



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 10

ביאור מעט ע"פ וארשתיך לי

A brief explanation of “And
I will betroth you to Me”



Our present bond with G-d through the letters of Torah, prayer and mitzvos is a betrothal from the “courts,” the level of Z’eir Anpin, where right and left allow change. The future betrothal is “to Me” (li), from Atika and supernal Chochmah, where there is no left, and so it is “forever.”

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likutei-torah/bamidbar/10/

THE BIG IDEA

Our present bond with G-d through the letters of Torah, prayer and mitzvos is a betrothal from the “courts,” the level of Z’eir Anpin, where right and left allow change. The future betrothal is “to Me” (li), from Atika and supernal Chochmah, where there is no left, and so it is “forever.”

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 explains “And I will betroth you to Me forever” through the image of a King’s courts and His house. Following the Zohar and the Kabbalists, the “courts of Havayah” are the emotive Sefiros (or Malchus and Yesod, or the worlds of Yetzirah and Beriah), while the house, where the King lives permanently, is Chochmah. In prayer, Pesukei deZimra and the Shema are the courts and the Shemoneh Esreh is the house. In the soul, speech and thought are courts, and letters that reveal their wisdom are the house. One who attends only to the words of Torah and prayer is a bride, betrothed through the encompassing letters; one who absorbs their meaning reaches marriage. The Midrash teaches that whatever G-d calls li never moves: li is Atika, where there is no left and no change, as Shmuel told Shaul. The mitzvos already sanctify us at the level of Malchus; “Sanctify us with Your commandments” asks for the level drawn from Arich Anpin. In the Future Z’eir Anpin will rise to Atika, the betrothal will be eternal and revealed in the world itself, and “you shall know Havayah.”

OUTLINE

- 1 The King’s courts and His house** ¶1–5
The “courts of Havayah” are the seven lower Sefiros, which receive the Infinite Light only through Chochmah, the King’s permanent house. The two courts are read as Malchus and Yesod, or Yetzirah and Beriah, and mapped onto Pesukei deZimra, the Shema and the Shemoneh Esreh.
- 2 Courts and house in the soul and in divine service** ¶6–8
Speech and thought are outer and inner courts, since letters hide the intellect; the house is letters that reveal Chochmah. Attention to the words alone is betrothal through encompassing letters; understanding absorbed within is marriage.
- 3 Whatever is “to Me” never moves** ¶9–11
The Midrash says that whatever is called li is permanent. David’s kingship could not be taken away because it came from above the level of adam, from Atika, where there is no left and no change.

4 “Sanctify us with Your commandments”

¶12-13

Li is Atika, revealed in Binah. The mitzvos already sanctify us at the level of Malchus; we pray for the higher level, the drawing down of Arich Anpin and the Infinite Light into Z'eir Anpin, the 248 limbs of the King, which will be revealed in the Future.

5 A betrothal forever

¶14-15

The present betrothal comes from Z'eir Anpin, where right and left allow descent; the future one comes from Atika, so it is forever. Sources on ahavas olam and ahavah rabbah are reconciled, and the eternal bond is drawn down through the soul's yearning for G-d's essence and revealed in the world itself.

6 Li as supernal Chochmah

¶16

The Ramaz reads li as supernal Chochmah, the four yuds of the Name AB. In the Future the Congregation of Israel will receive from Chochmah itself, Yisrael Saba, through our Torah study and mitzvos now, and the betrothal will lead to knowing Havayah.

KEY CONCEPTS

Courts and house חצרות ובית

A court is where the King may pass but does not live; the house is where He dwells permanently. The courts are the emotive Sefiros and letters that conceal; the house is Chochmah and letters that reveal it.

Li, “to Me” לי

Whatever G-d calls li is permanent. The maamar identifies li with Atika, where there is no left, and also with supernal Chochmah, whose four yuds equal li in numerical value.

No left in Atika לית שמאלא בהאי עתיקא

At the level of Atika there is only kindness, no severity; so nothing given from there can change, unlike the level of adam (Z'eir Anpin), where right and left apply.

Betrothal and marriage קדושין ונשואין

Betrothal binds from outside, like the ring, and corresponds to the encompassing letters of Torah and prayer; marriage is the inward bond, when understanding of the Torah and G-d's exaltedness is absorbed into the soul.

Ahavas olam and ahavah rabbah אהבת עולם ואהבה רבה

Ahavah rabbah is in Z'eir Anpin. Ahavas olam of Malchus, the lower world, is below it; ahavas olam of Binah, the upper world, and the eternal love of “to Me forever,” are above it.

Expiry of the soul כלות הנפש

The yearning of “my heart and my flesh sing out” toward G-d's very essence, far above the courts; through it the eternal betrothal “to Me” is drawn down.

SECTION 1 • 11-5

The King's courts and His house

1 ביאור מעט ע"פ וארשתיך לי¹

A brief explanation of [the verse] “And I will betroth you to Me.”

This heading introduces a short biur, a further explanation, of the discourse just before it in Likkutei Torah, Bamidbar, which opens with Hosea's words “And I will betroth you to Me forever,” where G-d's bond with the Jewish people is called a betrothal. Before reaching the betrothal itself, the biur builds an image of a King's courts and His house.

2 בפרדס בעה"כ [בערכי הכינויים] ערך חצרות הביא מ"ש בזהר ס"פ ויחי (דרמ"ח ע"ב) ע"פ כלתה נפשי² לחצרות ה', ובתי בראי אינון אקרון חצרות³ ה'

In the Pardes, in Erchei HaKinuyim, under the entry “Chatzeros” (courts), he cites what is written in the Zohar at the end of Parshas Vayechi (folio 248b) on [the verse] “My soul pines for the courts of Havayah”: “And the outer houses (batei bara'ei) are what are called ‘the courts of Havayah.’”

The Pardes (Pardes Rimonim), Rabbi Moshe Cordovero's classic work of Kabbalah, has a lexicon of Kabbalistic terms, Erchei HaKinuyim. Under “courts” it quotes the Zohar on Psalm 84: the “outer houses” are what the verse calls “the courts of Havayah.”

ועפ"ז [ועל פי זה] פ"י שהם הז"ת [הז' תחתונות] דאצ"י כי כמו שהחצר בית שער לבית כן הז"ת [הז' תחתונות] הם בית שער לג' ספירות העליונות.⁴

And according to this he explains that they are the seven lower [Sefiros] of Atzilus (Emanation): for just as the court is a gatehouse to the house, so the seven lower [Sefiros] are a gatehouse to the three upper Sefiros.

On this basis the Pardes explains that these courts are the seven lower Sefiros of Atzilus, the emotive attributes. Just as one passes through a court to reach a house, which is hidden and private, the seven lower Sefiros are the entrance (“gatehouse”) to the three upper Sefiros, the levels of intellect hidden above them.

3 ועמשי"ל [ועיין מה שכתוב לעיל] ע"פ ויושט המלך לאסתר⁵.⁶ נתי [נתבאר] החילוק בין חצר לבית שאין המלך דר בקביעות בחצר כמו בבית.

And see what is written above on [the verse] "And the king extended to Esther." [There] the difference between a court and a house was explained: that the king does not dwell permanently in the court as [he does] in the house.

The maamar points back to Torah Ohr, Megillas Esther, on "And the king extended to Esther," which explained that a king does not live permanently in his court as he does in his house. There the Alter Rebbe says that even the inner court, where Esther could only "touch the tip of the scepter," counts as "wilderness" beside the King's house, where she afterwards wept and pleaded for her people.

וזה י"ל [יש לומר] ג"כ בענין ז"ת [ז' תחתונות] לגבי ג"ר [ג' ראשונות] והוא כמ"ש בע"ח [בעץ חיים] הובא בסש"ב [בספר של בינונים] פל"ה⁷ שאור א"ס ב"ה אינו מתייחד אפילו בעולם האצילות אלא ע"י התלבשותו תחלה בספירת חכמה⁸ כו'

And this can also be said of the seven lower [Sefiros] in relation to the first three [Sefiros]. This is as is written in Etz Chaim, cited in Sefer Shel Beinonim (Tanya), chapter 35: that the Infinite Light (Or Ein Sof), blessed be He, does not unite even in the World of Atzilus except by first enclothing itself in the Sefirah of Chochmah (wisdom), etc.

The same distinction applies to the Sefiros: the seven lower Sefiros stand to the first three as a court stands to the house. The basis is a statement of Etz Chaim, the Arizal's teachings as recorded by Rabbi Chaim Vital, quoted in Tanya chapter 35: the Infinite Light unites with Atzilus only by first enclothing itself in Chochmah.

נמצא עיקר השראת והתגלות אור א"ס הוא בחכמה עילאה ונק' איהו וחיוהי חד וע"י החכמה נמשך ומתלבש במדות ונק' איהו וגרמוהי.

It follows that the main indwelling and revelation of the Infinite Light is in supernal Chochmah, and [this] is called "He and His life-forces are one"; and through Chochmah it is drawn down and enclothed in the emotive attributes (middos), and [this] is called "He and His vessels" (ihu vegarmohi).

So the Infinite Light dwells and is revealed chiefly in supernal Chochmah, the level the Tikkunei Zohar calls "He and His life-forces are one." From Chochmah it passes into the emotive attributes, "He and His vessels," which receive the King only by way of Chochmah, as a court that is not His home.

4 וזהו דאורייתא דמחכמה נפקת נקי היכלא עילאה דקב"ה [דקודשא בריך הוא]^{9,10} שהמלך דר בו בקביעות ואו"א [ואבא ואימא] הם תרין ריעין¹¹ דלא מתפרשין.

And this is [why] the Torah, which “comes forth from Chochmah,” is called “the supernal palace (heichala ila’ah) of the Holy One, blessed be He,” in which the King dwells permanently; and Abba and Imma (Chochmah and Binah) are “two companions who never part.”

This is why the Torah, which “comes forth from Chochmah,” is called the supernal palace of the Holy One, blessed be He: a palace is where the King lives permanently. Abba and Imma, the configurations of Chochmah and Binah, are “two companions who never part,” a constant union that suits a permanent dwelling.

אבל הז"ת [הז' תחתונות] נקי חצרות. ופי' חצר החיצונה וחצר הפנימית¹² י"ל [יש לומר] לפי' [לפי זה] שהן חיצונית הכלים דז"א ופנימית הכלים וכעין מ"ש בלקוטי הש"ס [הששה סדרים] להאריז"ל [להאריזי זכרוננו לברכה] ד"ח ע"א דע כי הנצח וההוד נקראים בתי בראי אבל פנימיותם עצמם נקי גוואי,

But the seven lower [Sefiros] are called “courts.” And the meaning of the outer court and the inner court, it can be said according to this, is that they are the outer dimension (chitzoniyus) of the vessels of Z'eir Anpin (the emotive attributes) and the inner dimension (pnimiyus) of the vessels; somewhat like what is written in Likkutei HaShas of the Arizal, folio 8a: “Know that Netzach and Hod are called ‘the outer houses’ (batei bara’ei), but their own inner dimension is called ‘the inner [houses]’ (gava’ei).”

The seven lower Sefiros, by contrast, are only “courts.” The text suggests that the outer and inner courts are the outer and inner dimensions of the vessels of Z'eir Anpin, and compares the Arizal's Likkutei HaShas (his comments on the Talmud): Netzach and Hod are called “outer houses,” while their own inner dimension is called “inner [houses].”

ובזהר פי' לך לך דצ"ד ע"ב ע"פ ישכון חצריך^{13,14} נתבאר דחצריך הם ציון וירושלים^{15,16} שהם יסוד ומלי' (כמ"ש במק"מ [במקדש מלך] שם עיין בזהר פי' ויחי דרי"ט ע"א).

And in the Zohar, Parshas Lech Lecha, folio 94b, on [the verse] “he shall dwell in Your courts,” it is explained that “Your courts” are Zion and Jerusalem, which are Yesod (foundation) and Malchus (sovereignty) (as is written in the Mikdash Melech there; see the Zohar, Parshas Vayechi, folio 219a).

The text then brings the Zohar on Lech Lecha, on “he shall dwell in Your courts”: the plural “courts” are two, and they are linked to Zion and Jerusalem, which the Mikdash Melech, a commentary on the Zohar, identifies as Yesod and Malchus.

וי"ל [ויש לומר] דב' בחי' אלו הן חצר החיצונה וחצר הפנימית והוא כמבואר במ"א ע"פ כרוב אחד מקצה מזה¹⁷ הוא ז"א דאצילות שהוא ירידת אור א"ס מלמעלה למטה

And it can be said that these two levels are the outer court and the inner court. This is as is explained elsewhere on [the verse] "One cherub at the end, on this side": [this] is Z'eir Anpin of Atzilus, which is the descent of the Infinite Light from above to below;

Yesod and Malchus, then, can be the two courts, inner and outer. The text links this to another discussion of the two cherubs on the cover of the Ark: the one cherub is Z'eir Anpin of Atzilus, the Infinite Light coming down from above.

והמלי' הוא מקור ביי"ע ושרשם שבאצילות כו' לכן המלי' נק' חצר החיצונה שהוא מקור הנבראים.

and Malchus is the source of Beriah, Yetzirah and Asiyah, and their root that is in Atzilus, etc. Therefore Malchus is called the outer court, for it is the source of the created beings.

Malchus, its partner, is the source within Atzilus of the lower worlds of Beriah, Yetzirah and Asiyah. Because Malchus is the source of the created beings, it is the outer court.

אבל יסוד ז"א הוא בחי' חצר הפנימית הפונה¹⁸ קדים כו' (וכה"ג [וכה"א גוונא] פי' במאורי אור את ח' ס"י נ').

But Yesod of Z'eir Anpin is the level of the inner court "that faces east," etc. (And something like this is explained in Meorei Or, letter ches, section 50.)

Yesod of Z'eir Anpin belongs to the light descending from above, so it is the inner court, the one Ezekiel describes as "facing east." The text notes that Meorei Or, a lexicon of Kabbalistic terms, explains it in a similar way.

וזהו כלתה נפשי לחצרות¹⁹ ה' ועמ"ש במ"א ע"פ כי תשמע בקול כו' לעשות הישר²⁰ כו' דחצר החיצונה הוא פסוד"ז [פסוקי דזמרה] וחצר הפנימית היא ק"ש [קריאת שמע]

And this is [the meaning of] "My soul pines for the courts of Havayah." And see what is written elsewhere on [the verse] "When you listen to the voice," etc., "to do what is right," etc.: that the outer court is Pesukei deZimra (the Verses of Praise) and the inner court is the Shema,

This is why the psalmist longs for "courts" in the plural. Another discourse applies the two courts to the morning prayers: the outer court is Pesukei deZimra, the psalms of praise that open the morning service, and the inner court is the Shema.

כי בפסוד"ז [בפסוקי דזמרה] נזכר גדולתו ית' ממה שהוא מחיה עולמות ומלאכים כמ"ש הללו את²¹ ה' מן השמים כו' כל מלאכיו²² כו' הללוהו ברקיע עוזו²³ כו' אשר מקור חיותן נקי חצר החיצונה.

for in Pesukei deZimra His greatness, may He be blessed, is spoken of in terms of His giving life to worlds and angels, as it is written, "Praise Havayah from the heavens," etc., "all His angels," etc., "Praise Him in the firmament of His strength," etc.; and the source of their life-force is called the outer court.

Pesukei deZimra praises G-d for giving life to the worlds and the angels, as in the psalms quoted. The source of that life-force, G-d as He gives life to creation, is the outer court.

אבל ק"ש [קריאת שמע] שבה נאמר²⁴ קבלת עול מלכות שמים ועול מצות²⁵ זהו כחיי חצר הפנימית הפונה קדים שהתורה נקי משל הקדמוני²⁶ קדמונו של עולם^{27,28} כו' ועמ"ש מענין זה ג"כ בד"ה ויקהל משה.

But the Shema, in which is recited the acceptance of the yoke of the kingship of Heaven and the yoke of the mitzvos, is the level of the inner court "that faces east (kadim)"; for the Torah is called "the parable of the Ancient One (hakadmoni)," the One Who precedes the world (kadmono shel olam), etc. And see what is written on this matter also in the discourse beginning "And Moshe assembled."

The Shema, in which one accepts the yoke of Heaven's kingship and then the yoke of the mitzvos, is the inner court "facing east" (kadim). The word recalls the Torah's title "the parable of the Ancient One" (kadmoni), G-d Who precedes the world, so the Shema relates to the Torah, which is before the world, not to the world's life-force.

ובזהר פ' נח (דע"ה ב') לפי המק"מ [המקדש מלך] שם משמע דחצר הפנימית הוא עולם הבריאה וחצר החיצונה הוא עולם היצירה.

And in the Zohar, Parshas Noach (folio 75b), according to the explanation of the Mikdash Melech there, the implication is that the inner court is the World of Beriah (Creation) and the outer court is the World of Yetzirah (Formation).

