



LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 3

להבין ענין משמח חתן וכלה ומשמח חתן עם...

To Understand “Who Gladdens
the Groom and Bride”



The groom and bride of the wedding blessings are Yaakov and Rachel: the Infinite Light that “breaks forth” even from its most hidden level, and Malchus, which must descend to give life to the worlds. What causes the breaking-through is G-d’s joy, His inner delight revealed, given without waiting for an arousal from below; now it passes from groom to bride, and in the Time to Come both will rejoice as one.

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

The groom and bride of the wedding blessings are Yaakov and Rachel: the Infinite Light that “breaks forth” even from its most hidden level, and Malchus, which must descend to give life to the worlds. What causes the breaking-through is G-d’s joy, His inner delight revealed, given without waiting for an arousal from below; now it passes from groom to bride, and in the Time to Come both will rejoice as one.

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 why one wedding blessing ends “Who gladdens the groom and bride” and the last “Who gladdens the groom with the bride.” Following the Arizal, the bride is Rachel: Knesses Yisrael, Malchus of Atzilus, who longs to be included in the Infinite Light yet must descend, against her will, to give life to created beings who feel themselves independent, like “a ewe mute before her shearers.” The groom is Yaakov, the bar that runs “from end to end,” whose name has the letters of yibaka, “shall break forth”: he breaks through even the hidden level of the Infinite Light and draws the encompassing light into the light that fills the worlds. Isaiah’s aruchascha is Arich Anpin drawn into Malchus, which makes self-nullification sprout from below, as a seed grows into fruit beyond comparison to it. What causes the breaking-through is joy, the King’s inner delight revealed, given as at creation, without an arousal from below, like the Priestly Blessing. In exile the joy passes from groom to bride; in the Time to Come, when the moon will equal the sun, both will rejoice as one.

OUTLINE

- 1 The groom and the bride** ¶1
Rachel is Malchus, who descends against her will to the created beings; Yaakov, whose name has the letters of yibaka, is the drawing-down of the Infinite Light that breaks through even “He made darkness His hiding place”; aruchascha is Arich Anpin drawn into Malchus.
- 2 Sowing and sprouting** ¶2
Growth from below is something from nothing, like creation; “He sows tzedakos” is Yaakov shining into Malchus, and “salvations” sprout from below: self-nullification, inclusion, and the inner part of the heart drawn to G-d.

3 Joy as the cause

¶3

The King's delight revealed as joy, like a face shining with a new insight, causes the breaking-through without an arousal from below, as at creation and in the Priestly Blessing; now "the groom and bride," in the future "the groom with the bride."

4 Summary

¶4

The steps of the maamar restated in brief.

KEY CONCEPTS

Yaakov and Rachel יעקב ורחל

In the Arizal's teaching, configurations in Atzilus; here Yaakov, the groom, is the drawing-down of the Infinite Light, and Rachel, the bride, is Malchus, which receives it.

Knesses Yisrael כנסת ישראל

The Congregation of Israel, the source of the souls of Israel; in Kabbalah, Malchus of Atzilus, which enclothes itself in the lower worlds to give them life.

Breaking forth בקיעה

The light breaking through concealment, as dawn breaks through the night; the name Yaakov has the letters of yibaka, "shall break forth."

Arich Anpin אריך אנפין

"The Long Countenance," a configuration of Keser, called "long" because it extends downward without limit; the maamar finds it in Isaiah's aruchascha.

The light that encompasses all worlds סובב כל עלמין

Divine light too great to enter the worlds; Yaakov draws it into the light that fills the worlds, and in the Time to Come it will be revealed below.

An arousal from above אתערותא דלעילא

Divine giving that does not wait for human initiative, as in the creation of the world and the Priestly Blessing.

Delight and joy תענוג ושמחה

Delight is the inner cause, and joy is that delight revealed, as a face shines with a new insight; above, it is "strength and gladness in His place."

SECTION 1 • 11

The groom and the bride

1 להבין ענין משמח חתן וכלה¹ ומשמח חתן עם הכלה² (ועמ"ל ס"פ ויגש), הנה חתן וכלה נק' יעקב ורחל³ כמבואר בפע"ח שער העמידה.⁴

To understand the matter of “Who gladdens the groom and bride” and “Who gladdens the groom with the bride” (and see what is written above, at the end of Parshas Vayigash): now, the groom and bride are called Yaakov and Rachel, as is explained in Pri Etz Chaim, Shaar HaAmidah [the Gate of the Amidah].

The maamar sets out to explain two of the wedding blessings, the one that ends “Who gladdens the groom and bride” and the one that ends “Who gladdens the groom with the bride.” The parenthesis points to the end of Parshas Vayigash in Torah Ohr, where the change from “and” to “with” is discussed. The Alter Rebbe begins by identifying the groom and bride, following the Arizal’s Pri Etz Chaim, as the supernal Yaakov and Rachel.

והענין כי כנס"י נק' רחל והיא מלכות דאצילות המתלבשת בכי"ע כרחל לפני גוויזיה נאלמה⁵ הם הנבראים שהם בכחינת יש הפך בחי"א"ס ומוכרחת לירד ולהשפיע להם

The explanation is that the Congregation of Israel (Knesses Yisrael) is called Rachel. She is Malchus of Atzilus, which enclothes itself in Beriah, Yetzirah and Asiyah, “like a ewe (rachel) that is mute before her shearers”: [the shearers] are the created beings, which are in the mode of yesh, [independent] existence, the opposite of the level of the Infinite One (Ein Sof); and she is compelled to descend and to bestow upon them.

Knesses Yisrael, the source of the souls of Israel, is the Sefirah of Malchus of Atzilus, which enclothes itself in the three lower worlds to give them life. She is called Rachel after Isaiah’s “ewe (rachel) that is mute before her shearers”: the shearers are the created beings, who experience themselves as yesh, independent existence, the very opposite of the Infinite, and yet she must descend to give them life.

ולכך נק' כלה שתשוקתה לעלות ולהתכלל באור א"ס רק שבע"כ יורדת לפני גוויזיה נאלמתי דומיה⁶ (ועמ"ש סד"ה את קרבני לחמי^{7,8} ובד"ה אלה מסעי).

Therefore she is called kallah (bride), for her yearning is to rise and to be included in the Infinite Light (Or Ein Sof); only, against her will she descends “before her shearers” — “I was mute with silence.” (And see what is written at the end of the discourse beginning “My offering, My bread,” and in the discourse beginning “These are the journeys.”)

The name kallah (bride) speaks of her longing: she yearns to rise and to be included (lehiskalel) in the Infinite Light. She descends to the created beings only against her will, in the state of “I was mute with silence” (Psalms 39:3). The parenthesis refers to two other discourses in Likkutei Torah, in Parshas Pinchas and Parshas Masei.

ויעקב נקרא חתן חות דרגא⁹ מבריה מן הקצה אל הקצה^{10,11} (עיין בפי תרומה דקע"ה ע"ב)

And Yaakov is called chassan (groom), [from] “descending a level” (chos darga), “running through from end to end” (see [the Zohar,] Parshas Terumah, folio 175b):

Yaakov is the groom. The word chassan is linked with the Talmud’s saying “Go down a step (nechis darga) and take a wife” (Yevamos 63a): the groom is the one who “descends a level” to the bride. He is also like the middle bar of the Mishkan that ran “from end to end” (Exodus 26:28), which the Zohar identifies with Yaakov, who holds on to both sides.

המשכת אא"ס מריש כל דרגין בבחי רחל היא בחי כלה המקבלת המשכה והשפעה זו ונעשה בחי יחוד והיינו המשכת סובב בממלא.

the drawing-down of the Infinite Light from the head of all levels into the level of Rachel, which is the level of the bride who receives this drawing-down and bestowal; and [so] a union comes about. That is, the drawing-down of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin).

So Yaakov stands for the flow of the Infinite Light from the very top of all levels down into Rachel, the bride who receives it. Their union is the drawing of the light that encompasses all worlds (sovev) into the light that fills all worlds (memalei), so that what is beyond the worlds comes into them.

