



TORAH OHR • THE CHASSIDISHE PARSHA

# פרשת תרומה

## Parshas Terumah



The 3 maamarim of Torah Ohr on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

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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# מי יתנך כאח לי וגו'

“Would that you were like a brother to me”



Knesses Yisrael’s plea that G-d be “like a brother” again, as when the cherubim faced each other in the Temple, is answered in exile through Torah: the scholar “nurses” from G-d’s own Chochmah and Binah, while the businessman, through iskafya and the self-sacrifice of the Shema, reaches an even higher root and earns the “kiss.”

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 reads Song of Songs 8:1-2 as Knesses Yisrael’s plea in exile to be G-d’s “brothers” again, as in Temple times, when the cherubim faced each other. A cherub’s face is the “small face” and a man’s the “large face,” and the “man” is the Torah, which comes from Chochmah, where G-d’s Name is first revealed. The “large face” is the Torah in the higher Chochmah; the “small face” is the Torah contracted into our world. The two cherubim are light descending from above and the soul ascending through the self-sacrifice of the Shema; in prayer they rise to Atzilus and face each other as brothers. Since the destruction, brotherhood returns through Torah: the Oral Torah, Binah, is the “mother’s milk” that makes the soul grow and through which Israel “sustain their Father in heaven.” Businesspeople “find Him outside”: like G-d, “Acquirer of heaven and earth,” who refines sparks all week and raises them on Shabbos, they elevate their commerce through the Shema and prayer. Their iskafya reaches Keser and earns the “kiss”; their set times for Torah are “spiced wine,” and even those who cannot study are full of mitzvos like a pomegranate.

## OUTLINE

### 1 The plea to be “like a brother”

¶1

Knesses Yisrael asks in exile for the brotherhood of Temple times; the cherubim faced “each toward his brother”; the Talmud’s “large face” and “small face”; the “man” above the throne is the Torah.

## 2 The Name revealed in Chochmah

¶2-3

The Sefiros are G-d's "Name," an outer glimmer that does not touch His essence. The Name is revealed first in Chochmah, which, like the brain in the body, passes the life-force to all the Sefiros; so Chochmah, and the Torah that comes from it, is "man," and at that infinite level "the great man."

## 3 The two cherubim

¶4-5

Through contraction the Torah becomes the "small face" of our world. The two cherubim are the descent from above and the ascent of self-sacrifice in the Shema, both formed from the encompassing cover; in prayer they rise into Atzilus, face each other and are called "brothers," as in the Temple era of great sages and prophecy.

## 4 Brotherhood through Torah

¶6-9

After the destruction, the brotherhood returns through Torah study. The Oral Torah, Binah, is the mother's milk that makes the soul grow; through it Israel "sustain their Father in heaven," drawing the Infinite Light into the Sefiros, and delight is drawn into Gan Eden.

## 5 G-d, Acquirer of heaven and earth

¶10-12

Businesspeople, too, "find Him outside." G-d's "acquisition" is the weekly descent of His attributes to refine the sparks and their ascent on Shabbos; exile follows the same pattern, as does a person's work followed by prayer with self-sacrifice in "One."

## 6 The kiss and the spiced wine

¶13-14

Through the Shema and iskafya, businesspeople reach a root above Chochmah and Binah, Keser, and earn the "kiss." Their set times for Torah are "spiced wine," with the fragrance of supernal delight; and even those who cannot study are "full of mitzvos like a pomegranate."

### KEY CONCEPTS

#### The large face and the small face (apei ravrevei, apei zutrei) אפי רברבי ואפי זוטרי

The Talmud's distinction between the face of a man and the face of a cherub. In the maamar, the "large face" is the Torah as it is in the higher Chochmah, one with the Infinite, and the "small face" is the Torah contracted into our world.

#### The Torah as "man" התורה נקראת אדם

Chochmah, the first revelation of G-d's Name, is called "Man," and the Torah that comes from it has the shape of a body: the 248 positive commandments as its limbs and the 365 prohibitions as its sinews.

#### Kallah and kelos hanefesh כלה, כלות הנפש

Knesses Yisrael is the "bride" (kallah) because of the soul's yearning ascent (kelos hanefesh), the cherub that rises from below; Shabbos's vayechulu is the same yearning of the worlds.

#### Self-sacrifice in "One" מסירות נפש באחד

The readiness to give one's life for G-d's oneness in the Shema, present in every Jew at least in potential. Through it all of a person's business is elevated to the One G-d.

#### Iskafya (subjugation) אתכפייה

Overcoming one's worldly inclinations for G-d's sake, light that comes out of darkness. The businessman's prayer and Torah through iskafya reach Keser and bring the revelation of the "kiss."

#### Spiced wine יין הרקח

Wine that is also fragrant: the businessman's set times for Torah, which are absorbed like a drink yet also carry the encompassing delight that fragrance represents.

## SECTION 1 • 11

## The plea to be “like a brother”

1 מי יתנך<sup>1</sup> כאח לי<sup>2</sup> וגו'. זהו בקשת כנס"י [כנסת ישראל] להקב"ה<sup>3</sup> על זמן הגלות שבזמן שבהמ"ק [שבית המקדש]

הי' [היה] קיים נקראו ישראל אחים למקום<sup>4</sup> כמ"ש למען אחי ורעי<sup>5</sup> כו'

“Would that you were like a brother to me,” etc. This is the plea of the Congregation of Israel (Knesses Yisrael) to the Holy One, blessed be He, concerning the time of the exile. For when the Holy Temple stood, Israel were called brothers to the Omnipresent, as it is written, “For the sake of my brothers and my friends,” etc.

The maamar opens with Song of Songs 8:1, where the bride wishes her beloved were “like a brother” to her. The Alter Rebbe reads it as the plea of Knesses Yisrael, the collective soul of the Jewish people, to G-d in exile: while the Temple stood, Israel were called G-d’s brothers, as in the psalm, “For the sake of my brothers and my friends.” In Or HaTorah on Song of Songs the Tzemach Tzedek explains why: G-d is “holy,” and Israel, through Torah and mitzvos, are “holy men” who draw from that supernal holiness, and so are His brothers.

וכתיב אח"כ למען בית<sup>6</sup> ה' אלקינו כלומר אימתי נק' אחים בזמן שבהמ"ק [שבית המקדש] קיים ולפיכך מבקשת<sup>7</sup> עכשיו מי יתנך כאח לי<sup>8</sup> כו'.

And afterwards it is written, “For the sake of the House of Havayah our G-d.” That is to say: when are they called brothers? When the Holy Temple stands. Therefore she now pleads, “Would that you were like a brother to me,” etc.

The next verse of that psalm, “For the sake of the House of Havayah our G-d,” shows when Israel are called brothers: when the Temple stands. Now that it is destroyed, Knesses Yisrael asks that this closeness be restored; the Tzemach Tzedek notes that the Targum reads this plea as referring to Mashiach.

והענין דהנה בכרובים שהיו בבהמ"ק [בבית המקדש] כתיב ופניהם איש אל אחיו.<sup>9</sup> והנה כתיב ועשית שנים כרובים<sup>10</sup> כו' כרוב א' מקצה מזה<sup>11</sup> כו'.

The explanation is this. Of the cherubim that were in the Holy Temple it is written, “and their faces, each toward his brother.” Now, it is written, “And you shall make two cherubim,” etc., “one cherub from the end on this side,” etc.

To explain what “brothers” means, the maamar turns to the two cherubim on the cover of the Ark, whose faces were turned “each toward his brother.” The words “one cherub from the end on this side” will later be read as two movements, from above to below and from below to above.

וענין הכרובים יובן ע"פ מ"ש רז"ל [רבותינו זכרונם לברכה] (חגיגה י"ג ב) <sup>12</sup> היינו פני כרוב היינו פני אדם <sup>13</sup> אפי רברבי ואפי זוטרי.

The matter of the cherubim will be understood through what our Sages, of blessed memory, said (Chagigah 13b): "Is not the face of a cherub the same as the face of a man?" "[The one is] a large face and [the other] a small face" (apei ravrevei ve'apei zutrei).

Rabbi Abahu explains keruv, "cherub," as ke-ravya, "like a child." The Talmud then asks how Ezekiel's vision can count "the face of a cherub" and "the face of a man" as two different faces, and answers: a man's is a large face, a cherub's a small, childlike one. This pair, the "large face" and the "small face," is the key the maamar uses to explain the cherubim.

דהנה כתיב ועל דמות הכסא <sup>14</sup> דמוי כמראה אדם וצ"ל שהרי אין לו דמות הגוף. <sup>15</sup> אך הענין שהתורה נק' אדם כמ"ש זאת התורה אדם <sup>16</sup> וכתיב וזאת תורת האדם. <sup>17</sup>

For it is written, "And upon the likeness of the throne, a likeness like the appearance of a man." This needs to be understood, for He has no bodily likeness. But the matter is that the Torah is called "man" (adam), as it is written, "This is the Torah: man," and it is written, "And this is the Torah of man."

Ezekiel saw "the appearance of a man" upon the throne, which needs explaining, since G-d has no body. The first maamar of Torah Ohr (Bereishis, on "The heavens are My throne") asks the same question and also begins its answer from the Torah. The answer here: the Torah is called "man," as two verses can be read, "This is the Torah: man" and "This is the Torah of man," so the "man" above the throne is the Torah.

## SECTION 2 • 12-3

### The Name revealed in Chochmah

2 והפ"י הוא כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] כל התורה כולה שמותיו של הקב"ה <sup>18</sup> ובוהר נק' <sup>19</sup> הע"ס [העשר ספירות] רזא דשמא קדישא. <sup>20</sup>

The explanation is this. Our Sages, of blessed memory, said that the entire Torah is the Names of the Holy One, blessed be He; and in the Zohar the Ten Sefiros are called "the mystery of the holy Name" (raza dishma kadisha).

