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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



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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 וארשתך לי¹

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

This heading introduces a short elaboration (biur) on 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 discussion builds an image of a King's courts and His house.

2 בפרדס בעה"כ 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' ועפ"ז פי'

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.’” And according to this he explains

The Pardes, a classic work of Kabbalah, has a lexicon of Kabbalistic terms (Erchei HaKinuyim). Under “courts” it quotes the Zohar on Psalm 84, which says that the “outer houses” are what the verse calls “the courts of Havayah.”

שהם הז"ת דאצי" כי כמו שהחצר בית שער לבית כן הז"ת הם בית שער לג' ספירות העליונות.⁴
that they are the seven lower [Sefiros] of Atzilus (Emanation): for just as the courtyard is a gatehouse to the house, so the seven lower [Sefiros] are a gatehouse to the three upper Sefiros.

The Pardes identifies these courts with the seven lower Sefiros of Atzilus, the emotive attributes. Just as one passes through a courtyard to reach a house, the seven lower Sefiros are the entrance (“gatehouse”) to the three upper Sefiros, the hidden levels of intellect above them.

3 ועמש"ל ע"פ ויושט המלך לאסתר⁵.⁶ נתי 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 a discourse in Torah Ohr on Esther's approach to the king, which explained the difference between a court and a house. A king may pass through his court, but he lives permanently only in his house.

וזה י"ל ג"כ בענין ז"ת לגבי ג"ר והוא כמ"ש בע"ח הובא בסש"ב פלי"ה ⁷ שאור א"ס ב"ה אינו מתייחד אפילו בעולם האצילות אלא ע"י התלבשותו תחלה בספירת חכמה ⁸ 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, quoted in Tanya chapter 35, that 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 וחייהי 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 described as "He and His life-forces are one." From Chochmah it passes into the emotive attributes, described as "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 נק' היכלא עילאה דקב"ה ^{9,10} שהמלך דר בו בקביעות ואו"א הם תרינ ריעין ¹¹ 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 נק' חצרות. ופי' חצר החיצונה וחצר הפנימית¹² י"ל לפי"ז שהן חיצונית הכלים דז"א ופנימית הכלים וכעין מ"ש בלקוטי הש"ס להאריז"ל ד"ח ע"א דע כי הנצח וההוד נקראים בתי בראי

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),

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 teaching in Likkutei HaShas that Netzach and Hod are called "outer houses."

אבל פנימיותם עצמם נק' גוואי, ובוהר פ' 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 שם עיין בוהר פ' ויחי דרי"ט ע"א).

but their own inner dimension is called 'the inner' (gava'ei)." 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).

That teaching adds that the inner dimension of Netzach and Hod is called "inner [houses]." The text then brings the Zohar on "He shall dwell in Your courts," where the plural "courts" are Zion and Jerusalem, which the Mikdash Melech identifies as Yesod and Malchus.

וי"ל דב' בחי' אלו הן חצר החיצונה וחצר הפנימית והוא כמבואר במ"א ע"פ כרוב אחד מקצה מזה הוא ז"א דאצילות

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,

Yesod and Malchus, then, can be the two courts, inner and outer. The text links this to another discussion of the two cherubim over the Ark, where one cherub stands for Z'eir Anpin of Atzilus.

שהוא ירידת אור א"ס מלמעלה למטה והמלי הוא מקור ב"ע ושרשם שבאצילות כו' לכן המלי נק' חצר החיצונה שהוא מקור הנבראים.

which is the descent of the Infinite Light from above to below; 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.

Z'eir Anpin is the Infinite Light coming down from above, while Malchus is the source, within Atzilus, of the lower worlds of Beriah, Yetzirah and Asiyah. Because Malchus is the source of the created beings and faces toward them, it is the outer court.

אבל יסוד ז"א הוא בחי' חצר הפנימית הפונה ¹⁷ קדים כו' (וכה"ג פי' במאורי אור אות ה' סי' 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 לחצרות ¹⁸ ה' ועמ"ש במ"א ע"פ כי תשמע בקול כו' לעשות הישר ¹⁹ כו' דחצר החיצונה הוא פסוד"ז וחצר הפנימית היא ק"ש

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, and the inner court is the Shema.

כי בפסוד"ז נזכר גדולתו ית' ממה שהוא מחיה עולמות ומלאכים כמ"ש הללו את ²⁰ ה' מן השמים כו' כל מלאכיו ²¹ כו' הללוהו ברקיע עוזו ²² כו' אשר מקור חיותן נק' 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 שבה נאמר²³ קבלת עול מלכות שמים ועול מצות²⁴ זהו בחי' חצר הפנימית הפונה קדים שהתורה נקי משל הקדמוני²⁵ קדמונו של עולם^{26, 27} 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 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 וזהו ענין פסוד"ז שהוא תפלת היצירה.²⁸

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 Pri Etz Chaim and Mishnas Chassidim (cited in the notes) call the prayer of Yetzirah.

ולפ"ז ק"ש שנקרא חצר הפנימית היינו עולם הבריה. ובית זה תפלת שמו"ע שהוא בחי' אצילו ת והיינו כי אצי' הוא בחי' חכמה דכללות העולמות וזהו בחכמה יבנה בית²⁹ 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.

5 ואף גם לפי זה אינו סותר למשנ"ת לעיל דחצרות ה' הן בעולם האצילות כי באצילות עצמו יש ג"כ אבי"ע אשר הכתר או החכמה נק' אצילות שבאצילות ובינה וז"א ונוק' נק' בי"ע שבאצילות ועמ"ש מזה בד"ה

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

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."

להבין מ"ש בהגדה מצה זו כו' ולכן שייך חצרות בבי"ע ממש וגם באצילות כו', ובר"ח שער הקדושה פ"ב פי' בכוונת הזהר ס"פ נח הנ"ל ששער החצר הפנימית^{30,31} הוא אור האצילות שביום השבת הוא נפתח³² כו'

"To understand what is said in the Haggadah, 'This matzah,'" etc. 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; the text refers to its discourse on the Haggadah's "This matzah" for more on this. It then cites Reishis Chochmah's reading of the Zohar on Noach: Ezekiel's gate of the inner court, closed on weekdays and opened on Shabbos, is the light of Atzilus.

