



LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 3

# להבין ענין משמח חתן וכלה ומשמח חתן עם...

To Understand “Who Gladdens  
the Groom and Bride”



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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



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THE CHASSIDISHE PARSHA

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**1** להבין ענין משמח חתן וכלה ומשמח חתן עם הכלה (ועמש"ל ס"פ ויגש), הנה חתן וכלה נק' יעקב ורחל כמבואר בפע"ח שער העמידה.

To understand the matter of "Who gladdens the groom and bride" and "Who gladdens the groom with the bride" (and see what is written above, at the end of Parshas Vayigash): now, the groom and bride are called Yaakov and Rachel, as is explained in Pri Etz Chaim, Shaar HaAmidah [the Gate of the Amidah].

והענין כי כנס"י נק' רחל והיא מלכות דאצילות המתלבשת בבי"ע כרחל לפני גוזזיה נאלמה הם הנבראים שהם בבחינת יש הפך בחי' א"ס ומוכרחת לירד ולהשפיע להם

The explanation is that the Congregation of Israel (Knesses Yisrael) is called Rachel. She is Malchus of Atzilus, which enclothes itself in Beriah, Yetzirah and Asiyah, "like a ewe (rachel) that is mute before her shearers": [the shearers] are the created beings, which are in the mode of yesh, [independent] existence, the opposite of the level of the Infinite One (Ein Sof); and she is compelled to descend and to bestow upon them.

ולכך נק' כלה שתשוקתה לעלות ולהתכלל באור א"ס רק שבע"כ יורדת לפני גוזזיה נאלמתי דומיה (ועמ"ש סד"ה את קרבני לחמי ובד"ה אלה מסעי).

Therefore she is called kallah (bride), for her yearning is to rise and to be included in the Infinite Light (Or Ein Sof); only, against her will she descends "before her shearers" — "I was mute with silence." (And see what is written at the end of the discourse beginning "My offering, My bread," and in the discourse beginning "These are the journeys.")

ויעקב נקרא חתן חות דרגא מבריה מן הקצה אל הקצה (עיי' בפ' תרומה דקע"ה ע"ב)

And Yaakov is called chassan (groom), [from] "descending a level" (chos darga), "running through from end to end" (see [the Zohar,] Parshas Terumah, folio 175b):

המשכת אא"ס מריש כל דרגין בבחי' רחל היא בחי' כלה המקבלת המשכה והשפעה זו ונעשה בחי' יחוד והיינו המשכת סובב בממלא.

the drawing-down of the Infinite Light from the head of all levels into the level of Rachel, which is the level of the bride who receives this drawing-down and bestowal; and [so] a union comes about. That is, the drawing-down of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin).

והנה המשכה זו נק' בשם יעקב ע"ש כי יעקב אותיות יבקע כמ"ש בע"ה של"א ספ"א יבקע צורים במדבר

Now, this drawing-down is called by the name Yaakov because Yaakov has the letters of yibaka ("shall break forth"), as is explained in Etz Chaim, Shaar 31, end of chapter 1. [As in] "He split (yevaka) rocks in the wilderness"

(בתהלים ס"י ע"ח ט"ו), וכתוב אז יבקע כשחר אורך (בישעיה ס"י נ"ח) פ"י כמו השחר שבוקע חשכת הלילה להאיר וכמ"ש וכמו השחר עלה.

(in Psalms, chapter 78, [verse] 15); and it is written, "Then your light shall break forth (yibaka) like the dawn" (in Isaiah, chapter 58). That is: like the dawn, which breaks through the darkness of the night to shine, as it is written, "And as the dawn rose."

כך בחי' יעקב בוקע בחי' ישת חשך סתרו שבאור א"ס שאינו לא סובב ולא ממלא

So too, the level of Yaakov breaks through the level of "He made darkness His hiding place" that is in the Infinite Light, which is neither the light that encompasses all worlds nor the light that fills all worlds

(כי גם סובב נק' אור מקיף משא"כ מה שלמעלה מבחי' סובב נק' ישת חשך סתרו. ועמ"ש מזה בד"ה שחורה אני ונאווה) להיות מאיר בבחי' גילוי

(for even the light that encompasses all worlds is called an encompassing light (Or Makif), whereas what is above the level of the light that encompasses all worlds is called "He made darkness His hiding place." And see what is written on this in the discourse beginning "I am black, yet comely"), so that it shines in the manner of revelation.