והנה המשכה זו נק' בשם יעקב ע"ש כי יעקב אותיות יבקע^{12,13,14,15} כמ"ש בע"ח של"א¹⁶ ספ"א יבקע צורים במדבר

Now, this drawing-down is called by the name Yaakov because Yaakov has the letters of yibaka (“shall break forth”), as is explained in Etz Chaim, Shaar 31, end of chapter 1. [As in] “He split (yevaka) rocks in the wilderness”

The name Yaakov (יעקב) has the same letters as yibaka (יבקע), “shall break forth,” as the Arizal writes in Etz Chaim. The Alter Rebbe cites gate 31, following the Shklov printing of 5560 (1799-1800); in later editions it is gate 32 (Kehot note). The verse “He split rocks in the wilderness” shows the meaning of the root: splitting open.

(בתהלים ס"י ע"ח ט"ו), וכתוב אז יבקע כשחר אורך (בישעיה ס"י נ"ח) פ"י כמו השחר שבוקע חשכת הלילה להאיר וכמ"ש וכמו השחר עלה.¹⁷

(in Psalms, chapter 78, [verse] 15); and it is written, “Then your light shall break forth (yibaka) like the dawn” (in Isaiah, chapter 58). That is: like the dawn, which breaks through the darkness of the night to shine, as it is written, “And as the dawn rose.”

Isaiah 58:8, “Then your light shall break forth like the dawn,” gives the image: dawn breaks through the darkness of night and lets the light shine. “And as the dawn rose” (Genesis 19:15) is quoted for the same picture of dawn coming up out of the night.

כך בחי' יעקב בוקע בחי' ישת חשך סתרו שבאור א"ס שאינו לא סובב ולא ממלא

So too, the level of Yaakov breaks through the level of "He made darkness His hiding place" that is in the Infinite Light, which is neither the light that encompasses all worlds nor the light that fills all worlds

In the same way, Yaakov breaks through a hidden level within the Infinite Light, which Psalms calls "He made darkness His hiding place" (Psalms 18:12). This level is higher than both the light that fills the worlds and the light that encompasses them.

(כי גם סובב נקי אור מקיף משא"כ מה שלמעלה מבחי' סובב נקי ישת חשך סתרו. ועמ"ש מזה בד"ה שחורה אני ונאווה¹⁸) להיות מאיר בבחי' גילוי

(for even the light that encompasses all worlds is called an encompassing light (Or Makif), whereas what is above the level of the light that encompasses all worlds is called "He made darkness His hiding place." And see what is written on this in the discourse beginning "I am black, yet comely"), so that it shines in the manner of revelation.

The parenthesis explains why this level is not the encompassing light: even sovev is still called a "light," an Or Makif that relates to the worlds from around them, whereas what is above it is "darkness," utterly hidden. Yaakov's breaking-through brings even this hidden level into open revelation. The reader is referred to the discourse on "I am black, yet comely" (Song of Songs 1:5).

וזהו שאומר הכתוב אז יבקע כשחר אורך וארוכתך מהרה תצמח,^{19,20} ועיין מזה ברבות ס"פ בהר פי' ארוכתך בחי' א"א נמשך בבחי' מלי ונקי ארוכתך לנכח בחי' א"א שבכנס"י

And this is what the verse says: "Then your light shall break forth like the dawn, and your healing (aruchascha) shall speedily sprout." And see on this in [Midrash] Rabbah, at the end of Parshas Behar. The meaning of aruchascha: the level of Arich Anpin ["the Long Countenance"] is drawn into the level of Malchus; and it is called aruchascha in the form of direct address (lenochach), [being] the level of Arich Anpin that is within the Congregation of Israel.

This explains how Isaiah's verse continues: "and your healing (aruchascha) shall speedily sprout." The Alter Rebbe hears in aruchascha the word for "long," alluding to Arich Anpin, "the Long Countenance," a configuration of Keser, drawn down into Malchus; the Midrash at the end of Parshas Behar likewise connects the word with "you will lengthen [your] days." The form of address, "your," shows that this is the Arich Anpin within Knesses Yisrael herself.

ולכן נקי א"א שמתפשט למטה בלי גבול וסוף ועמ"ש מזה סד"ה ועתה יגדל נא ²¹ כו' ארך אפים. ^{22,23}

And therefore it is called Arich Anpin, for it extends downward without limit or end. And see what is written on this at the end of the discourse beginning "And now, I pray, let [the strength of my L-rd] be great," etc., [on] "slow to anger (erech apayim)."

Arich Anpin is called "long" because it extends downward without limit or end. The reader is referred to the discourse on Moshe's plea, "And now, I pray, let the strength of my L-rd be great ... G-d is slow to anger (erech apayim)" (Numbers 14:17-18), where erech, "long," is the same word.

SECTION 2 • 12

Sowing and sprouting

2 ופי' תצמח היינו כמו בחי' הצמיחה שהיא יש מאין כמו שמלמעלה למטה יש מאין כך בחי' הצמיחה

And the meaning of "shall sprout" is like the phenomenon of growth, which is something from nothing (yesh me'ayin): just as from above to below [creation] is something from nothing, so the [process of] growth

Now the Alter Rebbe explains "shall sprout." Creation, from above to below, is "something from nothing," and so too is growth, which moves the other way, from below to above.

ממטה למעלה מכח הצומח אשר בארץ עד"מ להצמיח הגרעין הוא ג"כ כמו בחי' יש מאין שהגרעין הנטוע אין לו ערוך כלל לגבי הפרי הנצמחת כו'.

from below to above, by the power of growth that is in the earth (for example, to make the seed sprout), is also like something from nothing; for the planted seed bears no comparison at all to the fruit that grows [from it], etc.

The earth's power of growth makes the seed sprout, and what grows is also like something from nothing, since the planted seed bears no comparison at all to the fruit that comes from it.

וכך כתיב זורע צדקות ^{24,25} מצמיח ישועות ²⁶ זורע צדקות הוא בחי' יעקב שבוקע ומאיר הארת אור א"ס מלמעלה למטה בבחי' צדקות שהיא בחי' מל'

And so it is written, "He sows tzedakos (righteous deeds), makes salvations sprout." "He sows tzedakos" is the level of Yaakov, which breaks through and makes the radiance of the Infinite Light (Or Ein Sof) shine from above to below into the level of tzedakos, which is the level of Malchus

The words "He sows tzedakos (righteous deeds), makes salvations sprout," from the blessings of the morning prayers, follow the same pattern. "Sowing tzedakos" is Yaakov: he breaks through and lets the Infinite Light shine down into tzedakos, which is Malchus.

(כדפי' בפי' אחרי דע"ב א' ופי' ויקרא די"ו א'), ועי"ז מצמיח ממטה למעלה בחי' ישועות

(as is explained in [the Zohar,] Parshas Acharei, folio 72a, and Parshas Vayikra, folio 16a); and through this it makes the level of “salvations” sprout from below to above,

The Zohar passages cited identify tzedakos with Malchus. Through this “sowing” from above, “salvations” sprout from below to above, as growth that comes up out of the receiver.

והיינו בחי' ארוכתך שנמשך למטה בחי' א"א עד שמצמיח ממטה למעלה ביטול והתכללות (כענין יפה שעה²⁷ א' בתשובה כו' וכוזכר בד"ה מה יפו פעמיך בפי' וענין יש קונה עולמו בשעה אחת כו'),

that is, the level of aruchascha, in which the level of Arich Anpin is drawn down below, until it makes self-nullification (bittul) and inclusion sprout from below to above (like the matter of “Better one hour in teshuvah,” etc., and as mentioned in the discourse beginning “How beautiful are your steps,” in the explanation and matter of “There is one who acquires his world in a single hour,” etc.).

This upward growth is aruchascha: Arich Anpin is drawn all the way down until it brings forth, from below, self-nullification (bittul) and inclusion in G-d. The parenthesis compares it to “Better one hour of teshuvah and good deeds in this world than all the life of the World to Come” (Avos 4:17), and to “there is one who acquires his world in a single hour,” discussed in the discourse “How beautiful are your steps.”