ועיין בפע"ח שער השבת פכ"ד שבשבת מאיר א"פ עצמו של אצילות בבריאה,³³ ועיין מזה בהרמ"ז ר"פ וארא (בדף כ"ג ע"ב)

And see Pri Etz Chaim, Shaar HaShabbos, chapter 24: that on Shabbos the inner light (or pnimi) of Atzilus itself shines in Beriah. And see about this in the Ramaz at the beginning of Parshas Va'era (on folio 23b):

Pri Etz Chaim likewise teaches that on Shabbos the inner light of Atzilus itself shines into Beriah. The Ramaz (Rabbi Moshe Zacuto), in his commentary on the Zohar, explains this further.

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:

that in Beriah there are two levels: the first is the light that in essence 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 distinguishes two lights in Beriah: its own 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 הנז' 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 buildings are built of stones.

וידוע שיש אותיות הדבור ואותיות המחשבה, שאותיות הדבור יוצאים מהעלם אל הגילוי לחוץ לזולתו ונעשה בחי' בפ"ע

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;

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.

וזהו ענין חצר החיצונה משא"כ אותיות המחשבה שהן בכח"י העלם והמחשבה היא מתאחדת עם הנפש המשכלת תמיד בלי פירוד ע"כ היא הנק' חצר הפנימית.

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

That outgoing, separable speech is the outer 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 יעקב³⁴ בענין מחשבה ודבור שהם בח"י 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 בח"י 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, by way of analogy, 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 שבתותי 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 בד"ה הנה ים סוף גבי והניף ידו על הנהר³⁵ כו' ועמ"ש ע"פ אם בחקותי תלכו³⁶ בענין אותיות החקיקה ואותיות הכתיבה כו' ע"ש), וכמ"כ עד"ז בעבודת ה' יש בחי' ישכון חצריך ובחי' נשבעה בטוב ביתך³⁷

(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 elsewhere: one on the Splitting of the Sea, and one on the difference between letters engraved in stone and letters written in ink. 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 לבדם 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.

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 לחצרות³⁸ ה' שנק' 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), and betrothed only, 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' לעיל בפנים) שקדושין ומאמר ענין אחד הוא. ומאמר היינו אותיות התורה כו'

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

This explains kiddushin, betrothal, which the main maamar also mentioned. In halachah ma'amar is the name of a form of kiddushin (the betrothal of a brother's widow before yibum); since the word ma'amar also means "utterance," it stands for the letters of the Torah.

שהם בחי' מקיפים כמו טבעת קידושין כו' אבל בחי' עיון התורה שנקלט בנפשו השגת התורה שהיא טפת חכמה עילאה

which are the level of encompassing [lights] (makifim), like the ring of kiddushin, etc. 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,

The letters of the Torah are "encompassing" (makifim): they surround a person from outside without entering him, like the ring given at kiddushin, an object handed to the bride from outside. Contemplative Torah study is different: its comprehension, a "drop" of supernal Chochmah, is absorbed into the soul.

וכן בתפלה להיות נקלט רוממות ה' אל תוך תוכו ופנימיותו בקרב איש ולב עמוק³⁹ זהו נקרא בחי' נשואין שהוא בחי' פנימיות כו':

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.

Likewise in prayer, when G-d's exaltedness is absorbed into the depths of a person's heart, that is nisuin, full marriage, the inward bond. Betrothal is the outer bond of the letters; marriage is the inner bond of understanding.

SECTION 3 • 19-11

Whatever is "to Me" never moves

9 ג אך להבין מ"ש וארשתיך לי⁴⁰ הנה יובן בהקדים פי' מ"ש במדרש שוחר טוב פרשה י"ט ע"פ מלא קרנך שמן ולך אשלחך אל ישי⁴¹ 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 the verse "And I will betroth you to Me" itself. It begins with a Midrash on G-d's command to Shmuel to anoint David, "Fill your horn with oil and go; I will send you to Yishai," a verse that ends "for I have seen among his sons a king for Me (li)."

כל מקום שנאמר לי⁴² אינו ז⁴³ לא בעוה"ז ולא בעוה"ב וכ"ה ג"כ במדרש רבה פ' ויקרא פרשה ב' אינו ז⁴⁴ 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.

The Midrash teaches that wherever Scripture says li, "to Me" or "for Me," that thing is permanent and never moves, in this world or the next. Vayikra Rabbah says the same, listing the priests, the Levites and the people of Israel, among others, as things called li.

10 ומבואר במ"א בפ' יתרו בביאור ע"פ זכור את יום השבת,⁴⁴ בענין מאמר שמואל לשאול וגם נצח ישראל⁴⁵ לא ישקר

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

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: "The Eternal One of Israel will not lie."

ולא ינחם כי לא אדם הוא להנחם, שזהו תשובה על שביקש שאול ממנו שתשוב לו המלוכה.

and will not change His mind, for He is not a man that He should change His mind": that this was the answer to Shaul's request of him that the kingship be returned to him.

Shmuel added that G-d "is not a man that He should change His mind." According to that explanation, these words answered Shaul's plea that the kingship be restored to him.

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

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, which is from the level of

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.

כי לא אדם הוא להנחם⁴⁶ ולא כמלכות שאול שנלקחה מבחיי אדם כו' מבחיי חכמה ובבחיי אדם שייך ימינא ושמאלא ונמשך ההשפעה לפי מעשה התחתונים וע"כ יש שינויים כו'

“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^{47,48} לפי שהוא המתנשא מימות עולם⁴⁹ רם ונשא כו' וזהו ענין רמה קרני,⁵⁰ ותרם כראים קרני⁵¹ כו'.

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,” of which the Zohar says there is no left, only right; this is G-d “exalted from the days of old,” beyond all change. The verses about the exalted “horn” recall the horn of oil with which David was anointed, and express a kingship rooted above change.

SECTION 4 • ¶12-13

“Sanctify us with Your commandments”

12 וזהו פיי וענין המדרש דכ"מ שנאמר לי אינו זו לעולם⁵² והיינו לפי שהוא מבחינת דלית שמאלא כו' וע"כ לא אדם הוא להנחם⁵³ 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 דפ"י לי הוא בחי' עתיקא וכן בפרדס בעה"כ ערך לי פי' לי לעצמי שאינו מושג⁵⁴ ואע"ג דפ"י

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. And although he explains

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.

