



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 9

וארשתיך לי לעולם

And I Will Betroth You to Me Forever



Every soul is a bride (kallah) who pines (kalsah) for G-d: the “beautiful and gracious bride” through Torah and prayer, the divine letters that are “the courts of Havayah,” and “the bride as she is,” even lame or blind, through contemplating G-d as He is above all worlds, a contemplation so high that it reaches the physical heart. Hosea’s betrothal through Torah, charity and faith leads to the future “forever” and to the marriage of knowing G-d.

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

Every soul is a bride (kallah) who pines (kalsah) for G-d: the “beautiful and gracious bride” through Torah and prayer, the divine letters that are “the courts of Havayah,” and “the bride as she is,” even lame or blind, through contemplating G-d as He is above all worlds, a contemplation so high that it reaches the physical heart. Hosea’s betrothal through Torah, charity and faith leads to the future “forever” and to the marriage of knowing G-d.

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

Hosea’s promise, “I will betroth you to Me forever,” opens the maamar. The Congregation of Israel, and every soul, is a kallah, a bride, from kalsah, “pines”: like a flame, the soul strains upward to its source, though it lives in the body against its will. The Gemara’s two praises of a bride become two kinds of longing. The “beautiful and gracious bride” longs for “the courts of Havayah,” the divine letters through which life flows to the worlds, which below are the letters of Torah and prayer. Service with the letters alone is an unroofed court; service with the intellect, in the meaning of prayer and the inner Torah, is a roofed house. “The bride as she is,” ruled by the animal soul, cannot long for G-d as the source of life, but contemplating Him above even sovev kol almin moves the physical heart itself. The present betrothal rises and falls; “forever” is the future. The betrothal is Torah study, an encompassing light like the kiddushin ring; charity, justice and compassion redeem the soul; faith suffices for one who can do neither. Marriage, “you shall know Havayah,” is complete union through the Torah.

OUTLINE

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|---|--|----|
| 1 | The soul as a bride | ¶1 |
| <hr/> | | |
| <p>The Congregation of Israel and every soul is a kallah who pines (kalsah) for G-d, held in the body against its will; the Gemara’s two brides match the two halves of Psalms 84:3; letters are called “stones.”</p> | | |
| 2 | Letters as stones | ¶2 |
| <hr/> | | |
| <p>All creatures come from the letters of G-d’s word, inanimate relative to their source in Atzilus; and Atzilus itself is only letters and a radiance relative to the Infinite One Himself.</p> | | |
| 3 | Why the source is called courts | ¶3 |
| <hr/> | | |
| <p>As speech carries intellect to a listener, divine letters carry G-d’s radiance and life to the worlds; they are the passageway, in an outer court and an inner court.</p> | | |

- 4 My soul pines for the courts** ¶4
Malchus of Atzilus, the source of souls, pines for its root after descending into the lower worlds; in man the letters of Torah and prayer are the courts; two levels, court and house.
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- 5 Court and house in service** ¶5
Attending to the letters alone is a roofless court open to stray thoughts; investing the intellect in the meaning of prayer and the inner dimension of the Torah is a roofed house. This is the “beautiful and gracious bride.”
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- 6 Above all worlds** ¶6–7
The “lame or blind” bride, ruled by the animal soul, is to contemplate in true faith that G-d is above both memalei and sovev kol almin, which describe only His bestowal; this sets the heart aflame.
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- 7 Heart and flesh; the falling sukkah** ¶8
Because the contemplation is of G-d’s Essence, it reaches the physical heart and flesh; the present betrothal of the “falling sukkah of David” rises and falls, while “forever” is the future, the meaning of “Sanctify us with Your commandments.”
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- 8 Betrothal through Torah** ¶9–10
“You have declared Havayah”: Torah study brings about G-d’s “saying,” whose breath is an encompassing light, like the ring of kiddushin; it consecrates a person to Heaven and binds him to G-d alone.
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- 9 Righteousness, justice, faith and knowledge** ¶11
Charity redeems the G-dly soul; justice and compassion judge the evil within and redeem the soul; faith betroths even one who can neither study nor give; and “you shall know Havayah” is the marriage, complete union through the Torah.
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KEY CONCEPTS

Kelos hanefesh (the expiring of the soul) כלות הנפש

A longing for G-d so intense that the soul would, as it were, expire into Him. From kalsah, “pines,” the soul is called kallah, a bride.

The two brides כלה נאה וחסודה / כלה כמות שהיא

The Gemara’s two praises of a bride, “beautiful and gracious” and “as she is,” become two kinds of soul: one whose G-dly soul is dominant, and one who is “lame or blind,” ruled by the animal soul.

Court and house חצר / בית

Both are built of “stones,” letters. The court, without a roof, is service with the letters alone; the house, roofed, is service that invests the intellect in the meaning and inner dimension of the Torah.

Makif (encompassing light) מקיף / אור מקיף

Light that surrounds rather than enters. The breath of Torah speech is a makif for the soul, rooted in “the breath of His mouth,” like the ring of betrothal.

Sovev kol almin and above it סובב כל עלמין

The light that encompasses all worlds still relates to them as their source of life. G-d’s Essence is above even this, and contemplating it is what moves the physical heart.

Betrothal and marriage קדושין / נשואין

The present bond with G-d is a betrothal that still rises and falls; marriage, “you shall know Havayah,” is the true and complete union.

SECTION 1 • 11

The soul as a bride

1 וארשתיך לי לעולם¹.² וארשתיך לי בצדק³ כו' וארשתיך כו'. (עיי' רבות בא ס"פ י"ח. תרומה פל"ג קרוב לס"פ. ובפ' עקב גבי ד"א ושמר לך).

“And I will betroth you to Me forever; and I will betroth you to Me with righteousness,” etc., “and I will betroth you,” etc. (See Midrash Rabbah, Bo, at the end of chapter 18; Terumah, chapter 33, near the end; and in Parshas Eikev, at “Another explanation: ‘And [He] shall keep for you.’”)

The maamar opens with Hosea 2:21-22, from the haftarah of Parshas Bamidbar, where G-d promises to betroth Israel to Himself forever, with righteousness, justice, kindness, compassion and faithfulness. The parenthesis points to three passages of Midrash Rabbah that expound this betrothal.

הנה כנסת ישראל שהיא מקור כל נשמות ישראל נקי' כלה ע"ש הפסוק כלתה נפשי⁴.⁵ כמ"ש ואל אישך תשוקתך.

Now, the Congregation of Israel (Knesses Yisrael), which is the source of all the souls of Israel, is called a bride (kallah), after the verse “My soul pines (kalsah),” as it is written, “And your desire shall be to your husband.”

The Congregation of Israel (Knesses Yisrael) is the collective source from which every Jewish soul comes. It is called a bride, kallah, because of the word kalsah, “pines,” in Psalms 84:3: a bride is one whose whole being longs for her beloved, as Genesis 3:16 says of the woman, “your desire shall be to your husband.”

כי תשוקתה לדבקה במקורה וחיי החיים ית' בכלות הנפש וכמ"ש אלקים אל דמי לך⁶.⁷.⁸.⁹ אל תחרש ואל תשקוט אל

For her desire is to cleave to her source and to the Life of all life, blessed be He, with the expiring of the soul (kelos hanefesh); and as it is written, “O G-d, let there be no silence for You; do not hold Your peace and do not be still, O G-d”

Her longing is to cleave to her source, G-d, “the Life of all life,” with kelos hanefesh: a yearning so intense that the soul would, as it were, expire into Him. Psalms 83:2 voices this restless longing that never falls silent.

(ע' בזהר ח"א קע"ח ב' ע"ז ב' פ"ו ב'. ח"ב ק"מ א' רנ"ו ב'), וכן בפרטות נשמות כאו"א מישראל (see the Zohar, Part I, 178b, 77b, 86b; Part II, 140a, 256b). And so too, in particular, [with] the souls of each and every one of Israel:

The Zohar passages listed read “let there be no silence for You” as the Congregation of Israel’s unceasing arousal from below toward the light above. The text then turns from the collective source of souls to the soul of each individual Jew.

הנה כתיב נר אלקי נשמת אדם¹⁰ שיש בטבעה לעלות למעלה כאור הנר וכשלהבת העולה מאליה לדבקה בו ית' בכלות הנפש ממש.

it is written, “The soul of man is a lamp of G-d”; for it is in its nature to rise upward like the light of a lamp, and like a flame that rises of itself, to cleave to Him, blessed be He, with the actual expiring of the soul.

Proverbs 20:27 likens the soul to the flame of a lamp, which by its nature leaps upward as if to leave the wick. So too every soul naturally strains upward to cleave to G-d, to the point of the soul’s actual expiring.

אך והוא ימשול כך שבע”כ אתה חי¹¹ והחיות רצוא ושוב¹² לירד ולהתלבש בגוף ולכן גם למטה אחר התלבשותה בגוף הנה זהו עיקר עבודת האדם להיות נכספה וגם כלתה נפשו ממש אליו ית'.

But [it is written,] “and he shall rule over you”: for “against your will you live,” and “the life-force runs and returns” (ratzo vashov), to descend and enclothe itself in the body. Therefore, also below, after its enclothement in the body, this is the essence of man’s service: that his soul should actually yearn, and even pine, for Him, blessed be He.

The continuation of the verse to the woman, “and he shall rule over you,” together with the Mishnah’s “against your will you live,” shows that the soul is held in the body in spite of its upward pull. Ezekiel’s “the Chayos ran and returned” is read as “the life-force runs and returns”: every run upward is followed by a return into the body. Therefore man’s main work below is to bring his soul to the yearning of Psalms 84:3, “my soul yearns, and even pines.”

והנה יש שני בחי' בענין כלות הנפש וזהו הענין של שני בחי' כלה שהוזכרו בגמרא (פ”כ דכתובות)

Now, there are two levels in the matter of the expiring of the soul; and this is the matter of the two levels of bride mentioned in the Gemara (chapter 2 of Kesubos):

The longing has two degrees. The Alter Rebbe maps them onto the two ways of praising a bride recorded in the Gemara, Kesubos chapter 2 (17a).

כלה אחת היינו כלה נאה וחסודה וע”ז נאמר כלתה נפשי לחצרות ה' (רבות ויחי פצ”ט קרוב לר”פ, נשא רפ”י ס”פ י”ג גבי ביום הששי קערת כסף).¹³

one bride is “a beautiful and gracious bride,” and of this it is said, “My soul pines for the courts of Havayah” (Midrash Rabbah, Vayechi, chapter 99, near the beginning; Naso, the beginning of chapter 10, [and] the end of chapter 13, on “On the sixth day,” “a silver bowl”).

Beis Hillel’s praise, “a beautiful and gracious bride,” stands for the first degree, the soul that longs for “the courts of Havayah” in the first half of Psalms 84:3. The Midrashim listed also read kalsah, “pines,” as longing and desire.

והבי' כלה כמות שהיא ¹⁴ אפי' חגרת או סומא ע"ז נאמר לבי ובשרי ירננו אל ¹⁵ אל חי.

And the second is “the bride as she is,” even [if she is] lame or blind; of this it is said, “My heart and my flesh sing out to the living G-d.”

Beis Shammai's praise, “the bride as she is,” holds even when, as the Gemara objects, she is lame or blind; it stands for a soul whose state is flawed. To her belongs the second half of the verse, “My heart and my flesh sing out to the living G-d,” which the maamar explains in section 3.

וביאור הענין כי הנה האותיות נק' אבנים וצירופיהם נקראו בתים וחצרות כמ"ש בספר יצירה שתי אבנים בונות שני בתים ¹⁶ כו' לפי שהאותיות הדבור שבאדם נחשבות לבחי' דומם לגבי מהות השכל. ^{17, 18, 19}

The explanation of the matter: the letters are called “stones,” and their combinations are called “houses” and “courts,” as it is written in Sefer Yetzirah, “Two stones build two houses,” etc.; for the letters of speech in a person are considered the level of the inanimate (domem) relative to the essence of the intellect.

To explain the “courts” of the verse, the Alter Rebbe uses Sefer Yetzirah's image, in which letters are “stones” and their combinations “houses.” Letters are called stones because speech, compared with the living intellect it conveys, is like the inanimate (domem), the lowest of the kingdoms of creation.

SECTION 2 • 12

Letters as stones

2 והנה ריבוי התחלקות העולמות לאין מספר לכמה מיני רבבות מדרגות חלוקות זו מזו כמ"ש ועלמות אין מספר ²⁰

Now, the multitude of divisions of the worlds, without number, into so many kinds of myriads of levels distinct from one another, as it is written, “and worlds (alamos) without number,”

The worlds are divided into countless levels, each distinct from the next. The Alter Rebbe hears in alamos, “maidens,” of Song of Songs 6:8 the word olamos, “worlds”: the worlds are “without number.”

וכן מלאכים ונשמות הצדיקים שאין חב"ד ומדות של זה דומה לזה כולם הם נמשכים ונשפעים מבחינת צירופי אותיות דבר ה' המהוה אותם מאין ליש שהם בחינת דומם לגבי מהות מקור חוצבה שבעולם האצילות

and so too angels and the souls of the tzaddikim, whose Chochmah (wisdom), Binah (understanding) and Daas (knowledge) and emotive attributes (middos) are not alike, one to another: all of them are drawn and flow forth from the level of the combinations of the letters of the word of G-d, which brings them into being from nothing to something; and these are the level of the inanimate relative to the essence of the source from which they are hewn, in the World of Atzilus (Emanation)

Angels and the souls of tzaddikim also differ from one another in intellect and emotion. All of them come into being from the combinations of the letters of G-d's creative word, and those letters, compared with their source in Atzilus, are like the inanimate compared with the living.

