



LIKKUTEI TORAH • PARSHAS MATOS • MAAMAR 5

עיני כל אליך ישברו וגו'

“The eyes of all look to You with hope”



Knowing G-d becomes real when the mind's contemplation passes through the “gates” of Binah into the heart and is absorbed there. The Congregation of Israel moves from kol, the betrothed who longs from afar, to kallah, the bride united with G-d under the chuppah of the Supernal Will.

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

Knowing G-d becomes real when the mind's contemplation passes through the "gates" of Binah into the heart and is absorbed there. The Congregation of Israel moves from kol, the betrothed who longs from afar, to kallah, the bride united with G-d under the chuppah of the Supernal Will.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar explains Psalms 145:15-16 through the Zohar's reading of "Her husband is known in the gates": G-d is known to each person "according to what he gauges in his heart." The gates are the fifty gates of Binah. Contemplation of the Infinite Light that stays in the mind is "the mind of Binah"; when it opens outward and lights up the heart, it becomes the "gates," for the heart too understands. Kol ("all"), numerically fifty, is the Congregation of Israel. Yet the light may touch the heart without being absorbed into its inner point: that is kol, the betrothed, whose state is "the eyes of all look to You," longing from afar. When it is absorbed, kol gains a hei and becomes kallah, the married bride. Absorption needs a chuppah, an encompassing light of the Supernal Will, revealed above all on Shabbos and Yom Tov; then "You give them their food in His time," food meaning union. "You open Your hands" forms the vessel that receives, and "You satisfy every living thing" is the satisfaction that replaces longing.

OUTLINE

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| 1 | The gates of Binah in the heart | ¶1 |
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| <p>The Zohar's "gates" are the understanding that passes from the mind into the heart; kol, numerically fifty, is the Congregation of Israel, and kol and kallah correspond to the betrothed and the married bride.</p> | | |
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| 2 | Kol and kallah in prayer | ¶2 |
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| <p>In prayer, light that touches only the outside of the heart is kol; light absorbed into the heart's inner point is kallah, and knowing G-d means union.</p> | | |
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| 3 | The chuppah and the reading of the verse | ¶3 |
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| <p>Absorption follows the chuppah, the encompassing Supernal Will: "the eyes of all" is longing, "their food" is union "in His time," and "You open Your hands" forms the vessel.</p> | | |
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| 4 | Satisfaction after union | ¶4 |
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| <p>"You satisfy every living thing" is the satisfaction that replaces longing; this also explains the vows of a woman in her father's house and the betrothed and married woman.</p> | | |
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KEY CONCEPTS

The fifty gates of Binah נ"י שערי בינה

Understanding as it opens outward from the mind into the heart, so that the heart too grasps what the mind contemplates; seven emotive attributes, each including seven, with a fiftieth gate above them.

Kol and kallah כל / כלה

Kol ("all," numerically fifty) is the Congregation of Israel when the light reaches only the outer heart; kallah ("bride"), kol with an added hei, is the state in which the light is absorbed into the heart's inner point.

Betrothed and married ארוסה ונשואה

The two stages of marriage, used for the soul's relation to G-d: the betrothed longs from afar, the married bride is united and receives.

Absorption קליטה

The light's being taken into the innermost depth of the heart, compared to conception; it comes only after the chuppah.

Chuppah חופה

An encompassing light (makif) of the Supernal Will that hovers over the heart and makes union possible; in prayer it is contemplation beyond what the heart or even the mind can hold.

In His time בעתו

The time of the Supernal Will of G-d's Essence, which comes from an arousal from above alone, as on Shabbos and Yom Tov.

Mayin duchrin מ"ין דוכרין

The masculine flow from above, called "their food," the drop of the higher Chochmah revealed in the will and wisdom of Torah.

SECTION 1 • 11

The gates of Binah in the heart

1 עיני כל¹ אליך ישברו² וגו'. הנה על מ"ש נודע בשערים בעלה³ פי' בזהר פי' וירא⁴ (דק"ג ע"ב) לפום מה דמשער בלביה.⁵

"The eyes of all look to You with hope," etc. Now, on what is written, "Her husband is known in the gates," the Zohar, Parshas Vayeira (page 103b), explains: "according to what he gauges (meshaer) in his heart."

The maamar opens with Psalms 145:15, "The eyes of all look to You with hope, and You give them their food in its time," which it will explain phrase by phrase. It begins from Proverbs 31:23, "Her husband is known in the gates," which the Zohar reads as G-d being known to each person according to what he "gauges" (meshaer, from the same root as she'arim, "gates") in his heart.

עוד פי' שם מאן שערים כד"א [כמה דאת אמר] שאו שערים ראשיכם⁶ וביארו בזה בפ' פינחס (דרנ"ג ע"ב) אלין אינון תרעין עילאין כו'

It further explains there: "What are 'gates'? As it says, 'Lift up your heads, O gates.'" And they explained this in Parshas Pinchas (page 253b): "These are the supernal gates," etc.,

The Zohar adds that these "gates" are the ones in Psalms 24:7, "Lift up your heads, O gates." In Parshas Pinchas it identifies them as supernal gates, the gates of supernal understanding.

ואינון חמשים תרעין⁷ והם חמשים שערי בינה.⁸ ולהבין זה איך על שערי בינה אמרו דמשער בלביה. "and they are fifty gates"; and these are the fifty gates of Binah (understanding). And to understand this: how did they say, of the gates of Binah, "what he gauges in his heart"?

The Zohar's fifty gates are the well-known "fifty gates of Binah" of the Talmud. This raises the maamar's question: Binah is understanding, a faculty of the mind, so why does the Zohar tie its gates to what a person gauges in his heart?

אך כי הנה אמרו הלב יודע הלב מבין⁹ (כמ"ש ברע"מ [ברע"א מהימנא] ס"פ כי תצא) (דר"פ ע"ב).

But [the answer is] that, behold, they said, "The heart knows, the heart understands" (as is written in the Raaya Mehemna, at the end of Parshas Ki Seitzei) (page 280b).

The answer begins with a saying of the Raaya Mehemna: the heart itself knows and understands. The heart is therefore not only a seat of feeling but also a place of understanding.

וברכות בקהלת ע"פ דברתי אני עם לבי הלב רואה שנאמר ולבי ראה הרבה חכמה¹⁰ הלב שומע שנאמר ונתת לעבדך לב שומע^{11,12,13} כו'

And in [Midrash] Rabbah on Koheles, on the verse "I spoke with my heart": "The heart sees, as it is said, 'And my heart saw much wisdom'; the heart hears, as it is said, 'Give Your servant a hearing heart,' etc.;

The Midrash on Koheles 1:16 lists the heart's many activities, proving each from a verse. The heart "sees," as Shlomo says "my heart saw much wisdom," and "hears," as he asked for "a hearing heart": faculties usually given to the head are given to the heart.

הלב מחשב כו' ועיין בפ"ב [בפרק ב'] דאבות משנה ט', וכן אמרו בינה ליבא ובה הלב מבין.^{14,15}

the heart thinks," etc. And see Avos, chapter 2, mishnah 9. And so too they said, "Binah is the heart, and with it the heart understands."

The Midrash's list also says "the heart thinks." The text points as well to Avos 2:9, where Rabbi Elazar ben Arach's answer, "a good heart," is said to include all the other answers; and the Tikkunei Zohar says plainly that Binah is the heart, and with it the heart understands.

ביאור הענין¹⁶ הוא ההתבוננות באור א"ס ב"ה איך שהוא סוכ"ע וממכ"ע [וממלא כל עלמין] וכו' כשהוא עדיין במוח תבונתו ולא נמשך מזה הארה והמשכה בלב להיות הלב נרגש מזה נקי מוח בינה

The explanation of the matter is this: contemplation of the Infinite Light (Or Ein Sof), blessed be He, how it is the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), etc., while it is still in the mind of his understanding, and no radiance or flow has been drawn from it into the heart so that the heart would be stirred by it, is called the mind of Binah,

Here the Alter Rebbe draws the distinction. A person contemplates how the Infinite Light both surrounds all worlds and fills them; as long as this understanding stays in his mind and does not stir his heart, it is called "the mind of Binah," not yet its "gates."

ולא שערי בינה אכן כשנפתח ממנה אור להאיר גם בלב נקרא שערי בינה עד"מ כמו השער הנפתח לצאת בו לחוץ.

and not the gates of Binah. But when a light opens from it to shine in the heart as well, it is called the gates of Binah; by way of analogy, like a gate that is opened in order to go out through it.

A gate is an opening through which one goes out. When the light of that understanding opens outward and lights up the heart as well, Binah has become "gates."

כך יוצא אור ההשגה מן מוח תבונתו ונתפסת בלב שהלב משער ומשיג גם היא אותה השגה והתבוננות

So the light of comprehension goes out from the mind of his understanding and is grasped in the heart, so that the heart too gauges and comprehends that same comprehension and contemplation

The comprehension that began in the mind is now taken hold of by the heart, so that the heart too “gauges” and grasps the very same idea. This is the Zohar’s “what he gauges in his heart.”

(ועיין בילקוט ריש משלי היכן היא החכמה מצויה כו' ע"ש. וע' בזהר פי' שלח) ¹⁷ (דקס"א ע"ב).

(and see the Yalkut at the beginning of Mishlei: “Where is wisdom found?” etc.; see there. And see the Zohar, Parshas Shelach) (page 161b).

Two sources support this. The Yalkut at the start of Mishlei records the debate whether wisdom is found in the head or in the heart, and follows the view that it is in the heart; the Zohar in Parshas Shelach describes the heart as nourished from the brain above and bound to it.

ועמ"ש במ"א בביאור ע"פ ¹⁸ והיה לכם ¹⁹ לציצית בד"ה להבין ענין הלב, וע"ז נאמ' [נאמר] שמע ישראל ²⁰ שמיעה בלב

And see what is written elsewhere, in the explanation on the verse “And it shall be to you for tzitzis,” in the discourse beginning “To understand the matter of the heart.” And of this it is said, “Hear, O Israel”: hearing in the heart,

The cross-reference is to the explanation of the tzitzis verse in Likkutei Torah, Parshas Shelach, which opens with “to understand the matter of the heart.” “Hear, O Israel” is read the same way: the hearing meant is the heart’s own understanding.

להבין כו', וזהו כוונת המאמר וירא ק"ג ע"פ נודע בשערים בעלה כל חד לפום מה דמשער בלביה היינו כפי מה דמשער ומשיג בלבו את ההתבוננות שבמוחו מסוכ"ע וכו'

to understand, etc. And this is the intent of the saying [in] Vayeira, [page] 103, on the verse “Her husband is known in the gates”: “each one according to what he gauges in his heart”; that is, according to how much he gauges and comprehends in his heart the contemplation in his mind of the light that encompasses all worlds, etc.

The intent of the Zohar is now stated plainly. “Each according to what he gauges in his heart” means according to how much of the mind’s contemplation of the light that encompasses all worlds the heart itself takes in and grasps.

ולכן נק' ג"כ ני שערי בינה שיוצא האור מן מוחו לחוץ לתבונת לבו כמו ד"מ [דרך משל] שער נפתח

And therefore it is also called the fifty gates of Binah, for the light goes out from his mind outward, to the understanding of his heart, as, by way of analogy, an opened gate

That is why these levels are called the fifty "gates" of Binah. Through them the light of understanding passes out of the mind into the understanding of the heart, as through an open gate.

(ובמ"א ע"פ וספרתם לכם^{21,22} נת' [נתבאר] דנש"ב [דני שערי בינה] הם ז' מדות עליונות וכל א' כלול מז' הרי מ"ט והיינו כי משכן המדות הוא בלב וע"י שנמשך מהמוח לתבונת לבו להיות הלב מבין כו' הרי נמשך המשכת הבינה במדות שכלב

(and elsewhere, on the verse "And you shall count for yourselves," it was explained that the fifty gates of Binah are the seven supernal emotive attributes (middos), each one comprising seven, which makes forty-nine. That is, the dwelling place of the emotive attributes is in the heart, and through [the light] being drawn from the mind to the understanding of his heart, so that the heart understands, etc., the drawing-down of Binah is thereby drawn into the emotive attributes in the heart;

A parenthesis cites the discourse on counting the Omer: the gates are the seven emotive attributes, each containing all seven, making forty-nine. Since the emotions dwell in the heart, Binah reaching the heart means Binah drawn into the emotive attributes.