דהיינו בבחי' בינה לא תברא דבינה נק' ג"כ עתיקא לפעמים כמ"ש בזהר ס"פ קרח הוא דא עתיקא שהתגלות עתיק הוא בבינה כו'

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 שער תיקון נוקבא ספ"ב הטעם שנק' בינה הוא⁵⁵ כו'. ועפ"י יובן ג"כ ענין מ"ש וארשתיך לי⁵⁶ 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 gives the reason Binah is called hu. 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 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 notes. So why do we pray, "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 המלך⁵⁷ 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 an explanation elsewhere, on the passage of tzitzis. The mitzvos are called "the commandments of the King" because, as they reach us, they are at the level of Malchus of Atzilus, the King's sovereignty.

אך שרשן הוא בז"א וע"י אתעדל"ת של האדם ממשיך להיות המצוה אברין דמלכא דז"א ועוד שממשיכים ג"כ מא"א 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," Z'eir Anpin. Beyond this, through the mitzvos one also draws down from Arich Anpin, the level of Keser, 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^{58,59} 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 the soul-levels of chayah and yechidah, which are above the vessels. "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 וידבר⁶⁰ אלקים⁶¹ 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.

(ועיין מזה בביאור ע"פ ראיתי והנה מנורת זהב⁶² ועיין מזה באגה"ק בסופו ד"ה להבין מ"ש בפע"ח).

(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 that begins "To understand what is written in Pri Etz Chaim."

ועד"ז י"ל מה שאנו מבקשים קדשנו במצותיך אע"פ 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.^{63, 64, 65}

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 שנאמר וארשתיק לי.⁶⁶ 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 בניי⁶⁷ אשר לא ימד ולא יספר⁶⁸ 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 "number" stands for the mitzvos, which were given in a fixed number.

שלע"ל יתעלו בבחי' ולתבוננתו אין מספר⁶⁹ 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).

(ועמ"ש מזה ג"כ בביאור ע"פ מי מנה עפר יעקב ומספר את רובע ישראל).⁷⁰ 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 ישקני מנשיקות פיהו⁷¹ ופי' בזהר תרומה דקמ"ו סע"ב מאן ישקני ההוא דסתיים כו' ובמה בההוא רתיכא עילאה עיין מק"מ שם.⁷²

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 identifies with Yaakov, Z'eir Anpin.

SECTION 5 • ¶14-15

A betrothal forever

14 וע"ז נאמר וארשתיך לי.⁷³ ולכן הוא לעולם. כי בקדושין דעכשיו שהם מבחינת אדם העליון שהוא בחי' ז"א אשר שם ישחוי"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 שיהיה התעלות ז"א בבחי' עתיקא ממש וזהו לי ועי"ז הוא לעולם כי לית שמאלא ⁷⁴ 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 להנחם ⁷⁵ כנ"ל ועמ"ש סד"ה וידעת היום והשבות ⁷⁶ מענין זה שכשהיום יש עליות וירידות לפי שהוא מבחינת ממכ"ע

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);

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," which says that now there are ascents and descents because everything is drawn from the light that fills all worlds, the light that adapts itself to each world's measure.

אבל לעתיד שיהיה גילוי סוכ"ע כו', ועיין בתד"א ח"א רפ"ו ⁷⁷ ע"פ ואהבת עולם אהבתיך ⁷⁸ משמע שגבוה מבחינת אהבה רבה כמש"ש אהבה רבה אהבתיך לא נאמר

but in the Future there will be the revelation of the light that encompasses all worlds (sovev kol almin), etc. 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), as is written there: "It does not say, 'With a great love I have loved you,'

In the Future the light that encompasses all worlds, beyond measure and change, will be revealed. Tanna DeBei Eliyahu, on "With an everlasting love I have loved you," implies that this love is higher than "great love" (ahavah rabbah), since the verse did not say "with a great love."

אלא אהבת עולם אהבתיך שמא תאמר אהבת הקב"ה שלש שנים ⁷⁹ או אהבת עשר שנים או אהבת מאה שנים ⁸⁰ לכך נאמר אהבת עולם אהבתיך עכ"ל,

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 Midrash explains why: one might think G-d's love lasts three years, or ten, or a hundred, so the verse calls it "everlasting." Olam here means eternity.

והיינו על דרך המבואר כאן בפ"י וארשתך לי לעולם שבחינה זו גבוה מאהבה רבה שהיא בז"א⁸¹ ועיין במא"א אות⁸²

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. And see Meorei Or, letter

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. The text then turns to sources that seem to say the opposite.

א' סעיף ל"ז ובסש"ב פרק מ"ג דאהבה רבה גבוה מבחינת אהבת עולם,⁸³ ויש ליישב⁸⁴ דהנה יש ב' בחינת עולם מלי ובינה שהן שורש עוה"ז ועוה"ב

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 say 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 בזח"א פ' בראשית ל"ד א' ויגש דר"י ע"א ויצא קנ"ח 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."

ואהבה רבה הוא בז"א כמ"ש במא"א שם ובפרדס ערך אהבה וא"כ אהבת עולם שבמלי שהיא עלמא תתאה⁸⁵ 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^{86,87} דבינה היא למעלה מאהבה רבה וגם כי התגלות עתיק הוא בבינה 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,

The ahavas olam of Binah, the "upper world," is above ahavah rabbah, also because Atik is revealed in Binah.

והוא בחינת אהבה בתענוגים⁸⁸ גם יש לומר עוד ע"פ מ"ש בד"ה חכלילי עינים⁸⁹ מיין⁹⁰ בפ"י וענין אהבת עולם שלמטה מבחי' אהבה רבה

and that is the level of "love in delights" (ahavah betaanugim). 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:

That higher love is "love in delights" (ahavah betaanugim). 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.

דהיינו לפי שנמשכת מבחינת עולם משא"כ פ"י לי לעולם לשון נצחיות ועמ"ש ע"פ שובה ישראל עד⁹¹ 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 לי⁹² דבעינן כדכתיב וארשתיך לי^{93,94} כו'. ועיין בזהר גדול ח"א דט"ו ע"א פ"י ג"כ וארשתיך 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 the pattern of "I will betroth you to Me." The Zohar also explains this verse: the bride "nurses from the right," from kindness.

ושרש הענין היינו שתקבל מבחי' דלית שמאלא בהאי עתיקא וזהו טוב לחסות בה⁹⁵ מבטוח באדם⁹⁶ כמ"ש במ"א⁹⁷ דר"ל 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 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": better to rely on the level above the "supernal Adam," Z'eir Anpin, where right and left, and therefore change, apply.