A second reading comes from the Zohar on Noach, as the Mikdash Melech commentary explains it. There the inner court is the World of Beriah and the outer court the World of Yetzirah, both below Atzilus.

וכן בזהר פ' חיי שרה (דקכ"ט ע"ב) ע"פ ישכון חצריך משמע דחצר נקי עולם היצירה כמ"ש במק"מ [במקדש מלך] וזהו ענין פסוד"י [פסוקי דזמרה] שהוא תפלת היצירה.²⁹

And so too in the Zohar, Parshas Chayei Sarah (folio 129b), on [the verse] “he shall dwell in Your courts,” the implication is that the World of Yetzirah is called “court,” as is written in the Mikdash Melech. And this is the matter of Pesukei deZimra, which is the prayer of Yetzirah.

The Zohar on Chayei Sarah likewise places the “courts” in Yetzirah, the world of the angels. This fits Pesukei deZimra, full of the angels’ praise, which, as the Kehot notes show, Pri Etz Chaim and Mishnas Chassidim call the prayer of Yetzirah.

ולפ"י [ולפי זה] ק"ש [קריאת שמע] שנקרא חצר הפנימית היינו עולם הבריא. ובית זהו תפלת שמו"ע [שמונה עשרה] שהוא בחי' אצילו ת והיינו כי אצ"י הוא בחי' חכמה דכללות העולמות וזהו בחכמה יבנה בית³⁰ כו'.

Accordingly, the Shema, which is called the inner court, is the World of Beriah. And the “house” is the prayer of the Shemoneh Esreh, which is the level of Atzilus. That is, Atzilus is the level of Chochmah of the worlds as a whole (klalus); and this is [the meaning of] “With wisdom a house is built,” etc.

On this reading the Shema, the inner court, is Beriah, and the Shemoneh Esreh is the “house” itself, Atzilus. Atzilus is the Chochmah of all the worlds as a whole, so “With wisdom a house is built” fits: the King’s house is built of Chochmah. The Zohar on Lech Lecha cited above brings this same verse for “the goodness of Your house.”

5 ואף גם לפי זה אינו סותר למשנ"ת [למה שנתבאר] לעיל דחצרות ה' הן בעולם האצילות כי באצילות עצמו יש ג"כ אבי"ע [אצילות בריאה יצירה עשיה] אשר הכתר או החכמה נקי אצילות שבאצילות ובינה וז"א ונוקי [ונוקבא] נקי ביי"ע שבאצילות ועמ"ש מזה בד"ה להבין מ"ש בהגדה מצה זו כו'

And even according to this explanation, it does not contradict what was explained above, that “the courts of Havayah” are in the World of Atzilus. For in Atzilus itself there are also Atzilus, Beriah, Yetzirah and Asiyah: Keser (the Crown) or Chochmah is called Atzilus of Atzilus, and Binah, Z'eir Anpin and Nukva are called Beriah, Yetzirah and Asiyah of Atzilus. And see what is written about this in the discourse beginning “To understand what is said in the Haggadah, ‘This matzah,’” etc.

The second reading, which places the courts in Beriah and Yetzirah, does not contradict the first, which placed them in Atzilus. Atzilus itself contains all four worlds: its Keser or Chochmah is “Atzilus of Atzilus,” and its Binah, Z'eir Anpin and Nukva are “Beriah, Yetzirah and Asiyah of Atzilus.” The text’s discourse on the Haggadah’s “This matzah” says more on this.

ולכן שייך חצרות כבי"ע ממש וגם באצילות כו', ובר"ח [ובראשית חכמה] שער הקדושה פ"ב [פרק ב'] פ"י
בכוונת הזהר ס"פ נח הנ"ל ששער החצר הפנימית^{31, 32} הוא אור האצילות שביום השבת הוא נפתח³³
כו'

Therefore [the term] "courts" applies to Beriah, Yetzirah and Asiyah proper, and also to Atzilus, etc. And in Reishis Chochmah, Shaar HaKedushah, chapter 2, he explains the intent of the Zohar at the end of Parshas Noach mentioned above: that "the gate of the inner court" is the light of Atzilus, which is opened on the Shabbos day, etc.

So "courts" exist both in the lower worlds proper and within Atzilus. Reishis Chochmah, Rabbi Eliyahu de Vidas's classic of ethics and Kabbalah, explains the Zohar on Noach in this way: Ezekiel's gate of the inner court, closed on weekdays and opened on Shabbos, is the light of Atzilus.

ועיין בפע"ח [בפרי עץ חיים] שער השבת פכ"ד שבשבת מאיר א"פ [אור פנימי] עצמו של אצילות בבריאה,³⁴

And see Pri Etz Chaim, Shaar HaShabbos, chapter 24: that on Shabbos the inner light (or pnimi) of Atzilus itself shines in Beriah.

Pri Etz Chaim, the Arizal's teachings on prayer, Shabbos and the festivals, likewise teaches that on Shabbos the inner light of Atzilus itself shines into Beriah. On weekdays, it explains, each world receives only the outer aspect of the world above it.

ועיין מזה בהרמ"ז [בהרב משה זכות] ר"פ וארא (בדף כ"ג ע"ב) שבבריאה יש ב' בחינות א' הוא האור שבעצם
יקרא בשם בריאה והב' הוא אור אימא דאצילות המאיר בה והיינו פנימיות ותוכיות הבריאה שמאיר
ביום השבת עכ"ל [עד כאן לשוננו]:

And see about this in the Ramaz at the beginning of Parshas Va'era (on folio 23b): that in Beriah there are two levels: the first is the light in its essence, which is called by the name Beriah; and the second is the light of Imma of Atzilus that shines in it, and that is the inner dimension and innermost core of Beriah, which shines on the Shabbos day. End of quote.

The Ramaz (Rabbi Moshe Zacuto), in his commentary on the Zohar, distinguishes two lights in Beriah: its own essential light, which is what is properly called Beriah, and the light of Imma (Binah) of Atzilus that shines within it as its inner core. That inner core shines on Shabbos, which is why the gate of the inner court opens then.

SECTION 2 • ¶6-8

Courts and house in the soul and in divine service

6 ב והנה לקרב אל השכל ענין חצר החיצונה וחצר הפנימית ובית המלך והוא ע"ד הנזי [הנוכח] לעיל כי האותיות נקראו אבנים וצירופיהם נק' חצרות ובתים.

2. Now, to bring closer to the intellect the matter of the outer court, the inner court and the King's house: it is along the lines mentioned above, that the letters are called "stones," and their combinations are called "courts" and "houses."

Section 2 makes the image of courts and house easier to grasp through the human soul. Letters are called "stones," and their combinations, the words built from them, are called "courts" and "houses," as in Sefer Yetzirah, where "two stones build two houses."

וידוע שיש אותיות הדבור ואותיות המחשבה, שאותיות הדבור יוצאים מהעלם אל הגילוי לחוץ לזולתו ונעשה בחי' בפ"ע [בפני עצמו] וזהו ענין חצר החיצונה

And it is known that there are letters of speech and letters of thought: the letters of speech go out from concealment into revelation, outward, to another, and become a separate entity; and this is the matter of the outer court.

A person has two kinds of letters: letters of speech and letters of thought. Speech leaves its hidden source, goes outward to another person and becomes something separate from the speaker; that is the outer court.

משא"כ אותיות המחשבה שהן בבחי' העלם והמחשבה היא מתאחדת עם הנפש המשכלת תמיד בלי פירוד ע"כ היא הנק' חצר הפנימית.

Whereas the letters of thought are in a state of concealment, and thought is united with the intellectual soul constantly, without separation; therefore it is what is called the inner court.

Thought, though also made of letters, stays hidden inside and is always united with the thinking soul, so it is the inner court.

7 ועמ"ש בד"ה מי מנה עפר יעקב³⁵ בענין מחשבה ודבור שהם בחי' בריאה ויצירה כו' ע"ש.

And see what is written in the discourse beginning "Who has counted the dust of Yaakov," concerning thought and speech: that they are the levels of Beriah and Yetzirah, etc.; see there.

The text refers to its discourse on "Who has counted the dust of Yaakov," where thought and speech are linked to the worlds of Beriah and Yetzirah. This matches the second reading above, in which the inner and outer courts are Beriah and Yetzirah.

אך בחי' בית המלך שהוא ג"כ מאבנים ואותיות אלא שהמלך דר בו בקביעות משא"כ בחצר.

But [as for] the level of the King's house, which is also of stones and letters, except that the King dwells in it permanently, which is not so in the court:

If both thought and speech are only courts, what is the King's house? It too is built of "stones" and letters; the difference is that the King dwells in it permanently, which is not so in a court.

הענין כמו עד"מ למטה האותיות הם מעלימים על השכל ואין עצמיות השכל מתגלה מתוך האותיות.

the matter is as in an analogy here below: the letters conceal the intellect, and the essence of the intellect is not revealed from within the letters.

The answer begins from ordinary experience: letters carry an idea but also hide it. The essence of the intellect does not show through the letters that express it.

8 ולפעמים שאין החכמה מתגלה כלל מתוך האותיות כמו מי שלומד בספר ומבין האותיות ואינו מבין הפשט ובאמת אפילו אותיות המחשבה אין עצמיות החכמה מתגלה בהן כלל.

And sometimes the wisdom is not revealed at all from within the letters, as with one who studies a book and understands the letters but does not understand the plain meaning. And in truth, even in the letters of thought the essence of the wisdom is not revealed at all.

Sometimes the idea does not come through the letters at all, as when a reader can read the words of a book but does not grasp their plain meaning. Even the letters of thought, the inner court, do not reveal the essence of the wisdom they carry.

ולכן בריאה שהיא מחשבה היא בחינת בריאה יש מאין וכמ"ש בד"ה את שכתותי תשמרו בפ"י בורא קדושים ישתבח שמך כו'.

Therefore Beriah (Creation), which is thought, is the level of creation of something from nothing, as is explained in the discourse beginning "You shall keep My Shabbosos," on the meaning of "Creator of holy beings; may Your Name be praised," etc.

Since the essence of Chochmah stays hidden even in the letters of thought, Beriah, the world that corresponds to thought, comes into being as "something from nothing," a new existence whose divine source is not seen. The text refers to its discourse on "You shall keep My Shabbosos," which explains the phrase "Creator of holy beings" from the morning prayers.

ולכן נק' בחי' האותיות למעלה בחינת חצר שאין המלך דר בו משא"כ בחי' בית המלך שהמלך דר בו בקביעות זהו בחי' האותיות שנמשך בהן גילוי עצמיות החכמה עילאה שלא יהיו האותיות מעלימים ומסתירים

Therefore the level of the letters above is called the level of a court, in which the King does not dwell; whereas the level of the King's house, in which the King dwells permanently, is the level of the letters into which the revelation of the essence of supernal Chochmah (wisdom) is drawn, so that the letters do not conceal and hide

So letters "above" that hide the wisdom within them are a "court," where the King does not live. The King's "house" is made of letters into which the essence of supernal Chochmah is drawn and revealed, so that the letters no longer hide it.

(ועמ"ש בענין קי"ס [קריעת ים סוף] בד"ה הנה ים סוף גבי והניף ידו על הנהר³⁶ כו' ועמ"ש ע"פ אם בחקותי תלכו³⁷ בענין אותיות החקיקה ואותיות הכתיבה כו' ע"ש), וכמ"כ [וכמו כן] עד"ז בעבודת ה' יש בחי' ישכון חצריך ובחי' נשבעה בטוב ביתך³⁸

(and see what is written about the Splitting of the Sea of Reeds in the discourse beginning "Behold, the Sea of Reeds," on "And He will wave His hand over the River," etc.; and see what is written on [the verse] "If you walk in My statutes," about engraved letters and written letters, etc.; see there). And likewise, in the same way, in the service of G-d there is the level of "he shall dwell in Your courts" and the level of "we shall be satisfied with the goodness of Your house,"

The parenthesis points to related discussions: one on the Splitting of the Sea, and one on "If you walk in My statutes (bechukosai)," which in Likkutei Torah, Bechukosai, reads the word as chakikah, "engraving": the letters engraved in the Tablets were part of the stone itself, while letters written in ink stay separate from the parchment. The same two levels then appear in a person's service of G-d, in the two phrases of Psalm 65: "he shall dwell in Your courts" and "we shall be satisfied with the goodness of Your house."

דהיינו מי שהוא עוסק בתורה ותפלה ומכוין את לבו לאותיות שבהם לכדם זהו בחי' ישכון חצריך אף שהוא בחי' חצר הפנימית.

that is: one who engages in Torah and prayer and directs his heart to their letters alone, this is the level of "he shall dwell in Your courts," even though it is the level of the inner court.

One who prays and learns Torah while attending only to the words themselves is at the level of the "courts." Prayer and Torah are the inner court, yet he still receives only from the letters and not from the meaning they hold.

אבל מי שמעמיק דעתו ושכלו להבין פירוש המלות שבתפלה עד מקום שידו מגעת וכן בעיון שכלו בעסק התורה זהו בחי' נשבעה בטוב ביתך דאורייתא היכלא עילאה דקוב"ה [דקודשא בריך הוא].

But one who deepens his mind and his intellect to understand the meaning of the words of the prayer, as far as his hand reaches, and likewise in the contemplation of his intellect in the study of Torah, this is the level of "we shall be satisfied with the goodness of Your house," for the Torah is "the supernal palace of the Holy One, blessed be He."

One who uses his mind to understand the meaning of the words of prayer, as far as he is able, and who studies Torah with deep thought, reaches "the goodness of Your house." The Torah is the King's palace, so grasping its meaning brings a person into the house where the King dwells.

וזהו ענין כלתה נפשי לחצרות³⁹ ה' שנקי' כלה וארוסה לבד לפי שמקבלת רק מבחי' חצרות שהם האותיות לבד.

And this is the matter of "My soul pines (kalsah) for the courts of Havayah": it is called a bride (kallah), one only betrothed, because it receives only from the level of courts, which are the letters alone.

The verse "My soul pines for the courts" is now read with a pun: kalsah, "pines," recalls kallah, "bride." A soul that receives only from the courts, the letters alone, is a bride who is betrothed but not yet married.

וזהו ענין קדושין (וכנז' [וכנזכר] לעיל בפנים) שקדושין ומאמר ענין אחד הוא.

And this is the matter of kiddushin, betrothal (as mentioned above, in the main discourse): that kiddushin and ma'amar ("utterance") are one matter.

This explains kiddushin, betrothal, which the main discourse also discussed. In halachah, ma'amar, literally "saying," is the betrothal a levir gives his brother's widow before yibum, and it works like kiddushin; the main discourse (Likkutei Torah, Bamidbar, "And I will betroth you to Me forever") links it to "You have made G-d declare (he'emarta) this day," the "saying" that Torah study brings about in G-d.

ומאמר היינו אותיות התורה כו' שהם בחי' מקיפים כמו טבעת קידושין כו'

And ma'amar means the letters of the Torah, etc., which are the level of encompassing [lights] (makifim), like the ring of kiddushin, etc.

Ma'amar, then, is the letters of the Torah. These are makifim, "encompassing" lights that surround a person rather than entering him, like the ring of kiddushin, which is handed to the bride from outside; the main discourse also calls the ring an encompassing light.

אבל בחי' עיון התורה שנקלט בנפשו השגת התורה שהיא טפת חכמה עילאה וכן בתפלה להיות נקלט רוממות ה' אל תוך תוכו ופנימיותו בקרב איש ולב עמוק⁴⁰ זהו נקרא בחי' נשואין שהוא בחי' פנימיות כו':

But the level of the contemplative study of Torah, in which the comprehension of the Torah, which is a drop of supernal Chochmah, is absorbed into one's soul, and likewise in prayer, that the exaltedness of G-d be absorbed into his innermost core and inwardness, "within a man, and a deep heart": this is called the level of nisuin (marriage), which is the level of the inner dimension (pnimiyus), etc.

Contemplative Torah study is different: its comprehension, a "drop" of supernal Chochmah, is absorbed into the soul, and in prayer G-d's exaltedness is absorbed into the depths of the heart. That inward bond is nisuin, full marriage, while betrothal is the outer bond of the letters.

SECTION 3 • 19-11

Whatever is "to Me" never moves

9 ג אך להבין מ"ש וארשתיך לי⁴¹ הנה יובן בהקדים פי' מ"ש במדרש שוחר טוב פרשה י"ט ע"פ מלא קרנך שמן ולך אשלחך אל ישי⁴² כו'

3. But to understand what is written, "And I will betroth you to Me": it will be understood by first explaining what is said in Midrash Shocher Tov, section 19, on [the verse] "Fill your horn with oil and go; I will send you to Yishai," etc.:

Section 3 turns to "And I will betroth you to Me" itself. It begins with Midrash Shocher Tov (the Midrash on Psalms) on G-d's command to Shmuel to anoint David, a verse that ends "for I have seen among his sons a king for Me (li)": wherever Scripture says li, "to Me" or "for Me," that thing never moves, in this world or the next.

