

Discourse 25

*“Mizmor L'David, HaShem Ro'ee Lo Echsar -
A Psalm by David, HaShem is my shepherd, I shall
not lack”*

Delivered at the Gan Yisroel summer camp,
On the 16th of Tammuz, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁶³² “A Psalm by David, *HaShem*-יהוה is my shepherd, I shall not lack. In lush meadows He lays me down, beside tranquil waters He leads me.” The substance of this Psalm is that David, King Moshiach, is praising the blessings of financial sustenance on behalf of the ingathering of Israel (the *Shechinah*), and on behalf of every Jew. That is, since “*HaShem*-יהוה is my shepherd,” it therefore is automatically understood that “I shall not lack,” and thus, “In lush meadows He lays me down, beside tranquil waters He leads me.”

Regarding this, it states in the Talmud, in Tractate Pesachim,¹⁶³³ “In regard to the fourth cup [of wine at the Passover Seder], one completes *Hallel* over it and recites the

¹⁶³² Psalms 23:1-2

¹⁶³³ Talmud Bavli, Pesachim 118a

great *Hallel*, and some say that one recites the Psalm,¹⁶³⁴ ‘*HaShem-יהו"ה* is my shepherd, I shall not lack.’” The Maharsha explains that according to the second view, this Psalm, “*HaShem-יהו"ה* is my shepherd, I shall not lack,” is itself called “the great *Hallel*” (*Hallel HaGadol*).¹⁶³⁵

The Talmud there asks, “Why is it called “the great *Hallel*” (*Hallel HaGadol*)? Because the Holy One, blessed is He, sits in the heights of the world and dispenses sustenance to every creature.” The Maharsha thus explains that even according to the second view, that this Psalm, “*HaShem-יהו"ה* is my shepherd, I shall not lack,” is itself “the great *Hallel*” (*Hallel HaGadol*), what is being stated is that since “*HaShem-יהו"ה* is my shepherd,” and He supervises and dispenses sustenance to the whole world, therefore “I too shall not lack.”

Now, from the combination of these two matters, that “the Holy One, blessed is He, sits in the heights of the world,” and, “dispenses sustenance to every creature,” it is understood that both these matters are related to the matter of “the great *Hallel*” (*Hallel HaGadol*). Similarly, the two matters are likewise related to each other. That is, because “He sits in the heights of the world,” therefore, “He dispenses sustenance to every creature.” This is as stated in Zohar,¹⁶³⁶ “King David made his sustenance dependent upon the One Above, since there is no cessation to the One Above. Thus, the verse states, “*HaShem-יהו"ה* is my shepherd, I shall not lack.’ That is, my

¹⁶³⁴ Psalms 23:1

¹⁶³⁵ Also see Ohr HaTorah to Psalms (Yahal Ohr) 23:1 (p. 85).

¹⁶³⁶ Zohar II 171a

sustenance shall never cease, since the river that flows and comes forth from Eden never ceases.” In other words, since the drawing forth of beneficence is from a very lofty aspect, namely, “the heights of the world,” therefore “I shall not lack,” since, “He dispenses sustenance to every creature.” (The teaching specifically uses the word “creature” to include even those whose only merit is that they are a creature that was created by *HaShem*-יהו"ה, blessed is He, as the Alter Rebbe explains in Tanya.)¹⁶³⁷

Now, from the fact that the Psalm continues and states, “In lush meadows He lays me down, beside tranquil waters He leads me,” this seems to indicate that this too is related and connected to the matter indicated by the teaching, “The Holy One, blessed is He, sits in the heights of the world, and dispenses sustenance to every creature.”

2.

This may be understood with a preface explaining the end of the verse that states, “beside tranquil waters He leads me,” which is the matter of tranquility (*Menuchah*-מנוחה).