לכן הם מ"ט שערים נגד ז' מדות כנ"ל, ועמ"ש בד"ה צו כו' את קרבני לחמי^{23,24} בענין עצמות גידין ובשר, וע' בפרדס שער י"ג שער השערים פרק^{25,26} ה' ופ"ז [ופרק ז'] ועמ"ש במ"א ע"פ ושעריך לאבני אקדח),^{27,28}

therefore they are forty-nine gates, corresponding to the seven emotive attributes, as mentioned above. And see what is written in the discourse beginning "Command, etc., My offering, My bread," on the matter of bones, sinews and flesh; and see the Pardes, Gate 13, the Gate of Gates, chapter 5 and chapter 7; and see what is written elsewhere on the verse "And your gates of carbuncle stones").

So the forty-nine gates correspond to the seven emotive attributes. Further references follow: a discourse on the bones, sinews and flesh of the offerings; the Pardes, which records the view that the gates are seven times seven, with Binah itself as the fiftieth; and a discourse on Isaiah's "gates of carbuncle stones."

וזהו כל בגימט' [בגימטריא] נ' ²⁹ שהם נש"ב [נ' שערי בינה] והיינו פי עיני כל וכו' כנס"י [כנסת ישראל] נק' כל נגד נש"ב [נ' שערי בינה] כל חד לפום שעו"ד [שיעורא דיליה] אליך ישברו כו'

And this is kol ("all"), which in gematria is fifty, these being the fifty gates of Binah. And this is the meaning of "The eyes of all," etc.: the Congregation of Israel (Knesses Yisrael) is called kol, corresponding to the fifty gates of Binah, each one according to his own measure; "look to You with hope," etc.

The word kol ("all") has the numerical value fifty (kaf = 20, lamed = 30), alluding to the fifty gates of Binah. So "the eyes of kol" is the Congregation of Israel, called kol for the fifty gates, each person looking to G-d according to his own measure of understanding.

(ופי עיני כל היינו כנ"ל בענין הלב רואה כי גם דהשערים הם ממוח בינה ³⁰ וראיה הוא מבחי' חכמה

(And the meaning of "the eyes of all" is as mentioned above regarding "the heart sees": for even though the gates are from the mind of Binah, and seeing is from the level of Chochmah (wisdom),

A further point on the word "eyes": seeing belongs to Chochmah, while the gates belong to Binah. How, then, can the gates be described as eyes that see?

אך כי השער החמשים הוא המחבר חו"ב [חכמה ובינה] וממשיך התפשטות החכמה עילאה בכל המ"ט שערים ועמ"ש סד"ה וספרתם לכם הנ"ל. ועיין בהרמ"ז [בהרב משה זכות] פ' אמור (דצ"ג ב') בענין לב.

yet the fiftieth gate is what joins Chochmah and Binah and draws the extension of the higher Chochmah (Chochmah Ila'ah) into all the forty-nine gates. And see what is written at the end of the discourse beginning "And you shall count for yourselves," mentioned above. And see the Ramaz (Rabbi Moshe Zacuto) on Parshas Emor) (page 93b) on the matter of the heart.

The answer is that the fiftieth gate joins Chochmah and Binah and carries the extension of the higher Chochmah into all forty-nine gates, so the heart's understanding holds a kind of sight. The end of the Omer discourse and the Ramaz's commentary on the Zohar in Parshas Emor are cited on the heart.

ובשם המגיד נ"ע [נשמתו עדן] איתא³¹ ע"פ חזה התנופה דלכך נקי חזה משום שהחכמה שהיא בחי' ראייה נמשך עד החזה ומשם ולמטה הוא בחי' ירכין וכנודע מענין חצר הכבד שהיא פרסא המפסיק בין אברי הנשימה כו'

And in the name of the Maggid, whose soul is in Eden, it is said on [the verse] "the breast of the wave-offering" that it is called chazeh ("breast") because Chochmah, which is the level of sight, is drawn down as far as the chest, and from there downward is the level of the thighs (yarchin); as is known from the matter of the diaphragm (chatzar hakaved), which is a partition that separates between the organs of breathing, etc.;

The Maggid of Mezritch explained why the breast of an offering is called chazeh, a word that in Aramaic means "seeing": the sight of Chochmah reaches down to the chest, and below the chest begins the level of the thighs. The diaphragm, which partitions off the organs of breathing, marks that boundary.

רק לפי שהחזה הוא דבר חיצוני לכך נקי חזה שהוא תרגום של ראייה ועמ"ש במ"א ע"פ ומבשרי אחזה אלוה³² בד"ה וידעת היום, דאחזה שהוא לשון תרגום הוא אחוריים דבחי' ראייה ממש.

only, because the chest is an external thing, it is therefore called chazeh, which is the Aramaic (Targum) for "seeing." And see what is written elsewhere on the verse "And from my flesh I will see (echezeh) G-d," in the discourse beginning "And you shall know this day": that echezeh, which is an Aramaic expression, is the back (achorayim) of the level of actual sight.

Yet because the chest is an outer part of the body, it is named with the Aramaic word for sight, not the Hebrew one. In the same way Job's "from my flesh I will see (echezeh) G-d" uses the Aramaic-style word, which denotes the back, or outer side, of true sight.

אך לפעמים נקי כנס"י [כנסת ישראל] כלה בה"א [בית הלל אומרים] נוספת הטעם לזה כי יש ארוסה ונשואה קודם שנכנסה לחופה שאינה

However, the Congregation of Israel is sometimes called kallah ("bride"), with an added hei. The reason for this is that there is a betrothed woman (arusah) and a married woman (nesuah): before she has entered the chuppah, when she is not

Now the maamar's central image appears. The Congregation of Israel is sometimes called kol and sometimes kallah, "bride," which is kol with an added hei; the difference parallels the two stages of Jewish marriage, betrothal (erusin) and marriage (nisuin).

ראויה ליחוד וזיווג עדיין נק' ארוסה והנשואה הוא אחר שנכנסה לחופה וראויה לזיווג אז היא נשואה ונק' כלה בה"א [בית הלל אומרים] ועמ"ש בד"ה יחיינו מיומים. ^{34, 35, 36, 37}

yet fit for union and coupling, she is called betrothed; and the married woman is after she has entered the chuppah and is fit for coupling: then she is married, and she is called kallah, with a hei. And see what is written in the discourse beginning “He will revive us after two days.”

A betrothed woman is bound to her husband but they do not yet live together; only after the chuppah is she married. Kol without the hei is the betrothed state, and kallah with the hei is the married state.

SECTION 2 • 12

Kol and kallah in prayer

2 וביאור ענין זה בעבודה שכלב זו תפלה ³⁸ ע"פ המבואר כי כשנמשכה ההתבוננות בלב נק' שער דמשער בלביה.

And the explanation of this matter in “the service of the heart, which is prayer,” according to what has been explained: when the contemplation is drawn into the heart, it is called a gate (sha’ar), [as in] “what he gauges (meshaer) in his heart.”

The Alter Rebbe now applies the idea to prayer, which the Talmud calls “the service of the heart.” When the contemplation in prayer reaches the heart, it has become a “gate,” as in the Zohar’s “what he gauges in his heart.”

אמנם יוכל להיות שגם אם משער בלביה אבל לא נקלט האור בתוך תוך עומק לבבו כמ"ש בכל לבי דרשתיך ³⁹ פ"י כשנקלט כו'

However, it can be that even if he gauges [it] in his heart, the light has not been absorbed into the innermost depth of his heart. As it is written, “With all my heart I have sought You”: the meaning is that when it is absorbed, etc.,

Reaching the heart is not yet the end: the light may touch the heart without being absorbed into its innermost depth. The verse “With all my heart I have sought You” describes the state in which it is fully absorbed.

אז נק' בכל לבי היינו שנכנס כל נש"ב [נ' שערי בינה] בתוך נקודת לבבו אבל אם לא נקלט רק הוא בחיצוניות הלב נק' כל בלא ה'

then it is called “with all (kol) my heart,” that is, that all (kol) the fifty gates of Binah (understanding) enter within the point of his heart. But if it is not absorbed, but is only in the outer dimension (chitzoniyus) of the heart, it is called kol without a hei.

“All (kol) my heart” means that kol, the fifty gates of Binah, enters the very point of the heart. If the light stays only in the heart’s outer layer, the state is called kol without a hei.

אבל כשנקלט כנ"ל נקי כלה בה"א [בית הלל אומרים] כי ה"א מורה על פנימית הלב המקבל נש"ב [נ"י שיערי
בינה] בתוכה כפי דמיון קליטת הנוקי' [הנוקבא] טיפת דכר

But when it is absorbed, as mentioned above, it is called kallah, with a hei; for the hei indicates the inner dimension (pnimiyus) of the heart, which receives the fifty gates of Binah within it, in the likeness of the Nukva (the feminine / Malchus) absorbing the drop of the masculine.

When the light is absorbed, the word becomes kallah, "bride," with a hei. The hei stands for the inner heart that takes the fifty gates into itself, compared to conception, in which the feminine receives and retains the drop from the masculine.

לכן נקי נשואה אחרי שנקלט אור א"ס ב"ה שבהשגת מוחו בתוך נקודת לבבו ביחוד וזיווג ועמ"ש בד"ה
ענין ראש השנה בפי' תבא.

Therefore it is called married, after the Infinite Light (Or Ein Sof), blessed be He, which is in the comprehension of his mind, has been absorbed within the point of his heart, in union and coupling. And see what is written in the discourse beginning "The matter of Rosh HaShanah," in Parshas Savo.

This state is therefore called "married": the Infinite Light that the mind grasped has been absorbed into the heart's inner point in full union. The discourse "The matter of Rosh HaShanah" in Parshas Savo is cited for more on this.

משא"כ בחי' ארוסה היינו כשלא נקלט כנ"ל אזי נקרא ארוסה ונקי' כל כנ"ל. וזהו נודע בשערים
בעלה⁴⁰ פי' נודע לשון יחוד וזיווג כמו והאדם ידע⁴¹ כו'.

Whereas the level of a betrothed woman is when it has not been absorbed, as mentioned above; then it is called betrothed, and it is called kol, as mentioned above. And this is "Her husband is known in the gates": the meaning is that "known" is a term for union and coupling, as in "And Adam knew," etc.

The betrothed state is when the light has not been absorbed, and it is called kol. This also explains "Her husband is known in the gates": "known" is the language of union, as in "And Adam knew Chavah his wife."

וז"ש [וזהו שכתוב] וידעת היום והשבות⁴² אל לבבך כו' (ועמ"ש בד"ה לריח שמניך⁴³ בענין וכד קבילת דכר אקרי נערה בה"א [בית הלל אומרים], כי הה"א מורה על שקיבלה ההשפעה מעלמא דדכורא.

And this is [the meaning of] what is written, "And you shall know this day, and take it to your heart," etc. (And see what is written in the discourse beginning "For the fragrance of your oils," on the matter of "and when she has received a male, she is called na'arah with a hei"; for the hei indicates that she has received the influx from the world of the masculine (alma dedechura).

So too, "Know this day and take it to your heart" means a knowledge of G-d that unites with the heart and is absorbed in it. The parenthesis cites a teaching that she is called na'arah with a hei only after receiving from the masculine, the hei marking what she has received.

לכן ע"פ לה"ק [לשון הקודש] ג"כ תוספת הה"א מורה על ל' [לשון] זכר כמו ואת לשון נקבה ואתה לשון זכר כדפרש"י [כדפירש רש"י / כדפירוש רש"י] פ' ואתחנן ע"פ ואת תדבר^{44, 45} וכ"ה במשנה פ"ד

Therefore, according to the Holy Tongue as well, the addition of the hei indicates the masculine form: as ve'at ("and you") is the feminine form and ve'atah the masculine form, as Rashi explains in Parshas Va'eschanan on the verse "And you (ve'at) shall speak." And so it is in the Mishnah, chapter 4

The Holy Tongue confirms that an added hei marks the masculine: at ("you") is feminine and atah masculine. Rashi notes this on the people's words to Moshe, "and you (at) speak to us," explaining that Moshe said, "you weakened my strength like a woman's"; the text also points to the Mishnah in Nazir, chapter 4.

דנזיר ובגמרא ריש קדושין⁴⁶ גבי שלש ושלשה,⁴⁷ וע' בפרדס שער השערים ספ"ו⁴⁸ ובעה"כ [ובערכי הכינויים] ערך כל.^{49, 50} ועמ"ש עוד מענין כי כל בשמים ובארץ⁵¹ בשה"ש [בשיר השירים] בד"ה לסוסתי ברכבי פרעה):^{52, 53, 54}

of Nazir, and in the Gemara at the beginning of Kiddushin, regarding shalosh and sheloshah ("three"). And see the Pardes, the Gate of Gates, at the end of chapter 6, and in Erchei HaKinuyim, under the entry kol. And see further what is written on the matter of "For all (kol) that is in heaven and on earth," in Shir HaShirim, in the discourse beginning "To My mare among Pharaoh's chariots.")