כל מקום שנאמר לי⁴³ אינו זז⁴⁴ לא בעוה"ז ולא בעוה"ב [בעולם הבא] וכ"ה ג"כ במדרש רבה פ' ויקרא פרשה ב' אינו זז לעולם כו'.

"Wherever 'to Me' (li) is said, it never moves, neither in this world nor in the World to Come." And so it is also in Midrash Rabbah, Parshas Vayikra, section 2: "it never moves, forever," etc.

Vayikra Rabbah teaches the same, listing what Scripture calls li: the priests, the Levites, Israel, the Land, Jerusalem and the kingship of David's house, among others. In Likkutei Torah, Sh'lach, the Alter Rebbe brings these Midrashim to explain li rosh, "a head for Me," and refers back to this discussion.

10 ומבואר במ"א בפ' יתרו בביאור ע"פ זכור את יום השבת,⁴⁵ בענין מאמר שמואל לשאול וגם נצח ישראל⁴⁶ לא ישקר ולא ינחם כי לא אדם הוא להנחם,

And it is explained elsewhere, in Parshas Yisro, in the explanation on [the verse] "Remember the Shabbos day," concerning Shmuel's words to Shaul, "And also the Eternal One of Israel will not lie and will not change His mind, for He is not a man that He should change His mind,"

The principle is tied to an explanation given elsewhere, on "Remember the Shabbos day" in Parshas Yisro, of Shmuel's words to Shaul after Shaul lost the kingship: G-d "will not lie and will not change His mind, for He is not a man (adam) that He should change His mind."

שזהו תשובה על שביקש שאול ממנו שתשוב לו המלוכה.

that this was the answer to Shaul's request of him that the kingship be returned to him.

According to that explanation, Shmuel said this in answer to Shaul's plea that the kingship be given back to him: what G-d has given to David He will not take back.

11 והשיב לו שמואל שמאחר שכבר ניתנה לדוד אי אפשר להעביר המלוכה ממנו כי מלכות בית דוד נלקחה ממקום עליון

Shmuel answered him that since it had already been given to David, it was impossible to take the kingship away from him; for the kingship of the House of David was taken from a lofty place,

Once the kingship had been given to David it could not be taken from him, because David's kingship was drawn from a higher source than Shaul's.

שהיא מבחי' כי לא אדם הוא להנחם⁴⁷ ולא כמלכות שאול שנלקחה מבחי' אדם כו' מבחי' חכמה ובבחי' אדם שייך ימינא ושמאלא ונמשך ההשפעה לפי מעשה התחתונים וע"כ יש שינויים כו'

which is from the level of "for He is not a man (adam) that He should change His mind," and not like the kingship of Shaul, which was taken from the level of adam ("man"), etc., from the level of Chochmah. And at the level of adam, right and left apply, and the flow of influence is drawn down according to the deeds of the lower beings; therefore there are changes, etc.

David's kingship came from the level described as "not a man (adam)," while Shaul's came from the level of adam, which is Chochmah. At the level of adam there is right and left, kindness and severity, and the divine flow responds to people's deeds, so it can change; that is how Shaul's kingship could be lost.

אבל למעלה מבחיי אדם לית שמאלא בהאי עתיקא^{48,49} לפי שהוא המתנשא מימות עולם⁵⁰ רם ונשא כוי וזהו ענין רמה קרני,^{51,52} ותרם כראים קרני⁵³ כוי.

But above the level of adam, “there is no left in this Atika (the Ancient One),” because He is “the One exalted from the days of old,” “high and exalted,” etc. And this is the matter of “my horn is exalted,” and “You have raised my horn like a re'em’s,” etc.

Above adam is Atika, the “Ancient One,” the innermost level of Keser, above all the Sefiros; the Zohar says that in it there is no left, only right. It is G-d “exalted from the days of old” (words of the blessings before the Shema), beyond all change. The Talmud reads Chanah’s “my horn is exalted” to teach that David and Shlomo, anointed from a horn, had lasting kingship, while Shaul and Yehu, anointed from a flask, did not.

SECTION 4 • ¶12-13

“Sanctify us with Your commandments”

12 וזהו פי' וענין המדרש דכ"מ [דכל מקום] שנאמר לי אינו זו לעולם⁵⁴ והיינו לפי שהוא מבחינת דלית שמאלא כוי וע"כ לא אדם הוא להנחם⁵⁵ ואין שייך שינוי.

And this is the meaning and the matter of the Midrash that wherever “to Me” (li) is said, it never moves, forever: that is, because it is from the level of “there is no left,” etc.; and therefore “He is not a man that He should change His mind,” and change does not apply.

This is the meaning of the Midrash that whatever is called li never moves. Li comes from the level where “there is no left,” so G-d “is not a man that He should change His mind,” and change has no place there.

וא"כ מובן מזה דפי' לי הוא בחי' עתיקא וכן בפרדס בעה"כ [בערכי הכינויים] ערך לי פי' לי לעצמי שאינו מושג⁵⁶

If so, it is understood from this that the meaning of li is the level of Atika. And so too in the Pardes, in Erchei HaKinuyim, under the entry “Li,” he explains li as “to Myself,” meaning that it is not grasped.

It follows that li denotes the level of Atika, the “Ancient One.” The Pardes, in its lexicon, likewise explains li as “to Myself,” a level that cannot be grasped.

ואע"ג [ואף על גב] דפ"י דהיינו בבחי' בינה לא תברא דבינה נקי ג"כ עתיקא לפעמים כמ"ש בזהר ס"פ קרח
הוא דא עתיקא שהתגלות עתיק הוא בבינה כו'

And although he explains that this is at the level of Binah (understanding), this is no refutation, for Binah is also sometimes called Atika, as is written in the Zohar at the end of Parshas Korach, “Hu’ (He): this is Atika”; for the revelation of Atik is in Binah, etc.

The Pardes places li in Binah, but that is no contradiction, because Binah is also sometimes called Atika. The Zohar on Korach reads the word hu, “He,” as Atika, and the revelation of Atik takes place in Binah.

ועי' בע"ח [בעץ חיים] שער תיקון נוקבא ספ"ב [סוף פרק ב'] הטעם שנקי בינה הוא ⁵⁷ כו'. ועפ"י [ועל פי זה] יובן
ג"כ ענין מ"ש וארשתיק לי ⁵⁸ דיהיו הקדושין לי ממש.

And see Etz Chaim, Shaar Tikkun Nukva, end of chapter 2, [for] the reason why Binah is called “Hu,” etc. And according to this, the matter of what is written, “And I will betroth you to Me,” will also be understood: that the betrothal will be truly “to Me.”

Etz Chaim explains why Binah is called hu: hu always denotes Keser, and Binah (Imma) is Keser for Z'eir Anpin. With this, “I will betroth you to Me (li)” means that the betrothal will be truly “to Me,” from the level of Atika.

והענין כי הנה אנו אומרים אשר קדשנו במצותיו והוא ג"כ לשון אירוסין וקדושין (כמ"ש הרד"א [הרב
דוד אבודרהם] גבי ברכת נטילת ידים) וא"כ מהו שאנו מבקשים קדשנו במצותיך כו' לשון להבא. והלא
כבר קדשנו במצותיו.

The matter is this: we say, “Who has sanctified us with His commandments,” and this too is an expression of erusin and kiddushin (betrothal) (as Rabbi David Abudarham writes regarding the blessing over washing the hands). If so, what is [the meaning of] our request, “Sanctify us with Your commandments,” etc., in the future tense? Has He not already sanctified us with His commandments?

The blessing over a mitzvah, “Who has sanctified us (kideshanu) with His commandments,” uses the language of betrothal (kiddushin), as Rabbi David Abudarham, the classic commentator on the prayers, notes. So why do we pray on Shabbos and the festivals, “Sanctify us with Your commandments,” as if it had not yet happened?

אך הענין דהנה מבואר במ"א בביאור ע"פ והיה לכם לציצית גבי וזכרתם את כל מצות דהמצות הן נק' מצות המלך⁵⁹ דהיינו שהן בבחי' מל' דאצילות

But the matter is this: it is explained elsewhere, in the explanation on [the verse] "And it shall be for you as tzitzis," regarding "and you shall remember all the commandments," that the mitzvos are called "the commandments of the King," that is, they are at the level of Malchus (sovereignty) of Atzilus (Emanation);

The answer begins from Likkutei Torah, Sh'lach, on "And it shall be for you as tzitzis." There the mitzvos are called "the commandments of the King" because, as they reach us, they are in Malchus of Atzilus, the King's sovereignty, while the Torah is in Z'eir Anpin.

אך שרשן הוא בז"א וע"י אתעדל"ת [אתערותא דלתתא] של האדם ממשיך להיות המצוה אברין דמלכא דז"א ועוד שממשיכים ג"כ מא"א [מאריך אנפין] בז"א כו' ע"ש.

but their root is in Z'eir Anpin (the emotive attributes), and through a person's arousal from below (isarusa dilesata) he draws [it] down so that the mitzvah becomes "the limbs of the King" of Z'eir Anpin; and moreover, that one also draws down from Arich Anpin into Z'eir Anpin, etc.; see there.

Their root, though, is in Z'eir Anpin, and a person's own initiative (the arousal from below) draws down light so that each mitzvah becomes one of "the limbs of the King" (a phrase of the Tikkunei Zohar), the King being Z'eir Anpin. Beyond this, through the mitzvos one also draws down from Arich Anpin ("the Long Countenance"), the outer level of Keser, the divine will, into Z'eir Anpin.

עוד נתבאר זה במ"א בענין ההפרש שבין זכירה ראשונה שאמר וזכרתם את כל מצות הוי' לזכירה שניה שאמר למען תזכרו^{60,61} כו' מצותי.

This was further explained elsewhere, concerning the difference between the first remembering, where it says, "And you shall remember all the commandments of Havayah," and the second remembering, where it says, "So that you shall remember," etc., "My commandments."

The same two levels appear in the tzitzis passage itself, which speaks of remembering twice: first "all the commandments of Havayah," then "so that you remember ... My commandments."

דזהו ג"כ ב' בחי' הנ"ל שבמצות אך מ"מ מבואר משם הטעם שנק' בחי' הב' מצותי ממש שלמעלה משם הוי' לפי שהוא המשכת אור א"ס בעצמו בז"א

For these too are the two levels in the mitzvos mentioned above. But nevertheless, it is explained there why the second level is called truly "My commandments," which is above the Name Havayah: because it is the drawing down of the Infinite Light (Or Ein Sof) itself into Z'eir Anpin,

The second, "My commandments," is higher than the Name Havayah. It draws the Infinite Light itself into Z'eir Anpin.

דהיינו שממשיך מבחי' חיה יחידה שלמעלה מהכלים וזהו אני הוי' שאני הוא בחי' הכתר והוא נמשך להיות הוי' והוא בחי' מצותי ממש.

that is, one draws down from the level of chayah and yechidah, which is above the vessels. And this is [the meaning of] "I am Havayah": "I" (Ani) is the level of Keser (the Crown), and it is drawn down to become Havayah; and this is the level of truly "My commandments."

This comes from chayah and yechidah, the two highest of the soul's five levels, which stay above its vessels and only encompass it. "I am Havayah" expresses it: "I" (Ani) is Keser, which is drawn down to become Havayah, and that is "My commandments" in the fullest sense.

ועיין מ"ש בביאור ע"פ וידבר ⁶² אלקים ⁶³ דעשרת הדברות בענין זה דשרש המצות הוא המשכת א"א

And see what is written in the explanation on [the verse] "And G-d spoke," of the Ten Commandments, on this matter: that the root of the mitzvos is the drawing down of Arich Anpin

The text refers to its explanation on the Ten Commandments ("And G-d spoke"), which shows that the root of the mitzvos is the drawing down of Arich Anpin. There, in Likkutei Torah, Bamidbar, the Alter Rebbe begins from the awe at Sinai that the soul could not contain within, which stayed in its mazal, the encompassing levels of chayah and yechidah.

(ועיין מזה בביאור ע"פ ראיתי והנה מנורת זהב ⁶⁴ ועיין מזה באגה"ק [באגרת הקודש] בסופו ד"ה להבין מ"ש בפע"ח [בפרי עץ חיים]).

(and see about this in the explanation on [the verse] "I have seen, and behold, a menorah of gold"; and see about this in Iggeres HaKodesh, at its end, in the passage beginning "To understand what is written in Pri Etz Chaim").

Two further references treat the same theme: the explanation on Zechariah's vision of the golden menorah, and the passage near the end of Iggeres HaKodesh, the Alter Rebbe's letters printed in Tanya, that begins "To understand what is written in Pri Etz Chaim."

ועד"ז י"ל [יש לומר] מה שאנו מבקשים קדשנו במצותיך אע"פ [אף על פי] שאנו אומרים אשר קדשנו במצותיו שכבר קדשנו.

And along these lines it can be explained why we ask, "Sanctify us with Your commandments," even though we say, "Who has sanctified us with His commandments," [meaning] that He has already sanctified us.

Now the question can be answered: we have already been sanctified, yet we still ask, "Sanctify us with Your commandments."

כי מה שכבר קדשנו היינו כמו שנמשכו המצות למטה בבחי' מלי' דאצילות המקבלת מז"א. אבל מה שאנו מבקשים קדשנו במצותיך היינו בחי' רמ"ח אברים דמלכא.^{65, 66, 67}

For that He has already sanctified us refers to the mitzvos as they were drawn down below, at the level of Malchus of Atzilus, which receives from Z'eir Anpin. But what we ask, "Sanctify us with Your commandments," is the level of the 248 limbs of the King.

The sanctification we already have is the mitzvos as they reached below, in Malchus of Atzilus, which receives from Z'eir Anpin. What we ask for is the higher level, the mitzvos as "the 248 limbs of the King" themselves.

13 ועיקר המשכה זו היינו המשכת א"א בז"א וכמו האבר שממשיך החיות מהנפש ממש לתוכו כמו העין ממשיך גילוי כח הראיה כו'

And the essence of this drawing down is the drawing down of Arich Anpin into Z'eir Anpin; just as a limb draws the life-force from the soul itself into itself, as the eye draws down the revelation of the power of sight, etc.

The heart of this drawing down is Arich Anpin entering Z'eir Anpin. It is like a limb that draws the soul's own life into itself, as the eye draws in the power of sight.

ולע"ל [ולעתיד לבוא] שנאמר וארשתיק לי.⁶⁸ היינו ז"א כשיהיה מתעלה בבחי' ומדרגת א"א ממש, לכן נק' לי.

And in the Time to Come, of which it is said, "And I will betroth you to Me": that is, when Z'eir Anpin will be elevated to the level and rank of Arich Anpin itself; therefore it is called "to Me" (li).

In the Time to Come, when "I will betroth you to Me" is fulfilled, Z'eir Anpin will rise to the level of Arich Anpin itself. That is why it is called li.

והיינו מ"ש במ"א בד"ה והיה מספר בניי [בני ישראל]⁶⁹ אשר לא ימד ולא יספר⁷⁰ דמספר היינו בחי' המצות שנתנו במספר.

And this is what is written elsewhere, in the discourse beginning "And the number of the children of Israel shall be ... which cannot be measured or counted": that "number" is the level of the mitzvos, which were given in a number,

This matches the discourse on "And the number of the children of Israel ... which cannot be measured or counted." There, in Likkutei Torah, Bamidbar, "number" stands for the mitzvos, 613 of the Torah and 7 of the Sages, given in a fixed number so that they could be drawn down into the souls of Israel.

שלע"ל [שלעתיך לבוא] יתעלו בבחי' ולתבונתו אין מספר⁷¹ כו' שהוא ענין התגלות א"א שהוא בחי' אין סוף.

and that in the Time to Come they will be elevated to the level of "and His understanding is beyond number," etc., which is the matter of the revelation of Arich Anpin, which is the level of Ein Sof (without end).

In the Time to Come the mitzvos will rise to the level of "His understanding is beyond number," the revelation of Arich Anpin, which has no end (ein sof); that discourse adds that this comes through teshuvah.

(ועמ"ש מזה ג"כ בביאור ע"פ מי מנה עפר יעקב ומספר את רובע ישראל).⁷² וע"ז אנו מבקשים קדשנו במצותיך כו',

(And see what is written about this also in the explanation on [the verse] "Who has counted the dust of Yaakov, or numbered a fourth of Israel.") And for this we ask, "Sanctify us with Your commandments," etc.;

The text refers to another explanation, on "Who has counted the dust of Yaakov," for the same theme of number and the countless. This higher level is what we ask for when we say, "Sanctify us with Your commandments."