In regard to Jerusalem and the Holy Temple, the verse states,¹⁶³⁸ “The place of tranquility (*Menuchah*-מנוחה) and heritage (*Nachalah*-נחלה),” and similarly it is written,¹⁶³⁹ “Arise, *HaShem*-יהו"ה, to Your tranquil place (*Menuchatecha*-

¹⁶³⁷ Tanya, Likkutei Amarim, Ch. 32

¹⁶³⁸ Deuteronomy 12:9 and Rashi there

¹⁶³⁹ Psalms 132:8

מנוחתך.” In other words, we see that the general matter of “tranquility” (*Menuchah*-מנוחה) is connected to Jerusalem and the Holy Temple, and in this itself, the primary aspect is the Holy Temple, the resting place of the Holy Ark.

Now, as known,¹⁶⁴⁰ the explanation of this matter (at least, a short summary of the explanation) is that when it comes to serving *HaShem*-יהו"ה, blessed is He, through refinement (*Birurim*), there are two ways of approach; one is in a way of tranquility (*Menuchah*-מנוחה) and one is in a way of battle (*Milchamah*-מלחמה). Thus, the verse that discusses coming to “the place of tranquility (*Menuchah*-מנוחה) and heritage (*Nachalah*-נחלה),” refers to the days of King Solomon, when “the moon was in a state of fullness,”¹⁶⁴¹ and the refinement occurred in a way of tranquility (*Menuchah*-מנוחה). For example, the queen of Sheba brought sparks of holiness to King Solomon of her own volition and from a great distance.¹⁶⁴² This matter, (that the refinement is in a way of tranquility-*Menuchah*-מנוחה), is specifically connected to the Holy Temple.

3.

Now, the explanation of this is as known regarding the matter of the manifestation of the Indwelling Presence of

¹⁶⁴⁰ See Biurei HaZohar of the Mittler Rebbe, 132b in explanation of the verse (Psalms 132:8) “Arise *HaShem*-יהו"ה to Your resting place,” and with additional glosses in Ohr HaTorah, Vayeitzei 177a and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1 p. 101 and on; *Hemshech “Mayim Rabin”* 5636, Ch. 77 and on, and elsewhere.

¹⁶⁴¹ See Zohar I 225b; Midrash Shemot Rabba 15:26 and elsewhere.

¹⁶⁴² See Torah Ohr, Bereishit 5d and on, and elsewhere.

HaShem-יהו"ה, blessed is He, the *Shechinah*, in general, as well as the matter of the manifestation of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, between the two rods of the Holy Ark in the Holy of Holies, which was in the Holy Temple, that there are two views regarding this.¹⁶⁴³

The view of Rambam¹⁶⁴⁴ (and others like him) is that when it comes to the spiritual in general, and how much more so when discussing *HaShem*'s-יהו"ה Godliness, it is impossible to say that it is something that is connected to a specific place. It therefore is necessary to say that the manifestation of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, in a specific place, is similar to an intellectual matter that is written with the fingers of the hand, rather than with the toes of the feet. In other words, it is not in a manner that the fingers are receptacles for the intellect (since the fingers of the hand themselves have no relation whatsoever to the understanding and comprehension of the intellectual matter). Rather, it is only that when the intellectual matter must come forth in a manner that it has some relation to space, such as in the written word, that it passes through the fingers of the hands. Thus, the same can be said about the manner that the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, manifested in the Holy Temple and other such places. In other words, it is not in

¹⁶⁴³ See Ohr HaTorah, Vayeitzei ibid. p. 178a; Biurei HaZohar of the Tzemach Tzedek, Vol. 1 ibid. p. 103 and on; Also see Sefer HaMaamarim 5630 p. 63 and on; Sefer HaMaamarim 5680 p. 184 and on; Likkutei Sichot Vol. 19 p. 141 and on; Sefer HaMaamarim 5730 p. 55 and on, p. 62 and on.