(ע' באגה"ק ד"ה ויעש דוד שם ועמ"ש בפ' בראשית בד"ה ולהבין בתוספת ביאור ענין וייצר כו' ועמ"ש"ל ע"פ והיה מספר בני ישראל בענין ארץ לא שבעה מים).

(see Iggeres HaKodesh, the passage beginning "And David made a name"; and see what is written in Parshas Bereishis, in the discourse beginning "And to understand," in the additional explanation of the subject of "And He formed," etc.; and see what is written above on the verse "And the number of the children of Israel shall be," on the subject of "the earth that is not satisfied with water").

The parenthesis sends the reader to three related discussions: Iggeres HaKodesh on "And David made a name," a discourse in Parshas Bereishis on "And He formed," and an earlier discourse on "And the number of the children of Israel shall be" (Hosea 2:1), on "the earth that is not satisfied with water" (Proverbs 30:16).

והנה גם מקורן ושרשן בעולם האצילות דאיהו וגרמוהי חד שהם בחינת אלקות ואור א"ס כ"ה מופשט מכל בחי' גדר ומדה וגבול על כל זה מאחר

Now, even their source and root in the World of Atzilus, where "He and His vessels are one" (ihu vegarmohi chad), which are the level of G-dliness and the Infinite Light (Or Ein Sof), blessed be He, abstracted from every kind of boundary, measure and limit: nevertheless, since

Even the source of these letters in Atzilus, where "He and His vessels are one," is G-dliness and the Infinite Light, free of every boundary and measure. The sentence goes on to show how such a boundless source can still give rise to divided worlds.

שהם מקור לבחי העולמות שנמשך מהם למטה יש שם למעלה בכח כל כך כחות והמשכות שיתהווה מהם בחי התחלקות העולמות בפועל ממש

they are the source for the worlds that are drawn from them below, there are there, above, in potential, so many powers and flows that from them the division of the worlds will come into being in actual fact

Because Atzilus is the source of the worlds, it already holds, in potential, all the powers and flows from which the separate worlds will actually come into being. Their division exists there before it is actual.

(ועד"ז יובן מ"ש באגה"ק ד"ה איהו וחיוהי וקרוב לומר שגם האלפים ורכבות עלמין דיתבין בגלגלתא כו' אינן עלמין ממש כו' ור"ל שהם ג"כ בחי אותיות שכשיומשכו למטה יתהווה מהם כ"כ עלמין בפועל ממש)

(and in the same way one will understand what is written in Iggeres HaKodesh, the passage beginning "He and His life-forces" (ihu vechayohi): that it is reasonable to say that even the thousands and myriads of worlds that dwell in the Gulgalta (the Skull), etc., are not actual worlds, etc.; that is to say, that they too are the level of letters, from which, when they are drawn down below, so many worlds will come into being in actual fact).

The same idea explains a statement in Iggeres HaKodesh, in the epistle on "He and His life-forces": the "thousands and myriads of worlds" said to dwell in the Gulgalta, a level within Keser, are not yet actual worlds. They are "letters," which become that many worlds when they are drawn down.

וכמשל אותיות הדבור בעודן בכח חכמתו ולגבי א"ס ב"ה עצמו הסוכב כל עלמין גם הם נקראים בחי אותיות שהוא בחינת דומם כאבנים שהן במדרגה תחתונה שבעשיי כמ"ש כולם בחכמה עשית.²¹

And [it is] like the analogy of the letters of speech while they are still in the potential of his wisdom. And relative to the Infinite One (Ein Sof), blessed be He, Himself, who encompasses all worlds (sovev kol almin), they too are called the level of letters, which is the level of the inanimate, like stones, which are on the lowest rung in the World of Asiyah (Action); as it is written, "You have made (asisa) them all with wisdom."

These sources are like letters still held in a person's mind before he speaks them. Yet compared with the Infinite One Himself, even those exalted sources are only "letters," inanimate as stones, the lowest level of Asiyah. Psalms 104:24 hints at this by saying "You made (asisa) them all with wisdom," using the verb of Asiyah for what was done with Chochmah.

שאפילו בחינת ומדרגת חכמה נחשבת לבחיי עשייה גשמיות אצלו יתי' (כמ"ש בלק"א), ומה שנקי בחיי אלקות היינו שהם בחיי אלקות שהם בחיי א"ס ב"ה שלא נתצמצם ונגבל בבחיי כלי.

For even the level and rank of Chochmah is considered physical asiyah (action) before Him, blessed be He (as is explained in Likkutei Amarim). And as for their being called the level of G-dliness, this means that they are the level of G-dliness in that they are the level of the Infinite One, blessed be He, which has not been contracted and confined within the level of a vessel.

Before G-d even Chochmah, the highest of the intellectual powers, counts as physical "making," as is explained in Likkutei Amarim (the Tanya). Atzilus is called G-dliness only because its light is not contracted into a confining vessel.

אבל אינם בערך א"ס ב"ה בעצמו ובכבודו ממש רק הארה וזיו המתפשט מעצמות א"ס ב"ה וכמשל זיו השמש המתפשט מגוף השמש כמ"ש במ"א.

But they are not comparable to the Infinite One, blessed be He, Himself, in His own glory; they are only a radiance and glow that spreads forth from the Essence of the Infinite One, blessed be He, like the analogy of the glow of the sun that spreads forth from the body of the sun, as is explained elsewhere.

Still, Atzilus is not G-d's Essence itself, only a radiance from it, as the sun's glow is only light spreading from the sun's body. This sets up the next step: how such a radiance is revealed through "letters."

SECTION 3 • 13

Why the source is called courts

3 וכמו בדבור האדם עם היות שאין ערך בו לגבי מהות שכלו על כל זה הארת השכל מתפשט ומתגלה בדבורו ואי אפשר להשכיל לזולתו כ"א דרך העברת הקול ודבור.

And as in a person's speech: although it bears no comparison to the essence of his intellect, nevertheless a radiance of the intellect spreads forth and is revealed in his speech; and it is impossible to impart understanding to another except by way of conveying voice and speech.

Speech bears no comparison to the intellect behind it, yet it carries a glimmer of that intellect. It is also the only way an idea can pass from one mind to another.

והדבור שלו נעשה שכל לחבירו. כך כביכול הארת עצמות א"ס ב"ה מתגלה ע"י בחיי אותיות

And his speech becomes intellect for his fellow. So too, as it were, the radiance of the Essence of the Infinite One (Ein Sof), blessed be He, is revealed through the level of letters,

What was speech for the speaker becomes intellect in the listener. In the same way, as it were, a radiance of G-d's Essence is revealed through divine "letters."

שהם הם מקורי ושרשי המשכת החיות מאור א"ס ב"ה להתלבש ולהשפיע החיות בעולמות עליונים ותחתונים ובחי' אותיות שבעולם העליון

which are themselves the sources and roots of the drawing-down of the life-force (chayus) from the Infinite Light (Or Ein Sof), blessed be He, to be en clothed and to bestow the life-force in the upper and lower worlds. And the level of letters in the higher world,

These divine letters are the channels through which life-force from the Infinite Light is drawn into every world, higher and lower. The sentence goes on to describe the letters of each higher world.

שהוא מדרגה תחתונה שבו נעשה בחי' ראש ושכל לעולם שלמטה ממנו וכמ"ש בד"ה ועתה יגדל נא^{22,23} גבי כאשר דברת לאמר,

which is the lowest rung in it, becomes the level of head and intellect for the world below it, as is explained in the discourse beginning "And now, I pray, let [the power] be great," on [the words] "as You have spoken, saying."

The letters of a higher world, its lowest rung, become the "head" and intellect of the world below it, just as a speaker's words become intellect for the listener. The text refers to the discourse on Moshe's plea "And now, I pray, let [the power] be great" (Numbers 14:17), on the words "as You have spoken, saying."

ולכן נקרא בחי' מקור ושורש המשכת החיות בשם חצרות שדרך שם עובר החיות והשפעה שמשפיע לנבראים. ויש בהם ב' בחי' המשכות.

Therefore the level of the source and root of the drawing-down of the life-force is called by the name "courts," for it is by way of there that the life-force and the flow that [He] bestows upon the created beings pass. And there are in them two kinds of drawing-down:

Because these letters are the passage through which life-force flows to created beings, they are called "courts," the open space one crosses on the way into a house. The flow through them is of two kinds.

אחד הוא לחיצונית העולמות ונק' חצר החיצונה והב' הוא לפנימית העולמות שהם בחי' אותיות התורה והתפלה ונשמות הצדיקים ונק' חצר הפנימית נוכח בית המלך:²⁴

one is to the outer dimension (chitzoniyus) of the worlds, and is called "the outer court"; and the second is to the inner dimension (pnimiyus) of the worlds, which are the level of the letters of the Torah and of prayer, and the souls of the tzaddikim, and is called "the inner court, opposite the king's house."

One flow sustains the outer dimension of the worlds and is called "the outer court." The other sustains their inner dimension, the letters of Torah and prayer and the souls of the tzaddikim; it is called "the inner court, opposite the king's house," in the words of Esther 5:1.

SECTION 4 • 14

My soul pines for the courts

4 ב וזהו כלתה נפשי לחצרות^{25,26} ה'. נפשי הוא מקור נש"י שהיא מלכות דאצילות המתלבשת בבי"ע

וחפצה ותשוקתה להיות במקורה ושרשה

2. And this is [the meaning of] “My soul pines for the courts of Havayah.” “My soul” is the source of the souls of Israel, which is Malchus (sovereignty) of Atzilus (Emanation) that is en clothed in Beriah, Yetzirah and Asiyah; and her wish and desire is to be in her source and root

Section 2 begins to explain Psalms 84:3. “My soul” is the source of all the souls of Israel, Malchus of Atzilus, which en clothes itself in the three lower worlds, Beriah, Yetzirah and Asiyah, to give them life, and longs to be back in its root.

באצילות אשר שם הוא החצרות ה' המשכת החיות מאור א"ס ב"ה הממשיך ומשפיע לה חיות ובירידתה למטה בבי"ע כלתה נפשה תיכף לדבקה במקורה ושרשה וחיותה.

in Atzilus, where there are “the courts of Havayah,” the drawing-down of the life-force (chayus) from the Infinite Light (Or Ein Sof), blessed be He, which draws down and bestows life-force upon her. And in her descent below, into Beriah, Yetzirah and Asiyah, her soul at once pines to cleave to her source and root and her life-force.

That root in Atzilus is “the courts of Havayah,” the flow of life-force from the Infinite Light that sustains Malchus itself. Once it has descended into the lower worlds, Malchus at once pines to cleave again to that source of its life.

וכמו שהאדם תאב לחיי נפשו כמ"ש נפשי אויתיך²⁷ כו' וכמ"ש במ"א²⁸ (וע' בזהר ויחי דרמ"ח ע"ב).

Just as a person craves the life of his soul, as it is written, “My soul, I have desired You,” etc., and as is explained elsewhere (and see the Zohar, Vayechi, 248b).

This longing is like a person’s craving for his own life, as in Isaiah 26:9, “My soul, I have desired You,” which the Tanya (chapter 44) explains as loving G-d as one’s own soul and life. The Zohar cited calls the inner and outer “houses” “the courts of Havayah” because they stand in love and longing toward the Nukva.

וכן למטה הנה זהו בעבודת האדם לדבקה בו ית' בדבורי ומחשבות אותיות התורה והתפלה שהם הם חצרות ה' והמשכת אלקות מאור א"ס ב"ה. והנה יש שני בחי'. בחי' חצר. ובחי' בית.

And so too below: this is in man's service, to cleave to Him, blessed be He, in the words and thoughts of the letters of the Torah and of prayer, which are themselves "the courts of Havayah" and the drawing-down of G-dliness from the Infinite Light, blessed be He. Now, there are two levels: the level of a court, and the level of a house.

Below, in man's service, the same longing is expressed through the words and thoughts of Torah and prayer, whose letters are themselves "the courts of Havayah," the channels of G-dliness. Within that service there are two levels, "court" and "house," which the next paragraph explains.

SECTION 5 • 15

Court and house in service

5 ושתיהן הן בחי' אבנים רק בית הוא מקורה והחצר אין לה גג. וככה ממש יש ב' בחי' בעבודת ה'.

And both of them are the level of stones; only, a house is roofed, while a court has no roof. And exactly so there are two levels in the service of G-d.

Court and house are both built of "stones," that is, of letters, but a house has a roof while a court is open to the sky. The same two levels are found in the service of G-d.

הנה יש מי שהוא עוסק בתורה ותפלה ומכוין את לבו לאותיות שבהם לבדם כי גם זו דרך ישרה כמ"ש במ"א.

There is one who engages in Torah and prayer and directs his heart to their letters alone, for this too is an upright way, as is explained elsewhere.

The first level is the person who, in Torah study and prayer, directs his heart to the letters and words alone, without delving into their meaning. The text affirms that this too is a proper path.

הנה אין מלובש בהם רק כח המחשבה לבד בלא כח השכליות וכיון ששכלו פנוי הרי יכול ליפול בשכלו מחשבות חוץ כמשל החצר שאין לה גג שהמטר יורד לתוכו.

In them there is enclined only the power of thought alone, without the power of the intellect; and since his intellect is unoccupied, extraneous thoughts can fall into his intellect, like the analogy of a court that has no roof, into which the rain comes down.

In such service only the faculty of thought is invested in the letters, and the intellect is left idle. An idle intellect is open to stray thoughts, as a court without a roof is open to the rain.

לפיכך מי שהוא בעל שכל ואין מחשבתו יכולה להלביש את שכלו. הנה זאת עצתו להעמיק דעתו ושכלו לפירוש המלות שבתפלה עד מקום שידו מגעת ובעיון שכלו בעסק התורה בפרד"ס

Therefore, one who is a man of intellect, whose thought cannot enclothe his intellect: this is his counsel, to immerse his mind and intellect deeply in the meaning of the words of prayer, as far as his hand reaches, and in the study of his intellect in his occupation with the Torah, in Pardes (peshat, remez, derush and sod).