וזהו ג"כ בקשת כנס"י [כנסת ישראל] ישקני מנשיקות פיהו⁷³ ופ"י בזהר תרומה דקמ"ו סע"ב [סוף עמוד ב] מאן ישקני ההוא דסתיים כו' ובמה בההוא רתיכא עילאה עיין מק"מ [מקדש מלך] שם.⁷⁴

and this is also the request of the Congregation of Israel, "Let Him kiss me with the kisses of His mouth." And it is explained in the Zohar, Terumah, end of folio 146b: "Who will kiss me? That One Who is hidden," etc. "And with what? With that supernal chariot." See the Mikdash Melech there.

It is also the plea of the Congregation of Israel, "Let Him kiss me with the kisses of His mouth." The Zohar explains that the One who kisses is "the One who is hidden" above, and that He does so through "that supernal chariot," which it calls Yaakov, the level of Z'eir Anpin.

SECTION 5 • ¶14-15

A betrothal forever

14 וע"ז נאמר וארשתיך לי.⁷⁵ ולכן הוא לעולם. כי בקדושין דעכשיו שהם מבחינת אדם העליון שהוא בחי'

ז"א אשר שם ישחוי"ג [יש חוי"ג] ימינא ושמאלא ע"כ יש ירידה כו',

And of this it is said, "And I will betroth you to Me"; and therefore it is "forever." For in the betrothal of now, which is from the level of the supernal Adam, the level of Z'eir Anpin, where there are Chesed (kindness) and Gevurah (restraint), right and left, there is therefore descent, etc.;

This is why the betrothal is "forever." The betrothal of the present comes from the "supernal Adam," Z'eir Anpin, where there are kindness and severity, right and left, and so there can be descent.

אכן לע"ל [לעתיד לבוא] שיהיה התעלות ז"א בבחי' עתיקא ממש וזהו לי וע"ז הוא לעולם כי לית

שמאלא⁷⁶ כו'

but in the Time to Come there will be the elevation of Z'eir Anpin to the level of Atika itself, and this is "to Me," and through this it is "forever," for "there is no left," etc.,

In the Time to Come Z'eir Anpin will rise to Atika itself, which is li, "to Me." Since in Atika "there is no left," the bond will be forever.

ולא אדם הוא להנחם⁷⁷ כנ"ל ועמ"ש סד"ה וידעת היום והשבות⁷⁸ מענין זה שכשהיום יש עליות

וירידות לפי שהוא מבחינת ממכ"ע [ממלא כל עלמין] אבל לעתיד שיהיה גילוי סוכ"ע כו',

and "He is not a man that He should change His mind," as mentioned above. And see what is written at the end of the discourse beginning "Know this day, and take [to heart]," on this matter: that today there are ascents and descents, because it is from the level of the light that fills all worlds (memalei kol almin); but in the Future there will be the revelation of the light that encompasses all worlds (sovev kol almin), etc.

G-d "is not a man that He should change His mind." The text refers to the end of its discourse on "Know this day and take it to heart": now there are ascents and descents, because everything is drawn from the light that fills all worlds, which adapts itself to each world's measure, but in the Future the light that encompasses all worlds, beyond measure and change, will be revealed.

ועיין בתד"א [בתנא דבי אליהו] ח"א [חלק א'] רפ"ו⁷⁹ ע"פ ואהבת עולם אהבתיך⁸⁰ משמע שגבוה מבחינת אהבה רבה

And see Tanna DeBei Eliyahu, Part I, at the beginning of chapter 6, on [the verse] "With an everlasting love (ahavas olam) I have loved you": the implication is that it is higher than the level of great love (ahavah rabbah),

Tanna DeBei Eliyahu, a Midrash that tradition ascribes to the teaching of Eliyahu the prophet, comments on "With an everlasting love I have loved you." It implies that this ahavas olam, "everlasting love," is higher than "great love" (ahavah rabbah).

כמש"ש [כמה שכתוב שם] אהבה רבה אהבתיך לא נאמר אלא אהבת עולם אהבתיך שמא תאמר אהבת הקב"ה שלש שנים⁸¹ או אהבת עשר שנים או אהבת מאה שנים⁸² לכך נאמר אהבת עולם אהבתיך עכ"ל [עד כאן לשונו],

as is written there: "It does not say, 'With a great love I have loved you,' but 'With an everlasting love I have loved you.' Lest you say, the love of the Holy One, blessed be He, is for three years, or a love of ten years, or a love of a hundred years, therefore it says, 'With an everlasting love I have loved you.'" End of quote.

The verse did not say "with a great love," the Midrash explains, lest one think G-d's love lasts three years, or ten, or a hundred; it says "with an everlasting love." Olam here means eternity.

והיינו על דרך המבואר כאן בפ"י וארשתך לי לעולם שבחינה זו גבוה מאהבה רבה שהיא בז"א⁸³

And this is along the lines of what is explained here on the meaning of "And I will betroth you to Me forever": that this level is higher than ahavah rabbah, which is in Z'eir Anpin.

This matches the present explanation of "I will betroth you to Me forever": the eternal level is higher than ahavah rabbah, which is in Z'eir Anpin.

ועיין במא"א [במאורי אור] אות⁸⁴ א' סעיף ל"ז ובסש"ב [ובספר של בינונים] פרק מ"ג דאהבה רבה גבוה מבחינת אהבת עולם,⁸⁵ ויש ליישב⁸⁶ דהנה יש ב' בחינת עולם מלי' ובינה שהן שורש עוה"ז ועוה"ב [ועולם הבא]

And see Meorei Or, letter aleph, section 37, and Sefer Shel Beinonim (Tanya), chapter 43, that ahavah rabbah is higher than the level of ahavas olam. This can be reconciled: there are two levels of olam ("world"), Malchus and Binah, which are the root of this world and of the World to Come

Meorei Or and Tanya chapter 43 seem to say the opposite: that ahavah rabbah is higher than ahavas olam. The answer is that olam, "world," has two levels: Malchus, the root of this world, and Binah, the root of the World to Come.

(כמ"ש בזה"א [בוהר חלק א] פ' בראשית ל"ד א' ויגש דר"י ע"א ויצא קנ"ה ב' ור"פ וארא ק"ב א' ובפרדס ערך עולם הבא)

(as is written in the Zohar, Part I, Parshas Bereishis, 34a; Vayigash, folio 210a; Vayetzei, 158b; and at the beginning of Parshas Va'era, 102a; and in the Pardes, under the entry "the World to Come");

The text lists places in the Zohar and the Pardes that speak of these two "worlds." (Folio 102a of Part I of the Zohar is in Parshas Vayera.)

ואהבה רבה הוא בז"א כמ"ש במא"א [במאורי אור] שם ובפרדס ערך אהבה וא"כ אהבת עולם שבמלי' שהיא עלמא תתאה⁸⁷ היא למטה מאהבה רבה שבתפארת

and ahavah rabbah is in Z'eir Anpin, as is written in Meorei Or there and in the Pardes under the entry "Ahavah" (love). If so, the ahavas olam that is in Malchus, which is the lower world (alma tata'ah), is below the ahavah rabbah that is in Tiferes (beauty);

Ahavah rabbah is in Z'eir Anpin, in Tiferes. So the ahavas olam of Malchus, the "lower world," is below it, and that is the love that Meorei Or and Tanya rank lower.

אבל אהבת עולם עלמא עילאה^{88,89} דבינה היא למעלה מאהבה רבה וגם כי התגלות עתיק הוא בבינה והוא בחינת אהבה בתענוגים⁹⁰

but the ahavas olam of the upper world (alma ila'ah), of Binah, is above ahavah rabbah; and also because the revelation of Atik is in Binah, and that is the level of "love in delights" (ahavah betaanugim).

The ahavas olam of Binah, the "upper world," is above ahavah rabbah, also because Atik is revealed in Binah; that higher love is "love in delights" (ahavah betaanugim).

גם יש לומר עוד ע"פ מ"ש בד"ה חכלילי עינים⁹¹ מ"י⁹² בפ"י וענין אהבת עולם שלמטה מבחי' אהבה רבה

It can also be said further, according to what is written in the discourse beginning "His eyes are red with wine," on the meaning and matter of the ahavas olam that is below the level of ahavah rabbah:

A second answer comes from the discourse on "His eyes are red with wine," which explains why the ahavas olam discussed there is below ahavah rabbah. In Torah Ohr, Vayechi, the Alter Rebbe calls that love one "taken from the worlds," born of contemplating how G-d brings the worlds into being, and places love in delights above both.

דהיינו לפי שנמשכת מבחינת עולם משא"כ פי' לי לעולם לשון נצחיות ועמ"ש ע"פ שובה ישראל עד⁹³
זהו ענין אהבת עולם שלמעלה מאהבה רבה.

that is, because it is drawn from the level of olam ("world"); whereas the meaning of "to Me forever (le'olam)" is an expression of eternity. And see what is written on [the verse] "Return, O Israel, unto ...": this is the matter of the ahavas olam that is above ahavah rabbah.

That lower ahavas olam is drawn from the level of "world," a created realm, while olam in "to Me forever (le'olam)" means eternity. The text also points to its discourse on "Return, O Israel," where ahavas olam is the love above ahavah rabbah.

15 ומזה יובן הא דבעינן בקדושין שיאמר לי⁹⁴ דבעינן כדכתיב וארשתך לי^{95,96} כו'. ועיין בזהר גדול ח"א
[חלק א'] דט"ו ע"א פי' ג"כ וארשתך לי בגין דינקא לימינא כו'

From this will be understood why for kiddushin (betrothal) we require that he say "to me" (li): because we require [it to be] as it is written, "And I will betroth you to Me," etc. And see the large [edition of the] Zohar, Part I, folio 15a, which also explains "And I will betroth you to Me": "because she nurses from the right," etc.

This explains a law of betrothal: the groom must say "to me" (li), as in "You are betrothed to me," because betrothal below follows "I will betroth you to Me." The text also cites the large edition of the Zohar, which reads this verse "because she nurses from the right."

ושרש הענין היינו שתקבל מבחי' דלית שמאלא בהאי עתיקא וזהו טוב לחסות בהי⁹⁷ מבטוח באדם⁹⁸
כמ"ש במ"א⁹⁹ דר"ל [דרוצה לומר] מבחינת אדם העליון כו'

And the root of the matter is that she should receive from the level of "there is no left in this Atika." And this is [the meaning of] "It is better to take refuge in Havayah than to trust in man (adam)," as is explained elsewhere, that it means: than the level of the supernal Adam, etc.

The root of this is that the bride, the Congregation of Israel, should receive from Atika, where "there is no left." That is the meaning of "It is better to take refuge in Havayah than to trust in man (adam)." In Likkutei Torah, Shemini Atzeres, the Alter Rebbe reads b'adam, with its definite vowel, as "the known man," the supernal Adam, Z'eir Anpin, and "Havayah" as the encompassing light of Arich Anpin, which is eternal and does not move.

(ועיין עוד ברע"מ [ברעיא מהימנא] פ' תצא דרע"ז ע"א ובהרמ"ז [ובהרב משה זכות] שם ועמ"ש בפ' תצא ע"פ כי ההרים ימושו כו' וברית שלומי לא תמוט ¹⁰⁰ כו')

(And see further the Raaya Mehemna, Parshas Teitzei, folio 277a, and the Ramaz there; and see what is written in Parshas Teitzei on [the verse] "For the mountains may move away," etc., "but My covenant of peace shall not be shaken," etc.)

The parenthesis adds the Raaya Mehemna ("the Faithful Shepherd," a section of the Zohar) on Teitzei, which says that the final redemption will come "with great compassion," and that afterwards "he may not send her away all his days," as in "I will betroth you to Me forever." It also points to a discourse on Isaiah's "For the mountains may move away ... but My covenant of peace shall not be shaken," a covenant that never moves.

והנה בחי' זו נמשך ע"י לבי ובשרי ירננו אל ¹⁰¹ כו' שהוא בחי' הכלות אל מהותו ועצמותו ית' שלמעלה מעלה מבחי' חצרות ה' שע"י נמשך וארשתך לי כו' וזהו ענין במקום שבע"ת [שבעלי תשובה] עומדים ¹⁰² כו' וזהו ענין רב טוב לבית ישראל. ¹⁰³

Now, this level is drawn down through "my heart and my flesh sing out to," etc., which is the level of expiring (kelos) toward His being and essence, may He be blessed, which is far, far above the level of "the courts of Havayah"; and through this, "And I will betroth you to Me" is drawn down, etc. And this is the matter of "In the place where baalei teshuvah (penitents) stand," etc.; and this is the matter of "and the great goodness to the house of Israel."

This highest bond is drawn down through "my heart and my flesh sing out" to G-d, the second half of the very verse that opened the maamar. It is kelos (from the same root as kalsah, "pines"), the soul's yearning to the point of expiry toward G-d's very being, far above the "courts"; through it the betrothal "to Me" is drawn down, the level of baalei teshuvah, who stand where even the perfectly righteous cannot, and of "the great goodness to the house of Israel."

וגם פ' וארשתך לי לעולם שיהיה הגילוי למטה ממש ולא יהי' [יהיה] העולם מסתיר והיינו לפי שיהי' [שיהיה] הגילוי מבחי' המגביהי לשבת ¹⁰⁴ ע"כ הוא המשפילי כו' שיהי' [שיהיה] הגילוי לעולם ממש למטה.

And also, the meaning of "And I will betroth you to Me forever (le'olam)" is that the revelation will be actually below, and the world will not conceal. That is, because the revelation will be from the level of "Who dwells on high," therefore He is "Who lowers [Himself]," etc., so that the revelation will be in the world (la'olam) itself, below.

Le'olam also means "to the world": the revelation will reach the world below itself, and the world will no longer conceal it. Because it comes from G-d as He "dwells on high," beyond the world, He can also "lower Himself" and appear within the world.

וזהו ענין אהבת עולם אהבתנו כו' חמלה גדולה ויתרה כו' היינו בחינת וארשתך לי ממש לעולם:

And this is the matter of “With an everlasting love You have loved us,” etc., “great and abundant compassion,” etc.: that is, the level of truly “And I will betroth you to Me forever.”

This is the blessing before the morning Shema, “With an everlasting love (ahavas olam) You have loved us ... great and abundant compassion.” It expresses the truly eternal betrothal, “to Me forever.”

SECTION 6 • ¶16

Li as supernal Chochmah

16 ד והרמ"ז [והרב משה זכות] פ' תרומה (דקל"ד ע"ב) ע"פ ויקחו לי תרומה¹⁰⁵ פ"י לי היינו חכמה עילאה שהוא

נשמת כל העולמות כו'

4. And the Ramaz, on Parshas Terumah (folio 134b), on [the verse] “And let them take for Me (li) an offering,” explains that li is supernal Chochmah (wisdom), which is the soul of all the worlds, etc.;

Section 4 adds the Ramaz's explanation of li in “Let them take for Me (li) an offering”: li is supernal Chochmah, the soul of all the worlds.

ולכן כל מקום שנאמר לי קיים לעולם כו' והוא שם ע"ב [שם ע"ב] שעיקרו¹⁰⁶ די יודיין גימטריא לי, ועמ"ש מענין די יודיין אלו בביאור ע"פ ומספר את רובע ישראל.¹⁰⁷

and therefore wherever li is said, it endures forever, etc.; and it is the Name of seventy-two (AB), whose essence is four yuds, the numerical value of li. And see what is written about these four yuds in the explanation on [the verse] “or numbered a fourth of Israel.”

That is why whatever is li lasts forever. Chochmah is also the Name of seventy-two (AB), the Name Havayah spelled out with yuds, whose core is four yuds; four times ten is forty, the numerical value of li (lamed, thirty, and yud, ten).

ויש לפרש לפי זה [לפי זה] ענין וארשתיך לי¹⁰⁸ ע"ד מ"ש האריז"ל [האריז"ל זכרוננו לברכה] בפ"י הפסוק¹⁰⁹ ביום ההוא¹¹⁰ יהיה שלעתיד יהיו זו"נ [זעיר אנפין ונוקבא] שהם ו"ה במדרגת או"א [אבא ואימא] ממש הנקי י"ה וזהו כח"י יהיה

And according to this, the matter of "And I will betroth you to Me" can be interpreted along the lines of what the Arizal says in explaining the verse "On that day shall be (yihyeh)": that in the Future, Z'eir Anpin and Nukva, which are vav-hei, will be at the rank of Abba and Imma themselves, which are called yud-hei; and this is the level of yihyeh.

The Arizal explains the verse "On that day Havayah shall be One": in the Future, Z'eir Anpin and Nukva, the letters vav-hei of the Name, will rise to the rank of Abba and Imma, the letters yud-hei. Yihyeh, "shall be," is spelled yud-hei yud-hei: the lower pair will become like the upper pair. In Likkutei Torah, Tzav, the Alter Rebbe cites this teaching: in the Future the ten Sefiros will shine permanently in the Congregation of Israel, "a tent that shall not be moved."