To explain why the Torah is called "man," the Alter Rebbe first recalls that the whole Torah consists of G-d's Names, a teaching found in the Zohar and in the Ramban's introduction to his commentary on the Torah; and the Zohar calls the Ten Sefiros "the mystery of the holy Name." The next parts explain what a "name" is.

והענין שהוא עד"מ כמו שם האדם שנק' אברהם או יעקב עד"מ הרי אין זה נוגע למהותו ועצמותו

The matter is, by way of analogy, like the name of a person who is called, for example, Avraham or Yaakov. This does not touch his being and essence.

The Sefiros are G-d's "Name" in the way a person has a name, such as Avraham or Yaakov. A name does not touch the person's being and essence.

שעצמותו ומהותו של האדם הוא השכל ומדות שלו שהן שייכים בו גם כשהוא בפ"ע [בפני עצמו] משא"כ שמו אינו צריך לו כשהוא לעצמו ואינו אלא בחי' חיצונית שלו שע"ז פונה לקוראו בשמו.

For a person's essence and being is his intellect and his emotive attributes (middos), which belong to him even when he is by himself, whereas his name he does not need when he is by himself; it is only his outer dimension (chitzoniyus), through which he turns to one who calls him by his name.

A person's real self is his mind and his feelings, which are his even when he is alone. A name he needs only in relation to others: through it someone calls him and he turns to answer, so it is an outer aspect of him, not his essence.

כך לגבי א"ס ב"ה אפי' [אפילו] הח"ע [החכמה עילאה] ואצ"ל [ואין צריך לומר] המדות עליונות אינן ערך כלל למהותו ועצמותו ית' שמהו"ע [שמהותו ועצמותו] ית' מרומם ומתנשא מגדר בחי' חכמה והתהוות ע"ס [עשר ספירות] נק' רזא דשמא קדישא שהוא רק בחי' הארה בעלמא שאינו נוגע להעצמות.<sup>21</sup>

So too, relative to the Infinite One (Ein Sof), blessed be He: even the higher Chochmah (Chochmah Ila'ah), and needless to say the supernal emotive attributes, bear no comparison at all to His being and essence, may He be blessed; for His being and essence, may He be blessed, is exalted and uplifted beyond the bounds of the level of Chochmah. And the coming into being of the Ten Sefiros is called "the mystery of the holy Name," for it is only a mere glimmer (he'arah), which does not touch the essence.

So it is with G-d: even the higher Chochmah, and certainly the emotive Sefiros, are nothing compared with His essence, which is above any category of wisdom. The Sefiros are therefore His "Name": a mere glimmer (he'arah) through which He relates to the worlds, not His essence; a glimmer, the Tzemach Tzedek's manuscript adds, is something with no comparison at all to its source.

3 והנה כתיב הוי"ה בחכ' [בחכמה] היינו שגילוי הארה זו שהוא בחי' שם הוי' כמ"ש אני הוי"ה<sup>22</sup> הוא שמי הוא בבחי' חכמה וע"י החכמה נמשך אא"ס [אור אין סוף] ב"ה בכל הט"ס [הטי ספירות]<sup>23</sup> וכמ"ש הטעם בתני' [בתניא] (פלי"ה בהג"ה [בהגהה])

Now, it is written, "Havayah, in Chochmah." That is, the revelation of this glimmer, which is the level of the Name Havayah — as it is written, "I am Havayah, that is My Name" — is in the level of Chochmah; and through Chochmah the Infinite Light (Or Ein Sof), blessed be He, is drawn into all the nine Sefiros, as the reason is explained in the Tanya (chapter 35, in the gloss).

Proverbs (3:19) says that Havayah founded the earth be-chochmah, "with wisdom"; the Alter Rebbe reads it as "Havayah is in Chochmah": the glimmer called G-d's Name ("I am Havayah, that is My Name") is revealed first in Chochmah, and only through Chochmah does the Infinite Light reach the nine Sefiros below it. Tanya (ch. 35, in the gloss) gives the reason, as the Alter Rebbe heard from his teacher: the Infinite One is truly one, He alone and nothing besides Him, and that is the level of Chochmah.

ולכן נק' החכ' [החכמה] אדם ונק' אדם הראשון וכוהר נק' אדם קדמאא כי ראשית חכמה<sup>24</sup> כתי' [כתיב] (וכמ"ש"ל [וכמה שכתוב לעיל] פ' יתרו בד"ה להבין ענין האבות)

Therefore Chochmah is called "Man" (Adam), and is called Adam HaRishon (the first man), and in the Zohar it is called Adam Kadmaah (the primordial man), for it is written, "The first is Chochmah" (as explained above, in Parshas Yisro, in the discourse beginning "To understand the matter of the Patriarchs").

Because Chochmah is the first revelation, it is called "Man," "the first man" and, in the Zohar, "the primordial man." The proof is reishis chochmah, plainly "the beginning of wisdom," read as "the first is Chochmah." In Torah Ohr, Yisro ("To understand the matter of the Patriarchs"), the Alter Rebbe explains that there are two levels of "man": Adam HaRishon, the first man, in Chochmah, and the lower "man," Z'eir Anpin (Torah Ohr, Yitro 9:8).

כי הוא כמו עד"מ בהתפשטו' [בהתפשטות] והמשכת אור וחיות מהנשמה בגוף

For it is, by way of analogy, like the spreading forth and drawing down of light and life-force from the soul into the body.

The analogy is the soul spreading its light and life through the body.

שגילוי כללות החיות הנמשך מהנשמה מאיר ומתלבש במוחין שבראש וע"י המוחין נמשך אח"כ הארה לכל אבר כפי מזגו ותכונתו<sup>25</sup> השייך לו וכמבואר בתנ"י [בתניא] (פנ"א)

The revelation of the life-force as a whole, which is drawn from the soul, shines and is enclothed in the brain (mochin) in the head, and through the brain a glimmer is afterwards drawn to each limb, according to the temperament and character proper to it, as explained in the Tanya (chapter 51).

The soul's life-force, in its general and undivided form, is revealed first in the brain; from the brain, life flows to each organ according to its nature, sight to the eye, hearing to the ear and so on, as Tanya ch. 51 describes.

נמצא המוחין הם כללות החיות של האדם כך הוא עד"מ למעלה שגילוי כללות האור מא"ס ב"ה נמשך ומתלבש בחכמה<sup>26</sup> וע"י החכמה נמשך ומתלבש האור בכל הט"ס [הט' ספירות]

It follows that the brain (mochin) is the life-force of the person in its general and collective expression. So it is, by way of analogy, above: the revelation of the light from the Infinite One, blessed be He, in its general and collective expression, is drawn into and enclothed in Chochmah, and through Chochmah the light is drawn into and enclothed in all the nine Sefiros.

So the brain holds the person's life-force as a whole, and each limb receives its particular share from it. Likewise above, the light of the Infinite One is enclothed first in Chochmah, as a whole, and through Chochmah in each of the nine Sefiros below it.

(ומזה יובן מש"ל [מה שכתוב לעיל] פ' יתרו בד"ה זכור<sup>27</sup> דאיהו וחיוהי חד קאי על התלבשות אא"ס [אור אין

סוף] בבחי' חכמה משא"כ התלבשותן במדות נק' איהו וגרמוהי חד)

(From this one will understand what was written above, in Parshas Yisro, in the discourse beginning "Remember": that "He and His life-forces are one" refers to the enclothing of the Infinite Light in the level of Chochmah, whereas their enclothing in the emotive attributes is called "He and His vessels are one.")

This explains a distinction made in the earlier maamar "Remember" (Parshas Yisro): "He and His life-forces are one" describes the Infinite Light as it is in Chochmah, while "He and His vessels are one" describes it as it is enclothed in the emotive Sefiros. Chochmah is to the Sefiros what the brain's life-force is to the body.

וע"כ אורייתא דמחכמה נפקת נקי אדם (ועמ"ש על הזהר ר"פ תולדות<sup>28</sup>) (קל"ד ב) ובספר הדרת מלך  
(דע"ט ב')

And therefore the Torah, which “comes forth from Chochmah,” is called “man” (adam). (And see what is written on the Zohar at the beginning of Parshas Toldos, 134b, and in the book Hadras Melech, page 79b.)

Since the Torah “comes forth from Chochmah,” and Chochmah is “Man,” the Torah too is called “man.” The parenthesis sends the reader to the Zohar at the beginning of Toldos (1:134b), which teaches that the Torah, like a person and like the world, is many limbs and sections that form one body, and to Hadras Melech, Rabbi Shalom Buzaglo’s commentary on the Zohar.

ורמ"ח מ"ע [מצות עשה] הם רמ"ח האברים ושס"ה ל"ת [לא תעשה] שס"ה גידים וגדול תלמוד שמביא לידי  
מעשי [מעשה]<sup>29</sup> כי מהמוחין נמשך האור לכל אבר כנ"ל וזהו אורייתא מתקשראה בקוב"ה [בקודשא בריך  
הוא].<sup>30</sup>

The 248 positive commandments are the 248 limbs, and the 365 prohibitions are the 365 sinews. And “Study is great, for it leads to deed,” for from the brain the light is drawn to every limb, as mentioned above. And this is [the meaning of] “The Torah is bound up with the Holy One, blessed be He.”

The Torah has the shape of a human body: the 248 positive commandments correspond to the 248 limbs and the 365 prohibitions to the 365 sinews. Study is “great, for it leads to deed,” just as the light reaches every limb from the brain; and this is how “the Torah is bound up with the Holy One”: it is His Chochmah, in which His light dwells.