וזוהו שאומר הכתוב אז יבקע כשחר אורך וארוכתך מהרה תצמח, ועיי' מזה ברבות ס"פ בהר פ"י ארוכתך בחי' א"א נמשך בבחי' מלי ונק' ארוכתך לנכח בחי' א"א שבכנס"י

And this is what the verse says: "Then your light shall break forth like the dawn, and your healing (aruchascha) shall speedily sprout." And see on this in [Midrash] Rabbah, at the end of Parshas Behar. The meaning of aruchascha: the level of Arich Anpin ["the Long Countenance"] is drawn into the level of Malchus; and it is called aruchascha in the form of direct address (lenochach), [being] the level of Arich Anpin that is within the Congregation of Israel.

ולכן נק' א"א שמתפשט למטה בלי גבול וסוף ועמ"ש מזה סד"ה ועתה יגדל נא כו' ארך אפים.

And therefore it is called Arich Anpin, for it extends downward without limit or end. And see what is written on this at the end of the discourse beginning "And now, I pray, let [the strength of my L-rd] be great," etc., [on] "slow to anger (erech apayim)."

2 ופ"י תצמח היינו כמו בחי' הצמיחה שהיא יש מאין כמו שמלמעלה למטה יש מאין כך בחי' הצמיחה

And the meaning of "shall sprout" is like the phenomenon of growth, which is something from nothing (yesh me'ayin): just as from above to below [creation] is something from nothing, so the [process of] growth

ממטה למעלה מכח הצומח אשר בארץ עד"מ להצמיח הגרעין הוא ג"כ כמו בחי' יש מאין שהגרעין הנטוע אין לו ערוך כלל לגבי הפרי הנצמחת כו'.

from below to above, by the power of growth that is in the earth (for example, to make the seed sprout), is also like something from nothing; for the planted seed bears no comparison at all to the fruit that grows [from it], etc.

וכך כתיב זורע צדקות מצמיח ישועות זורע צדקות הוא בחי' יעקב שבוקע ומאיר הארת אור א"ס מלמעלה למטה בבחי' צדקות שהיא בחי' מל'

And so it is written, "He sows tzedakos (righteous deeds), makes salvations sprout." "He sows tzedakos" is the level of Yaakov, which breaks through and makes the radiance of the Infinite Light (Or Ein Sof) shine from above to below into the level of tzedakos, which is the level of Malchus

(כדפי' בפ' אחרי דע"ב א' ופ' ויקרא די"ו א'), ועי"ז מצמיח ממטה למעלה בחי' ישועות

(as is explained in [the Zohar,] Parshas Acharei, folio 72a, and Parshas Vayikra, folio 16a); and through this it makes the level of "salvations" sprout from below to above,

והיינו בחי' ארוכתך שנמשך למטה בחי' א"א עד שמצמיח ממטה למעלה ביטול והתכללות (כענין יפה שעה א' בתשובה כו' וכנזכר בד"ה מה יפו פעמיך בפ"י וענין יש קונה עולמו בשעה אחת כו'),

that is, the level of aruchascha, in which the level of Arich Anpin is drawn down below, until it makes self-nullification (bittul) and inclusion sprout from below to above (like the matter of "Better one hour in teshuvah," etc., and as mentioned in the discourse beginning "How beautiful are your steps," in the explanation and matter of "There is one who acquires his world in a single hour," etc.).

וזהו והלך לפניך צדקך לפניך הוא מלשון פנימיות והלך הוא לשון הולכה והמשכה שימשיך פנימית הלב לה' (ע"י באגרת הקדש סי' ד' וסי' ח') שכ"ז נמשך ע"י בחי' זורע צדקות הנ"ל

And this is [the meaning of] “And your righteousness shall go before you”: lefanecha (“before you”) is from the term for the inner dimension (pnimiyus), and veholach (“shall go”) is a term for conveying and drawing forth: that one should draw the inner part of the heart to G-d (see Iggeres HaKodesh, sections 4 and 8); all of which is drawn through the level of “He sows tzedakos” mentioned above.