¹⁶⁴⁴ See Moreh Nevuchim Vol. 1, Ch. 25 (cited in Ohr HaTorah ibid., Biurei HaZohar ibid., and Sefer HaMaamarim 5630 ibid.); Also see Avodat HaKodesh of Rabbi Meir ibn Gabbai, Vol. 3, Ch. 25.

a way that the place itself becomes a receptacle for this. Rather, since it is necessary for the recipient that this should be drawn within a particular place, it therefore passes through by way of the Holy Temple, similar to the intellect passing through the fingers of the hand when writing.

However, the view of the Ramban¹⁶⁴⁵ (and others like him), and is the established view in the teachings of Chassidut as being the actual law (*Halachah*), is that the manner of the revelation and manifestation of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, in the Holy Temple, was not like the intellect passing through the fingers of the hand when writing (and not through the toes of the feet). It rather was like the way that intellect manifests in the brain, and through the brain, even in the heart. In other words, this is not just in a way that the intellect passes through the brain, but rather, the actual brain-matter is related to intellect, and therefore there are differentiations between the substance of the three brains.¹⁶⁴⁶ Moreover, the actual substance of the brain becomes refined through much study and making use of the intellect, and this is certainly the case through intellectual toil. This is because the brain is a vessel (*Klee*) that is unified with the intellect that manifests within it.

The same is likewise true when it comes to the matter of the dwelling and manifestation of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, in special places,

¹⁶⁴⁵ See Ohr HaTorah, Biurei HaZohar, and Sefer HaMaamarim 5630 *ibid.*, citing Ramban to the end of the Torah portion of Pekudei, and his Shaar HaGemul in regards to the matter of the lower Garden of Eden.

¹⁶⁴⁶ See Zohar III 140a, 262a

particularly in the Holy Temple. That is, it is in a way that the place is a vessel (*Klee*) that is unified with the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*. In general, the difference between these two views, is the difference between light that comes by way of passing through (*Maavir*) and light that comes by way of inner manifestation (*Hitlabshut*).

Nevertheless, this must still be understood. For since, in regard to the spiritual, and how much more so, in regard to *HaShem*'s-יהו"ה Godliness, it is inapplicable to have any relation to being grasped in a place, this being so, how can it be said that the dwelling of the Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, comes in a way of manifestation (*Hitlabshut*)?

The explanation is that since *HaShem*-יהו"ה, blessed is He, is capable of anything (*Kol Yachol*), it therefore is in His power to "constrict Himself between the two rods of the Holy Ark."¹⁶⁴⁷ In other words, this is as expressed by the teaching,¹⁶⁴⁸ "Just as it is possible to see Him in large mirrors, it also is possible to see Him in small mirrors." In other words,

¹⁶⁴⁷ Midrash Tanchuma Vayakhel 7

¹⁶⁴⁸ Midrash Bereishit Rabba 4:4 – A Samaritan once asked Rabbi Meir, "Is it possible that the One about whom it is written (Jer. 23:24, 'Do I not fill the heavens and the earth' spoke to Moshe from between the two rods of the Holy Ark?" Rabbi Meir responded, "Bring me large mirrors," and he continued, "Look at yourself in what you brought; your reflection is large!" Rabbi Meir then said to him, "Bring me small mirrors," and he did so. Rabbi Meir said to him, "Look at yourself in what you brought; your reflection is small!" Rabbi Meir then said to him, "See, if you can change your reflection whenever you want, and you are mere flesh and blood, how much more is it so in regard to He who spoke and the world was, blessed is He!"

to question how this could possibly be, is inapplicable, being that *HaShem*-יהו"ה is capable of uttering anything (*Kol Yachol*).