והנה בחי אדם זה נקי אדם הגדול ואפי רברבי כי חכ' [חכמה] עלאה הוא בחי א"ס

Now, this level of “man” is called “the great man” (adam hagadol) and “the large face” (apei ravreivi), for the higher Chochmah is the level of the Infinite One (Ein Sof),

The Torah-“man” as it is in the higher Chochmah is called “the great man,” the “large face” of the Talmud passage in paragraph 1. It is “great” because the higher Chochmah is still one with the Infinite.

וכמ"ש ולתבונתו אין חקר<sup>31</sup> שהוא היודע והוא הדעה<sup>32,33</sup> כוי (ועיין בר"ח [בראשית חכמה] פ"א משער היראה<sup>34</sup> דגדול מורה על גדלות התפשטות האור<sup>35</sup> בבחי' א"ס כוי):

as it is written, "And of His understanding there is no searching," for He is the Knower and He is the Knowledge, etc. (And see Reishis Chochmah, chapter 1 of Sha'ar HaYirah, that "great" denotes the greatness of the spreading forth of the light in the level of the Infinite, etc.)

"There is no searching of His understanding" and the Rambam's words that G-d "is the Knower and He is the Knowledge" show that His wisdom is one with Him, and so without limit. The parenthesis adds that Reishis Chochmah, Rabbi Eliyahu de Vidas's classic work of musar and Kabbalah, explains "great" as the spreading forth of the light at the level of the Infinite.

### SECTION 3 • ¶4-5

## The two cherubim

4 אך זהו התורה כמו שהיא למעלה וכדי להיות המשכה מבחי' ח"ע [חכמה עילאה] להתלבש בתורה דבריאה (שהיא התורה שלפנינו כי תלמוד בבריאה<sup>36</sup> כוי) צ"ל ע"י צמצום.

But this is the Torah as it is above. For there to be a drawing down from the level of the higher Chochmah, to be en clothed in the Torah of the World of Beriah (which is the Torah before us, for "Talmud is in Beriah," etc.), it must be through a tzimtzum (contraction).

The Torah as it is in the higher Chochmah is infinite, the "great man." For it to come down into the Torah we study, which belongs to the World of Beriah ("Talmud is in Beriah"), the light must first be contracted. Earlier in Torah Ohr (Chayei Sarah, quoting Pri Etz Chaim) the Alter Rebbe explains that every part of the Torah is rooted in Atzilus, but Scripture descends and is en clothed in Asiyah, Mishnah in Yetzirah and Talmud in Beriah.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] צמצם שכינתו בין בדי ארון.<sup>37,38</sup> כי מפני שמשם הקול מדבר<sup>39</sup> למשה הוא ע"י שצמצם כוי

This is what our Sages, of blessed memory, said: "He contracted His Shechinah (Divine Presence) between the poles of the Ark." For since "the voice spoke" to Moshe from there, this was through His having contracted, etc.

The Sages say that G-d "contracted His Shechinah between the poles of the Ark," and from there, between the cherubim, Moshe heard the voice speaking to him. In Likkutei Torah, Emor, the Alter Rebbe explains in the name of his teacher the Maggid of Mezritch why this is called a contraction: everywhere else G-d is hidden, and between the poles He was revealed, yet for Him that very revelation is a contraction, for only a glimmer of Him can be revealed.

ובח"י זו נקי' כרוב אפי' זוטרי בח"י אדם הקטן כמשל הקטן שהגילוי במוחין שלו מצומצם יותר מבאדם הגדול.

This level is called "cherub," "the small face" (apei zutrei), the level of "the small man" (adam hakatan) — as in the analogy of a child, in whom the revelation in his mind (mochin) is more contracted than in a grown man (adam hagadol).

This contracted revelation is the cherub, the "small face" of the Talmud: the Torah as a "small man." A child also has a mind, but its revelation in him is more contracted than in an adult.

וזהו כרוב א' מקצה מזה<sup>40</sup> שהוא המשכה מלמעלה למטה (וכמ"ש מקצה השמים מוצאו<sup>41,42</sup> כו'. ושמש היינו בח"י תורה ע' [עיינן] בזהר תרומה) (קל"ז) להיות מקור ושרש להמשכת האור בבי"ע.

And this is "one cherub from the end on this side": a drawing down from above to below (as it is written, "From the end of the heavens is its going forth," etc.; and the "sun" is the level of Torah — see the Zohar, Terumah, 137), to be the source and root for the drawing down of the light into Beriah, Yetzirah and Asiyah.

The first cherub, "from the end on this side," stands for the movement from above to below, like the sun's going forth "from the end of the heavens"; the Zohar on Terumah connects this sun with the Torah. This descent is the source and root of the light drawn into Beriah, Yetzirah and Asiyah.

וכרוב א' מקצה מזה הוא כדי להיות ירידה זו הוא ע"י אתעדל"ת [אתערותא דלתתא] בק"ש [בקריאת שמע] למסור נפשו בא' ואהבת.<sup>43</sup>

And [the second] "one cherub from the end on this side" is this: for this descent to come about, it is through an arousal from below (isarusa dilesata) in the recital of the Shema, to give over one's soul in "One" and in "And you shall love."

The second cherub stands for the opposite movement. The descent from above depends on an arousal from below: the soul's readiness, while reciting the Shema, to give itself over to G-d in the word "One" and in "And you shall love... with all your soul."

והיינו ע"י שמע ישראל<sup>44</sup> להתבונן איך הוי' אחד אני הוי' לא שניתי<sup>45</sup> רק שאמר והי' [והיה] העולם כי הוא צוה ונבראו<sup>46</sup> כו' וכולא קמ"י [קמיה] כלא חשיב.

That is, through "Hear, O Israel": to contemplate how Havayah is One — "I, Havayah, have not changed" — only that He spoke and the world came to be, for "He commanded and they were created," etc., and "All before Him is considered as nothing."

The Shema calls for contemplation: G-d is One and unchanged ("I, Havayah, have not changed"), and the world exists only because He spoke and it came to be. Everything was created by His command and is as nothing before Him.

ולכן ע"י התבוננות זו יבא למס"נ [למסירות נפש] להיות ועמך לא חפצתי.<sup>47</sup>

Therefore, through this contemplation one will come to self-sacrifice (mesirus nefesh), to be [in the state of] "And besides You I desire nothing."

Contemplating G-d's oneness in this way brings a person to self-sacrifice, wanting nothing besides G-d: "Whom have I in heaven? And besides You I desire nothing on earth."

ולכן נקי כנס"י [כנסת ישראל] כלה לשון כלות הנפש<sup>48</sup> ממטה למעלה. וזהו בחי' הכרוב מקצה מזה לעלות מבי"ע ליכלל באוא"ס [באור אין סוף] לאסתכלא ביקרא דמלכא.

Therefore Knesses Yisrael is called kallah (bride), a term related to kelos hanefesh, the soul's expiring [in longing], from below upward. And this is the level of the cherub "from the end on this side": to ascend from Beriah, Yetzirah and Asiyah to be included in the Infinite Light, "to gaze upon the glory of the King."

Knesses Yisrael is called kallah, "bride," from kelos hanefesh, the soul's yearning that would consume it, a movement from below upward. This is the cherub of ascent: rising from the lower worlds to be included in the Infinite Light and to "gaze upon the glory of the King." Likkutei Torah on Song of Songs gives kallah both senses, "consuming" and "yearning," and ties them to the two kinds of self-sacrifice in the Shema, in "One" and in "with all your soul."

וזהו עינינו נשואות אל ה' (ונקי שמור לנוק' [לנוקבא] עמש"ל [עיין מה שכתוב לעיל] בד"ה זכור את יום<sup>49</sup> כו'). ועי"ז כמים הפנים<sup>50</sup> נמשך מלמעלה ג"כ עיני ה' אלקיך בה כו'.

And this is "Our eyes are lifted up to G-d" (and for Nukva it is called "shamor" ("keep"); see what is written above in the discourse beginning "Remember the day," etc.). And through this, "as water [reflects] the face," there is drawn from above as well "the eyes of Havayah your G-d are upon it," etc.

This upward gaze, "Our eyes are lifted up to G-d," is the shamor ("keep") of Nukva, the receiving side; the discourses on "Remember the Shabbos day" in Parshas Yisro explain this shamor as the recipient's expectant waiting, as in "his father kept (shamar) the matter." In response, as a face is reflected in water, G-d's gaze comes down from above: "the eyes of Havayah your G-d are upon it."

וזהו ועשית שנים כרבים<sup>51</sup> כוי (ועמ"ש ע"פ שיר השירים מענין פי' חתן וכלה וע"פ לבבתני.<sup>52</sup> ועיין בזהר פ' בלק דקפ"ז ענין דאזעירת גרמה<sup>53</sup> כוי) מן הכפרת תעשו את הכרבים הוא בחינת סוכ"ע שמקיף לשניהם בשוה

And this is "And you shall make two cherubim," etc. (See what is written on [the verse] "The Song of Songs" on the meaning of groom and bride, and on "You have captured my heart"; and see the Zohar, Parshas Balak, page 187, the matter of "she made herself small," etc.) "From the cover you shall make the cherubim": [the cover] is the level of the light that encompasses all worlds (sovev kol almin), which encompasses both of them equally

So the two cherubim are the two movements, down and up, like groom and bride (as explained elsewhere on "The Song of Songs" and on "You have captured my heart"). The Zohar in Balak, also cited, tells that before Moshe the Shechinah "made herself small" and appeared as an angel, and calls the two cherubim "the youths." They are made "from the cover" because the cover is the light that encompasses all worlds, which surrounds both of them equally.