A person with a strong intellect cannot keep it occupied with thought alone, so his counsel is to engage it fully: in the meaning of the words of prayer, as far as he is able, and in the study of Torah on all four levels of Pardes, its plain meaning (peshat), allusion (remez), homiletic interpretation (derush) and mystical secret (sod).

וזה נק' פנימית התורה ובח"י זו נק' בית שהוא פנימי וגם הוא מקורה שכל עצמיותו מראשו ועד רגלו מלוכש ומעוטף בו (וע' בזהר ח"ג ער"ה א' גבי המקרה במים ^{29,30} כו' ובהרמ"ז שם).

And this is called the inner dimension (pnimiyus) of the Torah. And this level is called a house, which is inner and is also roofed, for his whole essence, from his head to his feet, is enclothed and wrapped in it (and see the Zohar, Part III, 275a, on "Who roofs (hamekareh) with water," etc., and in the Ramaz there).

This deeper engagement is called the inner dimension of the Torah, and it is the "house": inner and roofed, it encloses the whole person from head to foot. The Zohar cited explains "the beams of a man's house" as his bones, built upon the brain, which is "water," and finds them in "Who roofs (hamekareh) His upper chambers with water" (Psalms 104:3).

וז"ש בזהר דאורייתא היכלא עילאה דקוב"ה דתמן יתיב מלכא והיינו פנימיות התורה שהיא פי' וטעמי התורה שמלוכש בהן חכמה עילאה רק כשמבין בפשטי התורה

And this is [the meaning of] what is written in the Zohar, that the Torah is "the supernal palace of the Holy One, blessed be He, where the King dwells": that is, the inner dimension of the Torah, which is the explanations and reasons of the Torah, in which supernal Chochmah (wisdom) is enclothed. But when one understands the plain meanings of the Torah,

The Zohar calls the Torah "the supernal palace of the Holy One, blessed be He, where the King dwells," and the Alter Rebbe identifies this with the inner dimension of the Torah: its explanations and reasons, in which supernal Chochmah is enclothed. Understanding only the plain meanings is a lower level, which the next part names.

וגם פירוש המלות שבתפלה לפי פשוטו נקי בתים והיכלות דעשייה וכל זה הוא בחי' כלה נאה וחסודה
and also the meaning of the words of prayer according to its plain sense, [these] are called the
houses and palaces of Asiyah (Action). And all this is the level of “a beautiful and gracious bride”:

The plain sense of the Torah and of the words of prayer is called “the houses and palaces of Asiyah”: still a house, but of the lowest world. All these levels of service belong to the “beautiful and gracious bride.”

דהיינו מי שכל ימיו בתורת ה' חפצו ולא סר ממנה ימין ושמאל ונפשו האלקית היא העיקרית בו:^{31, 32}

that is, one whose “delight is in the Torah of Havayah” all his days, who has not turned from it right or left, and whose G-dly soul is the main thing in him.

This bride is the person whose delight all his life is in G-d's Torah, in the words of Psalms 1:2, who has never strayed from it, and in whom the G-dly soul is dominant. The next section turns to the one who has strayed.

SECTION 6 • ¶6-7

Above all worlds

6 ג אך מי שהעביר את הדרך שהוא בחי' חגרת או סומא וכמ"ש עינים להם ולא יראו³³ ונפשו הבהמית
היא שמושלת בו וע"כ אין לו כלות הנפש לחיי נפשו האלקית מאחר

3. But one who has strayed from the way, who is the level of “lame or blind,” as it is written, “They have eyes, but they do not see,” whose animal soul is what rules him, and who therefore has no expiring of the soul for the life of his G-dly soul, since

Section 3 turns to the second bride, the one who is “lame or blind”: the person who has strayed from the path, of whom Psalms 115:5 says, “They have eyes, but they do not see.” Because his animal soul rules him, he feels no yearning for the life of his G-dly soul.

שהיא במאסר הגוף ונפש החיונית הבהמית. הנה זאת עצתו³⁴ להיות אעפ"כ בבחי' כלה וע"ז אמרו
כלה כמות שהיא.³⁵

it is in the prison of the body and of the vitalizing animal soul: this is his counsel, to be, nevertheless, at the level of a bride; and of this they said, “the bride as she is.”

His G-dly soul is imprisoned by the body and by the animal soul that gives the body life. Even so, there is counsel for him to be a “bride,” and this is what was meant by “the bride as she is.”

כי להיותו חגרת או סומא מצד נפשו הבהמית אין זה מונע מלהיות בחי' כלה מצד נפשו האלקית ע"י
בחי' לבי ובשרי ירננו אל אל חי.³⁶

For his being lame or blind on the side of his animal soul does not prevent [him] from being at the level of a bride on the side of his G-dly soul, through the level of "My heart and my flesh sing out to the living G-d."

His defects belong to his animal soul; they do not prevent his G-dly soul from being a bride. The way for him is the second half of Psalms 84:3, "My heart and my flesh sing out to the living G-d."

כי הנה הלב והבשר לפי שהם כלים גשמיים אינם יכולים להיות תשוקתם וחפצם למקור חיותם לאור
א"ס ב"ה המשפיע חיותם

For the heart and the flesh, since they are physical vessels, cannot have their longing and desire be for the source of their life-force (chayus), for the Infinite Light (Or Ein Sof), blessed be He, which bestows their life-force,

The heart and the flesh are physical, and on their own they cannot long for the Infinite Light that gives them life. The next part explains why.

כי גברו הצמצוצים והמסכים ורכו למאד בהסתר ובהעלם אחר העלם ע"כ אינם נכספים וכלות לחצרות
ה' שהוא מקור וחיי הנפש כ"א כאשר ירננו אל אל חי

for the contractions (tzimtzumim) and the screens have prevailed and multiplied greatly, in hiddenness and in concealment upon concealment. Therefore they do not yearn and pine for "the courts of Havayah," which is the source and the life of the soul, except when they "sing out to the living G-d."

So many contractions and screens conceal that light, concealment upon concealment, that the physical heart cannot pine for "the courts of Havayah," the source of the soul's life. It can do so only when it "sings out to the living G-d," which the next part explains.

והוא כאשר יתבונן באמונה האמיתית בה' שהוא למעלה מעלה מבחי' סוכ"ע³⁷ שאינו בגדר ובחי' עלמין
כלל רק לפי שכלנו הדל שאין אנו משיגים אותו אומרים עליו שהוא ממכ"ע וסוכ"ע.

And this is when he contemplates the true faith in G-d: that He is higher and higher above the level of the light that encompasses all worlds (sovev kol almin), for He is not within the bounds and category of worlds at all. Only, according to our meager intellect, since we do not grasp Him, we say of Him that He fills all worlds (memalei kol almin) and encompasses all worlds.

This happens when a person contemplates, in true faith, that G-d is far above even sovev kol almin, the light that encompasses the worlds, and is not in the category of worlds at all. "Filling" and "encompassing" are terms we use of Him only because our limited minds cannot grasp Him.

אבל באמת הוא רם ונשא וגבוה מאד אפי' מבחי' סוכ"ע שהוא שייך בענין השפעה לנבראים והמשכת החיות לאמר שבחי' ההשפעה אינה מתלבשת ונתפסת בתוך עלמין רק שהוא למעלה מהם וסובב עליהן.

But in truth He is exalted and lofty and very high, even above the level of sovev kol almin, which pertains to the matter of bestowal upon created beings and the drawing-down of the life-force: [it means] to say that the bestowal is not encloded and grasped within the worlds, but rather that it is above them and encompasses them.

In truth He is exalted even above sovev kol almin, because "encompassing" still describes a relation to created beings: it means only that His flow of life is not encloded within the worlds but stays above them. G-d Himself is beyond any such relation.

7 והנה ענין השפעה אינו שייך כ"א בבחי' אותיות הנ"ל וכשצריך להשפיע השכלה לזולתו כו'. אבל מצד עצמותו ומהותו קודם שבא לבחי' השפעה לא שייך בחי' עלמין כלל לא בחי' ממלא

Now, the matter of bestowal pertains only to the level of letters mentioned above, and when one needs to bestow understanding upon another, etc. But from the standpoint of His Essence and Being, before He comes to the level of bestowal, the category of worlds does not apply at all: neither the level of memalei

Bestowal, the giving of life and light to others, belongs only to the level of "letters," just as a person needs words only when he must convey an idea to someone else. G-d's own Essence, before any bestowal, is beyond the category of worlds altogether.

ולא בחי' סובב וכאשר יעמיק שכלו ובינתו בזה יתעורר ויקוד יקד אש³⁸ בלבו להתלהב ולהתלהט להיות הלב גשמי ממש נמס ותשתפך נפשו בכלות הנפש ממש לדבקה בו ית'.

nor the level of sovev. And when he immerses his intellect and understanding deeply in this, a fire will be aroused and blaze in his heart, to burn and flame up, so that the actual physical heart melts and his soul pours itself out in the actual expiring of the soul, to cleave to Him, blessed be He.

Neither memalei nor sovev applies to G-d's Essence. Deep contemplation of this kindles a fire in the heart, until even the physical heart melts and the soul pours itself out in yearning to cleave to Him.

SECTION 7 • 18

Heart and flesh; the falling sukkah

8 וכאשר יעמיק שכלו ובינתו בענין הנ"ל הנה מחמת שהתבוננות הנ"ל הוא ממקום גבוה מאוד דהיינו

בחי' עצמותו ומהותו ית' ולפניו כחשכה כאורה^{39, 40}

And when he immerses his intellect and understanding deeply in the matter mentioned above, then, because the contemplation mentioned above is from a very high place, that is, the level of His Essence and Being, blessed be He, before whom “darkness is as light,”

This contemplation reaches G-d's very Essence, before whom “darkness is as light” (Psalms 139:12). The concealments that keep the physical heart from G-d therefore cannot hold it back.

לכן יכולה היא ההתבוננות הנמשך מזה לנגוע גם עד לבו ובשרו הגשמיות להיות גם הם תשוקתם

וחפצם⁴¹ לכלות אליו ית' לדבקה בו בכלות הנפש ממש

therefore the contemplation that comes from this can reach even his physical heart and flesh, so that they too will have their longing and desire to pine for Him, blessed be He, to cleave to Him with the actual expiring of the soul.

So the contemplation can reach even the physical heart and flesh, and they too come to long to cleave to G-d with the expiring of the soul. This is what the physical heart could not do when its longing was for the “courts,” the source of life.

וזהו לבי ובשרי ירננו אל אל חי⁴² בעצמו ובכבודו קודם שבא לידי בחי' המחיה ומשפיע לזולתו כנוודע

שכל מה

And this is [the meaning of] “My heart and my flesh sing out to the living G-d”: [to Him] Himself, in His own glory, before He comes to the level of One who gives life and bestows upon another. As is known, whatever

This is the meaning of “My heart and my flesh sing out to the living G-d”: to G-d Himself, as He is before He becomes the One who gives life to others. A known principle explains why so lofty a contemplation affects the body.

שהוא בחי' עליונה יותר יכולה היא לירד ולהתפשט למטה יותר ועי"ז באה ונגעה עד הלב כו'.

is a higher level can descend and spread further below; and through this it comes and reaches the heart, etc.

The principle is that the higher a level is, the further down it can reach. So contemplation of G-d's Essence descends all the way to the physical heart.

(ועמ"ש בפ' משפטים ע"פ לא⁴³ תהיה משכלה ועקרה⁴⁴ בענין שכשכנס"י היא בבחי' עקרה שאינה מולדת אהבה ויראה העצה הוא ותתפלל חנה על⁴⁵ הוי' למעלה מבחי' שם הוי' כו')

(And see what is written in Parshas Mishpatim on the verse "None shall miscarry or be barren," on the subject that when the Congregation of Israel is in the state of a barren woman, who does not give birth to love and awe, the counsel is "And Chanah prayed upon (al) Havayah": above the level of the Name Havayah, etc.;

The parenthesis cites a parallel in Torah Ohr, Mishpatim: when the Congregation of Israel is "barren," unable to give birth to love and awe, the counsel is "And Chanah prayed al Havayah" (1 Samuel 1:10), with al read as "above." The prayer reaches above the level of the Name Havayah.

ע"ש, ועמ"ש בפ' יתרו בכיפור ע"פ משה ידבר^{46,47} בשם האדרא רבא ששלש עולמות בי"ע שרשם מהתיקון הראשון די"ג ת"ד דא"א מי אל כמוך⁴⁸ כו' ע"ש, ואפשר שזהו לכי' ובשרי ירננו אל אל כו' וע"ש בד"ה מראיהם ומעשיהם).^{49,50}

see there. And see what is written in Parshas Yisro, in the explanation on the verse "Moshe would speak," in the name of the Idra Rabba, that the three worlds of Beriah, Yetzirah and Asiyah have their root in the first of the thirteen tikkunim of the beard (tikkunei dikna) of Arich Anpin, "Who is a G-d (Kel) like You," etc.; see there. And it may be that this is [the meaning of] "My heart and my flesh sing out to the G-d (Kel)," etc. And see there, in the discourse beginning "Their appearance and their workings.")

A second parallel, in Torah Ohr, Yisro, cites the Idra Rabba: the three lower worlds are rooted in the first of the thirteen tikkunim of the beard of Arich Anpin (a level within Keser), "Who is a G-d (Kel) like You." The text suggests that the Kel to whom heart and flesh "sing out" may be this very high root.