וזהו והלך לפניך צדקך²⁸ לפניך הוא מלשון פנימיות והלך הוא לשון הולכה והמשכה שימשיך פנימית הלב²⁹ לה' (עי' באגרת הקדש סי' ד' וסי' ח') שכ"ז נמשך ע"י בחי' זורע צדקות הנ"ל

And this is [the meaning of] “And your righteousness shall go before you”: lefanecha (“before you”) is from the term for the inner dimension (pnimiyus), and veholach (“shall go”) is a term for conveying and drawing forth: that one should draw the inner part of the heart to G-d (see Iggeres HaKodesh, sections 4 and 8); all of which is drawn through the level of “He sows tzedakos” mentioned above.

Isaiah continues, “and your righteousness shall go before you.” Lefanecha (“before you”) is read as coming from pnimiyus, inwardness, and veholach (“shall go”) as drawing forth: the verse speaks of drawing the inner part of the heart to G-d, as in Tanya, Iggeres HaKodesh 4 and 8. All this comes from the “sowing of tzedakos” from above.

(ועמ"ש בד"ה שובה ישראל³⁰ גבי נושא משך הזרע³¹ כו' ובד"ה אז ישיר כו' עלי באר³² בענין מעין גנים באר מים חיים³³ ועיין בפי שלח דקע"א א' ע"פ יצאו מים חיים^{34, 35} כו'): ³⁶

(And see what is written in the discourse beginning "Return, O Israel," concerning "carrying the measure of seed," etc.; and in the discourse beginning "Then [Israel] sang," etc., "Spring up, O well," on the matter of "a fountain of gardens, a well of living waters"; and see [the Zohar,] Parshas Shelach, folio 171a, on the verse "Living waters shall go out," etc.)

The parenthesis refers to further discourses: on "Return, O Israel" (Hosea 14:2), where the sower "carrying the measure of seed" (Psalms 126:6) is discussed, and on the Song of the Well (Numbers 21:17), with "a fountain of gardens, a well of living waters" (Song of Songs 4:15). It also refers to the Zohar on "living waters shall go out" (Zechariah 14:8).

SECTION 3 • 13

Joy as the cause

3 ב אך הגורם³⁷ להיות בחי יעקב ויבקע הנ"ל הוא בחי שמחה גילוי פנימית יאר ה' פניו, פי

2. But what causes the level of Yaakov and "shall break forth," mentioned above, to come about is the level of joy, the revelation of the inner dimension (pnimiyus): "May G-d make His face shine." That is,

Section 2 asks what brings about Yaakov's "breaking forth" in the first place. The answer is joy, which is the revelation of what is innermost, as in the Priestly Blessing "May G-d make His face shine" (Numbers 6:25): the face shows what is within.

כמו עד"מ ענין צהבו פניו³⁸ של ר' אבהו³⁹ מחמת שראה תוספתא חדתא⁴⁰ דהיינו שמפני שנתמלא תענוג מהמצאת שכל חדש

as, by way of analogy, [in] the matter of "Rabbi Abahu's face shone" because he had seen a new Tosefta: that is, because he was filled with delight from the discovery of a new insight,

The analogy recalls the Jerusalem Talmud's story of Rabbi Abahu, whose face shone because of a Tosefta, a teaching of the Sages, that he had just learned. The delight of discovering a new insight filled him.

אזי מחמת תגבורת התענוג במוחו ותכונתו צהבו פניו להאיר ולהתגלות בפניו (ועמ"ש מזה בביאור ע"פ וספרתם לכם).^{41, 42}

then, through the intensity of the delight in his mind and his understanding, his face shone, so that [the delight] lit up and was revealed in his face. (And see what is written on this in the explanation on the verse "And you shall count for yourselves.")

The delight in his mind was so strong that it could not stay inside: it shone and showed itself in his face. The Alter Rebbe refers to his explanation on the counting of the Omer, "And you shall count for yourselves" (Leviticus 23:15), where joy is likewise called a revelation of the inner dimension, like a face that shines.

וכך עד"ז יובן למעלה כי הנה מ"ש יעקב חבל נחלתו⁴³ היינו אחר הבקיעה אבל להיות התעוררות הבקיעה⁴⁴ הוא ע"י בחי' עוז וחדוה במקומו^{45, 46} שעשוע המלך בעצמותו,

And so, in the same way, it will be understood above. For what is written, "Yaakov is the cord of His inheritance," refers to [the state] after the breaking-through; but for the arousal of the breaking-through to come about, it is through the level of "Strength and gladness are in His place," the delight (sha'ashua) of the King in His very essence,

So too above. "Yaakov is the cord of His inheritance" (Deuteronomy 32:9) describes the state after the breaking-through; what arouses the breaking-through in the first place is "Strength and gladness are in His place" (I Chronicles 16:27), the King's delight in His very essence.

(וענין זה הוא כעין מ"ש בד"ה לסוסתי^{47, 48} בענין כחתן יוצא מחופתו^{49, 50} שבחינת כחתן יוצא נמשך מחופתו ע"ש ובד"ה ביום השמיני עצרת⁵¹ גבי אשר קדשנו במצותיו).

(and this matter is akin to what is written in the discourse beginning "To My mare," on the matter of "like a groom coming out of his canopy (chuppah)," that the level of "like a groom coming out" is drawn "from his canopy" — see there; and in the discourse beginning "On the eighth day, a solemn assembly," regarding "Who has sanctified us with His commandments").

The parenthesis compares this to the discourse on "To My mare" (Song of Songs 1:9), where "like a groom coming out of his canopy" (Psalms 19:6) is explained: the groom's going out is drawn from the canopy itself, the encompassing level. It also refers to the discourse for Shemini Atzeres on the blessing "Who has sanctified us with His commandments."

וזהו שמח תשמח רעים האהובים⁵² כשמחך יצירך בג"ע מקדם⁵³ פי רעים האהובים הן חתן וכלה הנ"ל
ושמח תשמח

And this is [the meaning of] “Gladden, O gladden the loving companions, as You gladdened Your creature in the Garden of Eden of old (mikedem).” The meaning: “the loving companions” are the groom and bride mentioned above; and “Gladden, O gladden”

Hence the wedding blessing “Gladden, O gladden the loving companions, as You gladdened Your creature in the Garden of Eden of old” (Kesubos 8a). The “loving companions” are the groom and bride, Yaakov and Rachel.

היינו כנ"ל שהגורם הבקיעה להיות חות דרגא הוא בחי השעשוע והתענוג והתגלות התענוג הוא בחי השמחה (כמ"ש ע"פ שוש אשיש),⁵⁴ והבקשה הוא שמח תשמח כו'

is as mentioned above: what causes the breaking-through, so that there is “descending a level,” is the level of sha’ashua and delight, and the revelation of the delight is the level of joy (as is explained on the verse “I will greatly rejoice”); and the request is, “Gladden, O gladden,” etc.,

The doubled “gladden” refers to the joy that causes the breaking-through, so that the light “descends a level” as a groom does. Delight is the cause, and joy is that delight revealed, as explained in the discourse on “I will greatly rejoice” (Isaiah 61:10).

כשמחך כו' מקדם בלי אתעדל"ת כמקדם בתחלת בריאת העולם שהי' מפני כי חפץ חסד הוא⁵⁵
“as You gladdened,” etc., “of old”: without an arousal from below (isarusa dilesata), as of old, at the beginning of the creation of the world, which was because “He desires kindness”;

The request “as You gladdened ... of old (mikedem)” asks for joy that comes without any arousal from below, as at the creation of the world. Then nothing came before G-d’s giving: He created the world because “He desires kindness” (Micah 7:18).

דהיינו אתעדל"ע בלי הקדם אתעדל"ת כי אין עצבות לפני המקום⁵⁶ לפני המקום דייקא, משא"כ בזמן
ומקום אבל למעלה הנה מקום אתי⁵⁷ כתיב עוז וחדוה במקומו.

that is, an arousal from above (isarusa dile’eila) without a preceding arousal from below. For “there is no sadness before HaMakom [the Omnipresent, lit. ‘the Place’]” — “before HaMakom” specifically; which is not so in time and place; but above, [where] “Behold, there is a place with Me,” it is written, “Strength and gladness are in His place.”

This is an arousal from above that no arousal from below precedes. The Sages say that there is no sadness before G-d (Chagigah 5b); the Alter Rebbe quotes it as “before HaMakom,” “the Place,” and stresses the word: within time and place there can be sadness, but above, in the “place with Me” (Exodus 33:21), there is “strength and gladness in His place.”