(וכמש"ל [וכמה שכתוב לעיל] שאא"ס [שאור אין סוף] ב"ה למעלה מעלי [מעלה / מעלת] אפי' [אפילו] מבחי' ח"י [חכמה עילאה] וכ"ש [וכל שכן] מבחי' כרובים ואפי' זוטרי. ועמ"ש ע"פ כי על כבוד חופה<sup>54,55</sup> ענין ב' בחי' כבוד והחופה ומקיף שעליהם. וזהו ענין ב' הכרובים והכפרת):<sup>56</sup>

(as was written above, that the Infinite Light, blessed be He, is exceedingly high above, even above the level of the higher Chochmah, and all the more so above the level of the cherubim and the small face. And see what is written on [the verse] "For over [all] the glory, a canopy": the matter of two levels of glory, and the canopy, the encompassing [light] above them. And this is the matter of the two cherubim and the cover).

The parenthesis recalls that the Infinite Light is above even the higher Chochmah, and certainly above the cherubim and the "small face." As in the verse of "a canopy over all the glory," the two cherubim are two levels of "glory," and the cover is the encompassing light above them.

5 והנה כתיב והיו הכרבים<sup>57</sup> פרשי כנפים למעלה כוי ואית' [ואיתא] בזהר פ' אחרי (דנ"ט ע"א) ובויהי (דרכ"ה סע"ב [סוף עמוד ב]) תלת זימנין ביומא כוי אינון מגרמייהו סלקין גדפייהו<sup>58,59</sup> כוי.

Now, it is written, "And the cherubim shall spread their wings upward," etc. And it is stated in the Zohar, Parshas Acharei (page 59a), and in Vayechi (end of page 228b): "Three times a day," etc., "they raise their wings of their own accord," etc.

The verse describes the cherubim with their wings spread upward. The Zohar, in Acharei and in Vayechi, adds that three times a day the cherubim raise their wings of their own accord.

ופי' הרמ"ז [הרב משה זכות] שם דהיינו בשעת ג' תפלות שבכל יום דהיינו שבכל עת התפלה מג' תפלות הנ"ל הם עולים מבי"ע למעלה באצי"

And the Ramaz (Rabbi Moshe Zacuto) explains there that this means at the time of the three daily prayers: at the time of each of the three prayers mentioned, they ascend from Beriah, Yetzirah and Asiyah upward, into Atzilus.

The Ramaz, Rabbi Moshe Zacuto, the seventeenth-century Kabbalist whose notes on the Zohar are classic, explains the three times as the three daily prayers. At each prayer the cherubim rise from the three lower worlds, Beriah, Yetzirah and Asiyah, into Atzilus, the world that is one with G-d.

וזהו סלקין גדפייהו שהוא ע"י התעוררות האהבה ויראה שבישראל שאהוי"ר [שאהבה ויראה] נק' גדפין ופרחא לעילא (ועמ"ש הרמ"ז [הרב משה זכות] פ' אחרי<sup>60</sup> שם מענין בכנפיהם

And this is "they raise their wings": it is through the arousal of the love and awe that are in Israel, for love and awe are called "wings" (gadpin), "and it flies upward." (See what the Ramaz writes in Parshas Acharei there on the matter of "with their wings."

What raises them is the love and awe that the Jewish people arouse in prayer: love and awe are called "wings," for with them the soul "flies upward." The parenthesis first sends the reader to the Ramaz on "with their wings."

ועיין בזהר פ' בלק (דרי"ד ע"ב) נהורא קדמאה כו' כנפים עלאין<sup>61</sup> ונהורא קדמאה הוא רב חסד. ובעבודת ה' היא האהבה רבה שלמעלה מהשכל.

And see the Zohar, Parshas Balak, page 204b: "The first light," etc., "supernal wings"; and the first light is "abundant in kindness" (rav chesed). In the service of G-d, it is the great love (ahavah rabbah) that is above intellect.

The Zohar in Balak tells that the first light G-d created was too strong for the worlds to bear, so He clothed it, light within light, and these garments are called "supernal wings." The first light is the attribute "abundant in kindness" (rav chesed), and in a person's service of G-d it is ahavah rabbah, the great love that is above reason.

ועמשי"ל [ועיין מה שכתוב לעיל] פ' יתרו בענין האבות הן הן המרכבה וזהו ענין<sup>62</sup> שהכרובי [שהכרובים] סוככים בכנפיהם על הכפרת שבו הלוחות והתורה ואז נקראים אדם הגדול ואפי רב רבי כיון שעולי [שעולים] לאצי אשר איהו וחיוהי וגרמוהי חד בהון

And see what was written above, in Parshas Yisro, on the matter of "The Patriarchs are the chariot.") And this is the matter of the cherubim "sheltering with their wings over the cover," where the Tablets and the Torah were. Then they are called "the great man" (adam hagadol) and "the large face" (apei ravrevei), since they ascend to Atzilus, where "He and His life-forces and His vessels are one within them."

The parenthesis closes with the earlier discussion in Parshas Yisro of the Midrash's saying "The Patriarchs are the chariot." This is why the cherubim "shelter with their wings" over the cover of the Ark, where the Tablets and the Torah lay; the Tzemach Tzedek (Or HaTorah) explains sochechim, "sheltering," from sechach, a covering, an encompassing light. When they rise into Atzilus, where G-d is one with His life-forces and His vessels, they become the "great man," the "large face."

ולכן תפלה הוא<sup>63</sup> לי [לשון] חבור כמו נפתולי נפתלתי.<sup>64, 65</sup> ובלשון המשנה התופל כלי חרס<sup>66, 67</sup> שמתחברים במקורם שבועולם האצי.

Therefore tefillah (prayer) is a term for joining, as in "With joinings... I have been joined" (naftulei... niftalti); and in the language of the Mishnah, "one who joins (hatofel) an earthenware vessel." For they are joined with their source in the World of Atzilus.

Tefillah, prayer, is read as a term for joining, like Rachel's naftulei... niftalti, plainly "wrestlings I have wrestled," which Rashi brings from Menachem as "joinings," and the Mishnah's hatofel, one who coats an earthenware vessel, joining a layer to it (the Mishnah spells it with a tes, and the Tikkunei Zohar knows both spellings). In prayer the cherubim, rising from the lower worlds, are joined with their source in Atzilus.

וכן בעבודת ה' היא התקשרות ודבקות הנפש בשרשה (וכמ"ש בד"ה יונתי)<sup>68</sup> ולכן יש להכרובים כנפים לעופף למעלה לאצי כו'

So too in the service of G-d: it is the binding and cleaving of the soul to its root (as written in the discourse beginning "My dove"). Therefore the cherubim have wings, to fly upward to Atzilus, etc.

In a person's service, prayer binds and cleaves the soul to its root. In Likkutei Torah, Shir HaShirim ("My dove"), the Alter Rebbe explains that only a glimmer of the soul is in the body while the soul as a whole remains above, and that tefillah is the joining of the soul to that root through the heart's desire. This is what the cherubim's wings mean: they carry them up to Atzilus.

ועי"ז פניהם איש אל אחיו ששם הם מיוחדים פכ"פ [פנים בפנים] וכמו במ"ת [במתן תורה] דכתי' [דכתיב] פכ"פ [פנים בפנים] דבר<sup>69</sup> ה' (ע' [עיין] ענין זה בד"ה ואהי' [ואהיה] אצלו אמוץ)<sup>70</sup> ולכן נק' אחים וזהו למען אחי ורעי אדברה נא שלום.<sup>71</sup>

And through this, "their faces, each toward his brother," for there they are united face to face, as at the Giving of the Torah, of which it is written, "Face to face Havayah spoke" (see this matter in the discourse beginning "And I was beside Him as a nursling"). Therefore they are called brothers. And this is "For the sake of my brothers and my friends, I will now speak peace."

Through these wings the cherubim face "each toward his brother," for in Atzilus they are united face to face, as at the Giving of the Torah, when "face to face Havayah spoke." That is why they are called "brothers," and why the psalm puts "my brothers and my friends" together with "peace."

שלום היינו חבור והתקשרות ב' הכרובים כו'

"Peace" means the joining and binding of the two cherubim, etc.

"Peace" is the bond that joins the two cherubim.

(ועמ"ש הרמ"ז [הרב משה זכות] פ' אחרי על הזהר) (דנ"ט ע"ב) והנה נקראים אחים<sup>72</sup> כו' דהיינו שכנס"י [שכנסת ישראל] מקבלת מוחין מחו"ב [מחכמה ובינה] עלאין שהם בחי' אדם הגדול כנ"ל שלא ע"י התלבשות בבחינת כרוב וזעיר אנפין כו'.

(And see what the Ramaz writes in Parshas Acharei on the Zohar, page 59b: "Now, they are called brothers," etc.: that is, Knesses Yisrael receives mochin from the supernal Chochmah and Binah, which are the level of "the great man," as mentioned above, not through being en clothed in the level of the cherub and Z'eir Anpin, etc.

In his note on the Zohar (Acharei, 59b) the Ramaz explains "brothers": Knesses Yisrael then receives her mochin, her intellectual powers, directly from the supernal Chochmah and Binah, the "great man," and not by way of the cherub and Z'eir Anpin. As the Kehot note quotes him, they are "brothers" when they are equal in stature and look at each other face to face; like brothers, both receive from the same parents.

ועיין בע"ח [בעץ חיים] שער ל"ה פ"ב [פרק ב'] המדרגה הששית כו'. ולכן היו אז חכמים גדולים ונבואה ורוח"ק [ורוח הקודש] בישראל:

And see Etz Chaim, Sha'ar 35, chapter 2, "the sixth level," etc.) Therefore there were then, in Israel, great sages, and prophecy and the holy spirit (ruach hakodesh).

The parenthesis ends with a reference to Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teaching (Sha'ar 35, ch. 2, "the sixth level"). Because the Temple era had this direct bond, there were then great sages, prophecy and the holy spirit in Israel.