וזוהו וארשתיך לי לעולם^{51,52} כי בזמן שאין בהמ"ק קי ים נקי' כנס"י סוכת דוד הנופלת מחמת שיש לה עליות וירידות ותמיד היא בבחי' נופלת שעולה ויורדת וגם למטה בכללות ישראל בעבודתם עולים ויורדים,

And this is [the meaning of] "And I will betroth you to Me forever." For at the time when the Holy Temple is not standing, the Congregation of Israel is called "the falling sukkah of David," because she has ascents and descents and is always in the state of falling, rising and descending; and also below, in Israel as a whole (klalus), in their service they rise and descend.

The maamar now returns to its opening verse, "And I will betroth you to Me forever." While the Temple is not standing, the Congregation of Israel is called "the falling sukkah of David" (Amos 9:11), because she continually rises and falls, and the service of the Jewish people likewise rises and falls.

אבל לע"ל כתיב אקים את סוכת דוד⁵³ הנופלת שתהא קמה וגם נצבה⁵⁴ לעולם בלי הפסק שלא תהיי בבחי' נפילה ח"ו.

But of the Time to Come it is written, "I will raise up the falling sukkah of David": that she will rise up and also stand firm forever, without interruption, so that she will not be in a state of falling, G-d forbid.

In the Time to Come G-d will raise up the falling sukkah, so that it stands firm forever, like the sheaf that "arose and also stood upright" (Genesis 37:7). That is the "forever" of the betrothal.

וזהו שאנו אומרים ומבקשים קדשנו במצותיך. ופעם אנו אומרים אשר קדשנו במצותיו⁵⁵ שכבר קדשנו והיינו לפי שעכשיו בקדושין אלו יש בחיי ירידה עדיין

And this is why we say and request, "Sanctify us (kadsheinu) with Your commandments." And at times we say, "Who has sanctified us with His commandments," that He has already sanctified us. This is because now, in this betrothal (kiddushin), there is still an aspect of descent;

The same idea underlies two blessings: we pray "Sanctify us (kadsheinu) with Your commandments," yet elsewhere say "Who has sanctified us with His commandments," as something already done. Kiddushin, sanctification, is also the word for betrothal, and the betrothal we have now still allows for descent.

לכן אנו אומרים ומבקשים קדשנו במצותיך קדשנו לעולם שיהיי בלי הפסק ח"ו (וע' בזהר ויקרא ד"ו ע"ב וברע"מ פ' תצא דרע"ז ע"א):⁵⁶

therefore we say and request, "Sanctify us with Your commandments": sanctify us forever, so that there will be no interruption, G-d forbid (and see the Zohar, Vayikra, 6b, and the Raaya Mehemna, Parshas Teitzei, 277a).

Therefore we ask "Sanctify us" for the future: a betrothal forever, with no interruption. The Zohar passages cited speak of G-d Himself raising up the fallen Congregation of Israel, and of the final redemption as "I will betroth you to Me forever."

SECTION 8 • 19-10

Betrothal through Torah

9 ד והנה ענין הקדושין ומאמר ענין א' הוא. וביאור הענין ע"ד מ"ש את ה' האמרת היום^{57, 58}. ⁵⁹ ופי' האמרת לשון מפעיל שהפעלת האמירה בו ית' ע"י עסק התורה כמ"ש במ"א.

4. Now, the matter of kiddushin (betrothal) and [that of] ma'amar ("saying") are one matter. The explanation of the matter is along the lines of what is written, "You have declared (he'emarta) Havayah this day." The meaning of he'emarta is a causative form: that you have brought about the "saying" (amirah) in Him, blessed be He, through occupation with the Torah, as is explained elsewhere.

Section 4 explains the betrothal itself. Kiddushin, betrothal, and ma'amar, literally "saying" (the halachic term for the rabbinic betrothal of a levirate widow), are one idea; and Deuteronomy 26:17, "You have declared (he'emarta) Havayah this day," is read causatively: through Torah study a Jew brings about G-d's own "saying."

והנה באמירה זו שהוא בחי' אותיות התורה מתגלה בו הארת עצמות א"ס כ"ה עם היות שאינה מבחינתו

Now, in this "saying," which is the level of the letters of the Torah, there is revealed in it a radiance of the Essence of the Infinite One (Ein Sof), blessed be He, although it is not of His level

In this divine "saying," the letters of the Torah, a radiance of G-d's very Essence is revealed. Yet the letters are not of His level at all.

ולא כערכו כלל, כמשל דבור גשמי שבאדם שבו משכיל לזולתו מבחי' חכמה שבו, ובחי' הנ"ל הוא בחי' מקיף

and not comparable to Him at all; like the analogy of the physical speech in a person, through which he imparts understanding to another from the level of Chochmah (wisdom) within him. And the level mentioned above is the level of a makif (an encompassing [light]),

It is like human speech, which conveys to another person something of the speaker's wisdom though speech is far below it. The radiance revealed this way is a makif, an encompassing light that surrounds rather than enters.

אך אינו מתלבש בו לגמרי כי בעודו בכח חכמתו אזי אין בו בחי' אותיות המגבילים לדבר על ענין זה באותיות אלו וכשיוצאים מכח אל הפועל מהעלם אל הגילוי בפה

but it is not entirely en clothed in it. For while it is still in the potential of his wisdom, there is not yet in it the level of letters, which set limits, to speak about this matter in these letters; and when they go out from potential to actual, from concealment to revelation in the mouth,

The makif is not fully en clothed in the letters. While an idea is still in the mind it has no letters to confine it; only when it comes out in spoken words is it limited to these particular letters.

הנה הבל הדבור מפריד הקול⁶⁰ ומחלק האותיות ולכן הבל הדבור הוא בחי' מקיף לנשמה כי דרך הבל הדבור יוצא ומתגלה הארה עצמיות וההבל נעשה לבוש

the breath of speech separates the voice and divides the letters. Therefore the breath of speech is the level of a makif for the soul; for by way of the breath of speech an essential radiance goes out and is revealed, and the breath becomes a garment

The breath that carries speech divides the voice into distinct letters. Because a radiance of the speaker's essence goes out through this breath, the breath is a makif for the soul and becomes a garment for that radiance.

אליו ומקור ההבל נשאר בבחי' מקיף עליו מלמעלה ושורש ההבל זה הוא מרוח פיו ית' שורש כל המקיפין שממנו נמשך הארה להיות עובר בתוך הבל הקול שלו

for it, while the source of the breath remains at the level of a makif over it from above. And the root of this breath is from "the breath of His mouth," blessed be He, the root of all the makifim, from which a radiance is drawn to pass through the breath of his voice

The source of the breath remains above as a makif, and its root is "the breath of His mouth," G-d's own breath, the root of all the makifim. From it a radiance passes into the breath of the voice of the person who speaks the words of Torah.

(ע' בסש"ב ספ"ה בשם הפרע"ה ועמ"ש בס' מבוא שערים ש"ג ח"ב פ"ג ע"פ האדרא נשא דקל"ד מהאי פומא עילאה נשבא רוחא כו' ע"ש).

(see Sefer Shel Beinonim, at the end of chapter 5, in the name of Pri Etz Chaim; and see what is written in the book Mevo She'arim, Gate 3, Part 2, chapter 3, according to the Idra of Naso, page 134: "From this supernal mouth a breath blows forth," etc.; see there.

The parenthesis points to the Tanya (Sefer Shel Beinonim), the end of chapter 5, citing Pri Etz Chaim, and to the Kabbalistic work Mevo She'arim, on the Idra's words "from this supernal mouth a breath blows forth." Both concern the divine breath behind the words.

ועמ"ש מזה ע"פ ביום השמיני עצרת^{61,62} בפ"י ואשים דברי בפ"ך⁶³ וע' רבות כי תשא פמ"א ע"פ מפיו דעת ותבונה.^{64,65} ומענין האמרת היום רבות שם ר"פ מ"ה.⁶⁶

And see what is written on this on the verse "On the eighth day, an Atzeres," in the explanation of "And I have put My words in your mouth"; and see Midrash Rabbah, Ki Sisa, chapter 41, on the verse "From His mouth [come] knowledge and understanding." And on the subject of "you have declared this day," Midrash Rabbah there, at the beginning of chapter 45;

Further parallels follow: the discourse on "On the eighth day, an Atzeres," which explains "And I have put My words in your mouth" (Isaiah 51:16), and Shemos Rabbah on "From His mouth [come] knowledge and understanding" (Proverbs 2:6). Then the text begins a list of passages on "You have declared Havayah this day."

נשא פ"ד בפסוק ביום השביעי במדרש איכה⁶⁷ בפסוק על אלה אני.⁶⁸ גיטין דנ"ו ע"ב חגיגה ד"ג ע"א ברכות⁶⁹ דף ו':^{70,71}

Naso, chapter 14, on the verse "On the seventh day"; in Midrash Eichah, on the verse "For these I [weep]"; Gittin 56b; Chagigah 3a; Berachos, folio 6).

The list continues with Bamidbar Rabbah, Midrash Eichah and the Gemara in Gittin, Chagigah and Berachos. In Berachos 6a and Chagigah 3a the verse is read with its counterpart, "Havayah has declared you this day": "You have made Me one unique entity in the world, and I will make you one unique entity in the world."

10 וזהו ענין הקדושין שנותן לה טבעת בחי' אור מקיף.⁷² וכך את ה' האמרת היום⁷³ וממשיך עליו או"מ ממקור ושורש כל המקיפי הרי הוא מקודש לשמים.

And this is the matter of kiddushin, that he gives her a ring, the level of an encompassing light (or makif). So too, "You have declared Havayah this day," and one draws upon himself an encompassing light from the source and root of all the makifim: he is thereby consecrated to Heaven.

This is the meaning of kiddushin: the groom gives the bride a ring, and a ring, which surrounds, is an encompassing light. So too, through "You have declared Havayah this day" a person draws upon himself an encompassing light from the root of all the makifim, and he becomes "consecrated to Heaven."

פ"י שהוא מוכן ומקושר לדבקה בו ית' כמו אדם המקדש אשה שבקדושין אלו נאסרה על כל העולם ומיוחדת רק לבעלה.⁷⁴

That is, he is prepared and bound to cleave to Him, blessed be He; like a man who betroths a woman, for through this betrothal she is forbidden to the whole world and set apart for her husband alone.

Being consecrated means being prepared and bound to cleave to G-d. As betrothal forbids a woman to every-one else and sets her apart for her husband alone, so this consecration sets the person apart for G-d.

כך ע"י התורה בחי' את ה' האמרת הנ"ל הוא מקושר ודבוק בהבל הדבור להיות מכון לשבתו.

So too, through the Torah, the level of "You have declared Havayah" mentioned above, he is bound and cleaves, through the breath of speech, so as to be "a place for His dwelling."

Through the Torah, the level of "You have declared Havayah," a person is bound to G-d through the breath of his speech. He becomes "a place for His dwelling."

מה שאין כן אם אינו לומד להמשיך בחי' כח הדבור אליו הרי הוא כאלו חבירו מדבר לפניו והוא אינו שומע שלא ידבק בשכלו ומחשבתו של חבירו בלי שמיעת הקול.

This is not so if he does not study so as to draw the power of speech to himself: he is then as if his fellow were speaking before him and he does not hear, for he will not cleave to his fellow's intellect and thought without hearing the voice.

If a person does not study so as to draw the power of speech to himself, he is like someone whose friend speaks before him while he does not hear. Without hearing the voice, he cannot cleave to his friend's intellect and thought.

SECTION 9 • 111

Righteousness, justice, faith and knowledge

11 וזהו וארשתיך לי כו' אך עוד הוא צריך לפדות נפשו האלקית מתוך מאסר הגוף ונפשו הבהמית שלא תהי' נקראת חגרת או סומא והפדיון הוא בצדקה,

And this is [the meaning of] "And I will betroth you to Me," etc. But he still needs to redeem his G-dly soul from the prison of the body and of his animal soul, so that it will not be called "lame or blind"; and the redemption is through charity (tzedakah).

Betrothal through Torah study is not yet enough for one who is "lame or blind": he must also redeem his G-dly soul from the prison of the body and the animal soul. That redemption is through charity.

וזהו וארשתיך לי בצדק כי גדולה צדקה שמקרבת ⁷⁵ את הגאולה כו' וכרבי אליעזר דיהיב פרוטה לעני ⁷⁶ והדר מצלי.

And this is [the meaning of] "And I will betroth you to Me with righteousness (tzedek)": for "great is charity, which brings the redemption near," etc.; and like Rabbi Eliezer, who would give a perutah to a poor man and then pray.

Hence "I will betroth you to Me with righteousness (tzedek)": tzedek is read as tzedakah, charity, which the Gemara says "brings the redemption near." The Gemara also tells of the sage who would give a coin to a poor man and only then pray (Bava Basra 10a).

וכמ"ש באגה"ק ד"ה אין ישראל נגאלין אלא בצדקה שנאמר ושביה בצדקה.⁷⁷ שע"י פודה נפשו כו' ועתה נפדה כו' ע"ש באריכות (ועמ"ש בפ' כי תשא סד"ה שמאלו תחת לראשי).⁷⁸

And as is written in Iggeres HaKodesh, in the passage beginning "Israel will be redeemed only through charity, as it is said, 'and her returning ones, through charity': that through this he redeems his soul, etc., and now it is redeemed, etc.; see there at length (and see what is written in Parshas Ki Sisa, at the end of the discourse beginning "His left hand is under my head").

Iggeres HaKodesh, in the epistle beginning "Israel will be redeemed only through charity," explains at length that through charity a person redeems his own soul. The parenthesis adds the end of the Torah Ohr discourse "His left hand is under my head," in Parshas Ki Sisa.