(ועמ"ש בד"ה שובה ישראל גבי נושא משך הזרע כו' ובד"ה אז ישיר כו' עלי באר בענין מעין גנים באר מים חיים ועיין בפ' שלח דקע"א א' ע"פ יצאו מים חיים כו'):

(And see what is written in the discourse beginning “Return, O Israel,” concerning “carrying the measure of seed,” etc.; and in the discourse beginning “Then [Israel] sang,” etc., “Spring up, O well,” on the matter of “a fountain of gardens, a well of living waters”; and see [the Zohar,] Parshas Shelach, folio 171a, on the verse “Living waters shall go out,” etc.)

### 3 ב אך הגורם להיות בחי' יעקב ויבקע הנ"ל הוא בחי' שמחה גילוי פנימית יאר ה' פניו, פי'

2. But what causes the level of Yaakov and “shall break forth,” mentioned above, to come about is the level of joy, the revelation of the inner dimension (pnimiyus): “May G-d make His face shine.” That is,

כמו עד"מ ענין צהבו פניו של ר' אבהו מחמת שראה תוספתא חדתא דהיינו שמפני שנתמלא תענוג מהמצאת שכל חדש

as, by way of analogy, [in] the matter of “Rabbi Abahu’s face shone” because he had seen a new Tosefta: that is, because he was filled with delight from the discovery of a new insight,

אזי מחמת תגבורת התענוג במוחו ותבונתו צהבו פניו להאיר ולהתגלות בפניו (ועמ"ש מזה בביאור ע"פ וספרתם לכם).

then, through the intensity of the delight in his mind and his understanding, his face shone, so that [the delight] lit up and was revealed in his face. (And see what is written on this in the explanation on the verse “And you shall count for yourselves.”)

וכך עדיין יובן למעלה כי הנה מ"ש יעקב חבל נחלתו היינו אחר הבקיעה אבל להיות התעוררות הבקיעה הוא ע"י בחי' עוז וחדוה במקומו שעשוע המלך בעצמותו,

And so, in the same way, it will be understood above. For what is written, "Yaakov is the cord of His inheritance," refers to [the state] after the breaking-through; but for the arousal of the breaking-through to come about, it is through the level of "Strength and gladness are in His place," the delight (sha'ashua) of the King in His very essence,

(וענין זה הוא כעין מ"ש בד"ה לסוסתי בענין כחתן יוצא מחופתו שבחינת כחתן יוצא נמשך מחופתו ע"ש ובד"ה ביום השמיני עצרת גבי אשר קדשנו במצותיו).

(and this matter is akin to what is written in the discourse beginning "To My mare," on the matter of "like a groom coming out of his canopy (chuppah)," that the level of "like a groom coming out" is drawn "from his canopy" — see there; and in the discourse beginning "On the eighth day, a solemn assembly," regarding "Who has sanctified us with His commandments").

וזהו שמח תשמח רעים האהובים כשמחך יצירך בג"ע מקדם פי' רעים האהובים הן חתן וכלה הנ"ל ושמח תשמח

And this is [the meaning of] "Gladden, O gladden the loving companions, as You gladdened Your creature in the Garden of Eden of old (mikedem)." The meaning: "the loving companions" are the groom and bride mentioned above; and "Gladden, O gladden"

היינו כנ"ל שהגורם הבקיעה להיות חות דרגא הוא בחי' השעשוע והתענוג והתגלות התענוג הוא בחי' השמחה (כמ"ש ע"פ שוש אשיש), והבקשה הוא שמח תשמח כו'

is as mentioned above: what causes the breaking-through, so that there is "descending a level," is the level of sha'ashua and delight, and the revelation of the delight is the level of joy (as is explained on the verse "I will greatly rejoice"); and the request is, "Gladden, O gladden," etc.,

כשמחך כו' מקדם בלי אתעדל"ת כמקדם בתחלת בריאת העולם שהי' מפני כי חפץ חסד הוא

"as You gladdened," etc., "of old": without an arousal from below (isarusa dilesata), as of old, at the beginning of the creation of the world, which was because "He desires kindness";

דהיינו אתעדל"ע בלי הקדם אתעדל"ת כי אין עצבות לפני המקום לפני המקום דייקא, משא"כ בזמן ומקום אבל למעלה הנה מקום אתי כתיב עוז וחדוה במקומו.

that is, an arousal from above (isarusa dile'eila) without a preceding arousal from below. For "there is no sadness before HaMakom [the Omnipresent, lit. 'the Place']" — "before HaMakom" specifically; which is not so in time and place; but above, [where] "Behold, there is a place with Me," it is written, "Strength and gladness are in His place."