## SECTION 4 • ¶6-9

## Brotherhood through Torah

6 אבל משחרב בהמ"ק [בית המקדש] ונגנזו הכרובי' [הכרובים] (שנסתלקה בחי' ההארה מאצי' הנק' אפי' זוטרי שהי' [שהיה] מאיר למטה ממש בעשי' [בעשיה] לשרשו ומקורו באצילות וז"ש [וזהו שכתוב] בגמ' [בגמרא] ) (ר"ה [ראש השנה] דל"א) ומכרוב לכרוב<sup>73</sup> כו'

But since the Holy Temple was destroyed and the cherubim were hidden away (for the glimmer from Atzilus that is called "the small face" (apei zutrei), which used to shine below, in Asiyah itself, withdrew to its root and source in Atzilus; and this is what is said in the Gemara (Rosh HaShanah 31a), "and from cherub to cherub," etc.),

When the Temple was destroyed, the cherubim were hidden away. The parenthesis explains what this means: the glimmer of Atzilus called the "small face," which had shone even in this physical world, withdrew to its source, as the Talmud counts among the stages of the Shechinah's departure "from cherub to cherub."

ולכן זאת היא בקשת כנס"י [כנסת ישראל] מי יתנך כאח לי<sup>74</sup> כמו שהי' [שהיה] בזמן בהמ"ק [בית המקדש] שהיו בבחי' אחים וגם פניהם איש אל אחיו.<sup>75</sup>

therefore this is the plea of Knesses Yisrael, "Would that you were like a brother to me," as it was in the time of the Holy Temple, when they were in the state of brothers, and also "their faces, each toward his brother."

This is why Knesses Yisrael now pleads "Would that you were like a brother to me": that the brotherhood and the face-to-face of the Temple era return.

והיינו עיי' עסק התורה. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] משחרב בהמ"ק [בית המקדש] אין לו להקב"ה אלא ד' אמות של הלכה.<sup>76, 77</sup> (עיין תניא פנ"ג [פרק נ"ג] ועמש"ל [ועיין מה שכתוב לעיל] בד"ה רני ושמחי מענין פי' לא זו מחבבה עד שקראה אחותי)

And this comes about through occupation with Torah, as our Sages, of blessed memory, said: "Since the Holy Temple was destroyed, the Holy One, blessed be He, has only the four cubits of halachah." (See Tanya, chapter 53; and see what was written above in the discourse beginning "Sing and rejoice," on the meaning of "He did not cease to cherish her until He called her 'My sister.'")

The way to restore it is Torah study. The Sages say that since the Temple was destroyed, G-d's place in the world is "the four cubits of halachah," and Tanya ch. 53 explains how the Shechinah, which rested in the Holy of Holies, now rests on one who sits and studies Torah. The parenthesis also cites the discourse "Sing and rejoice" on the Midrash "He did not cease to cherish her until He called her 'My sister.'"

וזהו יונק שדי אמי שהוא בחי' תושבע"פ [תורה שבעל פה] שהוא בחינת גילוי חכמתו ורצונו ית' ממש

And this is “nursing at my mother’s breasts”: the level of the Oral Torah, which is the level of the revelation of His very wisdom and will, may He be blessed.

“Nursing at my mother’s breasts” is the Oral Torah, the halachah, which is the revelation of G-d’s own wisdom and will.

(והרי א”כ האדם המשיג ההלכה תופס ומשיג חכמתו ית' ממש אשר הוא היודע והוא הדעה <sup>78</sup> כו'.

(If so, the person who comprehends the halachah grasps and comprehends His very wisdom, may He be blessed, for He is the Knower and He is the Knowledge, etc.

If halachah is G-d’s own wisdom, then one who understands a halachah grasps G-d’s wisdom itself, for His wisdom is one with Him.

לכן נק' עי”ז בחי' אחים שמקבלים שניהם ממקור א' שהוא מבחינת חו”ב [חכמה ובינה] עלאין דכמו שז”א מקבל מוחין מאו”א [מאבא ואימא]. כך העוסק בתורה משיג בחינת חכמתו ובינתו ית').

Therefore, through this, they are called “brothers,” for both receive from one source, from the level of the supernal Chochmah and Binah: just as Z’eir Anpin receives mochin from Abba and Imma, so the one who occupies himself with Torah grasps the level of His Chochmah and Binah, may He be blessed.)

This makes the student and G-d “brothers”: both receive from the same source, the supernal Chochmah and Binah. Just as Z’eir Anpin receives its mochin from Abba and Imma, the one who studies Torah grasps G-d’s Chochmah and Binah.

וזהו שנק' התורה חלב כמ”ש לכו שברו כו' יין וחלב. <sup>79</sup>

This is why the Torah is called milk, as it is written, “Come, buy,” etc., “wine and milk.”

This is why the Torah is likened to milk, as in Isaiah’s call to all who thirst, “Come, buy... wine and milk, without money and without price.”

כמו שעד”מ הולד בלידתו הוא בתכלית הקטנות ועי”י יניקתו חלב האם מתגדלים אבריו וגם נשלמו בו מוחין דיניקה. שלכן מתחיל לדבר ולילך כו'.

For, by way of analogy, a child at birth is utterly small, and through nursing on his mother’s milk his limbs grow, and the mochin of nursing (yenikah) are also completed in him, which is why he begins to speak and to walk, etc.

The analogy is a newborn, as small as can be: through nursing, his limbs grow and his first level of mind, the mochin of nursing, is completed, so that he begins to speak and to walk. In the Arizal’s teaching every configuration grows in such stages, gestation (ibbur), nursing (yenikah) and mature intellect (mochin); the next paragraph applies them to the soul.

7 וכך הנשמות קודם בואן לעוה"ז היו תחלה בבחי' עבור בבחינת מלכות אימא תתאה וזהו חי' ה' אשר עמדתי לפניו<sup>80</sup> וירידת הנשמה משם בבי"ע להתלבש בגוף נקי בשם לידה.

So too the souls: before they come into this world, they were first in the state of gestation (ibbur), in the level of Malchus, the lower Imma. And this is "As Havayah lives, before Whom I stood." And the descent of the soul from there into Beriah, Yetzirah and Asiyah, to be enclothed in a body, is called "birth."

The analogy now applies to souls. Before birth a soul is in "gestation" within Malchus, called the lower Imma (mother), and Elisha's words "As Havayah lives, before Whom I stood" allude to the soul standing before G-d before it comes down; its descent through the lower worlds into a body is its "birth."

וזהו אני היום ילדתיך<sup>81</sup> והתורה שלומד בעוה"ז נקי חלב שמגדיל בחי' רמ"ח אברי הנשמה שהם ט"ס [ט' ספירות] טפ"ט [ט' פעמים ט'] כו' כמ"ש ע"פ חכלילי<sup>82, 83</sup> כו'

And this is "Today I have given birth to you." And the Torah that one studies in this world is called milk, for it makes the 248 limbs of the soul grow; these are the nine Sefiros, nine times nine, etc., as is written on [the verse] "Red (chachlili) [are his eyes]," etc.

"Today I have given birth to you" speaks of that birth. The Torah studied in this world is the "milk" that makes the soul's 248 spiritual limbs grow; these are the nine Sefiros, each made up of nine (81), and the discourse on "Red (chachlili) are his eyes from wine" (Torah Ohr, Vayechi) counts on: 81 in each of head, middle and end makes 243, and with the five chassadim that make them grow, 248.

ולכן אמרו רז"ל [רבותינו זכרונם לברכה] אשרי מי שבא לכאן<sup>84</sup> ותלמודו בידו שע"י נעשית הנשמה בבחי' גידול יותר במעלה הרבה מכמו שהיתה תחלה בירידתה שנקי בשם לידה

Therefore our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand": for through this the soul comes into a state of growth far higher in degree than it was at first, in its descent, which is called "birth,"

Hence the Sages' words in the Talmud, "Fortunate is he who comes here with his learning in his hand": through Torah the soul grows far beyond the level it had when it came down.

שע"י שינק משדי אמו הוא בחינת ותלמודו בידו נעשה בה הגדלה הרבה כו' (ועמ"ש ע"פ בהר סיני<sup>85</sup> מענין פ"י ותלמודו בידו):

for through his having nursed from his mother's breasts, which is the level of "with his learning in his hand," great growth takes place in it, etc. (And see what is written on [the verse] "On Mount Sinai" on the meaning of "with his learning in his hand.")

Nursing from "the mother's breasts," Torah study, is what "his learning in his hand" means, and it gives the soul great growth. Likkutei Torah, Behar, explains the phrase: the Torah becomes like bread baked into the limbs of the G-dly soul, so that one's learning is one with one's soul.

8 אך להבין איך שייך למעלה בהקב"ה להיות כאח יונק כביכול מבחי" עסק התורה של האדם למטה.

But we need to understand how it can apply above, to the Holy One, blessed be He, to be "like a brother" who nurses, as it were, from a person's occupation with Torah below.

A question: how can G-d be called a "brother" who nurses, as it were, from a person's Torah study below? Does He receive anything from us?

אך הענין כמ"ש רועה ישראל.<sup>86</sup> וכתוב אחותי רעיתי<sup>87</sup> פי' פרנסתי. ישראל מפרנסין לאביהם שבשמים<sup>88</sup>

But the matter is as it is written, "Shepherd (ro'eh) of Israel," and it is written, "My sister, my companion (rayasi)," meaning "my sustainer" (parnasasi): "Israel sustain their Father in heaven."

The answer begins with two verses built on the root of "feeding": G-d is the "Shepherd (ro'eh) of Israel," and He calls Israel rayasi, plainly "my companion," read from ro'eh as "my sustainer." The Zohar says "Israel sustain their Father in heaven."

דכמו שהלחם פעולתו לחבר הנשמה עם הגוף. כך ענין פרנסה למעלה להמשיך גלוי אוא"ס [אור אין סוף] ב"ה בתוך ע"ס [עשר ספירות] דאצי" שנק' בשם גופין שאפי' [שאפילו] ח"ע [חכמה עילאה] אין ערוך כלל לא"ס ב"ה ושיהיה נמשך ומתלבש בהם הוא ע"י עסק התורה למטה.