The Talmud at the start of Kiddushin asks why the Mishnah says shalosh ("three," without a hei) and answers that it counts derech, "way," a feminine noun; the form with the hei goes with masculine nouns. The Pardes teaches that Yesod is called kol, fifty, because it receives the fifty gates, and Malchus is called kallah when she receives them from it.

SECTION 3 • 13

The chuppah and the reading of the verse

3 ב אמנם אין בחינת הקליטה נעשה עד לאחר החופה לפי שבחי החופה הוא אור מקיף מלמעלה שמאיר על חתן וכלה שיוכלו להתיחד

2. However, the aspect of absorption does not come about until after the chuppah, because the aspect of the chuppah is an encompassing light (Or Makif) from above, which shines upon the groom and bride so that they can unite;

Section 2 explains what makes this absorption possible. It comes only after the chuppah, the wedding canopy, which is an encompassing light (makif) shining from above over groom and bride and enabling them to unite.

והיינו הארת רצון העליון השורה בבחינת מקיף על הלב שיוכל לקלוט האור בתוכו⁵⁵ ולמעלה בכנס"י [בכנסת ישראל] הוא ג"כ בחי' מקיף עליון הנק' חופה כמ"ש

that is, the radiance of the Supernal Will, which rests in the manner of an encompassing [light] over the heart, so that it can absorb the light within it. And above, in the Congregation of Israel (Knesses Yisrael), there is likewise a supernal encompassing [light] that is called chuppah, as it is written,

In a person's service, this "chuppah" is a radiance of the Supernal Will hovering over the heart and enabling it to take the light in. Above, in the Congregation of Israel, there is likewise a supernal encompassing light called chuppah.

כי על כל כבוד חופה⁵⁶ בכדי שיהיה יחוד וזיווג ואז נק' כנס"י [כנסת ישראל] כלה עם ה'

"For over all the glory [there shall be] a canopy (chuppah)," so that there may be union and coupling; and then the Congregation of Israel is called kallah, with the hei.

Isaiah's "over all (kol) the glory a canopy" hints at this: the canopy over kol makes union possible. Then kol becomes kallah, with the hei.

(וענין בחינת חופה זו בעבודה יי"ל [יש לומר] עפמ"ש [על פי מה שכתוב] במ"א ע"פ טוב לחסות⁵⁷ שיש כמה מיני התבוננות יש שתכנס בקרב איש ולב עמוק⁵⁸ כו' שהלב הוא כלי קיבול לאהבה זו ויש התבוננות

(And the matter of this level of chuppah in [divine] service can be explained according to what is written elsewhere on the verse "It is better to take refuge": that there are several kinds of contemplation. There is [contemplation] that enters "the inward part of man and a deep heart," etc., so that the heart is a receptacle for this love; and there is contemplation

A parenthesis explains the chuppah in terms of a person's service, drawing on the discourse on "It is better to take refuge." One kind of contemplation enters "the inward part of man and a deep heart," and the heart becomes a vessel for the love it brings.

שהיא למעלה בהשגת מוחו ותבונתו והלב קטן מהכיל התבוננות זו שאלו היה מגיע עד הלב היה כלה שארו ולבבו⁵⁹ בכלות הנפש כו', ויש אשר גם מוחו לא סביל כו' והוא ענין תפלה בלחש ובחשאי כו'

that is above, in the comprehension of his mind and his understanding, and the heart is too small to contain this contemplation, for if it reached the heart, "his flesh and his heart would fail" in the expiry of the soul (kelos hanefesh), etc.; and there is [contemplation] that even his mind cannot bear, etc., and this is the matter of prayer in a whisper and in silence, etc.,

A higher contemplation stays in the mind, because the heart could not contain it: were it to reach the heart, the person would expire with longing ("my flesh and my heart fail"). Higher still is a contemplation that even the mind cannot hold, expressed in prayer said in a whisper and in silence.

שהוא ביטול השגת הנפש מכאשר תוכל שאת כו', ובחי' התבוננות זו שהיא בחינת מקיף נקי חופה, ועמ"ש מענין בחינת מקיף זה בביאור ע"פ וספרתם לכם⁶⁰ בפרשת אמור ועמ"ש מענין חופה בד"ה לסוסתי הנ"ל ובד"ה תורה צוה).^{61,62}

which is the nullification (bittul) of the soul's comprehension, [it being more] than it can bear, etc. And this level of contemplation, which is the level of an encompassing [light] (makif), is called chuppah. And see what is written on the matter of this level of makif in the explanation on the verse "And you shall count for yourselves," in Parshas Emor; and see what is written on the matter of the chuppah in the discourse beginning "To My mare," mentioned above, and in the discourse beginning "The Torah [that Moshe] commanded."

That highest contemplation is a nullification of the soul's comprehension, since it is more than the soul can bear. Because it stays above as an encompassing light, it is called the chuppah; further discussions are cited from the discourses on counting the Omer, "To My mare," and "The Torah [that Moshe] commanded."

וזהו עיני כל פי' קודם שנקראת כלה היינו קודם הקליטה ואז נקרא עיני כל אליך ישברו בבחי' תשוקה מרחוק כמו ארוסה לארוס

And this is “The eyes of all”; the meaning is: before she is called kallah, that is, before the absorption, she is then called “The eyes of all (kol) look to You with hope,” in the manner of longing from afar, like a betrothed woman for her betrothed.

Now the verse is explained. “The eyes of all look to You with hope” describes the stage before kallah, before the absorption: kol longs from afar, like a betrothed woman for her betrothed.

אבל לאחר החופה אז זמן יחוד וזיווג לקבל ולקלוט האור בבחינת כלה ואז נק' נשואה וע"ז נאמר ואתה נותן להם את אכלם⁶³ היינו לשון זיווג⁶⁴

But after the chuppah, it is then the time of union and coupling, to receive and absorb the light as kallah, and then she is called married. And of this it is said, “And You give them their food (ochlam),” which is a term for coupling,

After the chuppah comes the time of union, when the light is received and absorbed and the Congregation of Israel is married. This is “And You give them their food,” where “food” is a term for marital union.

כמו באתי לגני אחותי כלה⁶⁵ אכלתי^{66,67} כו' (וע' בזהר פי'⁶⁸ פינחס דרכיו ע"א ודרי"מ ריש ע"ב ובמק"מ [ובמקדש מלך] שם⁶⁹ ושם כשם הרח"ו [הרבי חיים ויטאל])

as in “I have come into My garden, My sister, [My] bride; I have eaten,” etc. (And see the Zohar, Parshas Pinchas, page 226a, and page 240, at the beginning of side b, and in the Mikdash Melech there, and there in the name of Rabbi Chaim Vital);

The proof is Song of Songs 5:1, “I have come into My garden, My sister, bride; I have eaten,” where eating describes the bridegroom’s union. The Zohar in Parshas Pinchas expounds both this verse and the “food” of Psalm 145 (226a), and opens a discourse with this verse (240b); the Mikdash Melech commentary there is cited too.

היינו השפעת אור עליון להתקבל ולקלוט בבחי' מל' שנקרא לב ואז נק' כלה לבבתי אחותי כלה^{70,71} ונקרא המשכת מ"ד [מ"ן דוכרין] בשם אכלם כמו כי אם הלחם אשר הוא אוכל.⁷²

that is, the influx of supernal light, to be received and absorbed in the level of Malchus (sovereignty), which is called heart (lev); and then she is called kallah: “You have captured My heart (libavtini), My sister, [My] bride.” And the drawing-down of mayin duchrin (masculine waters) is called by the name “their food” (ochlam), as in “except the bread that he eats,”

This “food” is the flow of supernal light received and absorbed in Malchus, which is called “heart”; then she is kallah, as in “You have captured My heart, My sister, bride.” The masculine flow, mayin duchrin, is called “their food,” as the Torah speaks of Potiphar’s “bread that he eats,” which the Sages read as his wife.

וכמו אכלה ומחתה פיה^{73,74} ומה שלא אמר בעתם כמו אכלם רק בעתו בוי"ו קאי על

and as in "She eats and wipes her mouth." And as for its not saying be'itam ("in their time"), like ochlam ("their food"), but rather be'ito ("in His time"), with a vav: this refers to

Likewise Proverbs 30:20, "She eats and wipes her mouth," which the Talmud cites as a refined expression for marital relations. The verse then says be'ito, "in His time," in the singular, rather than "in their time" to match "their food."

עת רצון העליון של עצמות המאציל לפי שהמשכת מ"ד [מייך דוכרין] הנ"ל תלוי באתעדל"ע [באתערותא דלעילא] בלתי אתעדל"ת [אתערותא דלתתא] כלל לכן נאמר בעתו רצונו רצון עליון לבד כמו בשבתות ויו"ט [ויום טוב].

the time of the Supernal Will of the Essence of the Emanator; because the drawing-down of mayin duchrin mentioned above depends on an arousal from above, without any arousal from below at all. Therefore it says be'ito: His will, the Supernal Will alone, as on Shabbosos and Yamim Tovim.

The singular refers to the time of the Supernal Will of G-d's own Essence. This flow does not depend on any arousal from below; it comes from the arousal from above alone, as on Shabbos and Yom Tov.

(וע' בסמוך דרצון העליון הוא בחי' החופה ולכן א"ש [אתי שפיר] דהתגלות זו הוא בשבתות ויו"ט [ויום טוב] שאז הוא התגלות רצה"ע [רצון העליון] כמ"ש בד"ה תורה צוה הנ"ל בענין והשיאנו כו')

(And see nearby that the Supernal Will is the level of the chuppah; and therefore it is well understood that this revelation is on Shabbosos and Yamim Tovim, for then there is the revelation of the Supernal Will, as is written in the discourse beginning "The Torah [that Moshe] commanded," mentioned above, on the matter of "And bestow upon us," etc.,

The Supernal Will is the chuppah, so it fits that this revelation comes on Shabbos and Yom Tov, when the Supernal Will is revealed. The festival prayer "And bestow upon us... as You have willed" expresses this, as explained in the discourse "The Torah [that Moshe] commanded."

כאשר רצית ואמרת כו' ע"ש ובד"ה ויקהל משה^{75,76} גבי וביום השבת יפתח⁷⁷ וע' בזהר⁷⁸ פ' בראשית דף ח' ע"א).⁷⁹

"as You have willed and said," etc.; see there; and in the discourse beginning "And Moshe assembled," regarding "And on the Shabbos day it shall be opened"; and see the Zohar, Parshas Bereishis, page 8a).

The discourse "And Moshe assembled" is cited for Ezekiel's "on the Shabbos day it shall be opened," said of the gate of the inner court that is closed on the six weekdays. The Zohar (8a) is cited as well; it describes the bride who is adorned through the night and enters the chuppah with her husband the next day.

ולזה רמזו בקידוש לבנה חק וזמן נתן להם⁸⁰ שלא ישנו את תפקידם (וע' בזהר פ' אחרי דנ"ח סע"א [סוף עמוד א]).^{81,82} ולהבין לפ"ז [לפי זה] לשון וזמן נתן להם יובן עפמ"ש [על פי מה שכתוב] הרמ"ז [הרב משה זכות] בפ' תשא

And to this they alluded in the Sanctification of the Moon: "A statute and an appointed time (zman) He gave them, that they should not alter their task." (And see the Zohar, Parshas Acharei, page 58, at the end of side a. And to understand, accordingly, the wording "and an appointed time He gave them," it will be understood according to what the Ramaz (Rabbi Moshe Zacuto) wrote on Parshas Tisa)

The blessing over the new moon alludes to this: "A statute and an appointed time He gave them, that they should not alter their task." The Zohar in Acharei and the Ramaz on Parshas Tisa are cited for the phrase "an appointed time He gave them."

(דקפ"ח ע"ב) בפ"י זמין קוב"ה [קודשא בריך הוא] למעבד לישראל⁸³ כו' ע"ש. ועמ"ש בד"ה והיה מספר בניי [בני ישראל]^{84,85} בפ"י פקדת הארץ⁸⁶ כו'.

(page 188b), on the explanation of "The Holy One, blessed be He, is destined (zamin) to do for Israel," etc.; see there. And see what is written in the discourse beginning "And the number of the children of Israel shall be," on the meaning of "You visited the earth," etc.

The text links zman, "appointed time," to the Ramaz's comment on the Zohar's words, "The Holy One, blessed be He, is destined (zamin) to do for Israel." The discourse on Hosea's "And the number of the children of Israel shall be" is cited for "You visited the earth."