נמצא כנס"י [כנסת ישראל] שהיא בחינת ה' תתאה. תקבל מבחי"י יו"ד שהוא חכמה עילאה ממש (ועמ"ש בפ' חיי שרה סד"ה יגלה לן טעמיה).

It follows that the Congregation of Israel, which is the level of the lower hei, will receive from the level of yud, which is supernal Chochmah itself (and see what is written in Parshas Chayei Sarah, at the end of the discourse beginning "Let Him reveal to us its reason").

So the Congregation of Israel, the lower hei, will receive from the yud, supernal Chochmah itself. This too is the betrothal "to Me," since li is Chochmah.

והיינו כי פי כנס"י [כנסת ישראל] היינו שמקבלת מישראל דלעילא וישראל היינו לי ראש אך יש כח"י ישראל זוטא וישראל סבא וכמ"ש סד"ה ואלה שמות בני"י [בני ישראל] דישראל זוטא היינו המשכת ח"ע [חכמה עילאה] שנמשך ומתפשט בהמדות

That is, the meaning of "the Congregation of Israel" is that it receives from Yisrael above, and Yisrael is li rosh ("a head for Me"). But there is the level of Yisrael Zuta (the lesser Israel) and Yisrael Saba (the elder Israel), as is written at the end of the discourse beginning "And these are the names of the children of Israel": that Yisrael Zuta is the drawing down of supernal Chochmah as it is drawn and spreads into the emotive attributes (middos);

Knesses Yisrael, "the Congregation of Israel," receives from "Yisrael above," and the letters of Yisrael (yud, shin, reish, alef, lamed) spell li rosh, "a head for Me." There are two levels: Yisrael Zuta, the "lesser Israel," which is Chochmah as it spreads into the emotive attributes, and Yisrael Saba, the "elder Israel."

אך לעתיד יהיה גילוי עצמיות חכמה עילאה עדן העליון כו' ישראל סבא לי ראש ממש

but in the Future there will be the revelation of the essence of supernal Chochmah, the supernal Eden, etc., Yisrael Saba, li rosh itself.

In the Future the essence of supernal Chochmah, "the supernal Eden," will be revealed: that is Yisrael Saba, li rosh in the fullest sense.

ועמ"ש מזה בביאור ע"פ אני¹¹¹ ה' אלקיכם דפרשה ציצית ועמ"ש [ועיין מה שכתוב שם] מענין מ"ש בתורת ה' חפצו ובתורתו יהגה¹¹² שבחינת תורת ה' הוא תורה שלמעלה שיתגלה לע"ל [לעתיד לבוא]

And see what is written about this in the explanation on [the verse] "I am Havayah your G-d" of the passage of tzitzis; and see what is written there about the matter of "his desire is in the Torah of Havayah, and in his Torah he meditates": that the level of "the Torah of Havayah" is the Torah above, which will be revealed in the Time to Come,

The text points to its explanation of "I am Havayah your G-d" in the tzitzis passage, in Likkutei Torah, Sh'lach: in the Future even the Name Havayah will be like the Name Elokim beside the light of the Infinite above it that will then be revealed. That discourse also reads "the Torah of Havayah" in Psalm 1 as the higher Torah to be revealed in the Future.

והיינו ע"י עסק התורה שלפנינו שהיא כלי לגילוי זה וכן עד"ז במצות שיש ב' בחי' חסד כו' ע"ש

and that is through the study of the Torah that is before us, which is a vessel for this revelation; and so too, along these lines, in the mitzvos, in which there are two levels of Chesed (kindness), etc.; see there.

That higher Torah is revealed through our present study, which serves as its vessel, and the mitzvos likewise have two levels of Chesed.

וזהו ענין קדשנו במצותיך ותן חלקנו בתורתך. בתורתך היא תורת ה' שיתגלה לע"ל [לעתיד לבוא] ע"י עסק התורה עכשיו ועז"נ [ועל זה נאמר] וארשתיך לי כו' וידעת את¹¹³ ה':¹¹⁴

And this is the matter of "Sanctify us with Your commandments, and grant our portion in Your Torah." "In Your Torah": this is "the Torah of Havayah," which will be revealed in the Time to Come through the study of Torah now. And of this it is said, "And I will betroth you to Me," etc., "and you shall know Havayah."

So we pray, "Sanctify us with Your commandments, and grant our portion in Your Torah": "Your Torah" is the Torah of Havayah, which our study now will bring to light in the Future. Of this the verse says, "I will betroth you to Me ... and you shall know Havayah": the betrothal leads to knowing G-d.

IN ONE'S AVODAH

In prayer and Torah study, do not stay with the words alone, the “courts”: deepen the mind to understand the meaning of the prayers as far as one can, and contemplate the Torah, so that its wisdom and G-d’s exaltedness are absorbed into one’s innermost self, the “house” and the “marriage.” Beyond this, the yearning of “my heart and my flesh sing out” toward G-d Himself, the level of baalei teshuvah, draws down the eternal betrothal “to Me.”

QUESTIONS FOR DISCUSSION

1. Why are both speech and thought only “courts,” and what turns letters into the King’s “house”?
2. How does the maamar distinguish betrothal from marriage in a person’s prayer and Torah study?
3. Why does whatever G-d calls li never change, and how does the story of Shaul and David show it?
4. If the blessing says G-d “has sanctified us with His commandments,” why do we still pray, “Sanctify us with Your commandments”?
5. How does the maamar reconcile Tanna DeBei Eliyahu with Tanya on whether ahavas olam is higher or lower than ahavah rabbah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וארשתיק לי

“And I will betroth you to Me forever; I will betroth you to Me in righteousness and in justice, in kindness and in compassion.” In Hosea’s prophecy of the redemption, G-d speaks to the people of Israel, pictured as a wife who had strayed, and promises them a new betrothal; the maamar explains why a betrothal “to Me” lasts “forever.” (context: Steinsaltz Tanakh)

Hosea 2:21א"כ: וְשָׁעָה ב' כ"א

וְאַרְשָׁתִּיךָ לִי לְעוֹלָם וְאַרְשָׁתִּיךָ לִי בְצֶדֶק וּבְחֶסֶד וּבְרַחֲמִים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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

PARAGRAPH 2

2 כלתה נפשי ללחצרות ה'

“My soul longs, indeed it pines, for the courts of Havayah; my heart and my flesh sing out to the living G-d.” In this psalm of the sons of Korach, the singer longs for the courts of G-d’s Temple. The maamar reads the courts as levels of the Sefiros, and later reads kalsah, “pines,” as kallah, “bride.” (context: Steinsaltz Tanakh)

Psalms 84:3ג'ג: תהילים פ"ד

נִכְסְפָה וְנִגְמִי-קִלְתָּה נַפְשִׁי לְחִצְרוֹת ה' לְבִי וּבִשְׂרִי יִרְנְנוּ אֶל 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)

KEHOT'S NOTE

תהלים פד, ג.

3 ובתי בראי אינון אקרון חצרות ה'

Expounding this verse in Vayechi, the Zohar distinguishes lower abodes from higher ones and says that the “outer houses” are called “the courts of Havayah,” because they stand in love and yearning toward Nukva. The Pardes quotes these words.

Zohar, Vayechi 77:800-79:811א"ת: ע"ז: ת"ת-ע"ט: תתי"א

Similarly in the verse, “The L-rd bless thee out of Zion, and see thou the good of Jerusalem, all the days of thy life” (Ps. 127, 5), Zion is mentioned because from it issue blessings to water the garden, and then Jerusalem is mentioned to show that all blessings issue from male and female together. Similarly it is written: “The L-rd bless thee and keep thee” (Num. 6, 24) - “bless” from the male, and “keep” from the female.’ R. Judah opened with the verse: AND WHEN JACOB MADE AN END ...

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

4 כי כמו שהחצר בית שער לבית כן הז"ת הם בית שער לג' ספירות העליונות

Under “the courts of Havayah,” the Pardes cites the Zohar (Vayechi 248b) and explains that the “outer houses” are the seven days of building, the seven lower Sefiros. As a court is the gatehouse of a house that is hidden and private, so these are the gatehouse to the three upper Sefiros, which are hidden from all.

Pardes Rimmonim 23:8:91א"צ: ח"ג: ח"ז: ח"א

חצרות ה' פי' בזהר פי' ויחי (דף רמ"ח ע"ב) כי בתי בראי שהם ז' ימי הבנין נקראים חצרות ה'. והטעם כי כמו שהחצר בית שער לבית והבית נעלם מן החצר וצנוע, כן הז' ימי הבנין נגלים והם בית שער לג' ספירות עליונות שהם נעלמות מהכל:

Pardes Rimmonim (Public Domain)

PARAGRAPH 3

5 “And the king extended the golden scepter to Esther, and Esther arose and stood before the king.” This is Esther’s second approach, after she had fallen weeping at the king’s feet to plead against Haman’s decree. The Torah Ohr discourse on this verse, cited here, contrasts her first approach in the court with this plea in the house. (context: Steinsaltz Tanakh)

Esther 8:4ד'ח: אסתר ח

וַיִּשָּׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת שֵׁרְבֹט הַזָּהָב וַתִּקַּם אֶסְתֵּר וַתַּעֲמֵד לִפְנֵי הַמֶּלֶךְ:

Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king.

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

6 ועמשי"ל ע"פ ויושט המלך לאסתר

There even the inner court counts as “wilderness” compared with the King’s house, because the king does not dwell permanently in the court.

KEHOT'S NOTE

תו"א צד, ג.

7 כמ"ש בע"ה הובא בס"ב פלי"ה

A collection of explanations on Tanya.

KEHOT'S NOTE

ראה בליקוט פי' שם.

8 שאור א"ס ב"ה אינו מתייחד אפילו בעולם האצילות אלא ע"י התלבשותו תחלה בספירת חכמה

In a gloss to chapter 35, Tanya cites Etz Chaim that the Infinite Light does not unite even in the World of Atzilus except by first enclothing itself in the Sefirah of Chochmah. It explains that Ein Sof is the true One, alone

with nothing besides Him, and that this is the level of Chochmah.

תניא, חלק ראשון; ליקוטי אמרים 35:7 Tanya, Likkutei Amarim
לידה:

הגהה וכאשר שמעתי ממורי עליו השלום, פירוש ונעם למה פקטוב בעצ חיים, שאור-אין-סוף ברוך-הוא אינו מתייחד אפילו בעולם האצילות אלא על ידי התלבשותו תחלה בספירת חכמה, והיינו משום שאין-סוף ברוך-הוא, הוא אחד האמת, שהוא לבדו הוא ואין זולתו, וזו היא מדרגת החכמה וכו':

Kehot Publication Society (CC-BY-NC)

PARAGRAPH 4

9 נקי היכלא עילאא דקב"ה

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

KEHOT'S NOTE

זח"ב (ר, א).

10 היכלא עילאה דקב"ה

In *Vayakhel* the *Zohar* says that whoever toils in Torah is as if he toils in the palace of the Holy One, blessed be He, for “the supernal palace of the Holy One, blessed be He, is the Torah.” The text uses this to show that the Torah, from *Chochmah*, is the King’s permanent dwelling.

ספר הזהר, ויקהל ז':צ"ח-י"ק"ז 7:98-10:107, Zohar, Vayakhel

And he who labours in the Torah labours in the Palace of the Holy One, blessed be He, inasmuch as the supernal Temple of the Holy One is the Torah itself. And whenever a man labours in the Torah, there the Holy One, blessed be He, stands and listens to his voice, as it is written: "And the L-rd hearkened, and heard, and a book of remembrance was written before him, for them that feared the L-rd, and that thought upon his name" (Malachi 3, 16); and that man escapes ...

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

11 **וְאִי"א הֵם תְּרִין רַעֲיָן**

The Zohar calls the supernal level that is “in oneness and joy and never parts” re’im, “companions,” as Eden and the river that goes out from it never part, while the dodim, “lovers,” below long for each other and are together only at times. The text applies re’im to Abba and Imma.

Zohar III, 4a⁸ , ד"ג

KEHOT'S NOTE

רֹאֵה זֶה"ג ד. א. אוה"ת נצבים ע' א'רכב.

12 הצר הפנימית

In Noach the Zohar expounds Ezekiel's "gate of the inner court that faces east," closed on the six working days and opened on Shabbos. As the Mikdash Melech reads it, the inner court there is Beriah and the outer court is Yetzirah.

ספר הזהר, נח מ"ג:שס"א-מ"ד:שע"ג **Zohar, Noah 43:361-44:373**

R. Simeon began his discourse with the verse: Thus saith the L-rd G-d: The gate of the inner court that looketh towards the east shall be shut the six working days; but on the

Sabbath day it shall be opened, and in the day of the new moon it shall be opened (Ezek. 46, 1). He said: 'If this verse is attentively considered, it is found to contain an allusion with which we are familiar. The reason why the gate is to be shut on the six working days is ...

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

13 יִשְׁכּוֹן חֲצִרֶיךָ

“Happy is the one You choose and bring near; he shall dwell in Your courts. We shall be satisfied with the goodness of Your house, the holiness of Your sanctuary.” David praises G-d for those He brings near to His Temple; the verse moves from courts to house to sanctuary, the stages of nearness discussed here. (context: Steinsaltz Tanakh)

תהילים ס"ה:ה' Psalms 65:5

אֲשֶׁרִי תִבְחַר וּתִקָּרֵב יִשְׁכֹּן חֲצָרֶיהָ נִשְׁפָּעָה בְּטוֹב פִּיתְּהָ קֹדֶשׁ הֵיכְלָהָ:

Happy is the man whom Thou choosest, and bringest near,
that he may dwell in Thy courts; may we be satisfied with the
goodness of Thy house, the holy place of Thy temple!

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

KEHOT'S NOTE

תהלים סה, ה.

14 יִשְׁכּוֹן חֲצֵרֶיךָ

In Chayei Sarah the Zohar reads “he shall dwell in Your courts” as the places and levels “outside,” among the holy beings above who stand and serve. The Mikdash Melech identifies these courts with Yetzirah.

ספר הזהר, חיי שרה ט"ז:קכ"א-16:121-17:127
 ז"ל:קכ"ז

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, “and King David was old, he came into days” (I Kings 1, 1). But the penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.’ R. Jose ...

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

15 ישכון חצירך נתבאר דחצירך הם ציון וירושלים

In Lech Lecha the Zohar reads the verse as an ascending order, first “Your courts,” then “Your house,” then “Your sanctuary,” each more inward than the last. It links “Your courts” to “whoever remains in Zion and is left in Jerusalem,” and says that “Your courts” are certainly two.

ספר הזקן. לך לך ל"ה: תט"ו-תכ"ט Zohar, Lech Lecha 35:415-429

16 ציון וירושלים

In Vayechi the Zohar speaks of the gate of Tzedek, in which “Zion and Jerusalem” are found, and of “whoever remains in Zion and is left in Jerusalem.” The text cites it,

after the Mikdash Melech, for reading Zion and Jerusalem as Yesod and Malchus.

ספר הזהר, ויחי כ"א:קע"א-כ"ג:קפ"ב 21:171-23:182 Zohar, Vayechi R. Judah said: 'For seven days the soul goes to and fro from his house to his grave, and from his grave to his house, mourning for the body, as it is written: "His flesh shall suffer pain for him, and his soul shall mourn for it" (Job 14, 22), and it grieves to behold the sadness in the house. We have learnt that after seven days the body begins to decay, and the soul goes in to its place. It enters the cave of Machpelah, where it is allowed ...

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

17

כרוב אחד מקצה מזה

"Make one cherub at one end and one cherub at the other end; of one piece with the cover you shall make the cherubs at its two ends." G-d tells Moshe how to make the two golden cherubs on the cover of the Ark; the discourse cited here reads the one cherub as Z'eir Anpin and sets Malchus beside it.

Exodus 25:19 שמות כ"ה:י"ט

וַעֲשֵׂה כְרוּב אֶחָד מִקְצֵה מָזֶה וְכְרוּב אֶחָד מִקְצֵה מָזֶה מִדֹּהַב הַכִּפֹּרֶת תַּעֲשֶׂה אֶת־הַכְּרֻבִּים עַל־שְׁנֵי קְצוֹתָיו:

And make one cherub at the one end, and one cherub at the other end; of one piece with the ark-cover shall ye make the cherubim of the two ends thereof.

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

18

הצר הפנימית הפונה

"The gate of the inner court that faces east shall be closed the six working days, and on the Shabbos day it shall be opened." In Ezekiel's vision of the future Temple this gate stays shut on weekdays and opens on Shabbos and Rosh Chodesh. The text borrows its "inner court that faces east" for Yesod of Z'eir Anpin and, later, for the Shema. (context: Steinsaltz Tanakh)

Ezekiel 46:1 יחזקאל מ"ו:א

כֹּה־אָמַר אֲדֹנָי ה' שַׁעַר הַחֲצֵר הַפְּנִימִית הַפְּנֶה קִדְּמָה יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיעִי יִפְתָּח וּבַיּוֹם הַחֹדֶשׁ יִפְתָּח:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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

KEHOT'S NOTE

יחזקאל מו, א.