For just as the effect of bread is to join the soul with the body, so "sustenance" above is to draw the revelation of the Infinite Light, blessed be He, into the Ten Sefiros of Atzilus, which are called "bodies." For even the higher Chochmah bears no comparison at all to the Infinite One, blessed be He; and that [the light] be drawn and en clothed in them comes about through occupation with Torah below.

As bread keeps the soul joined to the body, G-d's "sustenance" is the drawing of the Infinite Light into the Ten Sefiros of Atzilus, which are called "bodies." Since even the higher Chochmah is nothing compared with the Infinite, this enclothing comes about only through the Torah study of people below; as Torah Ohr, Miketz, explains, the Torah is G-d's "bread," as in "Come, eat of My bread."

9 וז"ש [וזהו שכתוב] הנה אלקינו זה<sup>89</sup> קוינו לו פי' שאנו המשכנו אותו בבחי' קוין דהיינו התלבשות האור בע"ס [בעשר ספירות] הנחלקים לג' קוין חסד דרועא ימינא<sup>90</sup> כו'

And this is the meaning of what is written, "Behold, this is our G-d; we hoped (kivinu) for Him." The meaning is that we drew Him down in the manner of lines (kavin): that is, the enclothing of the light in the Ten Sefiros, which are divided into three lines — "Chesed is the right arm," etc. —

Isaiah's "Behold, this is our G-d; we hoped (kivinu) for Him" is read through a pun: kivinu is related to kav, "line." Through our service we drew G-d's light down into the Ten Sefiros, which are arranged in three lines, right, left and center, as in "Chesed is the right arm."

וכנגדם ג' בחי' תורה ועבודה וגמ"ח [וגמילות חסדים].<sup>91</sup> ולעתיד יתגלו כל ההמשכות לכן ואמר ביום ההוא הנה כו'.

and corresponding to them are three levels: Torah, service (avodah) and acts of kindness (gemilus chassadim). In the time to come all the drawings-down will be revealed; therefore "And it will be said on that day, 'Behold,'" etc.

The three lines correspond to the three pillars of a person's service: Torah, prayer (avodah) and acts of kindness. In the time to come all that has been drawn down will be revealed, and then it will be said, "Behold, this is our G-d."

אך מה שנאמר יונק שדי אמי<sup>92</sup> דוקא שהוא בחי' תושבע"פ [תורה שבעל פה] כי הנה תושב"כ [תורה שבכתב] נק' מוסר אביך ותושבע"פ [ותורה שבעל פה] נק' תורת אמן<sup>93, 94</sup> (כמבואר בד"ה ביום השמיני עזרת)<sup>95, 96</sup>

But the reason it says specifically "nursing at my mother's breasts," which is the level of the Oral Torah, is that the Written Torah is called "the instruction of your father," and the Oral Torah is called "the teaching of your mother" (as explained in the discourse beginning "On the eighth day, an assembly"),

Why does the verse speak of "my mother's breasts"? Because, as Proverbs puts it, the Written Torah is "the instruction of your father" and the Oral Torah "the teaching of your mother," a pair the Alter Rebbe explains in Likkutei Torah, Shemini Atzeres ("On the eighth day, an assembly").

כי בתורה שבכתב הכל ברמז בעלמ' [בעלמא]. וכמו שהאב מזריע טפה כו' ועיקר גידול הוולד הוא בבטן האם. כך גילוי פרטי ההלכות על בוריין הוא בתושבע"פ [בתורה שבעל פה]

for in the Written Torah everything is merely by allusion. And just as the father sows a drop, etc., while the main growth of the child is in the mother's womb, so the revelation of the particulars of the laws in their full clarity is in the Oral Torah.

The Written Torah gives everything only by allusion, like the father's seed, which holds the whole child in concealed form, while the child grows and develops in the mother's womb; so the details of the laws are fully revealed only in the Oral Torah. Iggeres HaKodesh 29 draws the same picture: as the mother gives birth to a complete child, so the 248 positive and 365 negative mitzvos come from concealment into revelation in the Oral Torah.

והיינו דאורייתא תושב"כ [תורה שבכתב] מחכ' [מחכמה] נפקת הנק' אבא. ותושבע"פ [ותורה שבעל פה] הוא בחי' בינה הנקרא אמא.

And this is [the meaning of] “the Torah” — the Written Torah — “comes forth from Chochmah,” which is called Abba (Father), while the Oral Torah is the level of Binah, which is called Imma (Mother).

The Written Torah thus “comes forth from Chochmah,” called Abba (father), the concentrated seed of an idea, while the Oral Torah is Binah, called Imma (mother), where an idea is developed in detail.

והנה עיקר התגלות התענוג מהשכל הוא בבינה כשמבין הדבר על בוריו

Now, the main revelation of the delight of intellect is in Binah, when one understands the matter in its full clarity,

The pleasure of understanding is felt chiefly in Binah, when one grasps a matter thoroughly.

וכמ"ש בזהר ע"פ ועבד הלוי הוא<sup>97, 98, 99</sup> (ובע"ח [ובעץ חיים]<sup>100</sup> שהתגלות עתיק הוא בבינה ועמ"ש פ' לך<sup>101</sup> גבי ה' דאברהם ובפ' וארא ע"פ לכן אמר) דא עתיקא כו'

as is written in the Zohar on [the verse] “And the Levite, he (hu), shall serve” (and in Etz Chaim, that the revelation of Atik is in Binah; and see what is written in Parshas Lech Lecha regarding the hei of Avraham, and in Parshas Va'eira on [the verse] “Therefore say”): “This is Atik,” etc.

The verse says of the Levites, “the Levite, he (hu), shall serve”; the Zohar reads hu, “he,” as Atik, the hidden root of all delight in Keser, and Etz Chaim teaches that Atik is revealed in Binah. Torah Ohr, Lech Lecha, explains that the hei added to Avraham’s name is the supernal hei, Binah, where Atik is revealed, and not in Chochmah, which is only a point; and Torah Ohr, Va'eira, adds that the Oral Torah, Binah, which spells out the matter in detail, has a root higher than the Written Torah.

וזהו שנאמר יונק שדי אמי דוקא (שהחלב הוא משעשע הולד ומענגו) ועי"ז נמשך ממנו ית' גילוי התענוג בגי"ע [בגן עדן] להיות נהנים מזיו<sup>102</sup> כו' וקוב"ה [וקודשא בריך הוא] אתא לאשתעשע<sup>103</sup> עם צדיקייא בגי"ע [בגן עדן] והכל ע"י עסק התורה.

And this is why it says specifically “nursing at my mother’s breasts” (for milk gladdens the child and delights him). Through this a revelation of delight is drawn from Him, may He be blessed, into Gan Eden, that they may enjoy the radiance, etc.; and “the Holy One, blessed be He, comes to delight with the righteous in Gan Eden.” And all this is through occupation with Torah.

That is why the verse says “my mother’s breasts”: milk delights the child, and the Oral Torah reveals delight. Through it delight is drawn into Gan Eden, where souls enjoy the radiance of the Shechinah and where, as the Zohar says, G-d comes to delight with the righteous, and all of this comes through Torah study.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל השונה הלכות בכ"י [בכל יום]<sup>104</sup> מובטח לו<sup>105</sup> שהוא בן עוה"ב [עולם הבא]<sup>106, 107</sup> וכמבואר באריכות באגה"ק [באגרת הקודש] בד"ה א"ח [אשת חיל] עט"ב [עטרת בעלה]:

As our Sages, of blessed memory, said, "Whoever studies laws every day is assured that he is destined for the World to Come." This is explained at length in Iggeres HaKodesh, in the discourse beginning "A woman of valor is the crown of her husband."

The Sages promise the World to Come to whoever studies laws every day. The Alter Rebbe refers to his long explanation in Iggeres HaKodesh, in the letter beginning "A woman of valor is the crown of her husband."

## SECTION 5 • ¶10-12

## G-d, Acquirer of heaven and earth

10 אמצאך בחוץ<sup>108</sup> קאי על בעלי עסקים<sup>109</sup> אע"פ [אף על פי] שא"א להם לעסוק בתורה תמיד שיהיו בבחי' יונק שדי אמי ע"י ד' אמות של הלכה מ"מ עליהם נאמר דמ"מ אמצאך בחוץ ג"כ.<sup>110</sup> (להיות ג"כ בבחי' כאח לי כו' כדלקמן).

"I would find you outside" refers to businesspeople. Although they cannot occupy themselves with Torah constantly, so as to be in the state of "nursing at my mother's breasts" through the four cubits of halachah, nevertheless it is said of them that, even so, "I would find you outside" too (so that they too are in the state of "like a brother to me," etc., as [explained] below).

The verse goes on, "I would find you outside." This refers to people whose days are taken up with business: they cannot study constantly, and so cannot be in the state of "nursing" through the four cubits of halachah, yet of them too it says, "I would find you outside," so that they too can be "like a brother." The Rebbe, in the discourse "Mi yitencha" of 5746, explains: being "outside," they must search, and the plea is that even there they will find the Holy One, blessed be He.

והענין דהנה מצינו בהקב"ה נאמר ג"כ לשון קונה כמ"ש קונה שמים וארץ.<sup>111</sup>

The explanation: we find that the term "acquirer" (koneh) is also said of the Holy One, blessed be He, as it is written, "Acquirer of heaven and earth."

To show how businesspeople too can be "like a brother," the maamar notes that G-d Himself is called "Acquirer (koneh) of heaven and earth," in the language of buying.

וארז"ל [ואמרו רבותינו זכרונם לברכה] חמשה קנינים קנה הקב"ה.<sup>112</sup> דהנה כתיב ששת ימים עשה<sup>113</sup> ה' את השמים ואת הארץ וביום השביעי שבת.