(ועיין עוד ברע"מ פי תצא דרע"ז ע"א ובהרמ"ז שם ועמ"ש בפ' תצא ע"פ כי ההרים ימושו כו' וברית שלומי לא תמוט⁹⁸ כו') והנה בחי' זו נמשך ע"י לבי ובשרי ירננו אל⁹⁹ 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.) Now, this level is drawn down through "my heart and my flesh sing out to," etc.,

The parenthesis adds the Raaya Mehemna and the Ramaz, and 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. This highest bond is drawn down through "my heart and my flesh sing out" to G-d, the continuation of the very verse that opened the maamar.

שהוא בחי' הכלות אל מהותו ועצמותו ית' שלמעלה מעלה מבחי' חצרות ה' שע"ז נמשך וארשתיך לי כו' וזהו ענין במקום שבע"ת עומדים¹⁰⁰ כו' וזהו ענין ורב טוב לבית ישראל.¹⁰¹

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."

That is kelos, 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; it is the level of baalei teshuvah, who stand where even the perfectly righteous cannot, and of "the great goodness to the house of Israel."

וגם פי' וארשתיך לי לעולם שיהיה הגילוי למטה ממש ולא יהי העולם מסתיר והיינו לפי שיהי הגילוי מבחי' המגביה לשבת¹⁰² ע"כ הוא המשפילי כו' שיהי 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 וארשתיך 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 פ' תרומה (דקל"ד ע"ב) ע"פ ויקחו לי תרומה¹⁰³ 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 שעיקרו¹⁰⁴ די יודיין גימטריא לי, ועמ"ש מענין די יודיין אלו בביאור ע"פ ומספר את רובע ישראל.¹⁰⁵

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 לפ"ז ענין וארשתיך לי¹⁰⁶ ע"ד מ"ש האריז"ל בפ"י הפסוק¹⁰⁷ ביום ההוא¹⁰⁸ יהיה שלעתיד יהיו ז"נ שהם ו"ה במדרגת או"א ממש הנק' י"ה וזהו בחי' יהיה נמצא כנס"י שהיא בחינת ה' תתאה.

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. It follows that the Congregation of Israel, which is the level of the lower hei,

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.

תקבל מבחי' יו"ד שהוא חכמה עילאה ממש (ועמ"ש בפ' חיי שרה סד"ה יגלה לן טעמיה).

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 פ"י כנס"י היינו שמקבלת מישראל דלעילא וישראל היינו לי ראש אך יש בחי' ישראל זוטא וישראל סבא וכמ"ש סד"ה ואלה שמות בני' דישראל זוטא

That is, the meaning of "the Congregation of Israel" is that it receives from the Israel 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

Knesses Yisrael, "the Congregation of Israel," is the one who receives from "Israel above," and the letters of Yisrael spell li rosh, "a head for Me." But there are two levels: Yisrael Zuta, the "lesser Israel," and Yisrael Saba, the "elder Israel."

היינו המשכת ח"ע שנמשך ומתפשט בהמדות אך לעתיד יהיה גילוי עצמיות חכמה עילאה עדן העליון כו'

is the drawing down of supernal Chochmah as it is drawn and spreads into the emotive attributes (middos); but in the Future there will be the revelation of the essence of supernal Chochmah, the supernal Eden, etc.,

Yisrael Zuta is Chochmah as it spreads into the emotive attributes. In the Future the essence of supernal Chochmah, "the supernal Eden," will be revealed.

ישראל סבא לי ראש ממש ועמ"ש מזה בביאור ע"פ אני¹⁰⁹ ה' אלקיכם דפרשה ציצית ועמ"ש מענין מ"ש בתורת ה' חפצו ובתורתו יהגה¹¹⁰ שבחינת תורת ה' הוא תורה שלמעלה שיתגלה לע"ל

Yisrael Saba, li rosh itself. 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,

That is Yisrael Saba, li rosh in the fullest sense. The text points to its explanation of "I am Havayah your G-d" in the tzitzis passage, which reads "the Torah of Havayah" in Psalm 1 as the higher Torah that will 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 וזהו ענין קדשנו במצותיך ותן חלקנו בתורתך.

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. And this is the matter of "Sanctify us with Your commandments, and grant our portion in Your Torah."

That higher Torah is revealed through our present study, which serves as its vessel, and the mitzvos likewise have two levels. So we pray, "Sanctify us with Your commandments, and grant our portion in Your Torah."

בתורתך היא תורת ה' שיתגלה לע"ל ע"י עסק התורה עכשיו ועז"נ וארשתיך לי כו' וידעת את ¹¹¹ ה': ¹¹²

“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.”

“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 וארשתיהך 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.” The prophet describes G-d’s everlasting bond with Israel as a betrothal, and the maamar later explains why a betrothal “to Me” lasts “forever.”

Hosea 2:21א"כ: הושע ב'

וארשתיהך לי לעולם וארשתיהך 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.

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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.” The psalmist’s yearning for G-d’s courts is the starting point of the whole discussion.

Psalms 84:3א"ג: תהילים פ"ד

נכספה וגם כלתה נפשי ללחצרות ה' לבי ובשרי ירננו אל אליה:

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.

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KEHOT’S NOTE

תהלים פד, ג.

3 ובתי ברא אינון אקרון חצרות ה'

Expounding this verse in Vayechi, the Zohar says that the “inner houses” and the “outer houses” are called “the courts of Havayah,” because they stand in love and yearning toward Nukva. The Pardes quotes the part about the outer houses.

ספר זוהר, ויחי ע"ז: ת"ת-ע"ט: תתי"א 77:800-79:811 Zohar, Vayechi 77:800-79:811 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 הזית הם בית שער לגי 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.

פרדס רמונים כ"ג:ח"צ:א" 23:8:91 Pardes Rimmonim

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 לגי 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.” The verse opens the Torah Ohr discourse referred to here, which distinguishes the court where Esther first stood from the king’s house.

“And the king extended the golden scepter to Esther, and Esther arose and stood before the king.” The verse opens the Torah Ohr discourse referred to here, which distinguishes the court where Esther first stood from the king’s house.

אסתר ח' ד':ד' Esther 8:4

ויושט המלך לאסתר את שרביט הזהב ותקם אסתר ותעמד לפני המלך:

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

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6 ועמש"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 כס"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

הגהה וכאשר שמעתי ממורי עליו השלום, פירוש וטעם למה שכתוב בעץ 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 וכי:

PARAGRAPH 4

9 נק' היכלא עילאה 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.