Now, from this explanation itself, it is understood that the matter of Him “constricting Himself between the rods of the Holy Ark,” and the matter of a dwelling of the Presence of *HaShem*-יהו"ה, blessed is He, in the Holy Temple and the like, is in a way of inner manifestation (*Hitlabshut*). This is because of the utter Superiority of the Most High One, *HaShem*-יהו"ה, blessed is He, as understood from the principle,¹⁶⁴⁹ “That which is higher, comes down lower.” In other words, this matter is drawn down from the highest level of *HaShem*’s-יהו"ה Godliness, about which we say that He is capable of uttering anything (*Kol Yachol*).¹⁶⁵⁰

With the above in mind, we can understand the relationship between the Holy Temple and “tranquility-*Menuchah*-מנוחה,” about which it states “You have come to the place of tranquility (*Menuchah*-מנוחה) and the heritage (*Nachalah*-נחלה).” That is, in order to bring about a refinement (*Birur*) that is not in a way of battle (*Milchamah*), but is in a way of tranquility (*Menuchah*), meaning that the revelation of the Godly light of *HaShem*-יהו"ה, blessed is He, illuminates even at a great distance, so much so, that the sparks themselves are drawn to Him, is specifically through a much higher revelation. This is analogous to a big bonfire, the light of which

¹⁶⁴⁹ See the citations in Sefer HaMaftachot (Kehot 5741) I’Sifrei Admor HaZaken, section on “*Kol HaGavo’ah*”; Also see Siddur Im Divrei Elokim Chayim 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

¹⁶⁵⁰ See at length in the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6 and on.

is seen even at a great distance, and even reaching the cellar, a place of stale air. Therefore, the matter of tranquility (*Menuchah*) about which it states, “You have come to the place of tranquility (*Menuchah*-מנוחה) and the heritage (*Nachalah*-נחלה),” is specifically connected to the Holy Temple. This is because the place of the Holy Temple is a receptacle for *HaShem*’s-יהו"ה Godliness to come forth in a manner of inner manifestation (*Hitlabshut*), since there is an illumination within it of the highest level of *HaShem*’s-יהו"ה Godliness, which is the matter of His ability to literally do anything (*Kol Yachol*), by Whose power it therefore is possible for there to be the manifestation of *HaShem*’s-יהו"ה Presence in a specific place.

Thus, because of the great illumination of the light and Luminary in this place, refinement (*Birur*) is brought about (not in a way of war, but) in a way that the refined himself is found to be in a place of holiness, in that even from a distance, sparks of holiness are drawn to him in a way of peace (*Shalom*) and tranquility (*Menuchah*).

4.

This then, is also the meaning of the words of the Psalm, “beside tranquil waters (*Mei Menuchot*-מי מנוחות) He leads me.” That is, this refers to the matter of refinement (*Birur*) that is brought about in a way of tranquility, which comes about through the drawing forth of *HaShem*’s-יהו"ה Godliness from the highest level (as will be discussed in chapter six).

Now, this Psalm begins by stating, “*HaShem*-יהו"ה is my shepherd, I shall not lack.” That is, for there to be a state of “I shall not lack,” meaning that the bestowal of sustenance and beneficence is in a way of constancy and without cessation, this specifically is when there is the matter of, “*HaShem*-יהו"ה is my shepherd.” In other words, it is not enough for there to be the matter of “*HaShem*-יהו"ה is with me,” but rather, there must specifically be the matter of “*HaShem*-יהו"ה is my shepherd.”

The explanation is that the words, “*HaShem*-יהו"ה is my shepherd” may be understood like what we find about our teacher, Moshe, who is called “The Faithful Shepherd.” Namely, “when he would shepherd the sheep in the desert, he would first take the small lambs out to pasture to eat the soft grass. He then would take the elderly sheep to eat the medium grass, and lastly, he would take the adolescent sheep to eat the tough grass.”¹⁶⁵¹

The same is so of the matter that, “*HaShem*-יהו"ה is my shepherd.” In other words, this indicates the matter of *HaShem*’s-יהו"ה manifesting to be like a Faithful Shepherd,¹⁶⁵² by constricting Himself according to the needs and capacities of each individual; one who is great according to his greatness and one who is small according to his smallness. (This is not so of the matter indicated by the words, “*HaShem*-יהו"ה is with me,” which can also be in a way that there is no manifestation in physical matters.)