ובמשפט דהנה כתיב רשע מכתיר את הצדיק⁷⁹ ועל זה נאמר ובערת הרע מקרבך⁸⁰ לכך צ"ל משפט ע"ז ובחסד וברחמים דהיינו לעורר ר"ר על נפשו

"And with justice": for it is written, "The wicked one surrounds the righteous one," and of this it is said, "And you shall eradicate the evil from your midst"; therefore there must be justice upon this. "And with kindness and with compassion": that is, to arouse great compassion upon his soul,

"With justice": within a person, "the wicked one surrounds the righteous one" is the animal soul enclosing the G-dly soul, and since the Torah commands "eradicate the evil from your midst," he must pass judgment on himself. "With kindness and with compassion" means arousing great divine compassion upon his soul.

וכדכתיב ליעקב אשר פדה⁸¹ את אברהם^{82,83} כמ"ש במ"א (ועמ"ש בפ' בשלח ע"פ אשירה.⁸⁴ בפי' משפט וצדקה ביעקב אתה עשית⁸⁵ ועיין ברבות פ' עקב⁸⁶ מענין וארשתיך לי בצדק ובמשפט).⁸⁷

and as it is written, "to Yaakov, who redeemed Avraham," as is explained elsewhere (and see what is written in Parshas Beshalach on the verse "I will sing," on the meaning of "Justice and righteousness in Yaakov You have made"; and see Midrash Rabbah, Parshas Eikev, on the subject of "And I will betroth you to Me with righteousness and with justice").

This is like "to Yaakov, who redeemed Avraham": Yaakov stands for compassion, and compassion redeems. The parenthesis points to Torah Ohr on "I will sing," on "Justice and righteousness in Yaakov You have made," and to the Midrash Rabbah on Eikev that expounds this betrothal.

וארשתיך לי באמונה⁸⁸ דהיינו מי שאינו יכול ללמוד וגם איש עני הוא ואין יכול ליתן צדקה

"And I will betroth you to Me with faithfulness (emunah)": that is, one who is unable to study, and is also a poor man who cannot give charity,

"With faithfulness (emunah)" speaks to the person who can neither study nor, being poor, give charity. The next part shows that he too can be betrothed.

אעפ"כ אין מונע לו להיות בחי' כלה וארוסה ע"י האמונה כנ"ל בהתבוננות מעומק דליבא איך דכולא קמיה כלא חשיבי⁸⁹ ושהוא למעלה מעלה מבחי' סוכ"ע

nevertheless nothing prevents him from being at the level of a bride and betrothed, through faith (emunah), as mentioned above: in contemplation from the depth of the heart of how "all before Him is considered as nothing," and that He is higher and higher above the level of the light that encompasses all worlds (sovev kol almin)

Even he can be a betrothed bride, through faith: contemplating from the depth of the heart that "all before Him is considered as nothing" (Zohar 1:11b), and that G-d is far above even sovev kol almin. This is the contemplation described in section 3.

(ועמ"ש ע"פ כי אברהם לא ידענו^{90,91} כו' כי אתה ה' אבינו כו'. וממשי"ש יובן יותר ענין וארשתיך לי באמונה).

(and see what is written on the verse "For Avraham did not know us," etc., "For You, Havayah, are our Father," etc.; and from what is written there the subject of "And I will betroth you to Me with faithfulness" will be understood further).

The parenthesis points to the Torah Ohr discourse on "For Avraham did not know us ... You, Havayah, are our Father" (Isaiah 63:16). What is explained there sheds further light on betrothal "with faithfulness."

וכ"ז הוא בבחי' כלה וארוסה אבל אח"כ צריך להיות בחי' נשואין (וכמ"ש ברבות בא ס"פ י"ח) וזהו וידעת את ה' מלשון והאדם ידע⁹² את חוה שהוא בחי' התקשרות האמיתי.

All this is at the level of a bride and betrothed; but afterwards there must be the level of marriage (nisuin) (as is written in Midrash Rabbah, Bo, at the end of chapter 18). And this is [the meaning of] "and you shall know Havayah," from the expression "And the man knew Chavah," which is the level of true connection.

Betrothal is only the first stage; afterwards must come marriage (nisuin). This is "and you shall know Havayah," for "knowing," as in "And the man knew Chavah," is the true bond of union.

כמ"ש ומלאה הארץ דעה⁹³ את ה' פי' שתמלא כולו לה' שלא יהיה שום מחשבה דבור ומעשה

As it is written, "And the earth shall be full of the knowledge of Havayah": that is, that it be filled entirely for G-d, so that there be no thought, speech or action at all

Isaiah's "the earth shall be full of the knowledge of Havayah" describes that union: a person entirely filled for G-d, with no thought, speech or action for anything else.

כי אם לה' לבדו וכל מחשבות אדם יהיו ממולאים רק מן דעת ה' וזהו ותן חלקנו בתורתך שיהיה חלקנו מיוחד בתכלית היחוד בתורתך ויהיו לאחדים ממש וד"ל:⁹⁴

except for G-d alone, and all a person's thoughts be filled only with the knowledge of G-d. And this is [the meaning of] "And grant our portion in Your Torah": that our portion be united, in the ultimate unity, in Your Torah, and they become truly one. And this suffices for one who understands.

All his thoughts are then filled only with the knowledge of G-d. This is the prayer "And grant our portion in Your Torah": that our portion be utterly united with the Torah until they are truly one.

IN ONE'S AVODAH

A person who is able should invest his intellect in the meaning of the words of prayer and in the inner dimension of the Torah, so that, like a roofed house, no stray thoughts enter. One whose animal soul rules him should contemplate from the depth of the heart that G-d is above all worlds, until even his physical heart is stirred; he should redeem his soul through charity, judge the evil within himself and arouse great compassion upon his soul. One who can neither study nor give charity can still be betrothed to G-d through faith.

QUESTIONS FOR DISCUSSION

1. Why is the soul called a "bride," and how do the two halves of Psalms 84:3 correspond to the two brides of the Gemara?
2. In what sense are the letters "stones," and how can they still carry life to the worlds?
3. What makes Torah study and prayer a "court" or a "house," and why does the roof matter?
4. Why can contemplating G-d above all worlds move the physical heart when longing for Him as the source of life cannot?
5. How do Torah study, charity and faith each serve as a betrothal, and what is the marriage that follows?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 G-d's promise to Israel: "I will betroth you to Me forever; I will betroth you to Me with righteousness and with justice, with kindness and with compassion." The maamar is built on this verse and the next, which closes the haftarah of Bamidbar.

הושע ב"כ"א:21 Hosea 2:21

וארשתיה לי לעולם וארשתיה לי בצדק ובמשפט וברחמים:

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

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

- 2 וארשתיה לי לעולם

The Midrash reads morashah, "heritage" (Deuteronomy 33:4), as me'orasah, "betrothed": the Torah is betrothed to Israel, as it is said, "I will betroth you to Me forever." It is the passage in Terumah, near the end of chapter 33, that the text lists.

שמות רבה ל"ג:7 Shemot Rabbah 33:7

... אל תהי קורא מורשה, אלא מאורסה. מלמד, שהתורה ארוסה לישראל, שנאמר (הושע ב'): וארשתיה לי לעולם. ומניין שהיא כאשת איש לעובדי כוכבים? שנאמר (משלי ו'): היחתה איש אש בחיקו ובגדיו לא תשרפנה אם יהלך איש על הגחלים ורגליו לא תכוונה כן הבא אל אשת רעהו:

Another matter: "They shall take Me a gift" - that is what is written: "Moses commanded us the Torah" (Deuteronomy 33:4). Rabbi Simlai expounded: Six hundred and thirteen mitzvot were given to Israel through Moses, as that is the numerical value of Torah. is four hundred, vav is six, resh is two hundred, and heh is five, for a total of six hundred and eleven, as the midrash is about to note. If you say it is only six hundred and eleven, and where are the other two; the Rabbis ...

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- 3 וארשתיה לי בצדק

On "Havayah your G-d shall keep for you the covenant and the kindness," the Midrash tells of a king who married a matron, each bringing two "tenants": Israel brings justice and righteousness, G-d kindness and compassion, and together they become a crown for Israel, as Hosea says. This is the passage in Eikev, "Another explanation: 'shall keep for you,'" that the text lists.

Devarim Rabbah ג"ז:7 Devarim Rabbah 3:7

- 4 כלתה נפשי

Expounding Binyamin's portion, where the Temple was to stand, the Midrash cites "My soul yearns, and even pines," the sons of Korach's prophecy of the Temple's place. It is

the passage in Vayechi, chapter 99, near the beginning, that the text lists.

Bereshit Rabbah 99:1א"ט:1 Bereshit Rabbah 99:1

... וכן אתה מוצא, שקודם לארבע מאות ושבעים שנה, בני קרח מתנבאין עליה, שהיא עתידה להיות בתוך חלקו של בנימין, הה"ד (תהלים פד): נכספה וגם כלתה נפשי. וכן הוא אומר (שם קלב): הנה שמענוה באפרתה וגו'. ר' יהודה אומר: ביהמ"ק נבנה בתוך חלקו של יהודה, דכתיב (שמואל א יז): אפרתי מבית לחם יהודה. רבי שמעון אומר: בתוך של מי שמתה באפרתה. ומי מתה באפרתה? רחל. יכול בתוך חלקו של יוסף, שהוא מבניה? ת"ל: (תהלים קלב) מצאנוה בשדי יער, בתוך חלקו של מי שנמשל כחית היער. ומי נמשל כחית היער? בנימין, ...

"Why are you agitated [teratzedum], ridged [gavnunim] mountains?" (Psalms 68:17) - Rabbi Yosei HaGelili and Rabbi Akiva: Rabbi Yosei HaGelili interpreted the verse regarding mountains. When the Holy One blessed be He came to give the Torah at Sinai, the mountains were running and contending with one another. This one was saying: 'The Torah will be given upon me,' and that one was saying: 'The Torah will be given upon me.' Tavor came from Beit Elim, Carmel from Aspamya. That is what is written: "As I live, the utterance of ...

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- 5 כלתה נפשי

The Midrash reads vaychulu, "and they were finished" (Genesis 2:1), as an expression of longing, from "My soul yearns, and even pines (kalsah)." It is the passage at the beginning of Naso, chapter 10, that the text lists.

Bamidbar Rabbah י"א:1 Bamidbar Rabbah 10:1

- 6 אלקים אל דמי לך

The "dark light" is not joined to the "white light" until it first arouses itself, and then the white light rests upon it at once; of this it is written, "O G-d, let there be no silence for You."

Zohar, Lech Lecha 2:8-5:22ב"ח:ה"כ:8 Zohar, Lech Lecha 2:8-5:22

11. Woe to those that sleep with eyes fast closed and do not know or consider how they will arise in the Day of Judgement; for reckoning is exacted when the body is defiled, and the soul flits over the face of the transparent ether, now up and now down, and if the gates are not opened it is tossed about like a stone from the sling. Woe to them! Who shall plead for them? For they shall not be admitted to this joyance, among the delightful habitations of the ...

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

- 7 אלקים אל דמי לך

Rabbi Elazar teaches that the arousal from above depends on the longing below, and reads David's "O G-d, let there

be no silence for You” as an arousal from below, to awaken toward the One above.

ספר הזהר, לך לך כ"ב:רכ"ה-22:225-24:237
כ"ד:רל"ז

He illustrated this from the text: O G-d, keep thou not silence, hold not thy peace, and be not still, O G-d (Ps. 83, 2), which he expounded thus. ‘David said: “O G-d, keep thou not silence.” These words represent an impulse to Elohim to exert His sway. David said in effect: “Elohim, cease not to rouse the Highest and to associate thyself with the Right.”

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

אלקים אל דמי לך

Tzedek, that is, Malchus, calls constantly to the shining speculum and never rests, as it is written, “O G-d, let there be no silence for You.”

ספר הזהר, תרומה כ"ה:רנ"א-26:251-252 Zohar, Terumah
כ"ו:רס"א

Moreover, when it says “Righteousness calleth to his foot”, the question is: Who calleth whom? The answer is that “Righteousness” calls to the resplendent mirror, which is ever bright and refulgent, as it is written: “Keep not thou silence, O G-d; hold not thy peace, and be not still, O G-d” (Psa. LXXXIII, 1). Now the Holy One has let His light shine upon us on our way for the sake of my son Eleazar, who called down the supernal light upon us, and it has not waned. Happy is ...

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

אלקים אל דמי לך

The lower “limbs” always awaken toward the higher: the black flame below always rises toward the white flame above, to cleave to it; this is the secret of “O G-d, let there be no silence for You.”

ספר הזהר, פקודי נ"א:תש"ה-תשי"ד **Zohar, Pekudei 51:705-714**

10 **נר אלקי' נשמת אדם**

The verse calls the soul of man a lamp of G-d, “searching all the chambers of the belly.” The Alter Rebbe draws from it the image of a flame that by nature rises upward.

משלי כ"ז:27 Proverbs 20:27

נר ה' נשמת אדם חפש כל-חדרי-בטן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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

שבֹּעַ"כ אֶתְּהָ חִי

The Mishnah teaches that a person is formed, born, lives and dies against his will. The Alter Rebbe applies “against your will you live” to the soul held in the body despite its pull upward.

משנה אבות ד' כ"ב Pirkei Avot 4:22

הוא היה אומר, הילודים למות, והמתים להחיות, והחיים לדון. לידע להודיע ולהודע שהוא אל, הוא היוצר, הוא הבורא, הוא המבין, הוא הדין, הוא עד, הוא בעל דין, והוא עתיד לדון. ברוך הוא, שאין לפניו

לא עולה, ולא שקה, ולא משוא פנים, ולא מקח שחד, שהכל שלו.
ודע שהכל לפי החשבון. ואל יבטיחך דצדקה שהשאל בית מנוס לה,
שעל כרחק אמה נוצר, ועל כרחק אמה נולד, ועל כרחק אמה חי, ועל
כרחק אמה מת, ועל כרחק אמה עמיד לתן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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

12 והחיות רצוא ושוב

In Ezekiel's vision of the Chariot, "the Chayos ran and returned." The Alter Rebbe reads chayos as "life-force": the soul's life runs upward and returns into the body.