וזהו כחתן יכהן פאר.⁵⁸ כי הנה ברכת כהנים הוא אתעדל"ע בלי אתעדל"ת דאל"כ ברכה למה וד"ל.

And this is [the meaning of] “like a groom who dons priestly glory (yechahen pe’er).” For the Priestly Blessing is an arousal from above without an arousal from below; for otherwise, why [would there be] a blessing? This suffices for one who understands.

Isaiah 61:10 says “like a groom who dons priestly glory,” using the verb yechahen, related to kohen, priest. The Priestly Blessing is an arousal from above that does not depend on an arousal from below, for if it were earned, there would be no need for a blessing.

וזהו ישא הוי' פניו אליך⁵⁹ ישא הגבה למעלה למקום שאין אתעדל"ת מגעת (עמ"ש סד"ה כה תברכו^{60,61} וסד"ה שחורה אני ונאווה),⁶² וכמ"כ החתן הוא בבחי' יכהן שיהיה הבקיע' כשמחך יצירך בג"ע מקדם בלי אתעדל"ת כו'.

And this is [the meaning of] “May G-d lift up His face toward you”: “lift up” [means] raise high above, to a place that an arousal from below does not reach (see what is written at the end of the discourse beginning “Thus shall you bless,” and at the end of the discourse beginning “I am black, yet comely”). And likewise, the groom is on the level of yechahen, so that the breaking-through will be “as You gladdened Your creature in the Garden of Eden of old,” without an arousal from below, etc.

So “May G-d lift up His face toward you” (Numbers 6:26) means raising the flow high above, to a level that an arousal from below cannot reach. The groom too is yechahen, “priestly,” so that the breaking-through comes like the joy of creation “of old,” without an arousal from below; the reader is referred to the discourses on “Thus shall you bless” and “I am black, yet comely.”

והנה המשכה זו ובקיעה זו היא בחי' יעקב הנ"ל בזמן הגלות נקי משמח חתן וכלה וי"ו הוא המשכה מבחי' חתן לבחי' כלה משא"כ

Now, this drawing-down and this breaking-through, which is the level of Yaakov mentioned above, is called, in the time of exile, “Who gladdens the groom and bride”: the vav [“and”] is a drawing-down from the level of the groom to the level of the bride. Whereas

In the time of exile this flow is called “Who gladdens the groom and bride.” The vav, “and,” is a drawing-down from the groom to the bride: the bride receives from above.

ברכה ב' מהרה ישמע לע"ל אז תהיה אשת חיל עט"ב⁶³ והיה אור הלכנה⁶⁴ כאור החמה שוים בקומתם משתמשים בכתר אחד אז יהיה משמח חתן

the second blessing, "Speedily ... may there be heard," [refers to] the Time to Come, when "a woman of valor" will be "the crown of her husband," and "the light of the moon shall be like the light of the sun," equal in their stature, using one crown. Then it will be "Who gladdens the groom

The last blessing, which begins "Speedily ... may there be heard," refers to the Time to Come. Then "a woman of valor" will be "the crown of her husband" (Proverbs 12:4), and "the light of the moon shall be like the light of the sun" (Isaiah 30:26): sun and moon equal in stature, using "one crown," the equality the moon spoke of in the Talmud (Chullin 60b).

עם הכלה בשמחה א' מחמת גילוי סכ"ע למטה וכמשל העיגול שמעלה ומטה שוים ויהיה שמחת חתן ושמחת כלה בהשוואה א' שלא יהיה מעלה ומטה כלל.

with the bride," in a single joy, because of the revelation below of the light that encompasses all worlds (sovev kol almin), as in the analogy of a circle, in which above and below are equal; and the joy of the groom and the joy of the bride will be in one equal measure, for there will be no above and below at all.

Then the blessing is "Who gladdens the groom with the bride," one joy for both, because the encompassing light will be revealed below. As in a circle, where no point is higher than another, groom and bride will rejoice equally, with no above and below at all.

ועיין בע"ח שער מיעוט הירח⁶⁵ ספ"א ופ"ב אמנם הבחינה⁶⁶ כו' ועמ"ש בביאור ע"פ ונקבצו בני יהודה⁶⁷ ובנ"י יחדיו⁶⁸ כו' ומ"ש מזה ג"כ סדי"ה ויגש:^{69, 70, 71}

And see Etz Chaim, Shaar Mi'ut HaYare'ach [the Gate of the Moon's Diminution], end of chapter 1, and chapter 2, [at] "However, the level," etc.; and see what is written in the explanation on the verse "And the children of Yehudah and the children of Israel shall be gathered together," etc.; and what is written on this also at the end of the discourse beginning "Vayigash" ["And he approached"].

The Alter Rebbe refers to the Arizal's Etz Chaim, the Gate of the Moon's Diminution, chapters 1-2, on the moon's future equality with the sun. He also refers to his explanation on "The children of Yehudah and the children of Israel shall be gathered together" (Hosea 2:2), and to the end of the discourse "Vayigash" in Torah Ohr, which explains "and" and "with" in the two blessings.

SECTION 4 • 14

Summary

4 קיצור רחל נקי כלה ויעקב נקי חתן ע"ש אז יבקע⁷² וארוכתך ותצמח ג"כ מלמטלמ"ע בחיי ישועוי ביטול והתכללות

Summary: Rachel is called the bride, and Yaakov is called the groom on account of "Then [your light] shall break forth (yibaka)"; and aruchascha and "shall sprout" [are] also from below to above: the level of "salvations," self-nullification (bittul) and inclusion.

A summary of the maamar. Rachel is the bride and Yaakov the groom, named for "shall break forth" (yibaka); aruchascha and "shall sprout" describe the growth from below to above, the "salvations" of self-nullification and inclusion.

אך התעוררות הבקיעה הוא ע"י עוז וחדוה במקומו⁷³ וזהו כשמחך מקדם בלי הקדם אתעדל"ת ועכשיו משמח חתן ואח"כ כלה ולע"ל משמח חתן עם הכלה⁷⁴ בשמחה אחת:

But the arousal of the breaking-through is through "Strength and gladness are in His place"; and this is "as You gladdened ... of old," without a prior arousal from below. And now [it is] "Who gladdens the groom," and afterwards the bride; and in the Time to Come, "Who gladdens the groom with the bride," in a single joy.

What arouses the breaking-through is the King's "strength and gladness," joy "of old," without a prior arousal from below. Now the joy comes to the groom and afterwards to the bride; in the Time to Come the groom will rejoice "with the bride," in one joy.

IN ONE'S AVODAH

From below, a person's part is to let what is sown from above sprout: self-nullification and inclusion in G-d, and drawing the inner part of the heart to Him, as in "your righteousness shall go before you." Such growth from below is like a seed that yields fruit beyond comparison to it, as "one hour of teshuvah and good deeds in this world" is better than all the life of the World to Come.

QUESTIONS FOR DISCUSSION

1. Why is Knesses Yisrael called both Rachel and kallah, and what does each name say about her descent into the worlds?
2. How does the name Yaakov, with the letters of yibaka, describe the drawing-down of the Infinite Light?
3. Why is the growth of a seed called "something from nothing," and how does it explain "salvations" sprouting from below?
4. Why must the breaking-through come from joy above, without an arousal from below, and how does the Priestly Blessing show this?
5. What is the difference between "the groom and bride" now and "the groom with the bride" in the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 להבין ענין משמח חתן וכלה

According to the note, this maamar is from the year 5571 (1810-11), and another transcript of it, in the Tzemach Tzedek's handwriting, is printed in Sefer HaMaamarim 5571.

KEHOT'S NOTE

מאמר זה הוא משנת תקע"א — הנחה אחרת בסה"מ תקע"א נדפס מגוכתי"ק הצ"צ. ראה אוה"ת ויקרא-ד ע' תתקסח ובהנסמן להלן ברשימת הכתבי-יד. ביאור להבין ענין משמח חתן וכלה שלא נדפס ע' ביכיל שמינית בויגין שתח"י (צד, א). [כ].

2 משמח חתן וכלה ומשמח חתן עם הכלה

The Talmud lists the wedding blessings: one ends "Who gladdens the groom and bride," and the last ends "Who gladdens the groom with the bride." The maamar explains the difference between the two endings.