Zohar, Vayakhel 7:98-10:107 ק"י:צ"ח-י"ק:צ"ז

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 ואו"א הם תרין רעין

The Zohar calls the supernal level that is "in oneness and joy and never parts" by the name re'im, "companions," and illustrates it with Eden and the river that goes out from it, which never part. The text applies this to Abba and Imma.

Zohar III, 4a ד, א

KEHOT'S NOTE

ראה זח"ג ד, א. אוה"ת נצבים ע' אירכב.

12 חצר 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.

Zohar, Noach 43:361-44:373 ש"ע:מ"ד-ש"ס:א-מ"י:ג

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 ישכון חצריך

"Happy is the one You choose and bring near; he shall dwell in Your courts. May we be satisfied with the goodness of Your house, the holiness of Your sanctuary." The verse

moves from courts to house to sanctuary, the stages of nearness discussed here.

Psalms 65:5 ה' ס"ה:ה' 65:5

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!

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KEHOT'S NOTE

תהלים סה, ה.

14 ישכון חצריך

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.

Zohar, Chayei Sara 16:121-17:127 ט"ז:קכ"א-ט"ז:קכ"ב

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 חצריך נתבאר דחצריך 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.

Zohar, Lech Lecha 35:415-429 ט"ז:קכ"א-ט"ז:קכ"ב

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.

Zohar, Vayechi 21:171-23:182 כ"ג:קפ"ב-כ"ג:קפ"א

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 חצר 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." The text borrows Ezekiel's "inner court that faces east" for Yesod of Z'eir Anpin and, later, for the Shema.

יחזקאל מ"ו:א' Ezekiel 46:1

כה־אמר אֲדֹנִי ה' שַׁעַר הַחֲצֵר הַפְּנִימִית הַפְּנֵה קְדִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיעִת 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.

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KEHOT'S NOTE

יחזקאל מו, א.

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

תהילים פ"ד:ג' Psalms 84:3

נִכְסְפָה וְגַם־כָּלְתָּה נַפְשִׁי לַחֲצֵרוֹת ה' לִבִּי וּבִקְשִׁי 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.

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- 19 כי תשמע בקול כ" 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." The verse opens another discourse, cited here for its reading of the two courts as Pesukei deZimra and the Shema.

דברים י"ג:ט"ט Deuteronomy 13:19

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשֹׁמֵר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנִכִּי מְצֻוֶּה הַיּוֹם לַעֲשׂוֹת הַיֵּשֶׁר 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.

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- 20 הללו את ה' מן השמים כ" 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.

תהילים קמ"ח:א' Psalms 148:1

הַלְלוּ־יְהוָה הַלְלוּ אֶת־Havayah מִן־הַשָּׁמַיִם הַלְלוּהוּ בַּמְרוֹמִים: הַלְלוּהוּ כָל־מַלְאָכָיו הַלְלוּהוּ כָל־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.

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- 21 הללו את ה' . כל מלאכיו

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

תהילים קמ"ח:א' Psalms 148:1

הַלְלוּ־יְהוָה הַלְלוּ אֶת־Havayah מִן־הַשָּׁמַיִם הַלְלוּהוּ בַּמְרוֹמִים:

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

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KEHOT'S NOTE

תהלים קמח, א-ב.

- 22 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

הַלְלוּ־יְהוָה הַלְלוּ־אֱלֹהֵי בְּקֹדֶשׁ הַלְלוּהוּ בַּרְקִיעַ עֲזוֹ:

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

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- 23 ק"ש שבה נאמר קבועו"ש

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

KEHOT'S NOTE

ברכות פ"א, מ"ב.

- 24 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.

Mishnah Berakhot 2:2

אלו הן בין הפרקים, בין ברכה ראשונה לשניה, בין שניה לשמע, ובין שמע ליהיה אם שמע, בין והיה אם שמע לויאמר, בין ויאמר לאמת ויציב. רבי יהודה אומר, בין ויאמר לאמת ויציב לא יפסיק. אמר רבי יהושע בן קרחה, למה קדמה שמע ליהיה אם שמע, אלא כדי שיקבל עליו על מלכות שמים תחלה, ואחר כך יקבל עליו על מצות. והיה אם שמע לויאמר, שוהיה 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 ...

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- 25 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 ע' קנב.

26

משל הקדמוני קדמונו של עולם

On David's words "As the parable of the Ancient One says," Rashi explains that the parable of the One Who precedes the world is the Torah, the parable of the Holy One, blessed be He. The text connects kadmoni with kadim, "east."

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

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27

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: "רש"י על שמות כ"א: ט"ז

וגנב איש ומכרו. למה נאמר? לפי שנאמר כי ימצא איש גונב נפש מאֲחִיו (דברים כ"ד), אין לי אלא איש שגנב נפש, אשה או טמטום או אנדרוניוס 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 הוצרכו שניהם, מה שחסר זה גלה זה (סנהדרין שם): ונמצא בידו שראוהו עדים שגנבו ומכרו, ונמצא כבר בקדו קדם מקירה (שם): מות יומת. בקנק; 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)

28

פסוד"ז שהוא תפלת היצירה

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

KEHOT'S NOTE

פע"ח ש' עולם היצירה. מ"ח תפלת היצירה.

29

בחכמה יבנה בית

"With wisdom a house is built, and with understanding it is established." The verse shows that the "house," where the King dwells, is built of Chochmah, the level of Atzilus.

Proverbs 24:3: משלי כ"ד: ג

בְּחָכְמָה יִבְנֶה בַּיִת וּבִתְבוּנָה יִתְכַּוֵּן:

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

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KEHOT'S NOTE

משלי כד, ג.

PARAGRAPH 5

30

"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.

Ezekiel 46:1: יחזקאל מ"ו: א

כֹּה־אָמַר אֲדֹנָי ה' שַׁעַר הַחֲצֵר הַפְּנִימִית הַפָּנֶה קְדִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיעִי יִפְתָּח וּבַיּוֹם הַחֲדָשׁ 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.

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31

שער 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 373:44-361:43 Zohar, Noach

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)

32

שער 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

וכן ביארו בוזהר (פי 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 שער החצר הפנימית הוא אור האצילות, והוא

סגור בששת ימי המעשה שהוא ההנהגה על ידי מטטרו"ן, וביום השבת הוא נפתח ואין ששת ימי המעשה שולטין כלל.

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

33 ששבת 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.