¹⁶⁵¹ Midrash Shemot Rabba 2:2

¹⁶⁵² See Zohar II 20b (in explanation of this verse, “*HaShem*-יהו"ה is my shepherd.”)

Now, since the matter of inner manifestation (*Hitlabshut Pnimit* – which is to the point that there comes to be a matter of union and oneness), is from the highest of levels, namely the matter of *HaShem*'s-יהו"ה ability to do utterly anything (*Kol Yachol*), (as explained before), it therefore is understood that when sustenance and beneficence is drawn in such a way, in which “*HaShem*-יהו"ה is my shepherd,” it is drawn from this highest of levels, and therefore, “I shall not lack,” in that lack or cessation it is entirely inapplicable.

5.

The verse continues, “In lush meadows He lays me down.” The explanation is as stated in Zohar,¹⁶⁵³ “The words ‘lush meadows’ (*beeNeot Desheh*-נְאוֹת דֶּשֶׁא) refers to those supernal sources that are called¹⁶⁵⁴ ‘the meadows of Yaakov’ (*Ne’ot Yaakov*-נְאוֹת יַעֲקֹב).” About this, it is explained in Kabbalah,¹⁶⁵⁵ that “the meadows of Yaakov” (*Ne’ot Yaakov*-נְאוֹת יַעֲקֹב) refer to the *Sefirah* of beauty-*Tiferet*, whose beauty spreads forth to all six directions. Moreover, the *Sefirah* of beauty-*Tiferet* is in the middle line of the *Sefirot* that reaches all the way to the inner aspect (*Pnimiyyut*) of the crown-*Keter*.¹⁶⁵⁶

The Zohar concludes and states, “There is also an external pasture (*Ne’ot L’Bar*-נְאוֹת לְבָר) which is called,¹⁶⁵⁷

¹⁶⁵³ Zohar II 171a *ibid*.

¹⁶⁵⁴ Lamentations 2:2

¹⁶⁵⁵ See Ohr HaChamah commentary to Zohar *ibid*.

¹⁶⁵⁶ Also see Likkutei Torah, Masei 96b and elsewhere.

¹⁶⁵⁷ Joel 2:22

‘pastures of the wilderness’ (*Ne’ot Midbar*-נאות מדבר), and therefore this verse specifies ‘lush meadows’ (*Ne’ot Desheh*-נאות דשא).” However, at first glance, this is not understood. For, even when it comes to the “pastures of the wilderness” (*Ne’ot Midbar*-נאות מדבר) which initially are connected to the external forces (“external pastures-*Ne’ot L’Bar*-נאות לבר”), we nevertheless find that through man’s work in serving *HaShem*-יהו"ה, blessed is He, man can actualize the matter expressed in the verse,¹⁶⁵⁸ “The heavens drip upon the pastures of the wilderness (*Ne’ot Midbar*-נאות מדבר), and the hills gird themselves with joy,” to the point that the verse continues, “the meadows don themselves with sheep,” meaning that even this aspect is drawn forth and reaches the sheep of Israel, that is, the Jewish people. This being so, why does the Zohar specify and point out that this is not the “pastures of the wilderness” (*Ne’ot Midbar*-נאות מדבר), but is specifically the “lush meadows” (*Ne’ot Desheh*-נאות דשא)?

However, the explanation is that because what we are discussing here is the manner of refinement (*Birur*), specifically in a way of peace and tranquility (*Menuchah*), which is similar to how it was for King Solomon, who stayed in the place of holiness, and by means of a great light and illumination – the light of the bonfire – all the sparks were drawn to him, the Zohar therefore specifies that this is not in a way of the “pastures of the wilderness” (*Ne’ot Midbar*-נאות מדבר), not even in the way indicated by the verse, “The heavens drip upon the pastures of

¹⁶⁵⁸ Psalms 65:13 (see Rashi)

the wilderness (*Ne'ot Midbar*-נאות מדבר) and the hills gird themselves with joy.” This is because here, it is not referring to refinement (*Birur*) by way of battle, but rather, in a manner that he stays in his place, in the place of holiness, (specifically) in the “lush meadows” (*Ne'ot Deshe*-נאות דשא) where “He lays me down.”