Ketubot 8a:6ר"א: כתובות ח' א:

"ברוך אתה ה', אלקינו מלך העולם, אשר ברא ששון ושמחה, חתן וכלה, גילה, רינה, דיצה, חדנה, אהבה ואהבה ושלום וריעות. מהרה ה' אלקינו ישמע בקרי יהודה ובחוצות ירושלים קול ששון וקול שמחה, קול חתן וקול כלה, קול מצהלות חתנים מחופתם ונערים ממשחתם. נגינתם, ברוך אתה ה', משמח חתן עם הכלה."

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

3 חתן וכלה נקי יעקב ורחל

At the end of the gate on the Amidah, the Arizal teaches that in the silent Amidah Malchus rises to Hod and Yaakov to Netzach, and Yesod unites them, and that in the Amidah one is in Atzilus "uniting the groom and bride." The Alter Rebbe draws from there that the groom and bride are Yaakov and Rachel.

פרי עץ חיים, 20:15-16: פרי עץ חיים, 20:15-16: שער העמידה כ"ט-ו-ט"ז

אמנם עדיין צריכין אנו לבאר, שלא נטעה כמה שבארנו, כי הלא תחלה בארנו, שזיווג זה הוא של יעקב ורחל, וכאן בארנו כי זיווג מזדווגים, ואנו מורידים טפת הזרע של החסדים בברכת שים שלום. אך ביאור הענין הוא זה, כי אע"פ שבארנו כי זיווג זה הוא של יעקב ורחל, עכ"ז יש עוד זיווג אחר של ישראל שהוא ז"א עם לאה, מהחזה ולמעלה. והרי זו טענה א', כי גם הז"א יש לו זיווג. עוד טענה אחרת והוא, כי הלא א"א ליעקב להזדווג עם רחל, אלא ע"י מה שניתן לו מן הז"א כנועד, ...

Pri Etz Chaim (Public Domain)

4 כמבואר בפע"ח שער העמידה

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

KEHOT'S NOTE

בסופו.

5 כרחל לפני גוזיזה נאלמה

"Like a ewe that is mute before her shearers." Rachel, Malchus, is "mute" before the created beings who "shear" her.

ישעיהו נ"ג:7"ז: Isaiah 53:7

נגש והוא נענה ולא יפתח פיו כשה לטבח יוכל ורחל לפני גוזיזה נאלמה ולא יפתח פיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע"י נג, ז. בסה"מ תקע"א ע' סג מבאר: "כמו ענין גזיות השערות שהשערות הם בחי' הנובלות מעצם החיות שבגוף והוא בחי' עוצם צמצום החיות עד שנעשה כמותות ואמנם בהיותם מחוברים לגוף הם יונקים עדיין מהגוף, אבל ע"י שגוזזים אותם נעשו נבדלים ונפרדים מן הגוף לגמרי, כמ"כ כנס"י שהיא בחי' מלי דאצי נאלמה לפני גוזיזה" ע"ש עוד.

6 נאלמתי דומיה

"I was mute with silence; I held my peace, even from good." It describes the silence of Malchus as she descends against her will.

תהילים ל"ט:3 Psalms 39:3

נאלמתי דומיה חשיתי מטוב וכאבי נעקר:

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהלים לט, ג.

7 סד"ה את קרבני לחמי

The passage speaks of the spark of G-dliness in the soul that descended "from a lofty peak" to be en clothed in the body and the animal soul, and of arousing compassion for it.

KEHOT'S NOTE

לקמן פנחס עה, ג ואילך. ובד"ה אלה מסעי: לקמן פ' מסעי פח, ג.

8 את קרבני לחמי

"My offering, My bread, for My fire-offerings." The opening words of the discourse in Parshas Pinchas to which the reader is referred.

במדבר כ"ח:2 Numbers 28:2

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.

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9 חתן חות דרגא

“Go down a step and take a wife; go up a step and choose a groomsman.” The groom “descends a level,” which is why this drawing-down is called chassan.

יבמות ס”ג א”א 63a Yevamot

KEHOT’S NOTE

ראה יבמות סג, א.

10 מבריה מן הקצה אל הקצה

“And the middle bar in the midst of the boards shall run through from end to end.” Yaakov, the drawing-down from the highest level to the lowest, is this bar.

Exodus 26:28 שמות כ”ו

והבריה התיכון בתוך הקרשים מבריה מן הקצה אל הקצה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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KEHOT’S NOTE

שמות כו, כח.

11 מבריה מן הקצה אל הקצה

Rabbi Shimon says that the middle bar that runs “from end to end” is the holy, perfect Yaakov, who holds on to this side and to that, complete “to Atika Kadisha and to Z’eir Anpin.” The text cites it for Yaakov as the groom who reaches from the highest level to the lowest.

ספר זוהר, תרומה צ”ד:תתק”ח-96:918-94:908 Zohar, Terumah

R. Simeon, we are told, explained thus the words, “And the middle bar in the midst of the boards shall pass from one end to the other.” “The middle bar”, he said, ‘signifies Jacob, the perfect saint, as we have pointed out on another occasion in connection with the characterization of Jacob as “a complete man, dwelling in tents” (Gen. 25, 27). It does not say, “dwelling in a tent”, but “dwelling in tents”, which denotes that he unified the two “tents” (of Severity and Mercy). The same implication may ...

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

12 יעקב אותיות יבקע

The note sends the reader there for a lengthy discussion of Yaakov as the letters of yibaka.

KEHOT’S NOTE

ראה בארוכה ס’ מאמרי אדה”ז על פרשיות ח”א ע’ קנב. אוה”ת בראשית כרך ב דף שפט, ב. סידור שער הסוכות רנד סע”ד ואילך. מאמרי אדהאמ”צ לנ”ך ע’ רנד.

13 כי יעקב אותיות יבקע

A passage of this maamar, from “for Yaakov has the letters of yibaka” on, is copied there, in the additions that contain glosses by the Rebbe Maharash.

KEHOT’S NOTE

קטע מכאן נעתק בסה”מ תרל”ג-א ע’ ג בהוספות הגהות מכ”ק אדמו”ר מהר”ש. ובסה”מ פר”ת ע’ קכט.

14 כי יעקב אותיות יבקע

The Arizal explains why Yaakov is named for “splitting”: יבקע has the letters of יבקע, for the level of Yaakov emerges only through two splittings of light. In the Alter Rebbe’s edition this gate was numbered 31.

Sefer Etz Chaim 32:4 עץ חיים ל”ב:ד

... כי הנה נודע כי יסוד אבא הוא מוקף ומסובב מן האורות דאמא המגולים מהחזה ולמטה ונודע כי אורות דאבא יוצאין דרך פני ז”א ולחוף ואורות דאמא יוצאין דרך אחורי ז”א ולחוף אל רחל. והנה כמש”ל כי ביציאת אורות דאבא דרך פני ז”א ולחוף להאיר ביעקב פוגע באורות אמא מה שכנגד פנים ומוציאן עמו לחוף ביעקב ודור המדבר באופן כי גם ביעקב יש קצת אורות דאמא הנה כך בהיות אורות דאמא העומדין מצד הפנים ביסוד דאבא רוצין לחזור אל האחר ללכת להאיר ברחל פוגעים ביסוד דאבא ובוקעין אותו ועוברין בתוכו ...

Sefer Etz Chaim (Public Domain)

15 יעקב אותיות יבקע

Here too the Arizal says that the light within Yesod of Abba breaks through and goes out, and there Yaakov is formed, “an expression of the splitting of light, in the secret of ‘Then your light shall break forth like the dawn,’ and it is the letters of Yaakov.” The Kehot note refers the reader here.

עץ חיים, שער הכללים 3-2:10 Sefer Etz Chaim, Shaar HaKlalim

... הת”ת דז”א והוא אור מגולה בוקע ויוצא האור לחוף לבטן ז”א מצד פנים דז”א ושם נעשה יעקב לשון בקיעת אור בסוד או יבקע כשחר אורך והוא אותיות יעקב וזהו אך יצא יצא יעקב כי ב’ יציאות ובי בקעות יש ליעקב א’ הוא אור שבתוך היסוד אבא שבוקע היסוד ויוצא תוך ז”א. בקיעה ב’ הוא שחזור האור לבקוע ובוקע מבטן ז”א ויוצא לחוף בפני ז”א כי אחוריו של יעקב נגד פני ז”א מהחזה ולמטה וכן עד”ו יצאה רחל מאחורי דז”א אבי”א מהחזה ולמטה כי שם נשלם יסוד אמא והאור שלה ...