Ezekiel 1:14 א':י"ד

וְהַחַיִּית רָצוּא וְשׁוּב כְּמֵרָאָה הַבֶּזֶק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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13 **ביום הששי קערת כסף**

On the offering of the sixth day, “a silver (kesef) bowl,” the Midrash connects kesef with longing, as in “My soul yearns (nichsefah), and even pines.”

במדבר רבה י"ג:כ' Bamidbar Rabbah 13:20

14 | The Sages ask how one dances before a bride: Beis

The Sages ask how one dances before a bride: Beis Shammai say, “the bride as she is,” and Beis Hillel say, “a beautiful and gracious bride.” The Alter Rebbe makes the two praises two kinds of bride, two degrees of the soul’s longing.

כתובות י"ז א:א' Ketubot 17a:1

כֵּלָה כְּמוֹת שְׁהִיא. וּבֵית הַלֵּל אוֹמְרִים: "כֵּלָה נָאָה וַחֲסוּדָה". אָמְרוּ לָהּ בֵּית שְׁמַאי לְבֵית הַלֵּל: הֲרֵי שְׁהִיתָה חֵינִית אוֹ סוֹמָא, אוֹמְרִים לָהּ: "כֵּלָה נָאָה וַחֲסוּדָה"? וְהַתּוֹרָה אָמְרָה: "מְדַבֵּר שֶׁקֶר תִּרְחָק!" אָמְרוּ לָהֶם בֵּית הַלֵּל לְבֵית שְׁמַאי: לְדַבְּרֵיכֶם, מִי שֶׁלָּקַח מִקֵּחַ רַע מִן הַשּׁוּק, יִשְׁבְּחֶנּוּ בְּעֵינָיו, אוֹ יִגְנְנוּ בְּעֵינָיו? הֲרֵי אוֹמֵר: לִשְׁבְּחֶנּוּ בְּעֵינָיו. מִכָּאן אָמְרוּ חֲכָמִים: לְעוֹלָם תִּהְיֶה דַּעְתּוֹ שֶׁל אָדָם מְעוֹרֶכֶת עִם הַבְּרִיּוֹת.

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

15 | “My soul yearns, and even pines, for the courts of

“My soul yearns, and even pines, for the courts of Havayah; my heart and my flesh sing out to the living G-d.” The word kalsah, “pines,” gives the bride, kallah, her name, and the first half of the verse belongs to “the beautiful and gracious bride.”

תהילים פ"ד:ג Psalms 84:3

נכספה וגם-פלתה נפשי לחצרות ה' לפי ובשרי ירננו אל אל-חי:

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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- 16 “Two stones build two houses; three build six houses...”: Sefer Yetzirah calls the letters “stones” and their combinations “houses.” The Alter Rebbe uses it to explain the “courts” of Psalms 84:3.

ספר יצירה ד':י"ב:4 Sefer Yetzirah

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז' ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

- 17 “O G-d, let there be no silence for You; do not hold Your peace and do not be still, O G-d.” The Alter Rebbe cites it, as the Zohar reads it, for the unceasing longing of the Congregation of Israel.

תהילים פ"ג:ב' Psalms 83:2

אֱלֹהִים אֱלֹהֵי דִמְיֶיךָ אֱלֹהֵי תַחֲרֹשׁ וְאֱלֹהֵי תַשְׁקֵט אַל:

O G-d, keep not Thou silence; Hold not Thy peace, and be not still, O G-d.

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

- 18 The Zohar says that the Congregation of Israel constantly arranges praise for the Holy One, blessed be He, and is never silent, as it is said, “O G-d, let there be no silence for You.”

ספר הזהר, וישלח כ"ח:רס"ב-274:262-28 Zohar, Vayishlach
לי:ע"ד

Observe the heading Hallelukah (praise ye the L-rd), for we have learned that of all the titles that David affixed to his songs and hymns, the most excellent was Hallelukah, embracing as it does in one single word the name of G-d and the call to praise, the name being Kah, and the praise coming from the Community of Israel, who continually compose thanksgivings to the Holy One, blessed be He, as we read: “O G-d, there is no silence for thee; hold not thy peace, and be not still, ...

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

- 19 Said to Chavah: “And your desire shall be to your husband, and he shall rule over you.” The Alter Rebbe reads the first half as the bride’s longing for her source and the second as the soul’s being held in the body against its will.

בראשית ג':ט"ו Genesis 3:16

אֵלֶּהָאִשָּׁה אָמַר הָרְבָּה אֲרֻבָּה עֲצֻבֹנָה וְהָרִנָּה בְּעֻצָּב תִּלְדִּי בָנִים וְאֵלֶּה אִישׁ תִּשְׁוָקֶתָּה וְהוּא יִמְשָׁלֶכָּה:

Unto the woman He said: ‘I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.’

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PARAGRAPH 2

20

ועלמות אין מספר

“There are sixty queens and eighty concubines, and maidens (alamos) without number.” The Alter Rebbe reads alamos as olamos, worlds, for the countless divisions of the worlds.

Song of Songs 6:8 שיר השירים ו':ח

שֵׁשִׁים הֵמָּה מְלָכוֹת וְשִׁמְנִים פִּילָגִשִׁים וְעַלְמוֹת אֵין מִסְפָּר:

There are threescore queens, And fourscore concubines, And maidens without number.

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21

כולם בחכמה עשית

“How many are Your works, Havayah! You have made them all with wisdom.” The verb “made” (asisa) is the language of Asiyah: before G-d even Chochmah is only “making.”

Psalms 104:24 תהילים ק"ד:כ"ד

מִה־רַבּוֹ מַעֲשֵׂיךָ ה' כָּל־מַחְכְּמָה עָשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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PARAGRAPH 3

22

בד"ה ועתה יגדל נא

There the Alter Rebbe reads Moshe’s “as You have spoken, saying”: through the Torah, G-d’s “speech” (dibbur) becomes “saying” (amirah), and in the same way, through the mitzvos, “the power of Ado-nai,” which is in the Keser of Arich Anpin, is revealed.

KEHOT’S NOTE

לקמן שלח מ, א.

23

ועתה יגדל נא

Moshe’s plea after the spies: “And now, I pray, let the power of Ado-nai be great, as You have spoken, saying.” These are the opening words of the discourse to which the text refers.

Numbers 14:17 במדבר י"ז:י"ז

וְעַתָּה יִגְדֹּל־נָא כֹחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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24

חצר הפנימית נוכח בית המלך

Esther “stood in the inner court of the king’s house, opposite the king’s house.” The Alter Rebbe uses the phrase for the inner flow of life-force: the letters of Torah and prayer and the souls of the tzaddikim.

Esther 5:1 אסתר ה':א

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וּתְלָכָשׁ אֶסְתֵּר מְלָכוֹת וַתַּעֲמֹד בַּחֲצַר בֵּית־הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל־כִּסֵּא מְלָכוֹתוֹ בְּבֵית הַמְּלָכוֹת

נכח פתח הבית:

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the entrance of the house.

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PARAGRAPH 4

- 25 The Alter Rebbe now explains the verse in order: "My soul" is Malchus of Atzilus, the source of souls, and "the courts of Havayah" are the flow of life-force in Atzilus for which it pines.

תהילים פ"ד:ג' Psalms 84:3

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל־אֱלֹהֵי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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26 כלתה נפשי לחצרות ה'

Opening with "My soul yearns, and even pines, for the courts of Havayah," the Zohar speaks of inner and outer "houses" that are called "the courts of Havayah" because they stand in love and longing toward the Nukva. The text refers here to this passage in Vayechi.

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

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)

27 נפשי אויתך

"My soul, I have desired You at night." As the Zohar reads it (Tanya, chapter 44), it is loving G-d as one's own soul and life; here it illustrates the longing for G-d as a person's craving for his own life.

ישעיהו כ"ו:ט' Isaiah 26:9

נַפְשִׁי אוֹתֶךָ בְּלֵילָה אֶחְיֶיךָ בְּקֶרְבִּי אֲשַׁחֲרֶךָ כִּי כֹאֲשֶׁר מִשְׁפָּטֶיךָ לְאֶרֶץ צִדִּיק לְמַדּוֹ יִשְׁבִּי תָבֵל:

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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KEHOT'S NOTE

ישע"י כו, ט.

28

וכמ"ש במ"א כו

Tanya, chapter 44, describes the love that is equal in every Jewish soul, an inheritance from the Patriarchs, through the Zohar on "My soul, I have desired You at night": loving the Holy One, blessed be He, with the love of one's soul and spirit.

תניא, חלק ראשון; ליקוטי אמרים מ"ד 44 Likkutei Amarim

KEHOT'S NOTE

ראה תניא פמ"ד. לעיל תזריע כ, ב. לקמן חקת נו, ד.

PARAGRAPH 5

29 המקרה במים

"Who roofs His upper chambers with water." The word hamekareh, "who roofs," comes from the same root as mekureh, "roofed," the mark of the "house."

תהילים ק"ד:ג' Psalms 104:3

הַמְקַרֵּה בַּמַּיִם עַל־יְתֵיבוֹ הַמַּהֲלָךְ עַל־כַּנְפֵי־רוּחוֹ:

Who layest the beams of Thine upper chambers in the waters, who makest the clouds Thy chariot, who walkest upon the wings of the wind;

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30 המקרה במים

The Zohar explains "the beams of a man's house" as his bones, built upon the brain, which is "water," and finds them alluded to in "Who roofs His upper chambers with water," hamekareh meaning "beams." The text cites it, with the Ramaz's commentary, for the image of the roofed house.

ספר הזהר, שופטים ג:י"א-ד:כ' Zohar, Shoftim 3:11-4:20

- 31 Kehot's note points to Leviticus 13:12 for these words.

ויקרא י"ג:י"ב Leviticus 13:12

וְאִם־פְּרוּחַ תִּפְרַח הַצֹּרֶעַת בְּעוֹר וְכִסְתָּהּ הַצֹּרֶעַת אֶת כָּל־עוֹר הַנֶּגַע מֵרֹאשׁוֹ וְעַד־רַגְלָיו לְכָל־מַרְאֶה עֵינֵי הַכֹּהֵן:

And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his feet, as far as appeareth to the priest;

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32 בתורת ה' חפצו

"But his delight is in the Torah of Havayah, and in His Torah he meditates day and night." The Alter Rebbe applies it to the "beautiful and gracious bride," whose whole life is in the Torah.

תהילים א:כ"ב Psalms 1:2

כִּי אִם־בְּתוֹרַת ה' חֲפָצוֹ וּבְתוֹרַתוֹ יִהְיֶה יוֹמָם וָלַיְלָה:

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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PARAGRAPH 6

33 עינים להם ולא יראו
Said of idols: “They have eyes, but they do not see.” The Alter Rebbe applies it to the “blind” bride, the person whose animal soul rules him.

Psalms 115:5:ה' קט"ו: תהילים

פֶּה־לָהֶם וְלֹא יִדְבְּרוּ עֵינֵיהֶם לֹא יִרְאוּ:

They have mouths, but they speak not; Eyes have they, but they see not;

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KEHOT'S NOTE

תהלים קטו, ה.

34 ג) אך מי שהעביר . . הנה זאת עצתו
The note records that this passage, from “But one who has strayed from the way” to “this is his counsel,” is quoted in Or HaTorah on Bereishis.

KEHOT'S NOTE

קטע זה מובא באוה"ת בראשית-ב דף רפא, ב.

35 וע"ז אמרו כלה כמות שהיא
Beis Shammai's praise, “the bride as she is,” which holds even for a bride who is lame or blind. It becomes the counsel for the soul ruled by its animal soul.

Ketubot 17a:1א"א: כתובות

כִּלְה כְּמוֹת שֶׁהִיא. וּבֵית הַלֵּל אֹמְרִים: “כִּלְה נָאָה וְחִסּוּדָהּ”. אָמְרוּ לָהּ בֵּית שְׁמַאי לְבֵית הַלֵּל: הֲרֵי שֶׁהִתָּה חִיגָרַת אוֹ סוּמָא, אֹמְרִים לָהּ: “כִּלְה נָאָה וְחִסּוּדָהּ”? וְהַתּוֹרָה אֹמְרָה: “מִדְּבַר שֶׁקֶר תִּרְחַק!” אָמְרוּ לָהֶם בֵּית הַלֵּל לְבֵית שְׁמַאי: לְדַבְּרֵיכֶם, מִי שֶׁלָּקַח מִקֶּחַ רַע מִן הַשּׁוּק, לְשַׁבְּחֵנוּ בְּעֵינָיו, אוֹ יִגְנְנוּ בְּעֵינָיו? הֲיֵי אֹמֵר: יִשְׁבְּחֵנוּ בְּעֵינָיו. מִכָּאן אָמְרוּ חֲכָמִים: לְעוֹלָם תִּהְיֶה דַּעְתּוֹ שֶׁל אָדָם מְעוֹרְכֶת עִם הַבְּרִיּוֹת.

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36 לבי ובשרי ירננו אל אל חי
“My heart and my flesh sing out to the living G-d”: the second half of the verse, the way of “the bride as she is,” whose longing must reach the physical heart and flesh.

Psalms 84:3:ג' תהילים

נִכְסְפָה וְגַם־כָּלְתָּה נַפְשִׁי לַחֲצֹרוֹת ה' לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל אֱלֹהֵי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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37 שהוא למעלה מעלה מבחי" סוכ"ע
The note records that the statement that G-d is higher and higher above sovev kol almin is quoted in Or HaTorah on Shelach.