Pri Etz Chaim, Gate of the Sabbath 24:6 שער השבת, פרי עץ חיים, 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 בפנימיותו, וריבועו במילוי יודין העולה תקמ"ד, הוא נקרא אחוריים של האצילות. ובבריאה, הפנים שלו, הוא זה הרבוע הנ"ל, שהוא אחר האצילות העולה תקמ"ד, והאחוריים של הבריאה הוא ס"ג רבוע העולה קס"ו. וביצירה, אחוריים דס"ג שהוא רבוע העולה קס"ו, הוא פנימית דיצירה, וחיצונותו הוא שם מ"ה באלפין. ובעשייה, אחוריים דשם מ"ה הנ"ל, וריבועו העולה ק"ל, הוא פנימית העשייה. וחיצונותו, הוא שם בין דההין, וכל זה הוא בימי החול. אבל בשבת, ...

Pri Etz Chaim (Public Domain)

PARAGRAPH 7

34 מי מנה עפר יעקב

"Who has counted the dust of Yaakov, or numbered a fourth of Israel?" Bilam's words open a discourse that the text cites for the link of thought and speech to the worlds of Beriah and Yetzirah.

Numbers 23:10 כ"ג:י' במדבר

מי מנה עפר יעקב ומספר את רבב ישראל תמות נפשי מות ישרים 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!

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PARAGRAPH 8

35 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." The verse, on a future splitting of waters like the Splitting of the Sea, is the subject of the discourse referred to here.

Isaiah 11:15 י"א:ט"ו ישעיהו

והחרים ה' את לשון ים מצרים והניף ידו עליהנהר פעלים רוחו והקהו לשבעה נחלים והדריר בנעלים:

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.

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36 אם בחקותי תלכו ואת מצותי תשמרו ועשיתם אתם

"If you walk in My statutes and keep My commandments and do them." The verse opens a discourse that contrasts engraved letters with written letters.

Leviticus 26:3 כ"ו:ג' ויקרא

אם בחקותי תלכו ואת מצותי תשמרו ועשיתם אתם:

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

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37 ישכון חצריך ובחי נשבעה בטוב ביתך

"Happy is the one You choose and bring near; he shall dwell in Your courts. May we 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:ט"ו תהילים

אשרי תבחר ותקרב ישכון חצריך נשבעה בטוב ביתך קדש היקלך:

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!

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38 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:ט"ד תהילים

נכספה וגם כלתה נפשי לחצרות ה' לבי ובשרי ירגנו אל אליה:

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.

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39 בקרב איש ולב עמוק

"The inward part of a man, and a deep heart." The phrase describes the innermost depth of a person, where the exaltedness of G-d is absorbed in prayer.

Psalms 64:7 ז'ה:ט"ד 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.

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PARAGRAPH 9

40 וארשתיה 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"א:ב' הושע

וארשתיה לי לעולם וארשתיה 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.

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41 מלא קרנך 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." The Midrash learns from the word li here that David's kingship is permanent.

שמואל א ט"ו:1 א'16 Samuel

וַיֹּאמֶר ה' אֶל־שְׁמוּאֵל עַד־מָתִי אֶתֶּה מִתְאַבֵּל אֶל־שָׂאוּל וְאֲנִי מֵאַסְתִּיו מִמֶּלֶךְ עַל־יִשְׂרָאֵל מֵלֵא קֶרֶן שֶׁמֶן וְלֶךְ אֲשַׁלְּחֶךָ אֶל־יִשִּׁי בֵּית־הַלְחִמִּי כִּי־רָאִיתִי בְּבָנָיו לִי מֶלֶךְ:

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.'

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42 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 פי' שלח נ, ב. באוה"ת שה"ש ע' תקיג מציין לכאן.

43 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'2 ויקרא רבה

PARAGRAPH 10

44 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'20 שמות

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

Remember the sabbath day, to keep it holy.

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45 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." Shmuel's words to Shaul, read here as a refusal to return the kingship once it was given to David.

שמואל א ט"ו:כ"ט15 Samuel

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.'

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KEHOT'S NOTE

ש"א טו, כט.

PARAGRAPH 11

46 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"ט15 Samuel

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.'

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47 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.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. וראה שם רפט, א.

48 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 הזוהר, האדרא זוטא ד'ל"ז-י"מ:49-47:4 Idra Zuta, Zohar

49 המתנשא מימות עולם

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

KEHOT'S NOTE

ברכת יוצר.

50 רמה קרני

"And Chanah prayed and said: My heart exults in Havayah; my horn is exalted in Havayah." The exalted "horn" expresses the lofty source of David's kingship.

שמואל א ב'1:2 Samuel

וַתִּתְפַּלֵּל חַנָּה וַתֹּאמֶר עֲלֵץ לִבִּי בַּה' רָמָה קֶרְנִי בַּה' רָחַם פִּי עַל־אֹיְבֵי כִּי שְׁמִחָתִי 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.

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KEHOT'S NOTE

ש"א ב, א.

51 ותרם כראם קרני

"You have raised my horn like a re'em's; I am anointed with fresh oil." Another verse of the raised horn and

anointing oil, joined here to David's anointing with a horn.

Psalms 92:11א"י: צ"ב: תהילים

וְתָרֵם כְּרָאִים קִרְנִי בְּלִתִּי בְּשֶׁמֶן רִעְנָן:

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

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KEHOT'S NOTE

תהלים צב, יא.

PARAGRAPH 12

52 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.

Vayikra Rabbah 2:2ב"ב: ויקרא רבה

53 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.

I Samuel 15:29ט"ו: כ"ט: שמואל א

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.'

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54 פ"י לי לעצמי שאינו מושג

Under li, the Pardes quotes the Zohar, "li is Binah, the mystery of the upper world, the inner chamber," and explains li as "to Myself," not grasped even by the Sefiros below it: Binah as hidden and united with Chochmah.

Pardes Rimmonim 23:12:18ח"ב: י"ג: ח"ב: פרדס רמונים

לי פ"י הרשב"י ע"ה בפיקודא דתפילין (בפ"י בא רמ"ג ע"ב) ז"ל לי דא בינה רוא דעלמא עלאה היכלא פנימאה עכ"ל. ופ"י לי לעצמי. שאינו מושג לתחתונים ר"ל אפילו לנאצלים ממנו [שהם] הספירות אשר למטה ממנו. והיינו בחינת הבינה המתעלמת המתאחדת בחכמה. וזה כיון באריכות לשונו עלמא עלאה שר"ל בצד העולם העליון. וחזר 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 כשאנה מושגת שהיא היכל לחכמה והחכמה ...