וזהו פ"י ואתה היינו המשכה מבחי' חכמה^{87,88} התחלת המשכת מ"ד [מ"יין דוכרין] ועיין בזהר פ' בלק (דקצ"ג ע"ב)

And this is the meaning of ve'atah ("And You"): that is, a drawing-down from the level of Chochmah (wisdom), the beginning of the drawing-down of mayin duchrin. And see the Zohar, Parshas Balak (page 193b),

Now the word ve'atah, "And You," at the start of "And You give them": it signifies a drawing-down from Chochmah, the very beginning of the flow of mayin duchrin. The Zohar in Balak is cited, where on "Havayah, You are my G-d" the word atah, "You," is expounded as the right side.

ע"פ ה' אלקי אתה ארוממך^{89,90} כו'. ופי' ואתה את היינו המשכת כ"ב אותיות לה' תתאה שהיא בחי' מל'.
 מל'.

on the verse "Havayah, You are my G-d; I will exalt You," etc. And the meaning of ve'atah: es [alef-tav], that is, the drawing-down of the twenty-two letters to the lower hei, which is the level of Malchus.

The letters of ve'atah are read one by one. Es (alef-tav) stands for the twenty-two letters of the alphabet, drawn down to the final hei, the lower hei of the Name, which is Malchus.

והי"ו דואתה מורה על המשכה זו כי תמונת ו' הוא שבראשו כמו יו"ד ונמשך משם קו דק.

And the vav of ve'atah indicates this drawing-down, for the form of the vav is that at its head it is like a yud, and from there a thin line is drawn down.

The vav at the start of ve'atah depicts the drawing-down itself. Its shape is a yud at the top with a thin line extending down from it.

ועיין בפ' תצוה (דקע"ט ע"ב)⁹¹ ועמ"ש סדי"ה והי' [והיה] הוי' לי גבי וישם אותה מצבה⁹² כו' ע"ש.

And see [the Zohar,] Parshas Tetzaveh (page 179b); and see what is written at the end of the discourse beginning "And Havayah shall be to me," regarding "and he set it up as a pillar," etc.; see there.

The Zohar in Tetzaveh (179b) is cited, which says that the upper and lower lights included together are called ve'atah. The end of the discourse "And Havayah shall be to me," on Yaakov setting up the stone as a pillar, is cited as well.

וזהו ואתה נותן כו' בעתו דוקא היינו בעת רצון העליון שהוא בחי' החופה שלפני היחוד (ועמ"ש עוד מענין עיני כל בד"ה כי ההרים ימושו).^{93,94}

And this is "And You give," etc., "in His time" (be'ito), specifically: that is, at the time of the Supernal Will, which is the level of the chuppah that precedes the union. (And see what is written further on the matter of "The eyes of all" in the discourse beginning "For the mountains may move away.")

So "And You give... in His time" means specifically at the time of the Supernal Will, the chuppah that comes before the union. More on "The eyes of all" is cited from the discourse "For the mountains may move away."

וענין פותח את ידיך⁹⁵ היינו ע"ד מ"ש מקדש אד' כוננו ידיך⁹⁶ כי צריך לעשות בית קיבול בחינת כלי במל' שתקבל המשכת מ"ד [מ"ן דוכרין] הנקרא אכלם כו'.

And the matter of "You open Your hands" is along the lines of what is written, "The Sanctuary, Adonai, that Your hands established": for a receptacle, the level of a vessel, must be made in Malchus, so that she may receive the drawing-down of mayin duchrin, which is called "their food," etc.

The next words, "You open Your hands," are explained through "The Sanctuary... that Your hands established." Malchus needs a receptacle, a vessel, to receive the flow called "their food."

כי קודם היחוד נקרא בתולה לשון אוטם. שלבו אוטם כבתולה,^{97,98} וע"ז נאמר באר חפרוה שרים^{99,100} כו'

For before the union she is called besulah ("virgin"), a term for being sealed, [as in] "his heart is sealed like a virgin." And of this it is said, "A well that princes dug," etc.

Before the union Malchus is called besulah, "virgin," which the Alter Rebbe connects with being sealed, as the Talmud speaks of one whose heart is "sealed like a virgin." The verse "A well that princes dug" describes opening such a vessel.

(וכמ"ש בע"ח [בעץ חיים] של"א פ"ז [פרק ז'] ושער הירח פ"ג [פרק ג'] ובפע"ח [ובפרי עץ חיים] שער ק"ש [קריאת שמע] שעל המטה¹⁰¹ פ"א [פרק י"א]¹⁰² ופרק ו'),

(as is written in Etz Chaim, Gate 31, chapter 7, and the Gate of the Moon, chapter 3; and in Pri Etz Chaim, the Gate of the Shema at Bedtime, chapter 11 and chapter 6).

The sources are the Arizal's teachings. Etz Chaim, Gate 31 (the Gate of the Illumination of the Mochin), chapter 7, explains "A well that princes dug" and why union is called eating; Pri Etz Chaim on the bedtime Shema, chapter 11, explains that the woman is made a vessel at the first union, with the supernal hand forming that vessel.

וזהו פותח את ידיך שפותח ידים העליונים לחפור בהם לעשות למטה כלי ובאר לקבל אכלם הנ"ל.

And this is "You open Your hands": that He opens the supernal hands, to dig with them, to make below a vessel and a well to receive "their food," mentioned above.

So "You open Your hands" means that G-d opens the supernal hands to dig, making below a vessel and a well to receive the flow called "their food."

וזהו מקדש אד' כוננו ידיך. דהנה כתיב ועשו לי מקדש¹⁰³ ושכנתי בתוכם וארז"ל [ואמרו רבותינו זכרונם לברכה] בתוכו לא נאמר¹⁰⁴

And this is "The Sanctuary, Ado-nai, that Your hands established." For behold, it is written, "And they shall make Me a Sanctuary, and I will dwell within them"; and our Sages, of blessed memory, said: "It does not say 'within it,'

This is also "The Sanctuary... that Your hands established." G-d said "I will dwell within them," and the Sages note that it does not say "within it."

אלא בתוכם¹⁰⁵ וגם ארז"ל [אמרו רבותינו זכרונם לברכה] משחרב בהמ"ק [בית המקדש] אין לו להקב"ה¹⁰⁶ אלא די אמות של הלכה שהוא התגלות רצונו וחכמתו ית' ונק' המשכת מ"ד [מ"ן דוכרין] טפת ח"ע [חכמה עילאה].

but 'within them.'" And our Sages, of blessed memory, also said: "Since the Holy Temple (Beis HaMikdash) was destroyed, the Holy One, blessed be He, has only the four cubits of halachah," which is the revelation of His will and His wisdom, may He be blessed; and it is called the drawing-down of mayin duchrin, the drop of the higher Chochmah (Chochmah Ila'ah).

The Sages also said that since the Temple's destruction G-d has in His world only "the four cubits of halachah," the revelation of His will and wisdom in Torah. That revelation is the drawing-down of mayin duchrin, the drop of the higher Chochmah.

אך צ"ל כלי קיבול לזה להיות בכל לבי דרשתיך¹⁰⁷ כו' שאז נקרא כלה כנ"ל ועשיית כלי זה הוא כוננו ידיך ועמ"ש בביאור ע"פ באר חפרוה שרים כו' ובביאור ע"פ נשא את ראש בני גרשון.¹⁰⁸

But there must be a receptacle for this, so that it be "With all my heart I have sought You," etc., for then she is called kallah, as mentioned above. And the making of this vessel is "Your hands established." And see what is written in the explanation on the verse "A well that princes dug," etc., and in the explanation on the verse "Lift up the head of the sons of Gershon."

This flow needs a vessel to receive it, a heart that seeks G-d with all of itself ("With all my heart I have sought You"); then it is kallah. Making this vessel is "Your hands established," and two further explanations are cited, on "A well that princes dug" and on "Lift up the head of the sons of Gershon."

גם ידיך הוא לשון יודין¹⁰⁹ כי פתיחו דיודין הוא שנמשך מן יו"ד שבראשו ונעשה וי"ו

Also, yadecha ("Your hands") is a term for yudin ("yuds"), for the opening of the yuds (pesichu deyudin) is that it is drawn from the yud at its head and becomes a vav;

The Tikkunei Zohar reads yadecha, "Your hand," as if it said yudecha, "your yuds." "The opening of the yuds" is the yud extending downward to become a vav.

וזהו המשכת רצון עליון כדי לבנות לה כלי בית קיבול כמארז"ל [כמאמר רבותינו זכרונם לברכה] אין האשה כורתת ברית אלא¹¹⁰ למי שעשאה כלי.

and this is the drawing-down of the Supernal Will in order to build for her a vessel, a receptacle; as our Sages, of blessed memory, said: "A woman makes a covenant only with the one who made her a vessel."

That extension is the drawing-down of the Supernal Will to build Malchus a vessel. As the Talmud says, a woman makes a covenant only with the one who made her a vessel.

SECTION 4 • ¶4

Satisfaction after union

4 וכמ"ש כי בועליך עושיך^{111, 112} כוי ואח"כ משביע לכל חי רצון¹¹³ כל חי היינו בחינת יסוד דנוק' [דנוקבא] שמקבלת מיסוד דדכורא לכך נקראת כל חי שמקבלת מח"י עלמין ואחר הקליטה אז משביע בבחינת שביעה היפך התשוקה

As it is written, "For your Husband is your Maker," etc. And afterwards, "You satisfy every living thing (kol chai) [with] will (ratzon)." Kol chai is the level of the Yesod (foundation) of the Nukva (the feminine / Malchus), which receives from the Yesod of the masculine; therefore she is called kol chai, for she receives from Chai Olamim (the Life of the Worlds). And after the absorption, then "You satisfy," in the manner of satiation, the opposite of longing;

Isaiah's "For your Husband is your Maker" is the verse the Talmud brings for the teaching just quoted, that a woman makes a covenant with the one who made her a vessel. The psalm continues, "You satisfy every living thing (kol chai) with will": kol chai is Yesod of the Nukva, which receives from the masculine Yesod, called "the Life of the Worlds," and after the absorption comes satisfaction, the opposite of longing.

כי התשוקה היא מרחוק כאשר לא השיג התאוה ואל אישך תשוקתך¹¹⁴ ואחר היחוד כשנקלט שפע האור בתוכה ועביד נייחא לה¹¹⁵ כמ"ש ר"פ נח (דנ"ט ע"ב)

for longing is from afar, when one has not attained the desire, [as in] "And your longing shall be to your husband." And after the union, when the abundance of the light has been absorbed within her, "and it brings her rest," as is written at the beginning of Parshas Noach (page 59b),

Longing exists only at a distance, while one has not yet attained what one desires, as in "your longing shall be to your husband." After the union, when the light has been absorbed within her, it brings her rest, in the phrase of the Zohar at the beginning of Parshas Noach.

אז משביע לכל חי רצון עליון שנמשך בעתו כנ"ל בבחי' שביעה כנ"ל. ועמ"ש בביאור ע"פ כה תברכו¹¹⁶ כו'.

then “You satisfy every living thing” [with] the Supernal Will that is drawn down “in His time,” as mentioned above, in the manner of satiation, as mentioned above. And see what is written in the explanation on the verse “Thus shall you bless,” etc.

So “You satisfy every living thing with will” describes the Supernal Will, drawn down “in His time,” bringing satisfaction instead of longing. The explanation on “Thus shall you bless” is cited for more.

ומכ"ז [ומכל זה] מוכן ענין המבואר ע"פ ואשה כי תדור כו' בבית אביה בנעוריה.¹¹⁷ וענין ארוסה ונשואה:

And from all this one can understand the matter explained on the verse “And if a woman vows,” etc., “in her father’s house, in her youth”; and the matter of a betrothed and a married woman.

From all this one can understand the discourse on the vows of “a woman... in her father’s house, in her youth,” and the difference between a betrothed and a married woman. Those laws of vows are in Parshas Matos, the parsha of this maamar.

IN ONE’S AVODAH

In “the service of the heart, which is prayer,” it is not enough that a person understand G-d’s greatness in his mind, or even that the understanding touch his heart; it must be absorbed into the inner point of the heart, “With all my heart I have sought You.” Then he is no longer only longing from afar but receives, and the longing gives way to satisfaction.

QUESTIONS FOR DISCUSSION

1. What is the difference between “the mind of Binah” and “the gates of Binah,” and why does the Zohar connect the gates with what a person gauges in his heart?
2. Why is the Congregation of Israel called kol, and what does the added hei of kallah represent in a person’s prayer?
3. What is the chuppah in a person’s service, and why is it described as an encompassing light rather than something the heart takes in?
4. Why does the verse say be’ito, “in His time,” and what does this teach about Shabbos and Yom Tov?
5. How does “You open Your hands” describe the making of a vessel, and why must there be a vessel before the light can be received?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 עיני כל

The note refers to the Rebbe's earlier note, which points to the version of this maamar printed among the transcripts called Hanachos HaRap.