19

The psalmist longs for "the courts of Havayah" in the plural. The text reads the plural as the two courts, outer and inner.

Psalms 84:3 תהילים פ"ד:ג

נִכְסְפָה וְגַם־כָּלְתָּה נַפְשִׁי לַחֲצֹרוֹת ה' לִבִּי וּבִשְׂרִי יִרְגְּנוּ אֶל־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)

20

כי תשמע בקול כו' לעשות הישר

"When you listen to the voice of Havayah your G-d, to keep all His commandments ... to do what is right in the eyes of Havayah your G-d." Moshe's words to Israel; the verse opens another discourse, cited here for its reading of the two courts as Pesukei deZimra and the Shema.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשָׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹהֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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

21

הללו את ה' מן השמים כו' כל מלאכיו

"Halleluyah! Praise Havayah from the heavens; praise Him in the heights. Praise Him, all His angels; praise Him, all His hosts." This psalm of Pesukei deZimra praises G-d through the heavens and angels He sustains.

Psalms 148:1-2 תהילים קמ"ח:א'-ב'

הַלְלוּ־יָקָה הֵלְלוּ אֶת־ה' מִן־הַשָּׁמַיִם הֵלְלוּהוּ בַּמְרוֹמִים: הֵלְלוּהוּ כָּל־מַלְאָכָיו הֵלְלוּהוּ כָּל־צָבָאוֹ:

Hallelujah. Praise ye the L-RD from the heavens; Praise Him in the heights. Praise ye Him, all His angels; Praise ye Him, all His hosts.

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

22

הללו את ה' . כל מלאכיו

The words here quote Psalms 148:1; the passage is shown below.

Psalms 148:1 תהילים קמ"ח:א'

הַלְלוּ־יָקָה הֵלְלוּ אֶת־ה' מִן־הַשָּׁמַיִם הֵלְלוּהוּ בַּמְרוֹמִים:

Hallelujah. Praise ye the L-RD from the heavens; Praise Him in the heights.

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

KEHOT'S NOTE

תהלים קמח, א-ב.

23

הללוהו ברקיע עזו

"Halleluyah! Praise G-d in His sanctuary; praise Him in the firmament of His strength." Another psalm of Pesukei deZimra, praising G-d as He is seen in the heavens He made.

Psalms 150:1 תהילים ק"נ:א

הַלְלוּ־יָקָה הֵלְלוּ־אֱלֹהִים בְּרָקִיעַ עֻזּוֹ:

Hallelujah. Praise G-d in His sanctuary; Praise Him in the firmament of His power.

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

24

קייש שבה נאמר קבעומי

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

KEHOT'S NOTE

ברכות פ"א, מ"ב.

25

קבלת עול מלכות שמים ועול מצות

The Mishnah explains that the first paragraph of the Shema precedes "And it shall be, if you listen" so that one first accepts upon oneself the yoke of the kingship of Heaven and afterwards the yoke of the mitzvos. The text uses this to describe the Shema as the inner court. (Kehot: Berachos 1:2)

Mishnah Berachot 2:2 ב"ב: שנה ברכות

אלו הן בין הפרקים, בין ברכה ראשונה לשניה, בין שניה לשמע, ובין שמע ליהיה אם שמע, בין יהיה אם שמע לויאמר, בין ויאמר לאמת ויציב. רבי יהודה אומר, בין ויאמר לאמת ויציב לא יפסיק. אומר רבי יהושע בן קרחה, למה קדמה שמע ליהיה אם שמע, אלא כדי שיקבל עליו על מלכות שמים תחלה, ואחר כך יקבל עליו על מצות. ויהיה אם שמע לויאמר, שיהיה אם שמע נוהג ביום ובלילה, ויאמר אינו נוהג אלא ביום:

These are the breaks between the sections: between the first blessing and the second, between the second and "Shema," between "Shema" and "And it shall come to pass if you listen" between "And it shall come to pass if you listen" and "And the L-rd said" and between "And the L-rd said" and "Emet veYatziv" (true and firm). Rabbi Judah says: between "And the L-rd said" and "Emet veYatziv" one should not interrupt. Rabbi Joshua ben Korhah said: Why was the section of "Shema" placed before that of "And it ...

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

26

שהתו נקי משל הקדמוני

The note points to Or HaTorah on Va'era for a further discussion of the Torah as "the parable of the Ancient One."

KEHOT'S NOTE

ראה רש"י שמואל א כד, יד. משפטים כא, יג. אוה"ת וארא עי קנב.

27

משל הקדמוני קדמונו של עולם

David, after sparing Shaul in the cave, tells him, "As the parable of the Ancient One says, 'From the wicked comes wickedness.'" Plainly it is "the ancient proverb"; Rashi explains that it is the Torah, the parable of the Holy One, blessed be He, the Ancient One of the world. The text reads it Rashi's way and links kadmoni with kadim, "east." (con-text: Steinsaltz Tanakh)

Rashi on I Samuel 24:14 י"ד: שמואל א כ"ד

כאשר יאמר משל הקדמוני. משל קדמונו של עולם, התורה, שהיא משלו של הקב"ה: מרשעים יצא רשע. הקב"ה מזמן לרשע, שנופל ביד רשע כיוצא בו, והיכן אמרה תורה (שמות כא יג): והאלקים אנה לידו כדאיתא במסכת מכות (י ב):

As the ancient proverb says. The proverb of the Ancient One of the world [referring to] the Torah, which is the proverb of the Holy One, Blessed is He. From the wicked comes wickedness. The Holy One, Blessed is He, destines the wicked to fall into the hand of the wicked like himself. And where did the Torah say this, "And G-d destined it into his hand," as it is stated in Maseches Makos.

On Your Way (Public Domain) • The Metsudah Tanach series, Lakewood, N.J (CC-BY)

28

משל הקדמוני קדמונו של עולם

Rashi there likewise says that "the parable of the Ancient One" is the Torah, the parable of the Holy One, blessed be He, Who is "the Ancient One of the world" (kadmono shel olam).

Rashi on Exodus 21:16 ט"ז: על שמות כ"א

וגנב איש ומכרו. למה נאמר? לפי שנאמר כי ימצא איש גונב נפש מאהו (דברים כ"ד), אין לי אלא איש שגנב נפש, אשה או טמטום או אנדרוגינוס שגנבו מניין? ת"ל וגנב איש ומכרו. ולפי שנא' כאן וגנב איש, אין לי אלא גונב איש, גונב אשה מניין? ת"ל גנב נפש, לכה הצרכו שניהם, מה שחסר זה גלה זה (סנהדרין שם): ונמצא בידו. שראוהו עדים שגנבו ומכרו, ונמצא כבר בידו קדם מכירה (שם): מות יומת. בכתב: כל מיתה האמורה בתורה סתם חנק היא (והפסיק) ...

AND HE THAT STEALETH A MAN, AND SELLETH HIM, [AND HE BE PREVIOUSLY FOUND IN HIS HAND, HE SHALL SURELY BE PUT TO DEATH] — Why is this statement made (how does the particular form of words used here tell us some point of law which is not contained in another text bearing upon the same subject)? Since it is said, (Deuteronomy 24:7) "If a man be found stealing any of his brethren ... [then that thief shall die]", I might say that I have here only ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

29

פסוקי"ז שהוא תפלת היצירה

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

פע"ח שי עולם היצירה. מ"ה תפלת היצירה.

30

בחכמה יבנה בית

"With wisdom a house is built, and with understanding it is established." Shlomo's proverb shows that the "house," where the King dwells, is built of Chochmah, the level of Atzilus. The Zohar on Lech Lecha (94b), cited above, brings the same verse for "the goodness of Your house."

משלי כ"ד:ג' Proverbs 24:3

בְּחִכְמָה יִבְנֶה בַּיִת וּבְתוּבוֹהָ יִתְכַּוֵּן:

Through wisdom is a house builded; And by understanding it is established;

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

KEHOT'S NOTE

משלי כד, ג.

PARAGRAPH 5

31

"The gate of the inner court that faces east shall be closed the six working days, and on the Shabbos day it shall be opened." The paragraph reads the gate's opening on

Shabbos as the light of Atzilus shining into the lower worlds.

יחזקאל מ"ו:א' Ezekiel 46:1

כֹּה־אָמַר אֲדֹנָי ה' שַׁעַר הַחֲצֵר הַפְּנִימִית הַפְּנֵה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיעִי יִפְתָּח וּבַיּוֹם הַחֹדֶשׁ יִפְתָּח:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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

32 ששער החצר הפנימית

The Zohar at the end of Noach expounds Ezekiel's gate that is closed on the six working days and opened on Shabbos. Reishis Chochmah, cited here, summarizes its intent.

ספר זוהר, נח מ"ג:שס"א-מ"ד:שע"ג Zohar, Noach 43:361-44:373
R. Simeon began his discourse with the verse: Thus saith the L-rd G-d: The gate of the inner court that looketh towards the east shall be shut the six working days; but on the Sabbath day it shall be opened, and in the day of the new moon it shall be opened (Ezek. 46, 1). He said: 'If this verse is attentively considered, it is found to contain an allusion with which we are familiar. The reason why the gate is to be shut on the six working days is ...

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

33 ששער החצר הפנימית הוא אור האצילות שבוים השבת הוא נפתח

Reishis Chochmah summarizes the Zohar on Noach: the gate of the inner court is the light of Atzilus. It is closed on the six working days, when the world is governed through Metatron, and on Shabbos it is opened and the six working days have no rule at all.

ראשית חכמה, שער 2:19 Reshit Chochmah, Gate of Holiness
הקדושה ב'י"ט

וכן ביארו בוזהר (פ' נח דף עה ע"ב) בענין שער החצר הפנימית הפונה קדים יהיה סגור ששת ימי המעשה וביום השבת וגוי (יחזקאל מו, א). וקצור כוונתו הוא ששער החצר הפנימית הוא אור האצילות, והוא סגור בששת ימי המעשה שהוא ההנהגה על ידי מטטרון, וביום השבת הוא נפתח ואין ששת ימי המעשה שולטין כלל.

Hamesorah Publishers, Jerusalem 2005 (CC-BY-NC)

34 שבשבת מאיר א"פ עצמו של אצילות בבריאה

Pri Etz Chaim explains that on weekdays each world receives only the outer aspect of the world above it, but on Shabbos the inner light of Atzilus itself shines in Beriah, the inner light of Beriah in Yetzirah, and that of Yetzirah in Asiyah.

פרי עץ חיים, שער השבת 24:6 Pri Etz Chaim, Gate of the Sabbath
כ"ד:ו'

ונתחיל מן ויהי נועם, הנה תכוין, כי הלא די עולמות הם אבי"ע, וכבר ידעת כי אהי"ה במילוי יודין, הוא עולם אצילות בפנימותו, וריבועו במילוי יודין העולה תקמ"ד, הוא נקרא אחוריים של האצילות. ובבריאה, הפנים שלו, הוא זה הרבוע הנ"ל, שהוא אחור האצילות

העולה תקמ"ד, והאחוריים של הבריאה הוא ס"ג ברבוע העולה קס"ו. וביצירה, אחוריים דס"ג שהוא רבוע העולה קס"ו, הוא פנימית דיצירה, וחיצונותו הוא שם מ"ה באלפין. ובעשיה, אחוריים דשם מ"ה הנ"ל, וריבועו העולה ק"ל, הוא פנימית העשיה. וחיצונותו, הוא שם ב"ן דההין, וכל זה הוא בימי החול. אבל בשבת, ...

Pri Etz Chaim (Public Domain)

PARAGRAPH 7

35 מי מנה עפר יעקב

"Who has counted the dust of Yaakov, or numbered a fourth of Israel?" Bilam, hired by Balak to curse Israel, marvels instead at their numbers; his words open a discourse that the text cites for the link of thought and speech to the worlds of Beriah and Yetzirah. (context: Steinsaltz Tanakh)

Numbers 23:10 במדבר כ"ג:י'

מִי מִנָּה עֹפֶר יַעֲקֹב וּמִסָּפֶר אֶת־רִבְעֵי יִשְׂרָאֵל תָּמַת נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתִהְיֶה אֲחֵרִיתִי כְּמֹהוּ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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

PARAGRAPH 8

36 והניף ידו על הנהר

"And Havayah will dry up the tongue of the Egyptian sea, and He will wave His hand over the River with His scorching wind." Isaiah foretells a new splitting of waters, like the Splitting of the Sea, when the exiles return; the discourse referred to here discusses this verse. (context: Steinsaltz Tanakh)

ישעיהו י"א:ט"ו Isaiah 11:15

וְהִקְרִים ה' אֶת לְשׁוֹן יַם־מִצְרַיִם וְהִנִּיף יָדוֹ עַל־הַנָּהָר בְּעָרִם רֹחוֹ וְהִפָּהוּ לְשִׁבְעָה נְחָלִים וְהִדְרִיָּה בְּנָעָלִים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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

37 אם בחקותי תלכו

"If you walk in My statutes and keep My commandments and do them." G-d's promise of blessing opens Bechukosai; the discourse on this verse reads bechukosai, "My statutes," as chakikah, "engraving," and contrasts engraved letters with written ones.

ויקרא כ"ו:3 Leviticus 26:3

אִם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעָשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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

38 ישכון חצריך ובהי נשבעה בטוב ביתך

"Happy is the one You choose and bring near; he shall dwell in Your courts. We shall be satisfied with the goodness of Your house, the holiness of Your sanctuary." The text applies "courts" to attention to the words alone and "house" to understanding their meaning.

Psalms 65:5:ה'ה' תהילים

אשרי תבחר ותקרב ישכון חצריך נשבעה בטוב ביתך קדש היכלך:

Happy is the man whom Thou chooseth, and bringest near, that he may dwell in Thy courts; may we be satisfied with the goodness of Thy house, the holy place of Thy temple!

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

39 כלתה נפשי לחצרות ה'

"My soul longs, indeed it pines, for the courts of Havayah." The text reads kalsah, "pines," as kallah, "bride": the soul that receives only from the courts is a bride, betrothed but not yet married.

Psalms 84:3:ג'ה' תהילים

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

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)

40 בקרב איש ולב עמוק

"They search out wrongs ... the inward part of a man, and a deep heart." Plainly David describes his enemies' plotting, hidden deep in the heart; the maamar takes the words in another sense, the innermost depth of a person, where G-d's exaltedness is absorbed in prayer. (context: Steinsaltz Tanakh)

Psalms 64:7:ו'ה' תהילים

יחפשו עולות תמנו חפש מחפש וקרב איש ולב עמוק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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

PARAGRAPH 9

41 וארשתיך לי

"And I will betroth you to Me forever." The section now explains why this betrothal, being "to Me," lasts "forever."

Hosea 2:21:כ"ה' הושע

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט ובחסד וברחמים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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

42 מלא קרנה שמן ולך אשלחך אל ישי

"Fill your horn with oil and go; I will send you to Yishai the Beis-Lachmite, for I have seen among his sons a king for Me." After rejecting Shaul, G-d tells Shmuel to stop mourning and anoint a new king; the Midrash learns from

the word li that David's kingship is permanent. (context: Steinsaltz Tanakh)

I Samuel 16:1:א"ו:ט"ו שמואל

ויאמר ה' אלי שמואל עד מתי אתה מתאבל אל שואל ואני מאסתיו ממלך עלי ישראל מלא קרנה שמן ולך אשלחך אל ישי בית הלחמי כי ראיתי בךניו לי מלך:

And the L-RD said unto Samuel: 'How long wilt thou mourn for Saul, seeing I have rejected him from being king over Israel? fill thy horn with oil, and go, I will send thee to Jesse the Beth-lehemite; for I have provided Me a king among his sons.'

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

43 כל מקום שנאמר לי

There, explaining the words li rosh, the text cites the same two Midrashim (Vayikra Rabbah 2 and Shocher Tov 19), "wherever li is said, it never moves forever," and refers to the explanation on "And I will betroth you," that is, to this passage.

KEHOT'S NOTE

ראה לקמן פ' שלח נ, ב. באוה"ת שה"ש ע' תקיג מציין לכאן.

44 כל מקום שנאמר לי אינו זו

"Wherever li is said, it never moves, neither in this world nor in the World to Come," followed by examples: the priests ("and they shall serve Me"), the Levites, Israel, the Land of Israel, Jerusalem and more.

Vayikra Rabbah 2:2:ב'יקרא

PARAGRAPH 10

45 זכור את יום השבת

"Remember the Shabbos day to keep it holy." The verse opens the explanation in Parshas Yisro referred to here.