Pardes Rimmonim (Public Domain)

55 הטעם שנק' 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: כ"ז: עץ חיים

(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 קדיש

כנ"ל וכמבואר אצלנו בכוונת ק" בעת השינה והנה ב' רי"ו הם תבל ואז 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)

56 וארשתיה לי

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

Hosea 2:21א"כ: הושע ב'

וְאֶרְשְׁתִּיךָ לִי לְעוֹלָם וְאֶרְשְׁתִּיךָ לִי בְצִדְקָה וּבְמִשְׁפָּט 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.

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57 המצות הן נק' מצות המלך

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

KEHOT'S NOTE

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

58 וזכרתם . . למען תזכרו

"And you shall see it and remember all the commandments of Havayah and do them." The first remembering, read here as the mitzvos as they are in Malchus, "the commandments of the King."

Numbers 15:39ט"ו: ל"ט: במדבר

וְהָיָה לָכֶם לְצִיּוֹת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ אַחֲרָי לְכַבֵּכֶם וְאַחֲרַי עֲיִינֵיכֶם 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;

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KEHOT'S NOTE

במדבר טו, לט-מ.

59 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 mitzvos, above the Name Havayah.

Numbers 15:40מ"ו: במדבר

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹת וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

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

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60 בביאור ע"פ וידבר

That explanation, titled "to understand the root of the mitzvos," begins from the people's great awe at Sinai, which the soul could not contain inwardly and which re-

mained in its mazal, the encompassing levels of chayah and yechidah.

KEHOT'S NOTE

לקמן יז, ב.

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 20:1 א"י: שמות

וידבר אלקים את כל־הדברים האלה לאמר:

And G-d spoke all these words, saying:

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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 4:2 ב"י: זכריה

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב כל־ה נגלה על־ ראשה ושבעה נרותיה עליה שבעה ושבעה מוצקות לנרות אשר על־ ראשה:

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;

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בביאורו ע"פ והי לכם לציצית

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

KEHOT'S NOTE

לקמן פי שלח מו, א.

מ"ח אברים דמלכא

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

Expounding the word hu, the Zohar says, "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 8:39 ט"ז: 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

וארשתך 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 2:21 א"י: הושע ב'

וארשתך לי לעולם וארשתך 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.

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בד"ה והי מספר בניי

The note identifies this discourse as the maamar printed earlier in the parsha, which says that the "number of the children of Israel," the mitzvot, will reach the level of "which cannot be counted," like "His understanding is beyond number."

KEHOT'S NOTE

ראה המאמר דלעיל.

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." The counted mitzvot will rise to a level beyond counting.

Hosea 2:1 א"י: הושע ב'

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

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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ולתבונתו אין מספר

"Great is our Master and abundant in power; His understanding is beyond number." The text uses it for the limitless level of Arich Anpin.

Psalms 147:5 ח"ו: תהילים קמ"ז

גדול אדונינו ורב־כח לתבונתו אין מספר:

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

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KEHOT'S NOTE

תהלים קמז, ה.

70

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 23:10 כ"ג:יג

מי מנה עפר יעקב ומספר את רובע ישראל תמת נפשי מות ישרים 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!

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71

ישקני מנשיות פיהו

"Let Him kiss me with the kisses of His mouth, for Your love is better than wine." The plea of the Congregation of Israel for the inner bond drawn from the highest level.

Song of Songs 1:2 א:ב:יג

ישקני מנשיות פיהו כ"י טובים לדיך מ"י:

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

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KEHOT'S NOTE

שה"ש א, ב.

72

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."

Zohar, Terumah 33:371-380 ש"ע א-ש"פ 371-380

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 ...

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PARAGRAPH 14

73

וארשת'ך 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 2:21 א:כ"א:יג

וארשת'ך לי לעולם וארשת'ך 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.

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74

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.

Zohar, Idra Rabba 6:25-7:37 ל"ז:ו-ל"ז:ז

75

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 15:29 ט"ז:כ"ט

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.'

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76

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." The verse opens the discourse whose end is cited here on ascents and descents.

Deuteronomy 4:39 ט"ז:ד

וידעת היום והשבות אלי לבקרה כי ה' הוא האלקים בשמים ממעל 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.

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77

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

78

ואהבת עולם אהבתיך

"From afar Havayah appeared to me: With an everlasting love I have loved you; therefore I have drawn you with kindness." The verse whose "everlasting love" is ranked here against "great love."

Jeremiah 31:3 א:ג:ל"א

מרחוק ה' נראה לי ואהבת עולם אהבתיך עלי 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.

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79

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.

תנא דבי אליהו רבה ו':א'1 Tanna DeBei Eliyahu Rabbah 6:1
... שנאמר (ירמיה לא) מרחוק הי נראה לי ואהבת עולם אהבתך על כן משכתיך חסד אהבה רבה אהבתך לא נאמר אלא אהבת עולם אהבתך שמה תאמר אהבת הקב"ה שלש שנים או אהבת עשר שנים או אהבת מאה שנים לכך נאמר אהבת עולם אהבתך לכך נאמר משכני אחרך נרצה הביאני המלך חדריו משל למלך שהיה יושב על כסאו והיו עבדיו עומדין לפניו ונתן עיניו במי שהיה אוהבו 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. ...

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80 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

באזה"ת שה"ש ע' עד מצ"ן ע"ו: (אם הי' נאמר אהבה רבה הייתי אומר כך, ישועות יעקב). ראה מים רבים — תרל"ו סעי' נו ואילך.

81 מאהבה רבה שהיא בוי"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 interrupted, 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.

82 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.

83 דאהבה 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 שלֹהֶת העולם מאלֵיה, ובאה מלמעלה בבחינת מתנה למי שהוא שלם ביראה, כנודע על מאמר רבותינו זכרונם לברכה: "הרכו של איש לחור אחר אשה", שאהבה נקראת "איש" ו"זכר", כמו שכתוב: "זכר חסדו", ו"אשה" — יראת ה', כנודע; וכלי קדימת היראה, אי אפשר להגיע לאהבה רבה זו, כי אהבה זו היא מבחינת אצילות, דלית תמן קיצוצ' ...

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84 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 כהאר"ז דפי אה"ע במ' 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 בע"ק לית שמאלא ולכן שם אין שינויים והוא אהבת עולם — אוה"ת נ"ך ע' שסט. "גב. ע' במג"א [במגן אבות ברדיטשוב תרס"ב] ד"ה משכני [שה"ש סא, א] וי"ל כי בי תירוצים תלוי זב"ז אם עולם לי נצחי. (ועי"ע? וא"ע?) גבוה והמג"א לא העיר מכאן". [כ].