Sefer Etz Chaim (Public Domain)

16 כמ”ש בעי”ח שלי”א

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

KEHOT’S NOTE

בדפוס שקלאוו תק”ס. לפננו הוא שלי”ב. [כ]. וראה ע”ח שער הכללים פ”י.

17 וכמו השחר עלה

“And as the dawn rose, the angels urged Lot.” Quoted for the image of dawn rising out of the night.

בראשית ט”ט:15 Genesis

וּכְמוֹ הַשָּׁחַר עָלָה וַיֹּאצִּיזוּ הַמַּלְאָכִים בְּלוֹט לְאִמֵּר קוּם קַח אֶת־אִשְׁתְּךָ וְאֶת־שְׁתֵּי בְנֹתֶיהָ הַנִּמְצָאֹת פֶּתַח־תְּסֻפָּה בְּעוֹן הָעִיר:

And when the morning arose, then the angels hastened Lot, saying: ‘Arise, take thy wife, and thy two daughters that are here; lest thou be swept away in the iniquity of the city.’

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

- 18 “I am black, yet comely, O daughters of Jerusalem.” The opening words of the discourse to which the reader is referred.

Song of Songs 1:5 שיר השירים א'ה:5

שְׁחֹרֶה אֲנִי וְנָאוֹה בָנוֹת יְרוּשָׁלַם כְּאֵהָלִי קִדְר כִּירְעוֹת שְׁלֵמָה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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- 19 אז יבקע כשחר אורך וארוכתך מהרה תצמח

“Then your light shall break forth like the dawn, and your healing shall speedily sprout; your righteousness shall go before you.” The maamar is built on this verse: Yaakov is the light breaking forth, and aruchascha is Arich Anpin drawn down.

ישעיהו נ"ח:8 Isaiah 58:8

אֲזַיִּבְקַע כְּשַׁחַר אֹרְךָ וְאַרְכֻּתְךָ מִהֵרָה תִּצְמַח וְהָלַךְ לִפְנֵיךָ צִדְקָה כְּבוֹד ה' יִאֲסָפֶךָ:

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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- 20 אז יבקע כשחר אורך וארוכתך מהרה תצמח

Near the end of Parshas Behar the Midrash expounds Isaiah 58:8 phrase by phrase, and on “shall speedily sprout” it brings “and you will lengthen [your] days” (Deuteronomy 22:7). The Alter Rebbe refers to it for reading aruchascha as length, Arich.

ויקרא רבה ל"ד:ט"ו Vayikra Rabbah 34:15

- 21 ועתה יגדל נא

“And now, I pray, let the strength of my L-rd be great, as You have spoken.” The opening words of the discourse on “slow to anger” to which the reader is referred.

במדבר י"ד:17 Numbers 14:17

וְעַתָּה יִגְדֹּל־נָא כַח אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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- 22 “He made darkness His hiding place, His canopy around Him.” The Alter Rebbe applies it to the hidden level of the Infinite Light, above both sovev and memalei.

Psalms 18:12 תהילים י"ח:12

יִשְׁתַּחֲשֹׁךְ סִתְרוֹ סְבִיבוֹתָיו סִכְתּוֹ חֹשְׁכֵי־מִים עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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- 23 “He split rocks in the wilderness and gave them drink as from the great deep.” The verb shows that the letters of

Yaakov mean splitting open.

תהילים ע"ח:ט"ו Psalms 78:15

יִבְקַע צָרִים בְּמִדְבָּר וַיִּשְׁק כְּתָהֳמוֹת רֶבֶה:

He cleaved rocks in the wilderness, And gave them drink abundantly as out of the great deep.

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PARAGRAPH 2

- 24 צדקות

On Yehudah's words “She is more righteous (tzadkah) than I,” the Zohar quotes “For G-d is righteous; He loves righteous deeds (tzedakos)” and divides tzedakah into tzedek and the letter ה. The Alter Rebbe cites it for tzedakos as the level of Malchus.

ספר הזהר, אחרי מות מ"ו:רפ"ב Zohar, Achrei Mot 46:280-47:288

- 25 צדקות

The Zohar there identifies “righteous” (tzaddik) with the Holy One, blessed be He, quoting “For G-d is righteous; He loves righteous deeds (tzedakos).” Cited together with the passage in Acharei for tzedakos as Malchus.

ספר הזהר, ויקרא ל"ה:257-37:268 Zohar, Vayikra 35:257-37:268

- 26 זורע צדקות מצמיח ישועות

Iggeres HaKodesh 8 begins with “He sows tzedakos, makes salvations sprout” and explains why charity is called “sowing,” by the analogy of seed that rots in the earth while the earth's power of growth brings forth the plant. The Alter Rebbe refers to it on drawing the inner heart to G-d.

Tanya, Iggeres HaKodesh 8:1 אגרת הקדש ח"א:1

זורע צדקות, מצמיח ישועות. הנה, מה שכתוב לשון “זריעה” במצות הצדקה, וכמו שכתוב בפסוק: “זרעו לכם לצדקה כו”, יובן על פי מה שאמרנו רבותינו זכרונם לברכה: “רבי אלעזר יהיב פרוטה לעני והדר מצלי, דכתיב: אני בצדק אחזה פניי”. פירוש, כי גילוי אלקותו יתברך המתגלה במחשבתו של אדם וכוונתו בתפלתו, כל חד לפום שיעורא דיליה, הוא בתורת צדקה וחסד ה' מעולם ועד עולם על יראיו כו”.

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- 27 יפה שעה א' בתשובה

“Better one hour of teshuvah and good deeds in this world than all the life of the World to Come.” Cited for the growth from below, bittul and inclusion, that comes from the drawing-down of Arich Anpin.

Pirkei Avot 4:17 משנה אבות ד:17

הוא היה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

38

צהבו פניו

There the Alter Rebbe brings the same story, that Rabbi Abahu's face shone because he found a new Tosefta, together with "A man's wisdom makes his face shine" (Nedarim 49b), to explain the shining of the face as a radiance drawn from the very essence of wisdom.

שבת ח' א"א Shabbat 8a

KEHOT'S NOTE

ראה ירושלמי שבת ח, א. וע' מסעי (צג, ב) וש"נ. [כ].

39

של ר' אבהו

Or HaTorah's text reads "שלרבי" ("of Rabbi") at this point, and a footnote there discusses the reading.

KEHOT'S NOTE

באזה"ת ויקרא-ד ע' תתקסט "שלרבי" וע"ש בהערה בשולי העמוד.

40

פניו של ר' אבהו מחמת שראה תוספתא חדתא

Rabbi Abahu came to Tiberias with a shining face; Rabbi Yochanan's students thought he had found a treasure, and Rabbi Yochanan said that perhaps he had heard a new teaching. He had found an old Tosefta, and Rabbi Yochanan read over him, "A man's wisdom makes his face shine."

תלמוד ירושלמי שבת ח'ז:ד' Jerusalem Talmud Shabbat 8:7

משנה: חרס כדי ליתן בין פצים לחברו דברי רבי יהודה. רבי מאיר אומר כדי לחתות בו את האור. רבי יוסי אומר כדי לקבל רביעית. אמר רבי מאיר אף על פי שאין ראיה לדבר זכר לדבר לא ימצא במקתו חרש לחתות אש מיקוד. אמר לו רבי יוסי משם ראיה לחשוף מים מגבא: הלכה: חרש (כל שהוא) כדי ליתן בין פצים כולי. רבי יוחנן אמר. מקדשין בו. רבי שמעון בן לקיש אמר. אין מקדשין בו. רבי לעזר שאל. על דעתיה דרבי שמעון בן לקיש. ...