KEHOT'S NOTE

ראה לעיל בהערות וצינונים יט, ב הערת כ"ק אדמו"ר שמציין לטה"מ הנחות הר"פ. הנוסח הנדפס בהנחות הר"פ הובא ג"כ (בתוס' קיצורים והגהות) בד"ה לריח שמניך באוה"ת שה"ש ע' לה (וראה מ"ש ברשימת המאמרים שבסוף סה"מ תקס"ח ח"ב ע' תתקלב הע' 31). הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ח ע' נב. בסה"מ תקס"ח שם ע' נד נדפס ביאור על מאמר זה. ונוסח שני מביאור זה נדפס בסוף קונטרס ד"ה אשרי יושבי ביתך (קה"ת תשל"א), והובא (בתוס' קיצורים והגהות) באוה"ת שה"ש ע' לו ובאוה"ת ויקרא כרך-ג ע' תשמה ואילך. קרוב להנוסח בסה"מ תקס"ח, ראה גם אוה"ת נ"ך כרך-ג ע' אישצג. באוה"ת פ' שופטים ע' איתכג ואילך, קרוב להנוסח כאן.

2 עיני כל אליך ישברו

"The eyes of all look to You with hope, and You give them their food in its time." The verse the whole maamar explains.

Psalms 145:15 ט"ו:ט תהילים קמ"ה

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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KEHOT'S NOTE

תהלים קמה, טו.

3 נודע בשערים בעלה

"Her husband is known in the gates, when he sits among the elders of the land." Read with the Zohar as G-d being known through the "gates."

Proverbs 31:23 כ"ג:כ"א משלי ל"א

נֹדֵעַ בַּשְּׁעָרִים בְּעֵלָה בְּשִׁבְתּוֹ עִם־זְקֵנֵי־אֶרֶץ:

Her husband is known in the gates, When he sitteth among the elders of the land.

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KEHOT'S NOTE

משלי לא, כג.

4 פ"י בזהר פ' וירא

That passage cites the same Zohar, "each according to his measure, as he gauges in his heart": a person comes to recognize his Creator in his heart by contemplating deeply, with his Chochmah, Binah and Daas, how G-d brings all worlds into being and gives them life, each according to the depth of his understanding.

KEHOT'S NOTE

ראה לעיל פ' במדבר א, א. ובארוכה באוה"ת פ' שופטים ע' איתכג.

5 לפום מה דמשער בלביה

The Zohar reads "Her husband is known in the gates" as the Holy One, blessed be He, known "according to what one gauges in his heart," and asks "What are gates?" answering with "Lift up your heads, O gates."

ספר זוהר, וירא ט"ק:ג-קס"ד 9:153-164 Zohar, Vayera

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.'

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

6 שאו שערים ראשיכם

"Lift up your heads, O gates, and be lifted up, everlasting doors." The Zohar uses it to define the "gates."

תהילים כ"ד:ז Psalms 24:7

שָׂאוּ שַׁעֲרֵיכֶם רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם וְיָבוֹא מֶלֶךְ הַכְּבוֹד:

Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; that the King of glory may come in.

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KEHOT'S NOTE

תהלים כד, ז.

7 אלין אינון תרעין עילאין כוי ואינון חמשין תרעין

On "Lift up your heads, O gates": "These are the supernal gates, the gates of supernal understanding, and they are fifty gates."

ספר זוהר, פנחס ק"ג:תשע"ה-תשע"ז 113:775-777 Zohar, Pinchas

8 חמשים שערי בינה

"Fifty gates of understanding were created in the world, and all were given to Moshe except one." The source of the fifty gates of Binah.

ראש השנה כ"א ב:י"א-י"ב 11-12 Rosh Hashanah 21b

רב ושמואל. חד אמר: חמשים שערי בינה נבראו בעולם, וכולן ניתנו למשה, חסר אחד, שנאמר: "ותחסרהו מעט מאלקים". בקש קהלת למצוא דברי חפ"ז — בקש קהלת להיות כמשה, יצתה בת קול ואמרה לו: "וכתוב יושר דברי אמת" — ולא קם נביא עוד בישאל כמשה.

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

Zohar II, 115a א"ב קטו, 115a Zohar II

KEHOT'S NOTE

ר"ה כא, ב. זח"ב קטו, א.

9 הלב יודע הלב מבין

The Raaya Mehemna speaks of seeing “with the eye of the intellect of the heart, of which it is said: the heart knows, the heart understands.”

Zohar, Ki Teitzei 18:88-20:98 ח"כ: צ"ח: פ"ח: כ"י: צ"ח

10 ולבי ראה הרבה חכמה

“I spoke with my heart... and my heart saw much wisdom and knowledge.” The Midrash's proof that the heart sees.

Ecclesiastes 1:16 א"י: ט"ז

דברתי אני עם-לבי לאמר אני הנה הגדלתי והוספתי חכמה על כל-אשר-היה לפני על-ירושלם ולבי ראה הרבה חכמה ודעת:

I spoke with my own heart, saying: ‘Lo, I have gotten great wisdom, more also than all that were before me over Jerusalem’; yea, my heart hath had great experience of wisdom and knowledge.

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KEHOT'S NOTE

קהלת א, טז.

11 ונתת לעבדך לב שומע

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

KEHOT'S NOTE

מ"א ג, ט.

12 הלב רואה שנאמר ולבי ראה הרבה חכמה הלב שומע שנאמר ונתת לעבדך לב שומע

On “I spoke with my heart,” the Midrash lists the heart's activities: it sees, hears, speaks and, later in the list, thinks, each proven from a verse.

Kohelet Rabbah 1:16 א"י: ט"ז

דברתי אני עם לבי, הלב רואה, שנאמר: ולבי ראה הרבה. הלב שומע, שנאמר (מלכים א ג, ט): ונתת לעבדך לב שומע. הלב מדבר, שנאמר: דברתי אני עם לבי. הלב הולך, שנאמר (מלכים ב ה, כו): לא לבי הולך. הלב נופל, שנאמר (שמואל א יז, לב): אל יפל לב אדם עליו. הלב עומד, שנאמר (יחזקאל כב, יד): העמד לבה. הלב שומח, שנאמר (תהלים טז, ט): לכן שמח לבי וגל כבודי. הלב צועק, שנאמר (איכה ב, יח): צעק לבם אל ה'. הלב מתנחם, שנאמר (ישעיה מ, ב): ...

“I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge” (Ecclesiastes 1:16). “I have spoken with my heart” - the heart sees, as it is stated: “My heart has seen much.” The heart hears, as it is stated; “Give your servant an understanding [shome'a] heart” (I Kings 3:9). The heart speaks, as it is stated: “I have spoken with my heart.” The heart goes, as it is stated: “Didn't my ...

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13 ונתת לעבדך לב שומע

Shlomo's request, “Give Your servant a hearing heart to judge Your people.” The Midrash's proof that the heart

hears.

I Kings 3:9 ט"ז: ג'

ונתת לעבדך לב שומע לשפט את-עמך להבין בין-טוב לרע כי מי יוכל לשפט את-עמך תבין הנה:

Give Thy servant therefore an understanding heart to judge Thy people, that I may discern between good and evil; for who is able to judge this Thy great people?’

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14 בינה ליבא ובה הלב מבין

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

15 בינה ליבא ובה הלב מבין

In “Patach Eliyahu”: “Chochmah is the brain, thought within; Binah is the heart, and with it the heart understands.”

Tikkunei Zohar 17a:17-19 ט"ז: א"י: ט"ז

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אליו תרין כתיב *הנסתרות ליי אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א) קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדוועוי וענפוי (נ"א ואנפוי). כמא דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

16 ביאור הענין

The note says a passage of this explanation, from “The explanation of the matter,” is brought there.

KEHOT'S NOTE

קטע מובא באוה"ת פ' שופטים ע' תתכה.

17 בזהר פ' שלח (קס"א ע"ב)

The note points to Or HaTorah on Shelach in connection with this Zohar passage on the heart and the brain.

KEHOT'S NOTE

ראה אוה"ת פ' שלח ע' תעב.

18 בכיבור ע"פ והי לכם לציצית בד"ה להבין ענין הלב

That explanation opens with “the heart understands, the heart hears” and cites the Arizal that Yesod of Abba is at the chest; a giver sustains what is below it only through its own lowest level, and it refers back to this maamar's teaching in the name of the Maggid.

KEHOT'S NOTE

לעיל בפ' שלח מד, ב.

19 “And it shall be to you for tzitzis, and you shall see it.” The verse of the Shelach discourse cited here on the heart.

במדבר ט"ו: ל"ט

והיה לכם לציצית וראיתם אתו וזכרתם את-כל-מצות ה' ועשיתם אתם ולא-תתורו אחרי לבבכם ואחרי עיניכם אשר-אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and

do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

20 שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One." The hearing is read as understanding in the heart.

Deuteronomy 6:4 דברים ו:ד

שמע ישראל Havayah אלקינו Havayah אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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KEHOT'S NOTE

דברים ו, ד.

21 ע"פ וספרתם לכם

The discourse on counting the Omer, where, as this maamar reports, the fifty gates of Binah are the seven emotive attributes each including seven.

KEHOT'S NOTE

ראה לעיל בפי' במדבר דף י, ד.

22 וספרתם לכם

"And you shall count for yourselves from the day after the Shabbos... seven complete weeks." The verse of the Omer discourse that explains the forty-nine gates as seven times seven.

Leviticus 23:15 ויקרא כ"ג:ט"ו

וספרתם לכם מן מחרת השבת מיום הביאכם אתי' עמר התנופה שבע שבתות תמימת תהיינה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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23 בד"ה צו כו' את קרבני לחמי

The discourse beginning "Command... My offering, My bread," cited here for its treatment of bones, sinews and flesh.

KEHOT'S NOTE

לעיל פי' פינחס דף עז, ד.

24 צו כו' את קרבני לחמי

"Command the children of Israel... My offering, My bread." The opening of the discourse cited on bones, sinews and flesh.

Numbers 28:2 במדבר כ"ח:ב

צו את בני ישראל ואמרת אליהם את קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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

25 וע' בפרדס שער י"ג שער השערים פרק ה' ופ"ז

The text's own reference. The Pardes records the view that the gates correspond to seven Sefiros, each including seven, making forty-nine, with Binah itself the fiftieth gate.

Pardes Rimmonim 13:5-6 ג:ה-ו:ה

... וזוהי יש שפירש שהם נגד שבעה ספירות שהם ג"ג תנהי"מ וכל אחת כלולה מהשבעה הם זפ"ז הם ארבעים ותשעה, והבינה היא עצמה היא שער החמשים הרי חמשים. וז"ל בינה נקרא שבת הגדול, הטעם כי השביעי הוא כולל כל הימים והוא השבת. ואל תחשוב כי השם ברא יום ראשון ואח"כ יום שני וכן עד הששי חלילה. אמנם האל יתברך ויתברך יחיד בעולמו וכמו שהוא יחיד כך ברא פעולה יחידה והיא השבת כי היא מלאכה נכבדת ועמה יתהווה שש קצוות שהם ו' ספירות והיא נקודה האמצעית הפנימית ומדרך כל נקודה יש ...

Pardes Rimmonim (Public Domain)

26 וע' בפרדס שער י"ג שער השערים פרק ה' ופ"ז

The text's own reference. The Pardes explains why seven times seven gives forty-nine with the fiftieth gate hidden, and brings the Tikkunim on Binah and Keser as the fiftieth gate.

Pardes Rimmonim 13:7 ז:ז

... וכן בסבת הענין הזה היא נקראת אם הבנים והספיי' התחתונות בנים אליה כמבואר הענין הזה בתיקונים ויתבאר בשער ערכי הכנויים. אמנם היחס הזה אינה לבד על היותה חופפת עליהם באשר היא האם אלא גם ירמוז שכמו שהאם מתעברת מהטיפה ההיא והולידה והצמיחה והמציאה מתחלת הישות עד גבול הטבעי לצאת לאויר העולם, כן הבינה קבלה הספיי' והולידם והצמיחם והמציאם מציאות מתגלה להאצילים אל מקומם. אמנם תשתנה המשל מהנמשל בקצת. כי בהמשל האם הטבעית אחר לידתה ההויה המתהוית בבטנה תשאר היא ריקנית מן המציאות ההוא, משא"כ באם המאצלת הרוחניות שאחר לידתה ...

Pardes Rimmonim (Public Domain)

27 וע"פ ושעריך לאבני אקדה

There "your gates of carbuncle" are the fifty gates of Binah: like a gate, they are an entrance for the flow from Chochmah into comprehension and an exit for Binah's influence into the emotions, quoting the same Zohar on "Her husband is known in the gates." In exile the heart is too dulled to be moved by the mind.