85 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:צ"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 ...

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86 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"א-ק"ה10:99-11:108 Zohar, Vayigash

87 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"ד24:244-25:254 Zohar, Vayetzei

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 ...

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88

אהבה בתענוגים

"How beautiful and how pleasant you are, love in delights." The love of Binah, where Atik is revealed, is this love in delights.

Song of Songs 7:7: שיר השירים ז:ז

מה־יפית ומה־נְעֻמַת אֶהְבֶּה בְּתַעֲנוּגִים:

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

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89

בד"ה חכלילי עינים

There "eyes" are the gaze at the King's glory, love in delights, the highest level, above both ahavah rabbah and ahavas olam.

KEHOT'S NOTE

תו"א מז, ג. וראה באוה"ת ויחי שסח, ב.

90

חכלילי עינים מ"ן

"His eyes are red with wine, and his teeth white with milk." The verse opens the Torah Ohr discourse cited for the second answer.

Genesis 49:12: בראשית מ"ט:יב

חֶכְלִילִי עֵינַיִם מִיָּיִן וּלְכֹן־שֵׁנִים מִחֶלֶב:

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

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91

שובה ישראל עד

"Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." The verse opens another discourse where ahavas olam is the love above ahavah rabbah.

Hosea 14:2: הושע י"ד:ב

שׁוֹבֵה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶה:

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

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PARAGRAPH 15

92

דבעין 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 ה' 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 אישה", "הריני בעלך", "הריני ארוסך" - אין כאן בית מיוחד.

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

KEHOT'S NOTE

קידושין ה, ב.

93

וארשתיהך לי

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

Hosea 2:21: הושע ב:כ"א

וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם וְאֶרְשָׁתִּיךָ לִי בְצֶדֶק וּבְמִשְׁפָּט 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.

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94

וארשתיהך 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: ספר זוהר, כי תצא א:כ"ד-ג:ל"ג

95

טוב לחסות בה'

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

Psalms 118:9: תהילים קי"ח:ט

טוב לְחַסוֹת בַּה' מִבְּטוֹחַ בְּגִדִּיקִים:

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

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KEHOT'S NOTE

תהלים קיח, ט.

96

טוב לחסות בה' מבטוח באדם

"It is better to take refuge in Havayah than to trust in man." The text reads "man" (adam) as the supernal Adam, Z'eir Anpin, and "Havayah" as the level above it.

Psalms 118:8: תהילים קי"ח:ח

טוב לְחַסוֹת בַּה' מִבְּטוֹחַ בָּאָדָם:

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

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97

כמ"ש במ"א

The note locates the explanation "elsewhere," that "man" in "better to take refuge in Havayah than to trust in man" means the supernal Adam, in Likkutei Torah's discourses for Shemini Atzeres.

KEHOT'S NOTE

לקמן דרושים לשמע"צ צא, א.

98

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." A bond that does not change, like the betrothal "forever."

Isaiah 54:10: ישעיהו נ"ד:י

כִּי הַהָרִים יִמּוּשׁוּ וְהַגְּבָעוֹת תִּמוּטְיָנָה וְחֻסְדִּי מֵאֲתֶךָ לֹא־יִמּוּשׁ וּבְרִית שְׁלוֹמִי לֹא תִמוּט אֲמַר מִרְחֻמֶּךָ ה'

ישעיי סג, ז.

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.

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99

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"ד:תהילים

נכספה וגם כלתה נפשי לחצרות ה' לבי ובשרי ירננו אל אליה:

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.

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100

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-כ"ג:ב"ב-כ"ג:22

ופלינא 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" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

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 ...

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KEHOT'S NOTE

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

101

ורב טוב לבית ישראל

"I will recall the kindnesses of Havayah ... and the great goodness to the house of Israel." The text links this "great goodness" to the bond drawn from far above the "courts."

Isaiah 63:7:ז"ג:ישעיהו

חסדי ה' אזכיר תהלת ה' כעל כל אשר גמלנו ה' ורב טוב לבית ישראל אשר גמלם כרחמי וקרב חסדיו:

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.

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KEHOT'S NOTE

102

המגביהי לשבת

"Who is like Havayah our G-d, Who dwells on high, Who lowers Himself to look upon the heavens and the earth?" Because the revelation comes from the level above the world, it can also reach down into the world.

Psalms 113:5-6:ה-ו"ה:תהילים

מי כהי אלקינו המגביהי לשבת: המשפילי לראות בשמים ובארץ:

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?

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PARAGRAPH 16

103

ויקחו לי תרומה

"Speak to the children of Israel, and let them take for Me an offering." The Ramaz reads li here as supernal Chochmah.

Exodus 25:2:ב"ה:שמות

דבר אלי בני ישראל ויקחו לי תרומה מאת כליאיש אשר ידבנו לבו תקחו את תרומתי:

'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.

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104

והרמ"ז פי 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.

105

ומספר את רובע ישראל

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

Numbers 23:10:י"ג:במדבר

מי מנה עפר יעקב ומספר את רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמוהו:

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!

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106

וארשתיה לי

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

Hosea 2:21א"ב:הושע

וארשתיה לי לעולם וארשתיה 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.

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107 מ"ש האריז"ל בפ"י 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"פ פח. וראה גם לעיל פ' צו יא, ג.

108 ביום ההוא יהי

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

Zechariah 14:9 ט"ז: זכריה

והיה ה' למלך על-כל-הארץ ביום ההוא יהיה ה' אחד ושמו אחד:

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

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KEHOT'S NOTE

זכרי' יד, ט.

109 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 פ' שלח מט, ב.

110 בתורת ה' חפצו ובתורתו יהגה

"But his desire is in the Torah of Havayah, and in his Torah he meditates day and night." "The Torah of Havayah" is the higher Torah of the Future, and "his Torah" is our present study, its vessel.

Psalms 1:2 ב'א: תהילים

כי אם-בתורת ה' חפצו ובתורתו יהגה יוםם ולילה:

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

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111 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 כ"ב: הושע

וארשתיך לי באמונה וידעת את Havayah

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

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112

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 מ"א: במדבר

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים
אני ה' אלקיכם:

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.'

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: [likuteitorah.com/about/the-chassidishe-parsha/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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