וזהו כחתן יכהן פאר. כי הנה ברכת כהנים הוא אתעדל"ע בלי אתעדל"ת דאל"כ ברכה למה וד"ל.

And this is [the meaning of] "like a groom who dons priestly glory (yechahen pe'er)." For the Priestly Blessing is an arousal from above without an arousal from below; for otherwise, why [would there be] a blessing? This suffices for one who understands.

וזהו ישא הוי' פניו אליך ישא הגבה למעלה למקום שאין אתעדל"ת מגעת (עמ"ש סד"ה כה תברכו וסד"ה שחורה אני ונאווה), וכמ"כ החתן הוא בבחי' יכהן שיהיה הבקיע' כשמחך יצירך בגי"ע מקדם בלי אתעדל"ת כו'.

And this is [the meaning of] "May G-d lift up His face toward you": "lift up" [means] raise high above, to a place that an arousal from below does not reach (see what is written at the end of the discourse beginning "Thus shall you bless," and at the end of the discourse beginning "I am black, yet comely"). And likewise, the groom is on the level of yechahen, so that the breaking-through will be "as You gladdened Your creature in the Garden of Eden of old," without an arousal from below, etc.

והנה המשכה זו ובקיעה זו היא בחי' יעקב הנ"ל בזמן הגלות נק' משמח חתן וכלה וי"ו הוא המשכה מבחי' חתן לבחי' כלה משא"כ

Now, this drawing-down and this breaking-through, which is the level of Yaakov mentioned above, is called, in the time of exile, "Who gladdens the groom and bride": the vav ["and"] is a drawing-down from the level of the groom to the level of the bride. Whereas

ברכה ב' מהרה ישמע לע"ל אז תהיה אשת חיל עט"ב והיה אור הלבנה כאור החמה שוים בקומתם משתמשים בכתר אחד אז יהיה משמח חתן

the second blessing, "Speedily ... may there be heard," [refers to] the Time to Come, when "a woman of valor" will be "the crown of her husband," and "the light of the moon shall be like the light of the sun," equal in their stature, using one crown. Then it will be "Who gladdens the groom

עם הכלה בשמחה אי מחמת גילוי סכ"ע למטה וכמשל העיגול שמעלה ומטה שוים ויהיה שמחת חתן ושמחת כלה בהשוואה אי שלא יהיה מעלה ומטה כלל.

with the bride," in a single joy, because of the revelation below of the light that encompasses all worlds (sovev kol almin), as in the analogy of a circle, in which above and below are equal; and the joy of the groom and the joy of the bride will be in one equal measure, for there will be no above and below at all.

ועיין בע"ח שער מיעוט הירח ספ"א ופ"ב אמנם הבחינה כו' ועמ"ש בביאור ע"פ ונקבצו בני יהודה ובני"י יחדיו כו' ומ"ש מזה ג"כ סד"ה ויגש:

And see Etz Chaim, Shaar Mi'ut HaYare'ach [the Gate of the Moon's Diminution], end of chapter 1, and chapter 2, [at] "However, the level," etc.; and see what is written in the explanation on the verse "And the children of Yehudah and the children of Israel shall be gathered together," etc.; and what is written on this also at the end of the discourse beginning "Vayigash" ["And he approached"].

4 קיצור רחל נק' כלה ויעקב נק' חתן ע"ש אז יבקע וארוכתך ותצמח ג"כ מלמטלמ"ע בחי' ישועי' ביטול והתכללות

Summary: Rachel is called the bride, and Yaakov is called the groom on account of "Then [your light] shall break forth (yibaka)"; and aruchascha and "shall sprout" [are] also from below to above: the level of "salvations," self-nullification (bittul) and inclusion.

אך התעוררות הבקיעה הוא ע"י עוז וחדוה במקומו וזהו כשמחך מקדם בלי הקדם אתעדל"ת ועכשיו משמח חתן ואח"כ כלה ולע"ל משמח חתן עם הכלה בשמחה אחת:

But the arousal of the breaking-through is through "Strength and gladness are in His place"; and this is "as You gladdened ... of old," without a prior arousal from below. And now [it is] "Who gladdens the groom," and afterwards the bride; and in the Time to Come, "Who gladdens the groom with the bride," in a single joy.



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THE CHASSIDISHE PARSHA

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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/](https://likuteitorah.com/about/the-chassidishe-parsha/)

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