MISHNAH: A potsherd to put between one half-brick and another, the words of Rabbi Jehudah. Rabbi Meir says, to carry fire with it. Rabbi Yose says, to fill it with a quartarius. Rabbi Meir said, even though it is no proof, it is a hint: . 30:14.that in its splinters no shard be found to catch fire from the blaze. Rabbi Yose told him, from there is proof, to draw water from the pit. HALAKHAH: 7. "A potsherd (of any size) to put between one half brick," close to Tosephta ...

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41

בביאור ע"פ וספרתם לכם

The explanation on "And you shall count for yourselves" calls joy the revelation of the inner dimension, "like the face of Rabbi shone," and says that now the shining of the face depends on an arousal from below, joy in divine service arousing joy above.

Numbers 11:4:ד'א"מ במדבר

והאספסוף אשר בקרבם התאוות תאוות וישבו ויבכו גם בני ישראל ויאמרו מי יאכלנו בשר:

And the mixed multitude that was among them fell a lusting; and the children of Israel also wept on their part, and said:

'Would that we were given flesh to eat!

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KEHOT'S NOTE

לקמן במדבר יא, ד.

42

וספרתם לכם

"And you shall count for yourselves from the day after the Shabbos." The opening words of the explanation to which the reader is referred.

ויקרא כ"ג:ט"ו Leviticus 23:15

וספרתם לכם ממחרת השבת מיום הביאתכם את-עמר התנופה שבע שבתות תמימת תקינה:

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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43

יעקב חבל נחלתו

"For G-d's portion is His people; Yaakov is the cord of His inheritance." Applied to the state after the breaking-through.

דברים ל"ב:ט"ז Deuteronomy 32:9

כי חלק Havayah עמו יעקב חבל נחלתו:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

44

התעוררות הבקיעה

The note refers to the Tzemach Tzedek's discourse "This month shall be for you" in Or HaTorah, where the arousal of the breaking-through is discussed.

KEHOT'S NOTE

ראה אוה"ת שמות-ח ד"ה החדש הזה לכם ע' ב'תתקנ.

45

עוז וחדוה במקומו

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

KEHOT'S NOTE

דברי הימים-א טז, כז.

46

עוז וחדוה במקומו

"Glory and majesty are before Him; strength and gladness are in His place." The joy above, in G-d's own "place," that arouses the breaking-through.

I Chronicles 16:27:ז"ט דברי הימים א

הוד והדר לפניו עז וחדוה במקומו:

Honour and majesty are before Him; Strength and gladness are in His place.

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47

בד"ה לסוסתי

The discourse explains, through the king's adorned horse that does not grasp its own ornaments, the delight the King takes in His "chariot." Earlier in the same discourse, "like a groom coming out of his canopy" is explained:

chassan as “descending a level,” going out from the canopy, which is the encompassing light (sovev).

KEHOT’S NOTE

לקו"ת שה"ש יב, ב.

48

לסוסתי

“To My mare among Pharaoh’s chariots have I compared you, My beloved.” The opening words of the discourse to which the reader is referred.

Song of Songs 1:9 ט"ז: שיר השירים

לְסוֹסְתִי בְרִכְבִּי פָרְעָה דְּמִיתִיהָ רָעִיתִי:

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

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49

כחתן יוצא מחופתו

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

KEHOT’S NOTE

תהלים טז, כו.

50

כחתן יוצא מחופתו

“And it is like a groom coming out of his canopy, rejoicing like a strong man to run the course.” Explained in the discourse “To My mare”: the groom’s going out is drawn from his canopy.

Psalms 19:6 ט"ז: תהילים

וְהוּא כְּחָתָן יֵצֵא מִחֻפָּתוֹ יִשְׂשֹׁן כְּגִבּוֹר לְרוּץ אֶרֶץ:

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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51

ובד"ה ביום השמיני עצרת

In the discourse “On the eighth day, a solemn assembly,” the Alter Rebbe explains “Who has sanctified us with His commandments” as the supernal delight in the revelation of the Infinite Light through the mitzvos, and compares the supernal joy to a king who shows himself to all on the day of his joy.

KEHOT’S NOTE

לקו"ת דרושים לשמע"צ פג, ג.

52

שמח תשמח רעים האהובים

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

KEHOT’S NOTE

ברכת נשואין.

53

שמח תשמח רעים האהובים כשמחך יצירך בג"ע מקדם

One of the wedding blessings: “Gladden, O gladden the loving companions, as You gladdened Your creature in the Garden of Eden of old; blessed are You, G-d, who gladdens the groom and bride.” The Alter Rebbe reads “of old” as joy without an arousal from below.

Ketubot 8a:5-6 ו'א-ה: כתובות

”שִׂמְחָה תִּשְׂמַח רֵעִים הָאֲהוּבִים, כְּשִׂמְחָה יִצְרָךְ בְּגִן עֵדֶן מִקְדָּם, בְּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חֲתָן וְכֻלָּה.” “בְּרוּךְ אַתָּה ה', אֵלֵהֵינוּ מִלְּךְ הָעוֹלָם, אֲשֶׁר

...להבין ענין משמח חתן וכלה ומשמח חתן עם

כָּרָא שְׂשׂוֹן וְשִׂמְחָה, חֲתָן וְכֻלָּה, גִּילָה, רִינָה, דִּיצָה, חֲדוּה, אֶהְבֶּה וְאֶחָה וְשִׁלּוּם וְרִיעוּת. מִהֲרָה ה' אֵלֵהֵינוּ יִשְׂמַע בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַיִם קוֹל שְׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חֲתָן וְקוֹל כֻּלָּה, קוֹל מִצְהָלוֹת חֲתָנִים מְחוּפָּתִם וְנִעָרִים מִמִּשְׁתָּה נְגִינָתָם, בְּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חֲתָן עִם הַכֻּלָּה.”

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54

כמ"ש ע"פ שוש אשיש

The discourse reads asis (“I will rejoice”) as causative: Knesses Yisrael says that she brings about joy in Havayah, that is, the revelation of the supernal delight below.

KEHOT’S NOTE

לקו"ת נצבים מז, ד.

55

כי חפץ חסד הוא

“He does not keep His anger forever, for He desires kindness.” Creation came from G-d’s desire for kindness alone, without an arousal from below.

Micah 7:18 ח"ז: מיכה

מִי־אֵל כְּמוֹךָ נִשְׂא עוֹן וְעֵבֶר עַל־פֶּשַׁע לְשֹׂאֲרִית נִחַלְתּוֹ לֹא־הִחְזִיק לְעַד אָפוּ כִי־חָפֵץ חֶסֶד הוּא:

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

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KEHOT’S NOTE

מיכה ז, ח.

56

אין עצבות לפני המקום

“There is no sadness before the Holy One, blessed be He, as it is said: Glory and majesty are before Him; strength and gladness are in His place.” The Alter Rebbe stresses that this is so “before HaMakom,” above time and place.

Chagigah 5b:11 א"ב: חגיגה

וְמִי אֵיכָא בְּכִיָּה קְמִיָּה הַקָּדוֹשׁ בְּרוּךְ הוּא? וְהָאֵמַר רַב פִּפְא: אֵין עֲצִיבוּת לְפָנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא, שְׁנֵאֵמַר: “הוּד וְהִדָּר לְפָנָיו עוֹז וְחִדּוּה בְּמִקְוָמוֹ!” לֹא קִשְׁיָא: הָא בְּכִיָּה גִנְאִי, הָא בְּכִיָּה בְּרָאִי.

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KEHOT’S NOTE

חגיגה ה, ב.

57

הנה מקום אתי

“Behold, there is a place with Me.” Used for the “place” above time and space, where there is only gladness.

Exodus 33:21 ג"כ: שמות

וַיֹּאמֶר ה' הִנֵּה מְקוֹם אֲתִי וְנִצַּבְתָּ עַל־הָעוֹר:

And the L-RD said: ‘Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT’S NOTE

שמות לג, כא.

58

כחתן יכהן פאר

"I will greatly rejoice in G-d." The opening words of the discourse to which the reader is referred on joy as revealed delight.

ישעיהו ס"א:י"א: Isaiah 61:10

שׁוֹשׁ אֲשִׁישׁ בְּהִי תִגַּל נַפְשִׁי בְּאֵלֶיךָ כִּי הִלְבִּישְׁנִי בְּגָדֵי־יִשְׁעַת מְעִיל צִדְקָה יַעֲטֵנִי כְּחַתָּן יִכְהֶן פָּאָר וְכַפְלָה תַעֲדָה כְּלִיָּהּ:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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KEHOT'S NOTE

ישע"י סא, י.