Exodus 20:8:ח'שמות

זכור את יום השבת לקדשו:

Remember the sabbath day, to keep it holy.

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

46 וגם נצח ישראל

"And also the Eternal One of Israel will not lie and will not change His mind, for He is not a man that He should change His mind." After Shaul spared Agag, Shmuel told him that G-d had torn the kingship from him and given it to a better man, and that the decree would not be reversed. The maamar reads it as Shmuel's refusal to return the kingship once it was given to David. (context: Steinsaltz Tanakh)

I Samuel 15:29:ט"ב:כ"שמואל

וגם נצח ישראל לא ישקר ולא ינחם כי לא אדם הוא להנחם:

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

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

KEHOT'S NOTE

ש"א טו, כט.

PARAGRAPH 11

47 כי לא אדם הוא להנחם

"For He is not a man that He should change His mind." The text reads "not a man (adam)" as a level above adam, the source of David's kingship.

שמואל א ט"ו:כ"ט I Samuel 15:29

וְגַם נִצַּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

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

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

48 לית שמאלא בהאי עתיקא

The Idra Rabba says, "There is no left in this hidden Atika; all is right." The text uses it to show that at the level of Atika there is no severity and therefore no change.

זח"ג קכט, Zohar III, 129a

KEHOT'S NOTE

זח"ג קכט, א. וראה שם רפט, א.

49 לית שמאלא בהאי עתיקא

The Idra Zuta describes the holy Atika as one, wholly in joy, never changing from compassion. The notes add it as a parallel to "there is no left in this Atika."

ספר הזהר, האדרא זוטא ד'ל"ז-י"מ:מ"ט 49:10-4:37 Zohar, Idra Zuta

50 המתנשא מימות עולם

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

KEHOT'S NOTE

ברכת יוצר.

51 רמה קרני

"And Chanah prayed and said: My heart exults in Havayah; my horn is exalted in Havayah." In her song after Shmuel's birth, the raised horn is plainly her strength and honor. The Talmud (Megillah 14a) reads it as the horn of anointing, the source of a kingship that lasts. (context: Steinsaltz Tanakh)

שמואל א ב' א"י:1 Samuel 2:1

וַתִּתְפַּלֵּל חַנָּה וַתֹּאמֶר עֲלֵץ לִבִּי בְּה' רָמָה קִרְנִי בְּה' רָחַב פִּי עַל־אֹיְבֵי כִי שְׂמִיחָתִי בִישׁוּעָתֶךָ:

And Hannah prayed, and said: My heart exulteth in the L-RD, My horn is exalted in the L-RD; My mouth is enlarged over mine enemies; Because I rejoice in Thy salvation.

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

KEHOT'S NOTE

ש"א ב, א.

52 רמה קרני

"My horn is exalted," and not 'my flask': David and Shlomo, who were anointed from a horn, their kingship continued; Shaul and Yehu, who were anointed from a flask, their kingship did not continue." This is why the

maamar joins the exalted horn to a kingship that does not move.

מגילה י"ד א:י"ח Megillah 14a:18

חַנָּה — דְּכַתִּיב: "וַתִּתְפַּלֵּל חַנָּה וַתֹּאמֶר עֲלֵץ לִבִּי בְּה' רָמָה קִרְנִי בְּה'." "רָמָה קִרְנִי", וְלֹא רָמָה פְּכִי. דָּוִד וְשְׁלֹמֹה שְׁנֵימִשְׁחוּ בְּקֶרֶן — נִמְשְׁכָה מִלְכוּתוֹ, שְׁאוּל וְיְהוּא שְׁנֵימִשְׁחוּ בְּפֶה — לֹא נִמְשְׁכָה מִלְכוּתוֹ.

"Hannah", as it is written, "And Hannah prayed and said, My heart exults in the L-rd, my horn is exalted in the L-rd" (I Samuel 2:1): "My horn is exalted", and not, "my cruse is exalted." David and Solomon, who were anointed from a horn, their kingship would be prolonged, but Saul and Yehu, who were anointed with a cruse, their kingship would not be prolonged.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

53 ותרם כראם קרני

"You have raised my horn like a re'em's; I am anointed with fresh oil." In the psalm for the Shabbos day, the righteous one's strength is raised like the horn of the re'em, a wild ox, and he is anointed with oil; the text joins it to David's anointing from a horn. (context: Steinsaltz Tanakh)

תהילים צ"ב:י"א Psalms 92:11

וְתִרְם כְּרָאִים קִרְנִי בְּשֶׁמֶן וְרִעְנָן:

But my horn hast Thou exalted like the horn of the wild-ox; I am anointed with rich oil.

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

KEHOT'S NOTE

תהלים צב, יא.

PARAGRAPH 12

54 שנאמר לי אינו זו לעולם

"Wherever li is said, it never moves, neither in this world nor in the World to Come." The paragraph explains why: li comes from a level where there is no left and no change.

ויקרא רבה ב'ב:2:2 Vayikra Rabbah

55 לא אדם הוא להנחם

"For He is not a man that He should change His mind." Above the level of adam there is no change, so whatever is li is permanent.

שמואל א ט"ו:כ"ט I Samuel 15:29

וְגַם נִצַּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

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

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

56 פיי לי לעצמי שאינו מושג

Under li, the Pardes quotes the Zohar, "li is Binah, the mystery of the upper world, the inner chamber," and ex-

plains li as "to Myself," not grasped even by the Sefiros below it: Binah as hidden and united with Chochmah.

Pardes Rimmonim 23:12:18ה"ב:י"ג:י"ב:י"א

לי פ"י הרשב"י ע"ה בפיקודא דתפילין (בפי בא רמ"ג ע"ב) ז"ל לי דא בינה רוא דעלמא עלאה היכלא פנימאה עכ"ל. ופי' לי לעצמי. שאינו מושג לתחתונים ר"ל אפילו לנאצלים ממנו [שהם] הספירות אשר למטה ממנו. והיינו בחינת הבינה המתעלמת המתאחדת בחכמה. וזה כיון באריכת לשונו עלמא עלאה שר"ל בצד העולם העליון. וחורר אמר היכל פנימאה ר"ל בסוד היותה היכל פנימי אל החכמה הנעלמת וזהו לי פ"י היכל לי. ולזה קרא אותה היכל לפי שהחכמה גנוזה בתוכה. והנה לפי זה תקרא הבינה לי כשהיא נעלמת כשאינה מושגת שהיא היכל לחכמה והחכמה ...

Pardes Rimmonim (Public Domain)

57 הטעם שנקי בינה הוא

At the end of chapter 2 of the gate on the tikkun of Nukva, Etz Chaim explains that Binah is called hu not because of its concealment but because hu always denotes Keser, and Imma is Keser to Z'eir Anpin, as Arich Anpin is Keser to Abba and Imma.

Sefer Etz Chaim 34:2:27ז"ב:י"ב:י"א

(כב) המלי נקראת תבל הכינוי זה נקרא כך בשעה שהמלכות מתחברין בה רי"ו העליון בסוד מזל קדישא ורי"ו תחתון שבה בסוד ע"ב קד"ם כנ"ל וכמבואר אצלינו בכוונת ק" בעת השינה והנה בי רי"ו הם תבל ואו נקרא כך. הטעם שהבינה נקרא הוא לא מפני ההעלם שהרי אבא נעלם ממנה ונקרא את"ה וגם א"א נקרא הו"א אלא משום (כי תיבת) הוא לעולם בכתר ואמא הוא כתר לז"א וא"א הוא כתר לאו"א:

Sefer Etz Chaim (Public Domain)

58 וארשתיך לי

"And I will betroth you to Me forever." With li understood as Atika, the betrothal is truly "to Me."

Hosea 2:21א"כ:כ"א

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט ובחֶסֶד ובִּרְחֻמִּים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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

59 המצות הן נקי מצות המלך

The note sends the reader to a note of the Rebbe in Sefer HaMaamarim 5700 on this idea, that the mitzvot are called "the commandments of the King."

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בסי המאמרים ת"ש, ע' 48.

60 וזכרתם . . למען תזכרו

"And you shall see it and remember all the commandments of Havayah and do them." G-d tells Moshe to command tzitzis as a reminder of the mitzvot; the text reads

this first remembering as the mitzvot in Malchus, "the commandments of the King."

Numbers 15:39ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ אַחֲרָי לְבַבְכֶּם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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

KEHOT'S NOTE

במדבר טו, לט-מ.

61 למען תזכרו

"So that you remember and do all My commandments, and be holy to your G-d." The second remembering, "My commandments," is read as the higher level of the mitzvot, above the Name Havayah.

Numbers 15:40ט"ו:מ

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתֵי ה' וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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

62 בביאור ע"פ וידבר

That explanation, titled "to understand the root of the mitzvot," begins from the people's great awe at Sinai, which the soul could not contain inwardly and which remained in its mazal, the encompassing levels of chayah and yechidah.

KEHOT'S NOTE

לקמן יז, ב.

63 וידבר אלקים

"And G-d spoke all these words, saying." The opening of the Ten Commandments, on which the text's explanation of the root of the mitzvot is written.

Exodus 20:1א'כ:א

וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאַמֵּר:

And G-d spoke all these words, saying:

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

64 ראיתי והנה מנורת זהב

"I have seen, and behold, a menorah all of gold, with a bowl on its top." Zechariah's vision opens another explanation that treats the root of the mitzvot.

Zechariah 4:2ב'ד:ז

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עָלֶיהָ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצָקוֹת לְנֵרוֹת אֲשֶׁר עָלֶיהָ:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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

65 בביאוריה ע"פ והי לכם לציצית

There "and you shall remember" is read as making the mitzvos "males," givers: the letters mem-tzadi of mitzvah become yud-hei by the atbash exchange, so mitzvah spells the Name Havayah, and the mitzvos are "the 248 limbs of the King," the King being Z'eir Anpin.

KEHOT'S NOTE

לקמן פ' שלח מו, א.

66 רמ"ח אברים דמלכא

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

67 On "And the Levite, he (hu) shall serve" (Numbers 18:23), the Zohar expounds the word hu: "Hu: above, to the left; hu: included in the right; further, hu: this is Atika." The text uses it to show that Binah too is sometimes called Atika.

Zohar, Korach 8:39ט"ח: קרח ח'ל"ט

We may also translate, "And the Levite shall serve hu (him)", the reference being to the Ancient One, and the Levite typifying Judgement, but for which men would not rise to the higher faith, nor study the Torah, nor carry out the precepts of the Torah for the service of the Holy King.¹The last 12 lines of the Hebrew text do not appear in our translation.

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

PARAGRAPH 13

68 וארשתיהך לי

"And I will betroth you to Me forever." The Time to Come, when Z'eir Anpin rises to Arich Anpin, is when this betrothal "to Me" is fulfilled.

Hosea 2:21א"ב: הושע ב'

וארשתיהך לי לעולם וארשתיהך לי בצדק ובמשפט וברחמים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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

69 בד"ה והי מספר בניי

That discourse, earlier in Likkutei Torah, Bamidbar, explains that "the number of the children of Israel" is the mitzvos, 613 of the Torah and 7 of the Sages, given in a number so that they could be drawn down into the souls of Israel.

KEHOT'S NOTE

ראה המאמר דלעיל.

70 והיה מספר בניי אשר לא ימד ולא יספר

"And the number of the children of Israel shall be as the sand of the sea, which cannot be measured or counted." In the same prophecy as "I will betroth you," Hosea foretells

that at the redemption Israel will be beyond counting; the discourse reads the counted mitzvos as rising to a level beyond number. (context: Steinsaltz Tanakh)

Hosea 2:1א' ב': הושע ב'

והיה מספר בניי ישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל-חי:

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.'

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

71 ולתבונתו אין מספר

"Great is our Master and abundant in power; His understanding is beyond number." The psalm has just said that G-d sets a number for the stars; His own understanding has no number. The text uses it for the limitless level of Arich Anpin. (context: Steinsaltz Tanakh)

Psalms 147:5ה' קמ"ז: תהילים

גדול אדונינו ורב-כח לתבונתו אין מספר:

Great is our L-rd, and mighty in power; His understanding is infinite.

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

KEHOT'S NOTE

תהלים קמז, ה.

72 מי מנה עפר יעקב ומספר את רובע ישראל

"Who has counted the dust of Yaakov, or numbered a fourth of Israel?" The verse opens another explanation on number and what is beyond number.

Numbers 23:10י"ג: במדבר

מי מנה עפר יעקב ומספר את-רבע ישראל תמת נפשי מות לשרים ותהי אחריתי כמהו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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

73 ישקני מנשיקות פיהו

"Let Him kiss me with the kisses of His mouth, for Your love is better than wine." Plainly the beloved woman longs for her lover's kiss; read as the Congregation of Israel's plea to G-d, it asks for the inner bond drawn from the highest level. (context: Steinsaltz Tanakh)

Song of Songs 1:2ב' א': שיר השירים

ישקני מנשיקות פיהו כִּי־טובים דְּדִיד מִיָּין:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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

KEHOT'S NOTE

שה"ש א, ב.

74 In Terumah the Zohar asks, "Who will kiss me? The One who is hidden above. And with what? With that supernal

chariot, on which all the colors hang and join, and this is Yaakov."

ספר זוהר, תרומה ל"ג:שע"א-ש"פ 33:371-380 Zohar, Terumah
Now who is "he"? He who is hidden within the supernal concealment. Can, then, the Most Recondite be the fount of kisses, and kiss that which is below? See now. The Most Recondite is beyond cognition, but reveals of Himself a tenuous and veiled brightness shining only along a narrow path which extends from Him, and this is the brightness that irradiates all. This is the starting-point of all esoteric mysteries, itself being unknowable. Or rather, it is sometimes indiscoversable, sometimes discoverable, but even were it wholly indiscoversable the impulse ...

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

PARAGRAPH 14

75

וארשתך לי

"And I will betroth you to Me forever." The bond is "forever" because it will come from Atika, where there is no left.

Hosea 2:21א"כ:הוה

וארשתך לי לעולם וארשתך לי בצדק ובמשפט ובחסד וברחמים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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

76

לית שמאלא

The Idra Rabba: "There is no left in this hidden Atika; all is right." Without severity there is no descent, so the bond does not change.

ספר זוהר, האדרא רבא ו"כ"ה-ו':ל"ז 6:25-7:37 Zohar, Idra Rabba

77

ולא אדם הוא להנחם

"For He is not a man that He should change His mind." Repeated here as the reason the future betrothal will be permanent.

I Samuel 15:29ט"ז:שמואל א

וגם נצח ישראל לא ישקר ולא ינחם כי לא אדם הוא להנחם:

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

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

78

וידעת היום והשבות

"Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is no other." Moshe's charge to Israel opens the discourse whose end is cited here on ascents and descents.

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום והשבות אליך כי ה' הוא האלקים בשמים ומעל ועל-הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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

79

ועיין בתד"א ח"א רפ"ו

The note points to two places in Or HaTorah that explain this Tanna DeBei Eliyahu passage further.

KEHOT'S NOTE

ראה אוה"ת שה"ש ע"י סט, עוד ביאור ע"י. נ"ך ע"י שסט. יהל אור ע"י תיח. תורת שמואל — תרכ"ו ע"י רמה. מים רבים — תרל"ו סעי' נו ואילך.

80

ואהבת עולם אהבתיך

"From afar Havayah appeared to me: With an everlasting love I have loved you; therefore I have drawn you with kindness." In Jeremiah's prophecy of the return from exile, G-d assures Israel of His lasting love; the maamar ranks its "everlasting love" against "great love." (context: Steinsaltz Tanakh)

Jeremiah 31:3ג"א:ירמיהו

מרחוק ה' נראה לי ואהבת עולם אהבתיך על-כן משכתיך חסד:

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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

81

אהבה רבה אהבתיך לא נאמר אלא אהבת עולם אהבתיך שמה תאמר אהבת הקב"ה שלש שנים או אהבת עשר שנים או אהבת מאה שנים

On "Draw me after You," the Midrash cites Jeremiah: it does not say "with a great love" but "with an everlasting love," lest one think G-d's love lasts three, ten or a hundred years.

Tanna DeBei Eliyahu Rabbah 6:1א"ו:תנא דבי אליהו רבה ו

... שנאמר (ירמיה לא) מרחוק ה' נראה לי ואהבת עולם אהבתיך על כן משכתיך חסד אהבה רבה אהבתיך לא נאמר אלא אהבת עולם אהבתיך שמה תאמר אהבת הקב"ה שלש שנים או אהבת עשר שנים או אהבת מאה שנים לכך נאמר אהבת עולם אהבתיך לכך נאמר משכני אחריך נרוצה הביאני המלך חדריו משל למלך שהיה יושב על כסאו והיו עבדיו עומדין לפניו ונתן עיניו במי שהיה אהבו תפסו בידו והכניסו בחדרי חדרים שלו (כך הקב"ה הביא את ישראל לחדרי חדרים) מה שלא הביא לכל אומה ולשון לכך נאמר הביאני המלך חדריו. ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

82

אהבת מאה שנים

According to the note, Or HaTorah there cites Yeshuos Yaakov on these words: had the verse said "great love," one could have said so, that is, that the love lasts only a limited time.