This likewise is the meaning of the statement in Midrash Tehillim,¹⁶⁵⁹ “The words, ‘grassy meadows (*Ne'ot Desheh*-נאות דשא)’ indicate that the Holy One, blessed is He, moistened it with the goodness (*Toov*-טוב – with the vowel *Shoorook*, also known as *Meloopam*) of the world [to come].” In explanation of the difference between the word “good-*Tov*-טוב” (with the vowel *Cholem*-חלם) and the word “goodness-*Toov*-טוב,” it states in Likkutei Torah¹⁶⁶⁰ that the word “goodness-*Toov*-טוב,” refers to the essential goodness that transcends the world. Because of this, when this “goodness-*Toov*-טוב,” is found with us in this world, it is not applicable for the opposite of holiness to derive any sustenance from it whatsoever.

6.

The verse concludes, “beside tranquil waters He leads me.” The explanation is as stated in Zohar,¹⁶⁶¹ “This refers to the tranquil waters that are drawn forth from that place that

¹⁶⁵⁹ Midrash Tehillim to Psalms 23:2; Also see Rashi there.

¹⁶⁶⁰ Likkutei Torah, Shir HaShirim 10d; Sefer HaMaamarim 5703 p. 70.

¹⁶⁶¹ Zohar II 171a

extends and comes out of Eden. (This is as stated,¹⁶⁶² “A river issues forth from Eden to water the garden.”) These waters are called ‘tranquil waters’ (*Mei Menuchot*-מי מנוחות).” The Ramak further explains that,¹⁶⁶³ “They are not called ‘tranquil waters’ (*Mei Menuchot*-מי מנוחות) because they move slowly, since these are the waters that are drawn from ‘that place’ which refers to wisdom-*Chochmah*, and are thus abundant waters. Rather, they are called ‘tranquil waters’ (*Mei Menuchot*-מי מנוחות) because they bring tranquility to all, tranquility to the soul and tranquility to the body.”¹⁶⁶⁴

In other words, no matter where they are found and no matter what matter they manifest in, they bring about the matter of tranquility (*Menuchah*-מנוחה). The matter of tranquility (*Menuchah*-מנוחה) is that everything is appropriate to its purpose, which is *HaShem*’s-יהו"ה Supernal intent and will, even as manifest within the creation, which is the general matter of refinement (*Birur*) in a way of peace and tranquility (*Menuchah*).

Now, in general, this refinement (*Birur*) is brought about through the study of Torah,¹⁶⁶⁵ and not through prayer. For, it states about prayer,¹⁶⁶⁶ “The time of prayer is a time of battle.” Within Torah itself, this primarily is brought about through the inner aspects (*Pnimiyut*) of Torah – the teachings

¹⁶⁶² Genesis 2:10; Also see Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 15 and on.

¹⁶⁶³ Cited in Ohr HaChamah to Zohar there.

¹⁶⁶⁴ See Midrash Bereishit Rabba 30:

¹⁶⁶⁵ See Sefer HaMaamarim 5659 p. 112 and on; 5704 p. 106 and on.

¹⁶⁶⁶ See Zohar III 243a; Zohar I 240b; Tikkunei Zohar, Tikkun 13 (29b); Likkutei Torah Balak 72a, Teitzei 34c, 35c, and elsewhere.

of Chassidut – which is called the “Tree of Life,” about which it states,¹⁶⁶⁷ “There are no difficulties there,” (referring to all matters that are from the opposite of holiness). It therefore is called the “Tree of Life” (*Ilana d’Chayei*), since the matters of the “Tree of the knowledge of good and evil” have utterly no relation there, not even in a way of refinement (*Birur*).