KEHOT'S NOTE

לקו"ת פי' ראה כו, א. באוה"ת פי' שופטים עי' תתכה "וכמ"ש במ"א בפי' ושעריך לאבני אקדה שמבחי' נש"ב הנ"ל יומשך בלב להיות אהבה ברשפי אש וזהו ענין אבני אקדה מלשון כקדוח אש כו".

28 ושעריך לאבני אקדה

"And your gates of carbuncle stones." Explained elsewhere as the fifty gates of Binah, from which fiery love is drawn into the heart.

Isaiah 54:12 ישעיהו נ"ד:י"ב

ושמתי פדכד שמשותיה ושעריך לאבני אקדה וכל גבולך לאבני חפץ:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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29 כל בגימט' נ

The note sends the reader to a later passage in Likkutei Torah on Shir HaShirim on kol as fifty.

KEHOT'S NOTE

ועליק בשה"ש (יב, רע"א). ועי' בפרדס רמ"ק ז"ל ש' יג (שער השערים) סופ"ו — ושם בשער ערכי הכינויים (פי"א) ערך כל כלה, יעו"ש. [כ]. מפני מה הנשיב נכללים דוקא בבי' אותיות אלו, נתבאר באוה"ת דברים כרך-ד עי' אתתקמ. ובאוה"ת נ"ך-ג עי' אשצד.

30 כי גם דהשערים הם ממוח בינה

The note points there, where the gates' being from the mind of Binah is discussed in the name of the Pardes.

KEHOT'S NOTE

ראה אוה"ת נ"ך-ג עי' אשצה בשם הפרדס.

31 ובשם המגיד נ"ע איתא

The teaching on "the breast of the wave-offering" quoted here in the Maggid's name is found in his Or Torah on Parshas Tzav, according to the note.

KEHOT'S NOTE

אור תורה פי' צו (בהוצאת קה"ת עי' לה, ב). וראה לעיל פי' שלח מד, ב.

32 "And from my flesh I will see G-d." Its verb echezeh is cited as the Aramaic-style, "back" form of sight.

איוב כ"ו:19 Job 19:26

ואחר עורי נקפוצאת ומבשרי אהה אלוה:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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33 בד"ה וידעת היום

The discourse beginning "And you shall know this day" asks what this "knowing" adds after "You were shown, to know," and discusses the Shema commanded after the Ten Commandments; this maamar cites it for echezeh as the back of true sight.

KEHOT'S NOTE

לקו"ת פי' ואתחנן ד, א.

34 בד"ה יחינו מימים

The discourse beginning "He will revive us after two days," among Likkutei Torah's discourses for Rosh HaShanah, cited here on kallah with the added hei.

KEHOT'S NOTE

לקו"ת דרושים לר"ה סג, ג.

35 The text's own reference. Rabbi Yochanan ben Zakkai prefers Rabbi Elazar's answer, "a good heart," because it includes all the others, among them "a good eye."

Pirkei Avot 2:9

אמר להם, צאו וראו איזוהי דרך שרשך ביה האדם. רבי אליעזר אומר, עין טובה. רבי יהושע אומר, חסד טוב. רבי יוסי אומר, שכן טוב. רבי שמעון אומר, רחוקה את הנולד. רבי אלעזר אומר, לב טוב. אמר להם, רחוקה אני את דברי אלעזר בן עזריה מדבריכם, שבכלל דבריו דבריכם. אמר להם צאו וראו איזוהי דרך רעה שיתרחק ממנה האדם.

רבי אליעזר אומר, עין רעה. רבי יהושע אומר, חסד רע. רבי יוסי אומר, שכן רע. רבי שמעון אומר, הלך רע. ...

He [Rabban Yohanan] said unto them: go forth and observe which is the right way to which a man should cleave? Rabbi Eliezer said, a good eye; Rabbi Joshua said, a good companion; Rabbi Yose said, a good neighbor; Rabbi Shimon said, foresight. Rabbi Elazar said, a good heart. He [Rabban Yohanan] said to them: I prefer the words of Elazar ben Arach, for in his words your words are included. He [Rabban Yohanan] said unto them: go forth and observe which is the evil way which a man should ...

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

36 Shlomo searched "where wisdom is found": Rabbi Eliezer says in the head, Rabbi Yehoshua in the heart, and the Yalkut follows Rabbi Yehoshua, since all the limbs depend on the heart.

ילקוט שמעוני על נ"ך 929:1-964:25 Yalkut Shimoni on Nach 929:1-964:25

37 יחינו מימים

"He will revive us after two days; on the third day He will raise us up." The opening of the discourse cited on kol and kallah.

Hosea 6:2

יחינו מימים ביום השלישי יקמנו ונחיה לפניו:

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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PARAGRAPH 2

38 בעבודה שכלב זו תפלה

"Which is the service that is in the heart? It is prayer." The Talmud's name for prayer, which the maamar takes literally as the heart's work.

Taanit 2a:11

ומנא לו דבתפלה — דתנא: "לאהבה את ה' אלקיכם ולעבדו בכל לבבכם", איזו היא עבודה שהיא בלב — הוי אומר: זו תפלה. וכתבי בתריה: "ונתתי מטר ארצכם בעתו יורה ומלקוש".

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KEHOT'S NOTE

תענית ב, א.

39 בכל לבי דרשתיך

"With all my heart I have sought You; let me not stray from Your commandments." Read as the light absorbed into the whole heart.

Psalms 119:10

בכל לבי דרשתיך אלהי תשגני ממצותיך:

With my whole heart have I sought Thee; O let me not err from Thy commandments.

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KEHOT'S NOTE

תהלים קיט, י.

- 40 “Her husband is known in the gates.” Now “known” is read as the language of union.

משלי ל"א:כ"ג Proverbs 31:23

נוֹדַע בְּשַׁעְרֵים בַּעֲלָהּ בְּשִׁכְתּוֹ עִם־זָנִי־אֶרֶץ:

Her husband is known in the gates, When he sitteth among the elders of the land.

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- 41 והאדם ידע
“And Adam knew Chavah his wife, and she conceived.”
The Torah’s use of knowing for marital union.

בראשית ד':א' Genesis 4:1

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתְּהַר 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.

- 42 וידעת היום והשבות
“Know this day and take it to your heart that Havayah is G-d.” Knowledge of G-d that must be brought into the heart.

דברים ד':ל"ט Deuteronomy 4:39

וְיָדַעְתָּ הַיּוֹם וְהִשְׁבַּתְךָ אֶל־לִבְּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשֵׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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

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KEHOT'S NOTE

דברים ד, לט.

- 43 לריח שמניך
“For the fragrance of your good oils.” The opening of the discourse cited on na'arah with the hei.

שיר השירים א':ג Song of Songs 1:3

לְרִיחַ שְׁמָנֶיךָ טוֹבִים שְׁמֶן תוֹרֵךְ שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהַבּוּךָ:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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- 44 ואת תדבר
Moshe recalls the people’s words to him: “and you (at) speak to us.” The feminine form at is used of Moshe.

דברים ה':כ"ד Deuteronomy 5:24

קִרְבֵּךְ אֶתָּה וְשָׁמַע אֶת כָּל־אֲשֶׁר יֹאמַר ה' אֱלֹהֵינוּ וְאֵת תִּדְבָּר אֲלֵינוּ אֶת כָּל־אֲשֶׁר יִדְבֹּר ה' אֱלֹהֵינוּ אֵלֶיךָ וְשָׁמַעְנוּ וְעָשִׂינוּ:

Go thou near, and hear all that the L-RD our G-d may say; and thou shalt speak unto us all that the L-RD our G-d may

speak unto thee; and we will hear it and do it.'

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KEHOT'S NOTE

דברים ה, כד.

- 45 ואת תדבר

Rashi: “You weakened my strength like a woman’s (kenekevah),” explaining the feminine at; the maamar cites it to show that the form without the hei is feminine.

Rashi on Deuteronomy 5:24 דברים ה':כ"ד

ואת תדבר אלינו. התשתם את כחי כנקבה, שנצטערתי עליכם ורפיתם את ידי כי ראיתי שאינכם חרדים להתקרב אלי מאהבה, וכי לא היה יפה לכם ללמוד מפי הגבורה ולא ללמוד ממני?:

AND SPEAK THOU (את the feminine form of the pronoun) TO US — you weakened my strength as that of a woman, (cf. Rashi on Numbers 11:15), for I was distressed because of you (because of your words) and you weakened my hands, since I saw that you were not anxious to approach Him out of love. Indeed, was it not better for you to learn from the mouth of the Almighty G-d, and not to learn from me?!

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

- 46 ובגמרא ריש קדושין

There the Mishnah “A woman is acquired in three ways” is applied to the Congregation of Israel: money is acts of kindness, the document is the letters of the Torah, and the marital union is the service of prayer, which joins the levels together.

KEHOT'S NOTE

ראה לעיל פ' בשלח א, ג: בשלשה.

- 47 שלש ושלשה

The Talmud asks why the Mishnah says shalosh rather than sheloshah, and answers that derech (“way”) is feminine; numbers with the hei go with masculine nouns.

קידושין 2b:6-7 ו' ב' ב' ב' Kiddushin 2b:6-7

ומאי איריא דתני “שלש”? ליתני “שלשה”! משום דקא בעי למיתני “דָּרֶךְ” ו”דָּרֶךְ” לשון נקבה הוא, דכתיב: “והודעת להם את הדרך ילכו בה”. ואלא הא דתנא: “בשבעה דרכים בודקין את הזב”, ניתני “שבעה”! משום דקא בעי למיתני “דָּרֶךְ”, ואשכחן “דָּרֶךְ” דאיכא לשון זכר, דכתיב: “בדרך אחד יצאו אליה ובשבעה דרכים ינוסו לפניך”. אי הכי, קשו קראי אהדי! ומשא נמי מתניתין אהדי!

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- 48 ועי בפירוש שער השערים ספ"ו

The text’s own reference. At the end of the chapter the Pardes says Yesod is called kol, numerically fifty, as it re-

ceives the fifty gates from Binah and gives them to Malchus, called kallah: kol plus hei.

Pardes Rimmonim 13:6:ר"ג:ר"ג:ר"ג

49 ווע' בפרדס שער השערים . . ובעה"כ ערך כל

According to the note, these passages of the Pardes are copied in Or HaTorah on Nach and discussed again in Or HaTorah on Shoftim.

KEHOT'S NOTE

נעתק באוה"ת נ"ך-ג ע' אשצד. ראה גם באוה"ת נ"ך שם. ובאוה"ת פי שופטים ע' תתלא.

50 ובעה"כ ערך כל

The text's own reference, Erchei HaKinuyim, entry "kol, kallah": Yesod is called kol from the side of the supernal Imma, which has fifty gates, and Malchus is called kallah when she receives the fifty from Yesod.

Pardes Rimmonim 23:11:ר"ג:ר"ג:ר"ג

51 "Yours, Havayah, is the greatness... for all that is in heaven and on earth." Kol in this verse is read as Yesod, discussed elsewhere.

I Chronicles 29:11:ר"ג:ר"ג:ר"ג

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ
לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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52 Kehot's note points to Mishnah Nazir 4 for these words.

Mishnah Nazir 4:ר"ג:ר"ג:ר"ג

53 Kehot's note points to Kiddushin 2a:1 for these words.

Kiddushin 2a:1:ר"ג:ר"ג:ר"ג

האשה נקנית בשלש דרכים, וקונה את עצמה בשתי דרכים. נקנית בכסף, בשטר, ובביאה. בכסף: בית שמאי אומרים בדינר ובשנה דינר, ובית הלל אומרים: בפרוטה ובשנה פרוטה. וכמה היא פרוטה - אחד משמנה באיסר האיטלקי.

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54 לסוסתי ברכבי פרעה

"To My mare among Pharaoh's chariots I have compared you, My beloved." The opening of the discourse cited.

Song of Songs 1:9:ר"ג:ר"ג:ר"ג

לסוסתי ברכבי פרעה דמיתיה רעיתי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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PARAGRAPH 3

55 לקולט האור בתוכו

The version printed there adds at this point, according to the note: "(see what is written about this in the discourse beginning 'The Torah [that Moshe] commanded')." .

KEHOT'S NOTE

באוה"ת ויקרא-ג ע' תשמו נוסף: " (עמ"ש מזה בד"ה תורה צוה כו) ."

56 כי על כל כבוד חופה

"For over all the glory there shall be a canopy." Read as the supernal chuppah over kol, the Congregation of Israel.

Isaiah 4:5:ר"ג:ר"ג:ר"ג

וּבְרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעֶשֶׂן וְנֹגֶה אֵשׁ לְהִכָּה לְיָלֶה כִּי עַל־כָּל־כְּבוֹד הָפָה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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KEHOT'S NOTE

ישע"י ד, ה.