KEHOT'S NOTE

באוה"ת שה"ש ע"י עד מציינ ע"י: (אם ה"י נאמר אהבה רבה הייתי אומר כך, ישועות יעקב). ראה מים רבים — תרל"ו סעי' נו ואילך.

83

מאהבה רבה שהיא בז"א

Or HaTorah, quoted in the note, explains why ahavah rabbah in Z'eir Anpin is lower: in Z'eir Anpin there are Chesed and Gevurah, so the love can change and be inter-

rupted, whereas in Arich Anpin "there is no left in this Atika."

KEHOT'S NOTE

והיינו כי בוי"א יש חו"ג לכן יש שינוי והפסק באהבה וחסד מדת הגבורה כו' משא"כ בא"א לית שמאלא בהאי עתיקא — אוה"ת שה"ש ע' עד.

84 ועיין במא"א אות א' סעיף לו ובסש"ב פמ"ג

The note points to Yahel Or on the verse "from world to world" for a discussion of the sources that rank ahavah rabbah above ahavas olam.

KEHOT'S NOTE

ראה יהל אור קו, מח (ע' תיח). ובליקוט פירושים לתניא שם.

85 דאבה רבה גבוה מבחינת אהבת עולם

Tanya distinguishes ahavas olam, love that comes from contemplating G-d's greatness, from ahavah rabbah, love in delights given from above, which is higher. The text reconciles this with Tanna DeBei Eliyahu.

תניא, חלק ראשון; ליקוטי אמרים 43:6 Tanya, Likkutei Amarim מ"ג:ו

והנה, באהבה יש גם כן שתי מדרגות: "אהבה רבה" ו"אהבת עולם", "אהבה רבה" - היא "אהבה בתענוגים", והיא שלהבת העולה מאליה, ובאה מלמעלה בבחינת מתנה למי שהוא שלם ביראה, כנודע על מאמר רבותינו זכרונם לברכה: "ידרכו של איש לחור אחר אשה", שאהבה נקראת "איש" ו"דרכו", כמו שכתוב: "זכר חסדו", ו"אשה" - נקראת ה', כנודע; ובלי קדימת היראה, אי אפשר להגיע לאהבה רבה זו, כי אהבה זו היא מבחינת אצילות, דלית תמן קיצוץ ...

Kehot Publication Society (CC-BY-NC)

86 ויש ליישב

Or HaTorah, quoted in the note, poses the difficulty: the Arizal places ahavas olam in Malchus, below ahavah rabbah in Z'eir Anpin, while Tanna DeBei Eliyahu says the opposite.

KEHOT'S NOTE

לכאורה יש להקשות על כהאריז"ל דפי' אה"ע במי ולמטה מאהבה רבה שהיא בוי"א והרי בתד"א אומר להיפך, ולפי' התד"א באה"ר עדיין יוכל להיות שינויים משא"כ אה"ע הוא בחי' שאין בה שינויים דהיינו ההפרש בין ז"א שיש בו חו"ג ע"כ מאה"ר יכול להיות שינוי, אבל בעיקר לית שמאלא ולכן שם אין שינויים וזהו אהבת עולם — אוה"ת נ"ך ע' שסט. "ג.ב. ע' במג"א [במגן אבות ברדיטשוב תרס"ב] ד"ה משכני [שה"ש סא, א] וי"ל כי ב' תירוצים תלוי זב"ז אם עולם לי נצחי. (וער"ע? ואי"ע?) גבוה והמג"א לא העיר מכאן". [כ].

87 עלמא תתאה

In Bereishis the Zohar says there are two worlds, the upper world and the lower world, the lower like the upper, as in "from world to world."

ספר זוהר, בראשית ל"ט:שצ"ה-40:406 Zohar, Bereshit מ':ת"ו

Observe that stars and planets exist through a covenant which is the firmament of the heaven, in which they are inscribed and engraved.' R. Yesa the Elder used to explain thus: 'The words "let there be lights" refer to the moon, which is suspended in the firmament of the heaven. The

words "and let them be for lights" indicate the sun. "They shall be for seasons", because seasons, holydays, new-moons and Sabbaths are determined by them. There are seven planets corresponding to seven firmaments, and by all the world is ...

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

88 עלמא עילאה

In Vayigash the Zohar reads "in Ramah" as the upper world, the World to Come, and cites "from world to world."

ספר זוהר, ויגש י"צ:ט-י"א:ק"ח Zohar, Vayigash 10:99-11:108

89 עלמא עילאה

In Vayetzei the Zohar speaks of two worlds, one revealed and one concealed, and says that all is one, for all comes from the upper world.

ספר זוהר, ויצא כ"ד:רמ"ד-כ"ה:רנ"ד Zohar, Vayetzei 24:244-25:254 and when we offer blessings to G-d we invariably associate Him with the two worlds in such words as: "Blessed be the L-rd, the G-d of Israel, from one world even unto the other world" (Ps. 106, 48). It is for this reason that the upper world is named Hu (He), whereas the lower world is named Attah (Thou), because it is blessed from the upper world through the Righteous One. Thus Scripture says: "Blessed be the L-rd out of Zion, who dwelleth in Jerusalem, etc." (Ps. 135, 21): assuredly ...

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

90 אהבה בתענוגים

"How beautiful and how pleasant you are, love in delights." The lover praises his beloved; the text calls the love of Binah, where Atik is revealed, this love in delights.

שיר השירים ו':7:7 Song of Songs

מה יפית ומה נעמית אהבה בתענוגים:

How fair and how pleasant art thou, O love, for delights! .

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

91 בדי"ה חכלילי עינים

The discourse explains that ahavas olam is the love "taken from the worlds," from contemplating how G-d brings them into being, while ahavah rabbah is hidden at the root of the soul.

KEHOT'S NOTE

תו"א מז, ג. וראה באוה"ת ויחי שסח, ב.

92 חכלילי עינים מין

"His eyes are red with wine, and his teeth white with milk." Part of Yaakov's blessing to Yehudah; the verse opens the Torah Ohr discourse cited for the second answer.

בראשית מ"ט:12:12 Genesis 49

חכלילי עינים מין ולבן שנים מחלב:

His eyes shall be red with wine, And his teeth white with milk.

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

93

שובה ישראל עד

"Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." Hosea's call to repentance opens another discourse, where ahavas olam is the love above ahavah rabbah.

Hosea 14:2: י"ד: ב' חושע

שובה ישראל עד הי' אלקיך כי כשלת בעונך:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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

PARAGRAPH 15

94

דבעיני בקדושין שיאמר לי

The Talmud rules that if a man gives a woman money and says, "You are betrothed to me," she is betrothed, but if she says, "I am betrothed to you," she is not. The text grounds the required words "to me" in "I will betroth you to Me."

Kiddushin 5b:14: י"ד: ב' קידושין הי' ב'

אמר שמואל: בקידושין, נתן לה כסף ושנה כסף ואמר לה: "הרי את מקודשת", "הרי את מאורסת", "הרי את" (לי) לאינתו - הרי זו מקודשת. "הריני אישך", "הריני בעליך", "הריני ארוסיך" - אין כאן בית מיחוש.

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

KEHOT'S NOTE

קידושין ה, ב.

95

וארשתיך לי

"And I will betroth you to Me forever." The human formula of betrothal, "to me," follows this verse.

Hosea 2:21: כ"א: חושע

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט וברחמים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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

96

וארשתיך לי

The Raaya Mehemna on Teitzei says that the final redemption comes "with great compassion," from the side of Avraham, and that afterwards "he may not send her away all his days," for she will be his wife, as it says, "And I will betroth you to Me forever."

Zohar, Ki Teitzei 1:24-3:33: ג' ל"ג: כי תצא אי: כ"ד: א' ספר הזוהר,

97

טוב לחסות בה'

The words here quote Psalms 118:9; the passage is shown below.

Psalms 118:9: ט"ט: תהילים

טוב לחסות בה' מבטח בנדיבים:

It is better to take refuge in the L-RD Than to trust in princes.

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

KEHOT'S NOTE

תהלים קיח, ט.

98

טוב לחסות בה' מבטח באדם

"It is better to take refuge in Havayah than to trust in man." In a psalm of thanksgiving for rescue, the psalmist says that trust belongs to G-d rather than to people; the text reads "man" (adam) as the supernal Adam, Z'eir Anpin, and "Havayah" as the level above it. (Kehot: Psalms 118:9)

Psalms 118:8: ח"ח: תהילים

טוב לחסות בה' מבטח באדם:

It is better to take refuge in the L-RD Than to trust in man.

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

99

כמ"ש במ"א

the passage shares nothing with the note

KEHOT'S NOTE

לקמן דרושים לשמע"צ צא, א.

100

כי ההרים ימושו כו' וברית שלומי לא תמוט

"For the mountains may move away and the hills be shaken, but My kindness shall not move away from you, and My covenant of peace shall not be shaken." G-d comforts Israel through Isaiah: His bond with them outlasts the mountains, like the betrothal "forever."

Isaiah 54:10: י"ד: שיעיהו

כי ההרים ימושו והגבעות תמוטנה וחסדי מאתך לא ימוש וברית שלומי לא תמוט אמר מרחמך הי'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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

101

לבי ובשרי ירננו אל

"My soul longs, indeed it pines, for the courts of Havayah; my heart and my flesh sing out to the living G-d." The second half of the verse, the yearning for G-d Himself, is above the "courts" of its first half.

Psalms 84:3: ג' תהילים

נכספה וגם כלתה נפשי לחצרות הי' לבי ובשרי ירננו אל אליהי:

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)

102

במקום שבע"ת עומדים

"In the place where baalei teshuvah stand, the perfectly righteous cannot stand." The yearning of return reaches higher than the "courts."

Berakhot 34b:22-23: כ"ב-כ"ג: ברכות

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין - צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב." "לרחוק" ברישא, והדר "לקרוב." ורבי יוחנן אמר לה: מאי "רחוק" -

שְׁהִיָּה רְחוֹק מִדְּבַר עֲבִירָה מְעִיקָרָא. וּמֵאִי "קְרוֹב" — שְׁהִיָּה קְרוֹב לְדְבַר עֲבִירָה, וְנִתְרַחַק מִמֶּנּוּ הַשְּׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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

KEHOT'S NOTE

ברכות לד, ב. וראה הערת כ"ק אדמו"ר בס' המאמרים ה'תש"ט, עמ' 183.

103

ורב טוב לבית ישראל

"I will recall the kindnesses of Havayah ... and the great goodness to the house of Israel." The prophet praises G-d's kindness to Israel, given in mercy beyond their merit; the text links this "great goodness" to the bond drawn from far above the "courts." (context: Steinsaltz Tanakh)

ישעיהו ס"ג:ז

חֲסִדִּי הִי אֶזְכִּיר תְּהִלַּת ה' כָּעַל כָּל אֲשֶׁר־גָּמְלָנוּ ה' וְרַב־טוֹב לְבֵית יִשְׂרָאֵל אֲשֶׁר־גָּמְלָם כְּרַחֲמָיו וּכְרַב חֲסִדָּיו:

I will make mention of the mercies of the L-RD, and the praises of the L-RD, according to all that the L-RD hath bestowed on us; and the great goodness toward the house of Israel, which He hath bestowed on them according to His compassions, and according to the multitude of His mercies.

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

KEHOT'S NOTE

ישעיי סג, ז.

104

המגביהי לשבת

"Who is like Havayah our G-d, Who dwells on high, Who lowers Himself to look upon the heavens and the earth?" Since G-d is exalted above everything, heaven and earth are alike before Him; in the same way, the maamar says, a revelation from above the world can reach down into the world itself. (context: Steinsaltz Tanakh)

Psalms 113:5-6 ה'־ג:ה-ה'־ג:ה

מִי כֹה אֶלְקִינוּ הַמְּגַבִּיִּה לְשַׁבָּת: הַמְּשַׁפִּיל לְרָאוֹת בְּשָׁמַיִם וּבָאָרֶץ:

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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

PARAGRAPH 16

105

ויקחו לי תרומה

"Speak to the children of Israel, and let them take for Me an offering." G-d's call for gifts to build the Mishkan; the

Ramaz reads li here as supernal Chochmah, and Vayikra Rabbah lists this verse among the things called li.

Exodus 25:2 כ"ה:ב

דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ־לִי תְּרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לְבֹ תִקְחוּ אֶת־תְּרוּמָתִי:

'Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.

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

106

והרמ"ז פ' תרומה . . שם ע"ב שעיקרו יודיין

The note points to Or HaTorah on Shir HaShirim for a further discussion of the Ramaz's reading of li as supernal Chochmah, the four yuds of the Name AB.

KEHOT'S NOTE

ראה אוה"ת שה"ש ע' תקיג.

107

ומספר את רובע ישראל

"Who has counted the dust of Yaakov, or numbered a fourth (rova) of Israel?" The verse opens an explanation that discusses the four yuds of the Name AB.

במדבר כ"ג:י

מִי מִנָּה עֶפְרַיִם יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תִּמַּת נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתֵהִי אַחֲרֵיתִי כְּמֹהוּ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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

108

וארשתיה לי

"And I will betroth you to Me forever." Read here as the Congregation of Israel receiving from supernal Chochmah.

הושע ב:כ"א

וְאַרְשְׁתִּיהָ לִי לְעוֹלָם וְאַרְשְׁתִּיהָ לִי בְצֹדֶק וּבִמְשָׁפֶט וּבְרַחֲמִים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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

109

מ"ש האריז"ל בפ' הפסוק

According to the note, Or HaTorah on Va'eschanan explains the Arizal's wording on the verse "On that day Havayah shall be One."

KEHOT'S NOTE

נתבאר לשונו באוה"ת פ' ואתחנן ע' פח. וראה גם לעיל פ' צו יא, ג.

110

ביום ההוא יהי

"And Havayah shall be King over all the earth; on that day Havayah shall be One, and His Name One." Zechariah's vision of the end of days; the Arizal reads yihyeh, "shall be," as yud-hei twice: the lower letters of the Name will rise to the upper.

Zechariah 14:9 י"ד:ט

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה ה' אֶחָד וְשְׁמוֹ אֶחָד:

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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

KEHOT'S NOTE

זכרי יד, ט.

111

בביאור ע"פ אני ה' אלקיכם

There "I am Havayah your G-d" means that in the Future even the Name Havayah will be like the Name Elokim, because a light of the Infinite above Havayah will be revealed, "His great Name." It links this to Yaakov being named Yisrael twice, first through the angel and then by G-d Himself, the second naming pointing to the higher revelation.

KEHOT'S NOTE

לקמן פי' שלח מט, ב.

112

בתורת ה' חפצו ובתורתו יהגה

"But his desire is in the Torah of Havayah, and in his Torah he meditates day and night." The psalm praises the man who shuns the wicked; "his Torah" can mean G-d's Torah or the learner's own, and the Talmud (Avodah Zarah 19a) says it is first called G-d's and in the end the learner's. The maamar reads "the Torah of Havayah" as the higher Torah of the Future and "his Torah" as our present study, its vessel. (context: Steinsaltz Tanakh)

Psalms 1:2: תהילים א':

כִּי אִם־בְּתוֹרַת ה' חִפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וָלַיְלָה:

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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

113

וידעת את ה'

"And I will betroth you to Me in faithfulness, and you shall know Havayah." The maamar ends with the knowledge to which the betrothal leads.

Hosea 2:22: הושע ב':

וְאֶרְשָׁתִּיךָ לִי בְאֱמוּנָה וְיָדַעְתָּ אֶת־ה'

And I will betroth thee unto Me in faithfulness; And thou shalt know the L-RD.

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

114

אני ה' אלקיכם

"I am Havayah your G-d, Who brought you out of the land of Egypt to be your G-d; I am Havayah your G-d." The closing verse of the tzitzis passage, on which another explanation is written.

Numbers 15:41: במדבר ט"ו:

אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים:
אֲנִי ה' אֱלֹהֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Pardes Rimonim (Public Domain); Kehot Publication Society (CC-BY-NC); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); On Your Way (Public Domain); The Metsudah Tanach series, Lakewood, N.J (CC-BY); Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain); Hamesorah Publishers, Jerusalem 2005 (CC-BY-NC); Pri Etz Chaim (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Daf Shevui (CC0); Sefer Etz Chaim (Public Domain); OYW (segmentation according to Warsaw 1880) (Public Domain); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com.
<https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likutei-torah/bamidbar/10/

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