KEHOT'S NOTE

מובא באוה"ת שלח ח, ג.

PARAGRAPH 7

38 ויקוד יקד אש
“A burning shall burn like the burning of fire.” The Alter Rebbe borrows the phrase for the fire that contemplation of G-d's Essence kindles in the heart.

Isaiah 10:16:י"ט: שיעהו

לָכֵן יִשְׁלַח ה' צְבָאוֹת בְּמִשְׁמָנִי רוּחוֹ וְתַחַת כְּבֹדוֹ יִקְדּוּ יִקְדּוּ בִּיקוּד אֵשׁ:

Therefore will the L-rd, the L-RD of hosts, Send among his fat ones leanness; And under his glory there shall be kindled A burning like the burning of fire.

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PARAGRAPH 8

39 כחשכה כאורה
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
שם קלט, יב.

40 כחשכה כאורה
“Even darkness is not dark for You ... darkness is as light.” The Alter Rebbe cites it for G-d's Essence, before whom concealment does not conceal.

Psalms 139:12ב"ט: תהילים

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁיךָ מִמֶּךָ וְלֵילָה כִּי־אֵיר כַּחֲשִׁיכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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41 הנה מחמת שהתבוננות . . תשוקתם וחפצם
The note records that this passage, on why contemplation of G-d's Essence can reach the physical heart and flesh, is quoted in Or HaTorah on Shir HaShirim.

KEHOT'S NOTE

מובא באוה"ת שה"ש-א ע' רסט.

42 לבי ובשרי ירננו אל אל חי
The heart and flesh “sing out to the living G-d”: to G-d Himself, before He is the One who gives life, and therefore the longing can reach the body.

Psalms 84:3:ג' תהילים

נִכְסְפָה וְגַם־כָּלְתָּה נַפְשִׁי לַחֲצֹרוֹת ה' לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל אֱלֹהֵי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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43 ע"פ לא תהי משכלה
There love and awe are called “son” and “daughter,” and one who tries to seize love and awe directly, without the deeper contemplation, “will never give birth” to true love and awe but to passing imaginings: that is “miscarrying,” and “barren” is giving birth to no love and awe at all.

KEHOT'S NOTE

תו"א עט, א.

44 לא תהיה משכלה ועקרה

"None shall miscarry or be barren in your land." Torah Ohr reads "barren" as service that gives birth to no love and awe; the text refers to that discourse.

שמות כ"ג:26 Exodus 23:26

לא תהיה משכלה ועקרה בארצה את־מספר ימיה אִמְלֵא:

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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45 ותתפלל חנה על ה'

Chanah, barren, "prayed al Havayah." Torah Ohr reads al as "above": a prayer reaching above the Name Havayah ends the barrenness.

I Samuel 1:10 שמואל א א':10

והיא מרת נפש ותתפלל עליה ויבכה תבכה:

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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KEHOT'S NOTE

ש"א א, י.

46 בביאור ע"פ משה ידבר

The explanation of "Moshe would speak" opens with Avraham, the man of kindness, who "called in the name of Havayah, G-d of the world," drawing the Name Havayah into revelation in the world below.

KEHOT'S NOTE

תו"א סח, ד.

47 משה ידבר

"Moshe would speak, and G-d would answer him with a voice." These are the opening words of the explanation in Torah Ohr, Yisro, to which the text refers.

שמות י"ט:19 Exodus 19:19

ויהי קול השפך הולך ויחזק מאד משה ידבר והאֱלֹהִים יַעֲנֵנוּ בקול:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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48 מי אל כמוך

"Who is a G-d (Kel) like You." Citing the Idra Rabba, the text gives these words as the first of the thirteen tikkunim of the beard of Arich Anpin, and suggests that this Kel is the Kel of "sing out to the living Kel."

מִיכָה ז':18 Micah 7:18

מִי־אֵל כְּמוֹךָ נָשָׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׁאֲרֵית נִחֲלָתוֹ לֹא־יִחָזֵק לְעַד אָפוּ כִּי־יִחַפֵּץ הָסֵד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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49 בד"ה מראהם ומעשיהם

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

KEHOT'S NOTE

תו"א סט, ד.

50 מראהם ומעשיהם

In Ezekiel's vision of the wheels: "their appearance and their workings." These are the opening words of the discourse to which the text refers.

Ezekiel 1:16 יחזקאל א':ט"ז

מֵרָאָה הָאוֹפָנִים וּמַעֲשֵׂיהֶם כְּעֵין תְּרִשִׁישׁ וּדְמוּת אֶחָד לְאַרְבַּעֶתָּן וּמֵרָאָהֶם וּמַעֲשֵׂיהֶם כְּאֶשֶׁר יִהְיֶה הָאוֹפֵן בְּתוֹךְ הָאוֹפֵן:

The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel.

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51 וארשתיך לי לעולם

"I will betroth you to Me forever": the Alter Rebbe reads "forever" as the future betrothal that will never again fall.

Hosea 2:21 הושע ב':כ"א

וְאַרְשֵׁתִּיךָ לִי לְעוֹלָם וְאַרְשֵׁתִּיךָ לִי בְצֶדֶק וּבִמְשָׁפֵט 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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52 וארשתיך לי לעולם

The Raaya Mehemna on Parshas Teitzei: in the final redemption "he may not send her away all his days," as it is said, "I will betroth you to Me forever."

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

53 אקים את סוכת דוד

"On that day I will raise up the falling sukkah of David." The Congregation of Israel is now "falling," rising and descending; in the future G-d will raise her up for good.

Amos 9:11 עמוס ט':יא

בְּיוֹם הַהוּא אָקִים אֶת־סֻכַּת דָּוִיד הַנִּפְלֹת וְגִדְרֹתֶי אֶת־פְּרֻצֶיהָ וְהִרְסֹתֶיהָ אָקִים וּבְנִיתֶיהָ כִּי־מִי עוֹלָם:

In that day will I raise up The tabernacle of David that is fallen, And close up the breaches thereof, And I will raise up his ruins, And I will build it as in the days of old;

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KEHOT'S NOTE

עמוס ט, יא.

54

קמה וגם נצבה

Yosef's dream: "my sheaf arose and also stood upright." The words describe the sukkah of David that will rise and stand firm forever.

בראשית ל"ז:7

והנה אנחנו מאלמים אלמים בתוך השדה והנה קמה אלמתי וגם נצבה והנה תסבינה אלמתיכם ותשתחוו לאלמתי:

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.

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KEHOT'S NOTE

בראשית לו, ז.

55

אשר קדשנו במצותיו

The note refers to Or HaTorah on Nach (the Prophets and Writings) for the discussion of the blessing "Who has sanctified us with His commandments."

KEHOT'S NOTE

ראה באוה"ת נ"ך-ב ע' תתצ.

56

In past exiles the Congregation of Israel returned on her own, but of this exile it is said, "She has fallen, she shall rise no more" (Amos 5:2); therefore "I will raise up the fallen sukkah of David": the Holy One, blessed be He, will raise her Himself.

Zohar, Vayikra 10:80-11:88

So the Community of Israel, on all previous occasions in which she was in exile, when the appointed time came, used to return of herself to the King; but in this exile the Holy One, blessed be He, will himself take her by the hand and raise her and comfort her and restore her to his palace. So it is written: 'In that day I will raise up the tabernacle of David that is fallen' (Amos 9, 11), the 'tabernacle of David' being identical with the 'Virgin of Israel'.

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

PARAGRAPH 9

57

The Gemara reads this verse with "and Havayah has declared you this day": the Holy One, blessed be He, says to Israel, "You have made Me one unique entity in the world, and I will make you one unique entity in the world."

Berakhot 6a:21

ומי משתבח קודשא בריך הוא בשבחייהו דישראל? אין, דכתיב: "את ה' האמרת היום". וכתיב: "וה' האמירך היום", אמר להם הקדוש ברוך הוא לישראל: אתם עשיתוני חטיבה אחת בעולם, ואני אעשה אתכם חטיבה אחת בעולם.

Does, then, the Holy One, blessed be He, glory in the praises of Israel? Yes, for it is written, "Thou hast avouched the L-rd this day" (Deut. xxvi. 17) and "The L-rd hath avouched thee this day" (ibid. v. 18). The Holy One, blessed be He, said to Israel, "You have made Me the only object of your love in the world, so I shall make you the only object of My love in the world."

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58

The same exposition of "You have declared Havayah this day" and "Havayah has declared you this day" appears in Chagigah, one of the places the text lists.

Chagigah 3a:18-19

ועוד דרש: "את ה' האמרת היום", "וה' האמירך היום", אמר להם הקדוש ברוך הוא לישראל: אתם עשיתוני חטיבה אחת בעולם, ואני אעשה אתכם חטיבה אחת בעולם. אתם עשיתוני חטיבה אחת בעולם, דכתיב: "שמע ישראל ה' אלקינו ה' אחד", ואני אעשה אתכם חטיבה אחת בעולם, שנאמר:

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59

את ה' האמרת היום

On "On the seventh day," the Midrash brings the exposition of "You have declared Havayah this day" and "Havayah has declared you this day": the Holy One, blessed be He, says to Israel, "You have made Me one unique entity in the world, and I will make you one unique entity in the world." It is the passage in Naso, chapter 14, that the text lists.

Bamidbar Rabbah 14:4

60

הקול

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

KEHOT'S NOTE

ע"ל ר"פ אחרי (כה, ג). וש"נ. [כ].

61

ע"פ ביום השמיני עצרת

There "And I have put My words in your mouth, and in the shadow of My hand I have covered you" is explained: from the Torah a "sukkah," a shade, is made, for from the breath of speech an encompassing light (makif) is made for the soul, the level of "what comes out of the mouth of Havayah." That passage itself refers to the end of a discourse beginning "And I will betroth you to Me."

KEHOT'S NOTE

לקו"ת שמע"צ פד, ב.

62

ביום השמיני עצרת

"On the eighth day you shall have an Atzeres," the verse of Shemini Atzeres on which the cited discourse is written.

Numbers 29:35

ביום השמיני עצרת תהיה לכם כל-מלאכת עבודה לא תעשו:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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63

ואשים דברי בפיך

"And I have put My words in your mouth, and in the shadow of My hand I have covered you." The discourse cited

reads it as the words of Torah becoming a “shadow,” an encompassing light for the soul.

ישעיהו נ"א:ט"ז Isaiah 51:16

ואשם דברי בפיה ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: ‘Thou art My people.’

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64

מפיו דעת ותבונה

“For Havayah gives wisdom; from His mouth [come] knowledge and understanding.” The text cites the Midrash on it for the theme of what comes from G-d’s mouth.

משלי ב:ו Proverbs 2:6

כִּי־הוּא יִתֵּן חִכְמָה מִפִּי דַעַת וְתִבְנוּנָה:

For the L-RD giveth wisdom, Out of His mouth cometh knowledge and discernment;

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65

מפיו דעת ותבונה

On “And He gave to Moshe” (Exodus 31:18), the Midrash cites “from His mouth [come] knowledge and understanding”: wisdom is great and knowledge and understanding greater, and these G-d gives from His own mouth to one He loves.

Shemot Rabbah 41:3 א"ג:מ"א

דבר אחר: ויתן אל משה, הה"ד (משלי ב): כי ה' יתן חכמה מפיו דעת ותבונה. גדולה החכמה וגדולה ממנה הדעת ותבונה, הוי. כי ה' יתן חכמה, אבל למי שהוא אוהב, מפיו דעת ותבונה. ר' יצחק ור' לוי, חד מנהון אמר: למה הדבר דומה? לעשיר שהיה לו בן. בא בנו מבית הספר. מצא תמחוי לפני אביו. נטל אביו חתיכה אחת ונתנה לו. מה עשה בנו? אמר לו: איני מבקש אלא מזה שבתוך פיך. מה עשה? נתנו לו. ולמה? על שהיה מחבבו, נתן לו מתוך פיו. הוי, כי ה' יתן חכמה, וכל ...

Another matter, “He gave to Moses,” that is what is written: “For the L-rd grants wisdom; from His mouth come knowledge and understanding” (Proverbs 2:6). Great is wisdom, but greater than it are knowledge and understanding. That is, “for the L-rd grants wisdom,” but to those whom He loves, “from His mouth come knowledge and understanding.” Rabbi Yitzhak and Rabbi Levi, one of them said: To what is the matter comparable? To a wealthy man who had a son. His son came from school and saw a tray before his ...

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66

ומענין האמרת היום רבות שם ר"פ מ"ה

The note records that the Midrash Rabbah on “You have declared Havayah this day” is quoted and explained in Or HaTorah on Parshas Tavo, the parsha of this verse.

KEHOT’S NOTE

מובא ונתבאר באוה"ת תבוא ע' תתרט.

67

במדרש איכה

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

KEHOT’S NOTE

פ"א, נה.

68

על אלה אני

“For these I weep.” The text lists the Midrash Eichah on this verse among the passages on “You have declared Havayah this day.”

Lamentations 1:16 איכה א' ט"ז

על־אלה אני בוכיה עיני עיני ירדה מים כִּי־רָחַק מִמֶּנִּי מְשִׁיב נֶפְשִׁי הִיוּ בְּנֵי שׁוֹמְמִים כִּי גָבַר אוֹיְבִי:

For these things I weep; Mine eye, Mine eye runneth down with water; Because the comforter is far from me, Even he that should refresh my soul; My children are desolate, Because the enemy hath prevailed.’

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69

חגיגה ד"ג ע"א ברכות ד"ו

The note records that the passages of Chagigah 3a and Berachos 6a on “You have declared Havayah this day” are copied out in Or HaTorah on Parshas Tavo.

KEHOT’S NOTE

נעתקו באוה"ת תבוא ע' תתרט"ו וע' תתרטח.