And our Sages, of blessed memory, said, "The Holy One, blessed be He, acquired five acquisitions." For it is written, "Six days Havayah made the heavens and the earth, and on the seventh day He rested."

The Mishnah counts five things that G-d "acquired" in His world. The maamar connects this with the verse of the six days of creation and Shabbos, which the next paragraphs explain.

## 11 וכל שבת נק' יום השביעי. שבת להוי"י.

And every Shabbos is called "the seventh day": "a Shabbos to Havayah."

The Torah calls every Shabbos "the seventh day," "a Shabbos to Havayah."

ולכאורה<sup>114</sup> איך שייך לקרות שבתות דעכשיו יום השביעי שהרי כבר עברו רכבות ימים מיום בריאת העולם עד שבתות אלו ואיך יקרא השבת יום השביעי.

Seemingly, how can the Shabbosos of now be called "the seventh day," when myriads of days have already passed from the day the world was created until these Shabbosos? How can Shabbos be called "the seventh day"?

But how can a Shabbos thousands of years after creation be called "the seventh day"? Countless days have passed since the first week of creation, so the Shabbos of our time is not literally the world's seventh day.

אך כי ששת ימים הם ששה מדות עליונות שבהם ועל ידן היו התהוות העולמות יום ראשון יהי אור בחי' החסד כו' ואח"כ ביום השבת הוא עליותם לשרשם ומקורם למעלה מעלה.

But [the answer is] that the six days are six supernal attributes, in which and through which the worlds came into being: the first day, "Let there be light," is the level of Chesed, etc. And afterwards, on the day of Shabbos, comes their ascent to their root and source, exceedingly high above.

The answer: the six days are the six emotive attributes through which the worlds were created, the first day ("Let there be light") being Chesed, and so on. Shabbos is the ascent of these attributes to their source, and the next paragraph shows that this happens anew every week.

**12** וכך הוא ג"כ בכל שבת ושבת שבששת ימי המעשה הוא ירדת המדות בבי"ע לברר כו'. ואח"כ ביום השבת הוא עליותם ועליות העולמות

So too it is every single Shabbos: during the six workdays the attributes descend into Beriah, Yetzirah and Asiyah to refine, etc., and afterwards, on the day of Shabbos, comes their ascent and the ascent of the worlds.

Every week repeats the pattern of creation: during the six workdays the divine attributes descend into the lower worlds to refine them, drawing out the good within them, and on Shabbos the attributes, and the worlds with them, ascend.

שהעלייה דוקא ביום ומדה השביעית שהיא בחי' המל'

The ascent is specifically on the seventh day and through the seventh attribute, which is the level of Malchus

The ascent comes specifically on the seventh day and through the seventh attribute, Malchus, the lowest of them.

(עיי' פ"ח [פרי עץ חיים] שער א' פרק ז' כי העלייה צריך להיות התחלה מלמטה כמו שמגביהים הבנין<sup>115</sup> שמגביהי' [שמגביהים] מלמטה ועי"ז ממילא מתעלה כולו כו'. ועוד כי נעוץ סב"ת [סופן בתחלתן]<sup>116</sup> אני ראשון ואני אחרון<sup>117</sup> כו').

(see Pri Etz Chaim, Sha'ar 1, chapter 7: for the ascent must begin from below, just as when one raises a building, one raises it from below, and through this the whole of it rises of itself, etc.; and further, because "their end is wedged in their beginning" — "I am first and I am last," etc.).

Two reasons are given: Pri Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teaching on prayer and the mitzvos, teaches that an ascent must begin from below, as a building is raised from its base and then all of it rises; and the end is bound up with the beginning, as in "I am first and I am last," so the lowest attribute is joined to the highest.

וזהו ויכלו השמים<sup>118</sup> כו' לשון כלתה נפשי<sup>119, 120, 121</sup> לכה דודי לקראת כלה כו' בואי כלה כו' ולכן אומרים בברכה דמעין שבע דמעלי שבתא קונה שמים וארץ.<sup>122</sup>

And this is "And the heavens were completed (vayechulu)," etc., a term related to "My soul yearned (kalsah)," "Come, my beloved, to greet the bride (kallah)," etc., "Come, O bride," etc. Therefore in the blessing Me'ein Sheva on Shabbos eve we say, "Acquirer of heaven and earth."

The "completion" of Shabbos is a yearning: vayechulu ("were completed") is related to kalsah ("yearned") and to kallah ("bride"), as in the Shabbos greetings "Come, my beloved, to greet the bride" and the Talmud's "Come, O bride." Likkutei Torah, Behar, explains that on Shabbos the worlds themselves ascend in this way and are nullified before G-d, as the light that encompasses all worlds is revealed. That is why the blessing Me'ein Sheva, said after the Friday-night Amidah, calls G-d "Acquirer of heaven and earth."

כי הנה עליות העולמות בשבת וכל מה שנתברר בששת ימי המעשה עולה ליכלל למעלה בשבת זהו כמשל הקנין שהלוקח נותן תחלה כסף להמוכר ועי"ז מקבל אח"כ החפץ שקונה לרשותו.

For the ascent of the worlds on Shabbos, when all that was refined during the six workdays rises to be included above on Shabbos, is like the analogy of a purchase: the buyer first gives money to the seller, and through this he afterwards receives the object he is buying into his possession.

The ascent of Shabbos is like a purchase: the buyer first pays the seller, and then takes the object into his possession.

כך ע"י ירידת המדות עליונות בששת ימי המעשה לברר ניצוצים עי"ז נעשה המשכי והעליי [והעליה] בשבת מטורי דפרודא לרה"י [לרשות היחיד] יחידו ש"ע [של עולם].

So too, through the descent of the supernal attributes during the six workdays to refine sparks — through this there comes about on Shabbos a drawing-down and an ascent from “the mountains of separation” to the private domain (reshus hayachid) of the Only One of the world.

G-d's “payment” is the descent of His attributes during the week to refine the sparks of holiness; on Shabbos He “takes possession,” raising them from the realm of separation (“the mountains of separation”) into reshus hayachid, the halachic term for a private domain, read here as the domain of the Yachid, the One and Only.

וזהו ענין הקנין של הקב"ה. ועד"ז ג"כ ענין גלות ישראל במצרים ובבל הוא ג"כ שע"ז מתעלים הנצוצות שנפלו שמה והן הן נשמות ר"ע [רבי עקיבא] ר"מ [רבי מאיר] עובדיה [ועמשי"ל] [ועיין מה שכתוב לעיל] בפ' בשלח פרעה).

And this is the matter of the acquisition of the Holy One, blessed be He. Along these lines, too, is the matter of the exile of Israel in Egypt and in Babylon: through it the sparks that fell there are elevated, and these are the very souls of Rabbi Akiva, Rabbi Meir [and] Ovadiah (and see what was written above, in Parshas Beshalach, [on] “When Pharaoh sent”).

This is G-d's “acquisition.” The exiles of Israel in Egypt and Babylon had the same purpose, to raise the sparks that had fallen there; these became the souls of Rabbi Akiva, Rabbi Meir and Ovadiah, who according to tradition came from converts.

ועד"ז נאמר בק"ש [בקריאת שמע] ואספת דגנך <sup>123</sup> כו' לאספ' לבחי' אחד ואהבת

In the same way it is said in the Shema, “And you shall gather in your grain,” etc.: to gather it into the level of “One” and “And you shall love.”

The Shema's “And you shall gather in your grain” teaches the same in a person's life: the grain is to be “gathered” into the level of “One” and “And you shall love.”

דהיינו שעוסק במו"מ [במשא ומתן] לפרנס את עצמו וביתו שזהו ירידה אך עייז נעשה אח"כ עלייה כשמתפלל בכח האכילה ואוי' [ואומר] אחד ואהבת ולמס"נ [ולמסירות נפש] באחד ולכן נקי התפלה עולת תמיד עליית הנצוצות למעלה כוי וכל תפלות החול מתעלים בתפלת השבת: <sup>124, 125</sup>

That is, one engages in commerce to support himself and his household, which is a descent; but through this an ascent afterwards comes about, when he prays with the strength of the food and says "One" and "And you shall love," and [comes] to self-sacrifice (mesirus nefesh) in "One." Therefore prayer is called "the continual burnt-offering" (olas tamid): the ascent of the sparks upward, etc. And all the weekday prayers are elevated in the Shabbos prayer.

Work to support one's household is a descent into worldly matters, but it leads to an ascent in prayer, when one prays with the energy gained from the food and declares "One" with self-sacrifice. That is why prayer is called the daily burnt-offering (olah, literally "ascent"), and why all the weekday prayers rise in the Shabbos prayer.

#### SECTION 6 • ¶13-14

### The kiss and the spiced wine

13 וזהו שנאמר אמצאך בחוץ <sup>126</sup> שגם הבעלי עסקים ימצאוהו בחוץ כיון שעיי עסקיהם מתעלים הנצוצות באחד וכל ישראל מקיימים זה שהרי דינא דגמי' [דגמרא] הוא שפרשה ראשונה דק"ש [דקריאת שמע] צריכה כוונה. ולד"ה פסוק ראשון צריך כוונה.

And this is what is said, "I would find you outside": businesspeople, too, will find Him outside, since through their dealings the sparks are elevated into "One." And all Israel fulfill this, for it is the law of the Gemara that the first paragraph of the Shema requires intention (kavanah), and according to all opinions the first verse requires intention.

"I would find you outside" is now explained: businesspeople find G-d in the "outside" world of commerce, because their dealings raise the sparks into G-d's oneness. Every Jew does this, since the halachah requires intention at least in the first verse of the Shema, the declaration of "One."