59

ישא הוי פניו אלך

"May G-d lift up His face toward you and grant you peace." "Lift up" is read as raising above, beyond the reach of an arousal from below.

Numbers 6:26: במדבר ו' כ"ו

יִשָּׂא הַיָּהוָה פָּנָיו אֵלֶיךָ וְיָשֵׁם לָךְ שְׁלוֹם:

The L-RD lift up His countenance upon thee, and give thee peace.

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KEHOT'S NOTE

במדבר ו, כו.

60

סד"ה כה תברכו

The passage explains Grace after Meals as drawing G-dliness down onto the strength a person gains from food.

KEHOT'S NOTE

לקו"ת נשא כו, ד.

61

כה תברכו

"Thus shall you bless the children of Israel." The opening words of the discourse to which the reader is referred.

Numbers 6:23: במדבר ו' כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְּבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר 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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62

וסד"ה שחורה אני ונאווה

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

KEHOT'S NOTE

אולי הכוונה בלקו"ת שה"ש ה, ב.

63

אשת חיל עט"ב

"A woman of valor is the crown of her husband." In the Time to Come the bride, Malchus, will be the crown of the groom.

Proverbs 12:4: משלי י"ב:ד

אִשְׁת־חַיִּל עֲטֹרַת בְּעָלָהּ וְכִרְקָב בְּעֲצֻמוֹתָיו מִכִּישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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KEHOT'S NOTE

משלי יב, ד.

64

והי' אור הלבנה

"And the light of the moon shall be like the light of the sun." The future equality of Malchus (the moon) with Z'eir Anpin (the sun).

Isaiah 30:26: ישעיהו ל' כ"ו

וְהָיָה אֹרֶן־הַלְּבָנָה כְּאֹרֶן הַחֶמֶץ וְאֹרֶן הַחֶמֶץ יִהְיֶה שֶׁבַע־פְּעֻת הַיָּמִים כִּי־וְהָיָה אֶת־שֶׁכֶר עֲמוֹ וּמִחֶץ מִכְתּוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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KEHOT'S NOTE

ישע"י ל, כו.

65

שער מיעוט הירח

The Arizal's Gate of the Moon's Diminution explains that the ultimate growth of Malchus is to stand face to face with Z'eir Anpin, fully equal, so that two kings use one crown, both receiving their light from Imma.

עץ חיים ל"ו:א-ב' Sefer Etz Chaim 36:1-2

השער השלישי שער מיעוט הירח ויתחלק לדי פרקים: מיעוט הירח מאי ניהו דאמר לה לכי ומעט' את עצמך היינו דכולהו מלכיות דידה דהוי בכל הט"ס כולהו הפילו ונחתו לתתא בהדה מה דליתא הכי בכל ספיראן, דכולהו איתך להו חולקיהו בספיראן דלעילא (בר) מנייהו דהא כתר כלול מכולהו וכן חכמה וכן כולם אבל מלי אתנטלית מכולהו וכולהו הוי ט' בלבד דכל מה דהוי מינה לעילא בהדיהו נחית לתתא בהדה ואיהי שלימו דכולהו דבר מינה הוי כלהו ט"ס וכולא דילה נחית לתתא ומשו"ה הוי אור חוזר דלית לה מדילה כלום ובעית להדרא ...

Sefer Etz Chaim (Public Domain)

66

אמנם הבחינה

In chapter 2 the Arizal writes that the seventh level, two kings using one crown, was never reached, and will not be until the Time to Come.

עץ חיים ל"ו:ב' Sefer Etz Chaim 36:2

... והנה כאשר חטא אדם הראשון יום ו' חזרה למטה תחת היסוד באחוריו ונשארה שם בבחי' נקודה לבד כלול מ' ואז אותן הט"ס עליונים שבה לא חזרו לעלות ולהסתלק ולהתעלם בזעיר אנפין עצמו כמו בעת מיעוט הירח ביום ד'. אמנם כיון שהיה מפני חטא לכן כל אלו הט"ס ירדו למטה בקליפות כמ"ש בע"ה והרי היא בתכלית המיעוט האחרון שבכולם ואז היא ילדה קין והבל ע"י זוג ז' וז"ן כנוצר אצלינו בדרוש קין והבל וחטא אדה"ר ע"ש איך היו למעלה בשעה זו ואח"כ כשבא יום שבת ראשון חזרה הנוקבא להתתקן בכל ה' ...

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67

בכיאור ע"פ ונקבצו בני יהודה

The passage speaks of Z'eir Anpin and Nukva, the emotive attributes and speech, being also on the level of yud-hei, which is Abba and Imma, citing the same Etz Chaim passage on the moon's diminution, and connects this with "And the children of Yehudah shall be gathered."

KEHOT'S NOTE

לקו"ת במדבר ז, ד.

68

ונקבצו בני יהודה ובניי יחדיו

"And the children of Yehudah and the children of Israel shall be gathered together." The opening words of the explanation to which the reader is referred.

Hosea 2:2 ב'י: חושע

ונקבצו בני־יהודה ובני־ישראל יחדיו ושמו להם ראש אחד ועלו מן־הארץ כי גדול יום יזרעאל:

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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69

יאר ה' פניו

"May G-d make His face shine upon you and be gracious to you." The shining face is the revelation of the inner dimension, which is joy.

Numbers 6:25 ו'כ"ה: במדבר

יאר Havayah פָּנָיו אֵלָיִךְ ויִהְיֶךְ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

70

שנים בקומתן

The moon said before the Holy One, blessed be He, "Is it possible for two kings to use one crown?" and was told to diminish herself. The Alter Rebbe speaks of the Time to Come, when sun and moon will again be equal, using one crown.

Chullin 60b ס' חולין

KEHOT'S NOTE

חולין ס, ב.

71

סד"ה ויגש

The explanation there asks why one blessing says "the groom and bride" and the last "the groom with the bride," and answers that "and" speaks of the present, while "with" speaks of the future, after "Speedily ... may there be heard," the coming of the redeemer: now is the time of betrothal (erusin), and the future that of marriage (nisuin).

KEHOT'S NOTE

תו"א מד, ד.

PARAGRAPH 4

72

אז יבקע

"Then your light shall break forth like the dawn, and your healing shall speedily sprout." The verse on which the maamar is built.

Isaiah 58:8 ח"ח: ישעיהו

אז יבקע פֶּשֶׁחַר אוֹרֶךְ וְאֶרְכָּתָהּ מִהֵרָה תִצְמַח וְהָלַךְ לִפְנֵיךָ צִדְקָה כְּבוֹד ה' יִאֲסָפֶךָ:

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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73

עוז וחדוה במקומו

"Strength and gladness are in His place." The joy above that arouses the breaking-through.

I Chronicles 16:27 כ"ז: דברי הימים א

הוד וְהֵדָר לִפְנֵי עֹז וְחֵדוּהַ בְּמָקוֹמוֹ:

Honour and majesty are before Him; Strength and gladness are in His place.

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74

משמח חתן עם הכלה

The last wedding blessing ends "Who gladdens the groom with the bride," which the maamar applies to the Time to Come.

Ketubot 8a:6 ו'א: כתובות

"כְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שְׁשׁוֹן וְשִׁמְחָה, חֵתָן וְכֵלָה, גִּילָה, רִינָה, דִּיצָה, חֲדוּהַ, אֶהְבָּה וְאַחֲוָה וְשָׁלוֹם וְרִיעוּת. מִהֵרָה ה' אֱלֹהֵינוּ יִשְׁמַע בְּעָרֵי יִהוּדָה וּבְחֻצוֹת יְרוּשָׁלַיִם קוֹל שְׁשׁוֹן וְקוֹל שִׁמְחָה, קוֹל חֵתָן וְקוֹל כֵּלָה, קוֹל מִצְהָלוֹת חֲתָנִים מְחוּפָּתִים וְנָעָרִים מְמֻשָּׁתִים נִגְיִנָתָם, כְּרוּךְ אַתָּה ה', מְשַׁמֵּחַ חֵתָן עִם הַכֵּלָה."

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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