57 ע"פ טוב לחסות

There "It is better to take refuge (lachasos) in Havayah than to trust in man" is explained: trust is a cleaving that enters one's inner core, while taking refuge is sheltering in the shade of an encompassing light from above, which is the higher level.

KEHOT'S NOTE

לקו"ת שמע"צ צ, ד.

58 בקרב איש ולב עמוק

"The inward part of man and a deep heart." Used for contemplation that enters the heart.

Psalms 64:7:ר"ג:ר"ג:ר"ג

יִחְפְּשׁוּ־עוֹלָת תַּמְנוּ חֶפֶשׁ מִחֶפֶשׁ וְקָרַב אִישׁ לִבּוֹ עִמָּק:

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

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59 כלה שארו ולבבו

"My flesh and my heart fail; G-d is the rock of my heart." Used for the soul's expiry that would follow if the highest contemplation reached the heart.

Psalms 73:26:ר"ג:ר"ג:ר"ג

כָּלָה שְׁאָרִי וּלְבָבִי צוּר־לִבִּי וְחִלָּקִי אֱלֹהִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

ראה תהלים עג, כו.

- 60 “And you shall count for yourselves.” The opening of the discourse in Parshas Emor cited on the encompassing light.

ויקרא כ"ג:ט"ו Leviticus 23:15

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבועות תמימת תהיינה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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- 61 ובד"ה תורה צוה

There the Oral Torah, Malchus, is called a betrothed bride (meorasah) to the Written Torah, the higher Chochmah, called the groom; the mitzvos draw life into her, as in the stage of betrothal.

KEHOT'S NOTE

לקו"ת ברכה צד, ג.

- 62 תורה צוה

“The Torah Moshe commanded us is the heritage of the congregation of Yaakov.” The opening of the discourse cited on the chuppah.

דברים ל"ג:ד"ד Deuteronomy 33:4

תורה צוה לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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- 63 ואתה נותן להם את אכלם

“And You give them their food in its time.” The second half of the maamar's verse, read as union after the chuppah.

תהילים קמ"ה:ט"ו Psalms 145:15

עיני כל אליך ישברו ואתה נותן להם את-אכלם בעתו:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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- 64 אכלם היינו לשון זווג

The Talmud explains the Mishnah's “speaking” as relations, “a refined expression, as it is written, ‘She eats and wipes her mouth.’” Cited in the Kehot note.

כתובות י"ג א:ג' Ketubot 13a:3-4

גמי טענתייהו במאי? רבי יוחנן אמר: במאמרים ומנה. רבי אלעזר אמר: במנה ולא כלום. רבי יוחנן אמר: במאמרים ומנה, סבר לה כרבי מאיר, דאמר: בין הקיר בה, ובין לא הקיר בה — מאמרים. ורבי אלעזר אומר: במנה ולא כלום — סבר לה כרבינא, דאמר: בין הקיר בה, ובין לא הקיר בה — מנה.

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Yoma 75a ע"ה יומא ע"ה

KEHOT'S NOTE

ראה כתובות יג, א. סה, ב. יומא עה, א. וראה ע"ח שער הארת המוחין (שלי"א) פ"ז.

- 65 באתי לגני אחותי כלה

“I have come into My garden, My sister, bride; I have eaten My honeycomb with My honey.” Eating describes the union of groom and bride.

Song of Songs 5:1 שיר השירים ה:א

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי שתיתי ייני עם-חלבי אכלו רעים שתו ושקרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

- 66 באתי לגני אחותי כלה אכלתי

The text's own reference. The Zohar there expounds “And You give them their food in its time,” “and satisfy every living thing with will” and “You open Your hand,” and reads “I have come into My garden... I have eaten” as the stages of prayer.

ספר זוהר, פנחס מ"ב:רל"ז-נ"ז:שמי"ה Zohar, Pinchas 42:237-57:348

- 67 באתי לגני אחותי כלה אכלתי

The text's own reference: at the beginning of side b, Rabbi Elazar opens on “I have come into My garden, My sister, bride,” relating it to the secret of the offerings.

ספר זוהר, פנחס פ"ד:תקל"ז-תקל"ח Zohar, Pinchas 84:527-537

R. Eleazar said: ‘There is a mystery relating to the offering in the verse, “I have come to my garden, my sister, my bride... eat, O friends, drink, O beloved” (S.S. 5, 1), which I have seen in the book of Enoch.’ Said R. Simeon: ‘Tell us what you have seen and heard.’

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

- 68 ועי' בזהר פ' בלק דקצ"ג ע"ב

According to the note, this Zohar passage, on “Havayah, You are my G-d,” is explained in the Mittlerer Rebbe's Biurei HaZohar.

KEHOT'S NOTE

נתבאר בביארה"ז לאדה"א והצ"צ שם.

- 69 ודרי"מ ריש ע"ב ובמק"מ שם

That discourse treats the dispute of Beis Shammai and Beis Hillel on praising the bride (kallah): for Beis Shammai the revelation of kallah, the soul's expiry, is drawn down according to the measure of one's service from below, while Beis Hillel hold that the drawing-down from above comes first.

KEHOT'S NOTE

ראה לקו"ת שה"ש מה, ד.

- 70 לבבתני אחותי כלה

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

KEHOT'S NOTE

שם ד, ט.

כמותה ולפאר ליוצרים על שם כבוד מלכותו. ברוך אתה ה' מחדש
הדשים".

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KEHOT'S NOTE

סנהדרין מב, א.

- 81** **בוהר פ' אחרי דנ"ח סע"א**
- The note points to Or HaTorah on Va'eschanan in connection with this Zohar passage.
- KEHOT'S NOTE

ראה אוה"ת פ' ואתחנן ע"נ.

- 82** **וע' בוהר פ' אחרי דנ"ח סע"א**
- The text's own reference. The Zohar there cites "All of them look to You to give them their food in its time" and "The eyes of all look to You," reading "its time" as the Shechinah, for which all wait.

ספר זוהר, אחרי מות ד':ל"ה-ל"ט:39-4:30, Zohar, Achrei Mot

- 83** **זמין קוב"ה למעבד לישראל**
- "The Holy One, blessed be He, is destined to do for Israel all the good things He promised through the true prophets." The Ramaz's comment on this phrase is cited.

ספר זוהר, כי תשא ד':י"ד-י"ז:22-4:14, Zohar, Ki Tisa

R. Jose then began by quoting the following verse: "Behold, all they that were incensed against thee shall be ashamed and confounded" (Isa. 41, 11). Said he: "The Holy One, blessed be He, will in the time to come bring to pass all those good things which He promised Israel through the true prophets, and in the hope of which Israel was able to suffer so much in exile. For were it not for those glorious promises which they see written in the Scripture, and which they await so eagerly, ...

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

- 84** **בד"ה והי מספר בניי**
- The discourse beginning "And the number of the children of Israel shall be" in Likkutei Torah, Parshas Bamidbar, cited here for its explanation of "You visited the earth."
- KEHOT'S NOTE

לעיל פ' במדבר.

- 85** **והיה מספר בניי**
- "And the number of the children of Israel shall be as the sand of the sea." The opening of the discourse cited.

הושע ב':א'1, Hosea 2

והיה מספר בניישראל כחול הים אשר לא ימדה ולא יספר והיה במקום אשר יאמר להם לא-עמי אתם יאמר להם בני אל-הי:

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

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- 86** **פקדת הארץ**
- "You visited the earth and watered it." Explained in the discourse cited.

תהילים ס"ה:10, Psalms 65

פקדת־הָאָרֶץ וְתִשְׁקְקָהּ רֶבֶת תַּעֲשֶׂרְנָהּ פֶּלֶג אֱלֵקִים מְלֵא מִיָּם תִּכְיֶן דְּגָנָם כִּי־כֹן תִּכְיֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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- 87** **ואתה היינו המשכה מבחי' חכמה**
- A later passage in Parshas Va'eschanan, to which the note points for ve'atah as a drawing-down from Chochmah.

זוהר III, 290א, רצ, זח"ג

KEHOT'S NOTE

ראה זח"ג רצ, א. להלן ואתחנן ז, ב. סידור לט, ג.

- 88** **ואתה היינו המשכה מבחי' חכמה**
- Cited in the Kehot note. The Idra Zuta describes the light of Chochmah, "the beginning of what is revealed," drawn from Atik into the head of Z'eir Anpin and from there through the whole body.

ספר זוהר, האדרא זוטא ט"ז:77-16:69, Zohar, Idra Zuta

- 89** **ה' אלקי אתה ארוממך**
- "Havayah, You are my G-d; I will exalt You, I will praise Your Name." The verse the Zohar in Balak expounds.

ישעיהו כ"ה:1א, Isaiah 25

ה' אֱלֹקֵי אֶתְּה אֲרֹמְמָךְ אֹדְהָ שְׁמֶךְ כִּי עֲשִׂיתָ פֶּלֶא עֲצוֹת מִרְחָק אֲמוֹנָה אֲמִן:

O L-RD, Thou art my G-d, I will exalt Thee, I will praise Thy name, For Thou hast done wonderful things; Even counsels of old, in faithfulness and truth.

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- 90** **ה' אלקי אתה ארוממך**
- The text's own reference. Rabbi Elazar expounds the verse as the secret of faith; on its word atah, "You," he says, "this is the right."

ספר זוהר, בלק ט':קנ"ה-י"ב:קס"ה, Zohar, Balak 9

- 91** **ועיין בפ' תצוה (דקע"ט ע"ב)**

The text's own reference. The Zohar there says that the upper light and the lower light included together are called ve'atah, "and You."

ספר זוהר, תצוה א'-א"ב:ח'1-2:8, Zohar, Tetzaveh

AND THOU SHALT COMMAND THE CHILDREN OF ISRAEL:... AND THOU BRING NEAR UNTO THEE AARON THY BROTHER. Said R. Hiya: What is the significance of the expression "and thou" in these and other passages, e.g., "And thou shalt speak unto all that are of a wise heart" (XXVIII, 3); "And thou take unto thee principal spices" (Ex.

30, 23)? In all cases it contains a reference to the supernal world, indicating that the Shekinah is joined with Moses.' Said R. Isaac: 'The upper and the lower lights, when united, are ...

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

92 וישם אותה מצבה

Yaakov "took the stone... and set it up as a pillar," and then vowed, "And Havayah shall be my G-d." Discussed at the end of the discourse "And Havayah shall be to me."

Genesis 28:18ח"י:ח

וישכם יעקב בבקר ויקח את־האבן אשר־שם מראש־תיו וישם אתה מצבה ויצק שמן על־ראשה:

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

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93 בד"ה כי ההרים ימוש

There the time of the Temple is contrasted with exile: now love must be aroused by labor and contemplation, "making it into love," which is called "the back within the face," a fallen state relative to the soul's nature.

KEHOT'S NOTE

לקו"ת תצא מ, ב.

94 כי ההרים ימוש

"For the mountains may move away and the hills may totter, but My kindness shall not move from you." The opening of the discourse cited on "The eyes of all."

Isaiah 54:10י"ד:י

כי ההרים ימוש והגבעות תמוטין וחסדי מאתך לא ימוש וברית שלומי לא תמוט אמר מרחמך ה'

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

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95 פותח את ידך

"You open Your hand and satisfy every living thing with will." The next verse of the psalm, read here as the forming of a vessel.

Psalms 145:16ט"ז:ט

פותח את־ידך ומשביע לכל־חי רצון:

Thou openest Thy hand, And satisfiest every living thing with favour.

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KEHOT'S NOTE

תהלים קמה, טז.

96 מקדש אד' כוננו ידיך

"The Sanctuary, Ado-nai, that Your hands established."

Read as the making of a vessel to receive the flow.

Exodus 15:17י"ז:ט

תבאמו ותטעמו בהר נחלתך מכון לשבתך פעלת Havayah מקדש אד'ני כוננו ידיך:

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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KEHOT'S NOTE

שמות טו, יז.

97 שלבו אטום כבתולה

The note sends the reader to the opening of the first discourse "For the fragrance of your oils," and through it to Bava Basra 12b, for the expression "his heart is sealed like a virgin."

KEHOT'S NOTE

עי רד"ה לריח שמניך האי. וש"נ מב"ב (יב, ב). [כ].

98 שלבו אטום כבתולה

"One accustomed to wine, even if his heart is sealed like a virgin, wine opens it." The source the Kehot note gives for the expression.

Bava Batra 12b:8-9ט"ב:ח-ט

אמר רב הונא בריה דרב יהושע: הרגיל ביינו, אפילו לבו אטום כבתולה - יין מפקחו, שנאמר: "ותירוש ינוכב בתלותי". אמר רב הונא בריה דרב יהושע: פשיטא, חלק בכור וחלק פשוט - יהבינו לקה אחד מצרא. יבם - מאי?