70

את ה' האמרת

“You have declared Havayah this day to be your G-d.” The Alter Rebbe reads he'emarta causatively: through the Torah a person brings about G-d’s “saying.”

Deuteronomy 26:17 כ"ו:י"ז דברים

אָתָּה־הוּא הָאֱמַרְתָּ הַיּוֹם לְהוֹיֹת לָךְ לְאֱלֹהִים וּלְלַקֵּחַ בְּדִרְכָּיו וּלְשַׁמֵּר חֻקֵּי וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשַׁמֵּעַ קוֹל:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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KEHOT’S NOTE

דברים כו, יז.

71

Kehot’s note points to Gittin 56b for these words.

גיטין נ"ו בבב Gittin 56b

PARAGRAPH 10

72

שנותן לה טבעת בחי אור מקיף

Or HaTorah on Berachah, quoted in the note, says that the kiddushin ring is a round thing, showing that the drawing-down is from sovev kol almin, the level of makif; and that although by law kiddushin needs no ring, since a perutah or its worth suffices, “the custom of Israel is Torah” to betroth with a ring.

KEHOT’S NOTE

”מ”ש בכמה מקומות וכתבים בענין טבעת קדושין שהוא דבר עגול שזה מורה על היות ההמשכה מבחי” סוכ”ע שהוא בחי” מקיף” — אוה”ת ברכה ע'

אתתמה. ומוסיף שם "והגם דמדינא א"צ לקדושין טבעת שהרי מתקדשת בפרוטה או שיה פרוטה מ"מ מנהג ישראל תורה שמקדשין בטבעת". עוד בענין טבעת ראה אה"ת סידור ע' רכד.

73 את ה' האמרת היום

"You have declared Havayah this day": the Torah study by which a person draws the encompassing light upon himself, like the ring of betrothal.

Deuteronomy 26:17: "והגם דמדינא א"צ לקדושין טבעת שהרי מתקדשת בפרוטה או שיה פרוטה מ"מ מנהג ישראל תורה שמקדשין בטבעת". עוד בענין טבעת ראה אה"ת סידור ע' רכד.

אתתמה. ומוסיף שם "והגם דמדינא א"צ לקדושין טבעת שהרי מתקדשת בפרוטה או שיה פרוטה מ"מ מנהג ישראל תורה שמקדשין בטבעת". עוד בענין טבעת ראה אה"ת סידור ע' רכד.

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and harken unto His voice.

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74 שבקדושין . . רק לבעלה

The Gemara explains that the Mishnah speaks of a man who "consecrates" (mekadesh) a woman because he forbids her to the whole world like hekadesh, consecrated property; the Kehot note points to Tosafos there.

Kiddushin 2b: "והגם דמדינא א"צ לקדושין טבעת שהרי מתקדשת בפרוטה או שיה פרוטה מ"מ מנהג ישראל תורה שמקדשין בטבעת". עוד בענין טבעת ראה אה"ת סידור ע' רכד.

KEHOT'S NOTE

קידושין ב, ב תוד"ה דאסר.

PARAGRAPH 11

75 גדולה צדקה שמקרבת

"Great is charity, for it brings the redemption near." The Alter Rebbe reads the tzedek of Hosea as this tzedakah, which redeems the soul.

Bava Batra 10a:12-13: "והגם דמדינא א"צ לקדושין טבעת שהרי מתקדשת בפרוטה או שיה פרוטה מ"מ מנהג ישראל תורה שמקדשין בטבעת". עוד בענין טבעת ראה אה"ת סידור ע' רכד.

תנ"א, רבי יהודה אומר: גדולה צדקה שמקרבת את הגאולה, שנאמר: "כה אמר ה', שמו משפט ועשו צדקה, כי קרובה ישועתי לבא וצדקתי להגלות". הוא הנה אומר, עשרה דברים קשים נבראו בעולם: הר קשה - ברזל מחתכו, ברזל קשה - אור מפעפעו, אור קשה - מים מכבין אותו, מים קשים - עבים סובלים אותו, עבים קשים - רוח מפזרנו, רוח קשה - גוף סובלו, גוף קשה - פחד שוברו, פחד קשה - יין מפיו, יין קשה - שינה מפכחתו; ומיתה - קשה ...

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KEHOT'S NOTE

ב"ב י, א.

76 וכ"א דיהיב פרוטה לעני

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

KEHOT'S NOTE

ב"ב שם.

77 ושיבה בצדקה

"Zion shall be redeemed with justice, and her returning ones with charity." Iggeres HaKodesh builds on it that

Israel is redeemed only through charity.

Isaiah 1:27: "והגם דמדינא א"צ לקדושין טבעת שהרי מתקדשת בפרוטה או שיה פרוטה מ"מ מנהג ישראל תורה שמקדשין בטבעת". עוד בענין טבעת ראה אה"ת סידור ע' רכד.

ציון במשפט תפדה ושביה בצדקה:

Zion shall be redeemed with justice, And they that return of her with righteousness.

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78 סד"ה שמאלו תחת לראשו

There, at the end of the discourse "His left hand is under my head," the Alter Rebbe says that charity is equal to all the mitzvos, for "charity exalts a nation," bringing the state of "embrace" that does not part and does not turn back, face to face.

KEHOT'S NOTE

תו"א פו, ג.

79 רשע מכתיר את הצדיק

"For the wicked one surrounds the righteous one." Within a person, as the note cites from Or HaTorah, it is the animal soul enclothing the G-dly soul.

Habakkuk 1:4: "והגם דמדינא א"צ לקדושין טבעת שהרי מתקדשת בפרוטה או שיה פרוטה מ"מ מנהג ישראל תורה שמקדשין בטבעת". עוד בענין טבעת ראה אה"ת סידור ע' רכד.

עליכן תפוג תורה ולא יצא לצדק משפט כי רשע מכתיר את הצדיק עליכן יצא משפט מעקל:

Therefore the law is slacked, And right doth never go forth; For the wicked doth beset the righteous; Therefore right goeth forth perverted.

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KEHOT'S NOTE

חבקוק א, ד.

80 ובערת הרע מקרבך

"And you shall eradicate the evil from your midst," said of the false prophet and repeated elsewhere in Deuteronomy. Here it is the judgment a person passes on the evil within himself.

Deuteronomy 13:6: "והגם דמדינא א"צ לקדושין טבעת שהרי מתקדשת בפרוטה או שיה פרוטה מ"מ מנהג ישראל תורה שמקדשין בטבעת". עוד בענין טבעת ראה אה"ת סידור ע' רכד.

והנביא שהוא או חלם החלום ההוא יומת כי דבר-סרה עליהו אלוקים המוציא אתכם מארץ מצרים והפדה מבית עבדים להדיח מן הדרך אשר צוה ה' אלוקיך ללכת בה ובערת הרע מקרבך:

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken perversion against the L-RD your G-d, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the L-RD thy G-d commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

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KEHOT'S NOTE

דברים יג, ו. ועוד.

81 ליעקב אשר פדה

"Thus says Havayah to the house of Yaakov, who redeemed Avraham." Here it illustrates the compassion of

Yaakov, which redeems.

ישעיהו כ"ט:כ"ב Isaiah 29:22

לִכְן כֹּה־אָמַר ה' אֶל־בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אֲבֹרָהֶם לֹא־עָתָה יִבּוֹשׁ יַעֲקֹב וְלֹא עָתָה פָּנָיו יִתְּרוּ:

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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KEHOT'S NOTE

ישעיי כט, כב. (לבית יעקב. ובכמה מדרו"ל — סנה' יט, ב. ועוד — מוכח דהכוונה ליעקב עצמו). ועי' לעיל באמור ד"ה וספרתם פ"ב (לה, ג). וש"נ. [כ.]

82 ובמשפט . . אשר פדה את אברהם

The note records that this passage is quoted in Or HaTorah on Mishpatim, which remarks there that "the wicked one surrounds" is the animal soul enclothing the G-dly soul; Or HaTorah on Shoftim explains it at length.

KEHOT'S NOTE

קטע זה מובא באוה"ת משפטים ע' א"פ. אצג ושם מצייני ע"ז "ורשע מכתיר הו"ע נה"ב המלבשת נה"א". וראה גם באוה"ת שופטים ע' תתל דשם מבאר בארוכה.

83 ליעקב אשר פדה את אברהם

The Gemara reads the verse of Yaakov himself: Yaakov redeemed Avraham from the pain of raising children. The note cites it to show that the verse means Yaakov himself.

סנהדרין י"ט ב:י"ח Sanhedrin 19b:18

"לִכְן כֹּה אָמַר ה' אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אֲבֹרָהֶם", וְכִי הֵיכָן מְצִינוּ בַּיַּעֲקֹב שֶׁפָּדָא לְאַבְרָהָם? אָמַר רַב יְהוּדָה: שֶׁפָּדָא מְצַר גִּידוּל בָּנִים. וְהֵיכָן דִּכְתִּיב: "לֹא עָתָה יִבּוֹשׁ יַעֲקֹב וְגו'", "לֹא עָתָה יִבּוֹשׁ יַעֲקֹב" - מֵאַבְרָם, "וְלֹא עָתָה פָּנָיו יִתְּרוּ" - מֵאַבְרָם אֲבִיו.

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

84 בפ' בשלח ע"פ אשריה

There "the way of Havayah" is explained: G-d is above Chochmah, and for the Name Havayah, which brings the worlds into being, to be revealed, His goodness and compassion, "great compassion," had to be drawn forth.

KEHOT'S NOTE

תו"א סג, ב.

85 משפט וצדקה ביעקב אתה עשית

"Justice and righteousness in Yaakov You have made," explained in the Torah Ohr discourse to which the text refers.

Tehלים צ"ט:ד Psalms 99:4

וְעַז מְלֶכֶךְ מִשְׁפָּט אָהַב אֶתְּהָ כּוֹנֵנֶת מִיִּשְׁרָיִם מִשְׁפָּט וְצִדְקָה בַּיַּעֲקֹב אֶתְּהָ עֲשִׂיתָ:

The strength also of the king who loveth justice— Thou hast established equity, Thou hast executed justice and righteousness in Jacob.

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86 ברבות פ' עקב

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

KEHOT'S NOTE

פ"ג, ט.

87 וארשתיך לי בצדק ובמשפט

The Midrash on Eikev: Israel brings justice and righteousness, G-d brings kindness and compassion, and together they become a crown for Israel, "I will betroth you to Me with righteousness and with justice, with kindness and with compassion." The Kehot note cites it as chapter 3, section 9, by another numbering.

Devarim Rabbah 3:7 דברים רבה ג':ז

88 וארשתיך לי באמונה

"And I will betroth you to Me with faithfulness, and you shall know Havayah." The closing verse of the haftarah, read here as betrothal through faith followed by the marriage of "knowing."

Hosea 2:22 הושע ב':כ"ב

וְאַרְשִׁיתִיךָ לִי בְּאֱמוּנָה וְיָדַעְתָּ אֶת־Havayah

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

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89 דכולא קמיה כלא חשיבי

The Zohar teaches that the essential awe is to fear G-d because He is the root of all worlds, and "all before Him is considered as nothing." The Alter Rebbe makes it the content of the contemplation of faith.

ספר הזוהר, הקדמה כ':קפ"ה-20:188-22:199 Zohar, Introduction

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

90 ע"פ כי אברהם לא ידענו

There "for Avraham did not know us, and Israel does not recognize us" is explained: in exile we cannot see G-d's signs, since the revelation of Avraham and Israel was of the level of memalei kol almin, while "You, Havayah, are our Redeemer" is above even Avraham.

KEHOT'S NOTE

תו"א צג, א.

91 כי אברהם לא ידענו

"For You are our Father; for Avraham did not know us, and Israel does not recognize us; You, Havayah, are our

Father, our Redeemer.” It is the verse of the Torah Ohr discourse to which the text refers.

ישעיהו ט"ז:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אֲבֹרָהֶם לֹא יֵדְעֵנוּ וְיִשְׂרָאֵל לֹא יִפְרֹנוּ אֶתָּה ה' אָבִינוּ
גִּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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92

והאדם ידע

“And the man knew Chavah his wife”: knowing as the bond of union, which gives “and you shall know Havayah” its sense of marriage.

בראשית ד':א

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־
ה'

And the man knew Eve his wife; and she conceived and bore Cain, and said: ‘I have agotten a man with the help of the L-RD.’

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KEHOT'S NOTE

בראשית ד, א.

93

ומלאה הארץ דעה

“For the earth shall be full of the knowledge of Havayah, as the waters cover the sea.” Read here as a person entirely filled with the knowledge of G-d.

ישעיהו י"א:ט"ז

לֹא־יָרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָאָרֶץ קִדְשִׁי כִּי־מָלְאָה הָאָרֶץ דְּעָה
אֶת־Havayah כָּמוֹם לַיָּם מְכַסִּים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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KEHOT'S NOTE

ישעיי יא, ט.

94

לעורר רחמים רבים על נפשו

Or HaTorah, quoted in the note, compares arousing great compassion upon one's soul to Likkutei Torah's first discourse “Blow the shofar on the New Moon,” on “a law (mishpat) of the G-d of Yaakov”: mishpat there is compassion, drawing down supernal compassion for the whole year, that the Holy One, blessed be He, help him subdue [the evil].

KEHOT'S NOTE

”והוא ע”ד מ”ש בלקו”ת סד”ה תקעו בחדש שופר דרוש הראשון בפ”י ומשפט לאלקי יעקב וז”ל ובבחי”י זו נמשך משפט דאיהו רחמי להמשיך לו רחמים עליונים על כל השנה להיות הקב”ה עוזרו לאכפא כו” — אוה”ת שופטים ע” תתלא ע”ש בארוכה.



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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/

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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