.

ויקרא כ"ה:ב'25

דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אָנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שְׁבֹתָ לָהּ:

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.

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

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'9

לְסוֹסְתִי בְּרֻכְבִּי פְרָעָה דְּמִיתִיךָ רַעֲיָתִי:

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

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PARAGRAPH 19

130

כי תרכב על סוסך

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'8

הַבְּנֵהָרִים חָרָה ה' אִם בְּנְהָרִים אָפַד אִם־בָּיִם עֲבָרְתָּהּ כִּי תִרְכַּב עַל־סוּסֶיךָ מִרְכַּבְתִּיךָ לְשׁוּעָה:

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 זכריה

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' שנה דמבאר דכאן מבאר ההפרש בין מרוצת הסוס שהוא המרכבה דזכריה ובין מרוצת והחיות נושאות שבמרכבה דחזקאל שמרוצת הסוס גדול יותר, אבל בתו"א קטז, מבאר ההפרש בין מרוצת הסוס למרוצת הצבי ע"ש.

132

סוסים שחורים סוסים לבנים

The words here quote Zechariah 6:2; the passage is shown below.

Zechariah 6:2 זכריה ו'ב'2

בַּמִּרְכָּבָה הָרִאשׁוֹנָה סוּסִים אֲדָמִים וּבַמִּרְכָּבָה הַשֵּׁנִית סוּסִים שְׁחֹרִים:

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

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KEHOT'S NOTE

זכרי ו, ב-ג.

133 סוסים שחורים סוסים לבנים

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

זכריה ו:ב-ג-ז

במרכבה הראשונה סוסים אדמים ובמרכבה השנייה סוסים שחורים; ובמרכבה השלישית סוסים לבנים ובמרכבה הרביעית סוסים בִּרְדִּים אֲמָצִים:

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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134 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.

יהזקאל א':י"ז

וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיְמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

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

135 סוסים הם בחי אותיות

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

KEHOT'S NOTE

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

136 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.

תקוני זוהר י"א:י"ב-17a:10 Tikkunei Zohar

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 אתכסיא) 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)

137 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.

תקוני זוהר ג' ב:ח:8 Tikkunei Zohar 3b:8

ומאן דתקין לקה סוסיא, דאתמר בה (שיר א ט) לסוסתי ברכבי פרעה דמיתך רעיתי, דאיהי מרכבה דיליה, דביומי דשבתות וימים טובים איהו לבוש לבושי מלכותא, דאינון עשר ספירות דבריאה, וביומי דחול לביש עשר כתות דמלאכיא, דמשמשי לון לעשר ספירן דבריאה.

Tikkunei Zohar - Vocalized (Public Domain)

138 מה הדבורה הזאת כל מה שהיא מסוגלת. מסגלת לבעליה. כך כל מה שישאל 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 ר' דברים רבה א'



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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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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