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99 באר חפרוה שרים

"A well that princes dug, that the nobles of the people delved." Read as opening and forming the vessel.

Numbers 21:18ח"א:י

באר חפרוה שרים כרוה נדיכי העם במחקק במשענתם וממךר מתנה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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100 באר חפרוה שרים

The text's own reference (printed as Gate 31, the Gate of the Illumination of the Mochin, chapter 7). The Arizal explains "A well that princes dug" in terms of the Nukva's forming face to face, and why union is called eating, citing Ketubos and "She eats and wipes her mouth."

Sefer Etz Chaim 32:7ז"ב:ז

... עוד יש לפרש פירוש ב' בזה הפסוק ויתבאר למטה. ונבאר פסוק אחר באר חפרוה שרים וגוי ובאר באר חפרוה שרים יובן במה שנודע כי הנה הנק' של ז"א הנקראת רחל בהיותה אב"א עמו הנה הראש שלה היה מחצי ת"ת תחתון שלו נמצא כי סיום ת"ת של ז"א שהוא פי האמה שלו ממנו נעשה פי הנקבה אשר הוא בסיום ראש שלה וכאשר אח"כ חזרו להיותה פב"פ ועלתה כל שיעור קומת ז"א נמצא כי מה שבהיותה

אבי"א היה ראש שלה נתהווה עתה בחי' ת"ת שלה ואותו הבחי' שהיה
תחלה מקום הפה ...

Sefer Etz Chaim (Public Domain)

101 ובפע"ח שער ק"ש שעל המטה
There the five Gevuros of the masculine, given at the first union, make the feminine able to receive; before that she is called na'ar without the hei, like one whose heart is "sealed like a virgin," not moved to love and awe.

KEHOT'S NOTE

ראה גם לקו"ת שה"ש ב, ד.

102 ובפע"ח שער ק"ש שעל המטה פי"א
The text's own reference. It explains "A woman makes a covenant only with the one who made her a vessel": at the first union the masculine gives the feminine the five Gevuros that make her a vessel, and above, the supernal hand forms that vessel.

Pri Etz Chaim, Gate of the Recitation of the Shema Before Retiring 11:44
פרי עץ חיים, שער קריאת שמע שעל המטה פי"א:מ"ד
... וכ"ו תיבת יש בלחש הזה, נגד שם הוי"ה, ויש בה קי"ו אותיות, והוא נגד אהיה מרובע, שעולה מ"ד, ושם הוי"ה המרובע שעולה ע"ב, בין הכל קי"ו, שהוא ג"כ ביסוד אמא, שנותנין אותה למלכות ביחוד ק"ש. ויכוין שמכא אלו הב' שמות, הוא מבריה הקליפות וממשיך עליו הקדושה:

Pri Etz Chaim (Public Domain)

103 ועשו לי מקדש
"And they shall make Me a Sanctuary, and I will dwell within them."

Exodus 25:8
שמות כ"ה:ח

ועשו לי מקדש ושכנתי בתוכם:

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

104 בתוכו לא נאמר
Cited in the Kehot note: "It does not say 'within it' but 'within them,' that is, within them," the Shechinah's true dwelling being the pure soul.

Reshit Chokhmah, Gate of Love 6:33
ראשית חכמה, שער האהבה
ו"ל:ג

נמצא כי עיקר דירת השכינה אינה אלא בנפש הזכה, והיינו (שמות כה, ח) ועשו לי מקדש ושכנתי בתוכם, בתוכו לא נאמר אלא בתוכם, פירוש בתוך קרבם, וזו היא בחינה אחת מענין בריאת האדם על ידי הנשמה שהיא חלק אלוה ממעל, ועל ידה הקדוש ברוך הוא מתדבק עם האדם להצילו וכאשר יקראהו שיענהו, כמו שכתוב (משלי יז, יז) ואח לצרה יולד, וכיוצא (תהלים צא, טו) יקראני ואענהו עמו אנכי בצרה אצלצוהו, וזו בחינה בישראל יותר מהאומות.

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105 בתוכו לא נאמר אלא בתוכם
The note lists places where the Shelah also brings the teaching "It does not say 'within it' but 'within them.'"

KEHOT'S NOTE

ר"ח (ש' האהבה פי"ו קרוב לתחלתו). ובשלי"ה (ש' האותיות אות ל'. מסי' תענית בדי"ה מענין העבודה. פי' תרומה חלק תו"א — שכה, ב. שכו, ב. — ועוד). עי' ר"פ נשא (ב, סע"ב) ושי"ג.

106 משחרב ביהמ"ק אין לו להקב"ה
"Since the day the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah."

ברכות ח' א:י"ח-י"ט 8a:18-19 Berakhot

והיינו דאמר רבי חייא בר אמי משמיה דעולא: מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד. ואמר אביי: מריש הוה גריסנא בגו ביתא ומצלינא בבי כנישתא. כיון דשמענא להא דאמר רבי חייא בר אמי משמיה דעולא — מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד — לא הוה מצלינא אלא היכא דגריסנא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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KEHOT'S NOTE

ברכות ח, א.

107 בכל לבי דרשתיך
"With all my heart I have sought You." The vessel that receives the flow.

Psalms 119:10
תהילים קי"ט:י

בכל־לבי דרשתיך אל־תשגני ממצותיך:

With my whole heart have I sought Thee; O let me not err from Thy commandments.

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108 נשא את ראש בני גרשון
"Lift up the head of the sons of Gershon, they too." The opening of the explanation cited.

Numbers 4:22
במדבר ד:כ"ב

נשא את־ראש בני־גרשון גם־הם לבית אבתם למשפחתם:

"Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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109 ידיך הוא לשון יודין
On "You open Your hand," the Tikkunim say: "Do not read yadecha but yudecha," the two yuds, and speaks of where

they open.

Tikkunei Zohar 7b:2 ב'ב:ז' ב'ב:ז' תקוני זוהר

ועוד רָזָא נְקוּדֵי צְרִירָה לְאַחֲזָרָא עֲלֵיהֶוּ, פִּתַּח בְּחוּשְׁבֵּן אוֹתִיוֹתָיו אִיהוּ יו"ד, וְכִתְיִב (תהלים קמה טו) פִּתַּח אֶת יָדָהּ וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן, וְאוֹקְמוּהוּ אֶל תִּקְרִי יָדָהּ אֶלָּא יוֹדִי"ה, וְאִינוֹן י"י מִן יֵאָהֳדוּנָה"י, וְכָאֵן אֲתֵר מִתְּפַתְחִין בְּרַקִּיעָא דְאִיהוּ פִּתַּח, וְאִיהוּ מִפְּתַח כְּלִיל אֶהְדוּנָה"י שִׁית אֲתוֹנוֹ בְּאֶמְצַע י"י, וְתִרְיִן יוֹדִין עִם רַקִּיעַ דְּאִיהוּ ו' סְלִיק לְחוּשְׁבֵּן יְהו"ה.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז בהקדמה (ז, ב). סידור הארז"ל במקומו. ועוד.

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אין האשה כוררת ברית אלא

"A woman is unformed and makes a covenant only with the one who made her a vessel, as it says: 'For your Husband is your Maker.'"

Sanhedrin 22b:3-4 ד'ד'ג' ב'ג'ג' סנהדרין

אָמַר רַב שְׁמוּאֵל בְּרַ אֲבִינָא מִשְׁמִיָּה דְּרַב: אִשָּׁה גּוֹלָם הִיא, וְאִינָה כּוֹרֶתֶת בְּרִית אֶלָּא לְמִי שֶׁעֲשָׂאָה כְּלִי, שְׁנָאֵמַר: "כִּי בְעֲלִיהָ עֲשִׂיהָ הִי צְבָאוֹת שְׁמוֹ". תִּנָּא: אִין אִישׁ מֵת אֶלָּא לְאִשְׁתּוֹ, וְאִין אִשָּׁה מֵתָה אֶלָּא לְבַעְלָהּ. אִין אִישׁ מֵת אֶלָּא לְאִשְׁתּוֹ, שְׁנָאֵמַר: "וַיָּמָת אֱלִימֶלֶךְ אִישׁ נַעֲמִי". וְאִין אִשָּׁה מֵתָה אֶלָּא לְבַעְלָהּ, שְׁנָאֵמַר: "וְאִנִּי בָבְאִי מִפְּדוֹן מִתָּה עָלִי רַחֲלִי".

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KEHOT'S NOTE

סנהדרין כב, ב.

PARAGRAPH 4

111

כי בועליך עושיך

"For your Husband is your Maker; Havayah of Hosts is His Name." G-d as the husband of the Congregation of Israel.

Isaiah 54:5 ה'ה:י"ד שעייהו

כִּי בְעֲלִיהָ עֲשִׂיהָ הִי צְבָאוֹת שְׁמוֹ וְגִאֲלָהּ קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כְּלֵהָאָרֶץ יִקְרָא:

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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KEHOT'S NOTE

ישעי' נד, ה.

112

כי בועליך עושיך

The Talmud brings this verse as the proof that a woman makes a covenant only with the one who made her a vessel, the teaching quoted at the end of the previous section.

Sanhedrin 22b:3-4 ד'ד'ג' ב'ג'ג' סנהדרין

אָמַר רַב שְׁמוּאֵל בְּרַ אֲבִינָא מִשְׁמִיָּה דְּרַב: אִשָּׁה גּוֹלָם הִיא, וְאִינָה כּוֹרֶתֶת בְּרִית אֶלָּא לְמִי שֶׁעֲשָׂאָה כְּלִי, שְׁנָאֵמַר: "כִּי בְעֲלִיהָ עֲשִׂיהָ הִי צְבָאוֹת שְׁמוֹ". תִּנָּא: אִין אִישׁ מֵת אֶלָּא לְאִשְׁתּוֹ, וְאִין אִשָּׁה מֵתָה אֶלָּא לְבַעְלָהּ. אִין אִישׁ מֵת אֶלָּא לְאִשְׁתּוֹ, שְׁנָאֵמַר: "וַיָּמָת אֱלִימֶלֶךְ אִישׁ נַעֲמִי". וְאִין אִשָּׁה מֵתָה אֶלָּא לְבַעְלָהּ, שְׁנָאֵמַר: "וְאִנִּי בָבְאִי מִפְּדוֹן מִתָּה עָלִי רַחֲלִי".

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משביע לכל חי רצון

"You open Your hand and satisfy every living thing with will." The final phrase of the maamar's verses, read as satisfaction after union.

Psalms 145:16 ט"ז:ט' תהילים

פִּתַּח אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:

Thou openest Thy hand, And satisfiest every living thing with favour.

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ואל אישך תשוקתך

"And your longing shall be to your husband." Longing as the state of distance before union.

Genesis 3:16 ט"ז:ג' בראשית

אֶל־הָאִשָּׁה אָמַר ה'רְבָּה אֲרֻכָּה עֲצֻבוֹנְךָ וְהִרְבָּה בְּעֲצָב תֵּלְדִי בָנִים וְאֶל־אִישְׁךָ תִּשְׁקֶתְךָ וְהוּא יִמְשָׁל־בְּךָ:

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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KEHOT'S NOTE

בראשית ג, טז.

115

ועבד נייחא לה

The text's own reference. At the beginning of Noach the Zohar describes the river that goes out and enters the garden, waters it from above and "gives it rest," so that it bears fruit.

Zohar, Noach 1:1-12 ב'א:א'-י"ב:א' ספר זוהר, נח

R. Eleazar said: "The term "These are", as we have learnt, always implies that something spoken of before in the text is now of no account. Now it is written above in the account of the Creation¹Where also we find the expression 'these are the generations, (Gen. 2, 4). that "A river went out from Eden to water the garden and from thence it was parted, etc." (Gen. 2, 10). That stream which flows perennially entered the Garden to water it from the supernal waters, and brought gladness to it, ...

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

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כה תברכו

"Thus shall you bless the children of Israel." The opening of the explanation cited.

Numbers 6:23 ג'כ' במדבר

דִּבֶּר אֱלֹהִים וְאֶל־בָּנָיו לֵאמֹר כֹּה תְּבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אֲמֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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ואשה כי תדור כי בבית אביה בנעוריה

"And if a woman vows a vow to Havayah... in her father's house, in her youth." The laws of vows in Parshas Matos,

which the maamar says can now be understood.

במדבר ל"ד:30 Numbers

וְאִשָּׁה כִּי־תִדְרֹךְ נָדָר לַיהוָה וְאָסְרָה אָסֶר בְּבֵית אָבִיהָ בְּנַעֲרִיהָ:

Also when a woman voweth a vow unto the L-RD, and bindeth herself by a bond, being in her father's house, in her youth,

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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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