This then is the meaning of, “The tranquil waters that are drawn forth from that place that extends and comes out of Eden.” For, when it states, “A river issues forth from Eden to water the garden,” it is simply referring to the Garden of Eden – a place that cannot contain matters of coarseness and certainly not matters of sin. Thus Adam, the first man, could only be there before he sinned.

7.

Now, David, King Moshiach, said this Psalm on behalf of every single Jew, in regard to their sustenance. Similarly, the writings of the Arizal state¹⁶⁶⁸ that it is appropriate to recite this Psalm in supplication regarding matters of one’s livelihood and sustenance. In other words, the supplication is that one’s livelihood and sustenance should be drawn forth (not in a way of battle, for then there will be distractions (temporarily, at the very least) which obstruct him from serving *HaShem*-יהוה, blessed is He, with joy and gladness of heart, but it should rather

¹⁶⁶⁷ Zohar III 124b, explained in Tanya, Iggeret HaKodesh, Epistle 26.

¹⁶⁶⁸ See Ohr HaChamah to Zohar *ibid.*, citing Rabbi Chayim Vital; Also see Likkutei Torah and Sefer HaLikkutim of the Arizal to this verse; Emek HaMelech, Shaar 16, Ch. 10 (128b and on).

be) in a way that “*HaShem*-יהו"ה is my shepherd, I shall not lack.” In other words, the sustenance should be drawn in a way of manifestation (*Hitlabshut*) and union with matters as they are below, even in the lowest level.

Then, through this, there will be a refinement (*Birur*) in the way indicated by the “grassy pastures” (*Ne’ot Desheh*-נאות דשא), (rather than, “the pastures of the wilderness” (*Ne’ot Midbar*-נאות מדבר)). This refers to refinement (*Birur*) in a way of tranquility (*Menuchah*) and peace (*Shalom*).

Now, all the above is about a person’s actual livelihood and sustenance, as simply understood, meaning, physical livelihood and sustenance (*Parnasah*). Now, since physical livelihood and sustenance is intertwined with spiritual livelihood and sustenance, and to come to physical livelihood and sustenance, a person must also engage in acquiring spiritual livelihood and sustenance, therefore, this supplication is also that there should be spiritual sustenance in a way of tranquility and peace. This is brought about through the study of the inner aspects (*Pnimiyut*) of Torah – the teachings of Chassidut – which is called the “Tree of Life” (*Ilana d’Chayei*) in which “there are no difficulties from the side of evil.” Through this, even the study of the revealed aspects of the Torah and even the service of *HaShem*-יהו"ה, blessed is He, in prayer, also are in a way of peace.

Through this, we affect that the refinement (*Birur*) is in the way indicated by the conclusion of the verse, “beside tranquil waters He leads me.” That is King David said this so that every individual will have all his needs fulfilled, both

spiritually, as well as physically, since this is drawn from “*HaShem*-יהו"ה is my shepherd,” (and therefore), “I shall not lack,” because of which, “In grassy meadows He lays me down-*Ne’ot Desheh* נאות דשא” (rather than in “pastures of the wilderness-*Ne’ot Midbar* נאות מדבר”), in a way of tranquility (*Menuchah*) and peace (*Shalom*).

This also is the preparation for the state of the coming future, the days of Moshiach, about which it says,¹⁶⁶⁹ “For then I will transform all the nations to [speak] a pure language, so that they will all proclaim the Name *HaShem*-יהו"ה, to serve Him with united resolve,” and similarly,¹⁶⁷⁰ “All flesh together shall see,” that “*HaShem*-יהו"ה is One and His Name is One,”¹⁶⁷¹ with the coming of our righteous redeemer, Moshiach!

¹⁶⁶⁹ Zephaniah 3:9

¹⁶⁷⁰ Isaiah 40:5

¹⁶⁷¹ Zachariah 14:9