והוא ענין למס"נ [למסירות נפש] באחד ובכל ישראל יש בחי' זו שאף שאין לו מס"נ [מסירות נפש] בפועל יש בו מס"נ [מסירות נפש] בכח שאפי' [שאפילו] קל שבקלים יכול למס"נ [למסירות נפש] כוי

This is the matter of self-sacrifice (mesirus nefesh) in "One." And every Jew has this level: even though he does not have self-sacrifice in actuality, he has self-sacrifice in potential, for even the lowest of the low is capable of self-sacrifice, etc.

That intention is self-sacrifice in "One," the readiness to give one's life for G-d's oneness. Every Jew has it at least in potential; even the least of Jews is capable of it.

ועי"ז מתעלים כל עסקיו לה' אחד אי"כ הרי מו"מ [משא ומתן] ועסק זה הוא מעין וע"ד שהוא ית' נקי קונה שמים וארץ<sup>127</sup>

And through this all his dealings are elevated to G-d, Who is One. If so, this commerce and business are akin to, and along the lines of, His being called, may He be blessed, "Acquirer of heaven and earth"

Through this readiness, all of a person's business is elevated to the One G-d. His buying and selling then resemble G-d's own "acquisition" of heaven and earth on Shabbos.

(ולכן הוא בבחי' כאח לי ועי' מ"ש ע"פ וישב יעקב<sup>128</sup> בפ"י ובקשתם משם כו' ומצאת<sup>129</sup> כו')

(and therefore he is in the state of "like a brother to me"; and see what is written on [the verse] "And Yaakov dwelt," on the meaning of "And from there you will seek," etc., "and you will find," etc.).

This makes the businessman, too, "like a brother." The parenthesis refers to the discourse on "And Yaakov dwelt" (Torah Ohr, Vayeshev), which explains "From there you will seek... and you will find": in exile G-d is found from the place of descent itself.

והנה אדרבה בהם נאמר אשך בחי' נשיקין הוא אתדבקות רוחא ברוחא<sup>130</sup> ע"י תפלות הבעל עסק

Indeed, on the contrary, of them it is said, "I would kiss you": the level of kisses, which is "the cleaving of spirit to spirit," through the prayers of the businessman,

Moreover, of businesspeople the verse says "I would kiss you." A kiss is "the cleaving of spirit to spirit," and it is reached through the businessman's prayer.

שהוא בחי' אתכפייא ויתרון האור מהחשך<sup>131</sup> הוא מעורר וממשיך ממקום גבוה מאד (עמ"ש בפ' נח בד"ה מים רבים<sup>132</sup> כו')

which is the level of subjugation (iskafya) and of "the advantage of light out of darkness"; it arouses and draws down from a very high place (see what is written in Parshas Noach, in the discourse beginning "Many waters," etc.),

His prayer comes with iskafya, the subduing of his worldly inclinations, and light that comes out of darkness has an advantage; it therefore reaches a very high source. The explanation of "Many waters" in Parshas Noach (Torah Ohr) asks how a businessman's prayer can reach so high, and answers that the soul descends into a body busy with livelihood for the sake of a greater ascent, the limitless love "with all your might."

אשר גילוי בחי' זו אינו אלא בבחי' נשיקין כמשל הנשיקין שהוא מחמת עוצם האהבה שלא יוכל לפרש בדבור<sup>133</sup> היא מתלבשת בהבל הנשיקין כו'

a level whose revelation is only in the manner of kisses — as in the analogy of kisses, where, because of the intensity of the love, which one cannot express in speech, it is enfolded in the breath of the kisses, etc.

So high a revelation can only come as a “kiss.” A kiss expresses a love too intense for words, carried in the breath rather than in speech; Biurei HaZohar (Noach), cited in the Kehot note, explains that the mouth does not conceal the breath of the heart.

(עמ"ש בד"ה שיר השירים<sup>134</sup> פי' ישקני<sup>135</sup> כו'. והענין כי בחינת כאח לי שע"י יונק שדי אמי היינו שיניקותם משרש אחד היינו מהתורה שהיא בחי' חו"ב [חכמה ובינה] כו' שנק' או"א [אבא ואימא].

(See what is written in the discourse beginning “The Song of Songs,” on the meaning of “Let him kiss me,” etc. The explanation is that the state of “like a brother to me” that comes through “nursing at my mother’s breasts” means that their nursing is from one root, namely from the Torah, which is the level of Chochmah and Binah, etc., which are called Abba and Imma.

The parenthesis explains the difference between two kinds of “brotherhood.” It first cites the discourse “The Song of Songs” (Likkutei Torah), where “Let him kiss me” is a love so inward, like a father’s for his only son, that only the breath of a kiss can carry it. Through Torah study, “nursing at my mother’s breasts,” the student and G-d draw from one root, the Torah, which is Chochmah and Binah, Abba and Imma.

אמנם ע"י אתכפייא ובטול היש לאין דבעלי עסקים אסתלק יקרא דקוב"ה [דקודשא בריך הוא] לעילא שנמשך האור מבחי' אין שהוא מקור התורה כמ"ש והחכמה מאין תמצא<sup>136</sup> כו' ונמשך התגלות זו בז"א כו'.

However, through the businesspeople’s subjugation (iskafya) and their nullification (bittul) of “something” into “nothing,” “the glory of the Holy One, blessed be He, is elevated above”: the light is drawn from the level of “nothing” (ayin), which is the source of the Torah, as it is written, “And wisdom, from nothing (ayin) is it found,” etc., and this revelation is drawn into Z’eir Anpin, etc.

The businessman’s iskafya and self-nullification elevate “the glory of G-d above”: they draw light from ayin, “nothing,” the source of the Torah itself, as in “Wisdom comes from nothing,” and bring that revelation into Z’eir Anpin.

וא"כ הם בבחי' כאח לי שמקבלים שניהם משרש א' אשר השרש ההוא גבוה מבחי' שדי אמו כו' הוא בחי' כתר שלמעלה מהחכמה ובינה. וזהו ענין שזבולון קודם ליששכר.

If so, they are in the state of "like a brother to me," for both receive from one root, and that root is higher than the level of "his mother's breasts," etc.: it is the level of Keser, which is above Chochmah and Binah. And this is the matter of Zevulun preceding Yissachar.

So businesspeople are "brothers" too, but their shared root is higher: Keser, above Chochmah and Binah. This is why Zevulun, the tribe of merchants, is named before Yissachar, the tribe of Torah scholars, as Rashi explains on Moshe's blessing (Deuteronomy 33:18): Zevulun's trade supported Yissachar's study.

והנה כתיב וינשק לכן לבניו<sup>137</sup> שהם השבטים שנק' ג"כ בנים ללובן העליון כי בני בנים הרי הם כבנים<sup>138</sup> כו' כך יתכן בחינת כאח לי בקבלתם מבחי' אין מקור דח"ב [דחכמה ובינה] הנק' או"א [אבא ואימא] כו'

Now, it is written, "And Lavan kissed his sons": these are the tribes, who are also called sons of the Supernal Whiteness (Loven HaElyon), for "grandchildren are like children," etc. So too, the state of "like a brother to me" is possible in their receiving from the level of "nothing" (ayin), the source of Chochmah and Binah, which are called Abba and Imma, etc.

Lavan "kissed his sons," who were really his grandsons, the tribes; since grandchildren are like children, they are called his sons. The name Lavan means "white," and alludes to Loven HaElyon, "the supernal whiteness," a level above Chochmah and Binah; receiving from that level of ayin is another way of being "brothers."

ועיין כה"ג [כהאי גוונא] בפרדס שער החמישי פ"ג [פרק ג'] בשם הבית יוסף ומלכות נפיק כו' ומשום הכי קאמר אברהם<sup>139</sup> כו' ועמשי"ל [ועיין מה שכתוב לעיל] בביאור ענין יודוך אחיך כו' וענין בני אביך<sup>140</sup> כו').

And see something similar in the Pardes, Sha'ar 5, chapter 3, in the name of the Beis Yosef: "and Malchus comes forth," etc., "and for this reason Avraham said," etc. And see what was written above in the explanation of the matter of "Your brothers shall acknowledge you," etc., and the matter of "your father's sons," etc.)

The parenthesis closes with references: the Pardes (Pardes Rimmonim of Rabbi Moshe Cordovero, Sha'ar 5, ch. 3), quoting the Beis Yosef, Rabbi Yosef Karo, that Malchus comes forth from Keser and Avraham from Chochmah, so that both come as if from one place, which is why Avraham could call Sarah his sister; and earlier explanations of "Your brothers shall acknowledge you" and "your father's sons."

אנהגך אביאך אל בית אמי<sup>141</sup> הוא בחינת תורה כי גם הבעל עסק צריך לקבוע עתים לתורה

“I would lead you, I would bring you into my mother’s house”: this is the level of Torah, for the businessman, too, must set times for Torah.

“I would lead you, I would bring you into my mother’s house” refers to Torah: businesspeople, too, must set fixed times for study.

כי הגם שעיקר עבודתם הוא ע”י מעשה בבחי’ אתכפייא ובמעשה הצדקה מ”מ ההמשכה צ”ל כסדר שמתלבשת תחלה במחשב’ [במחשבה / במחשבת] ודבור ואח”כ במעשה.

For although their main service is through deed — in the manner of subjugation (iskafya), and in the deed of charity — nevertheless the drawing-down must be in order: it is en clothed first in thought and speech, and afterwards in deed.

Their main service is in deed, through overcoming themselves and through giving charity. But divine influence descends in order, through thought and speech before deed.

ומחשבה ודבור זהו בחי’ קביעת עתים לתורה של הבעלי עסק (ועיקר גלוי נשיקין הוא ע”י קביעת עתים לתורה. ע’ [עיינן] בתניא פ’ מ”ה)

And thought and speech — this is the level of the businessmen’s set times for Torah. (And the main revelation of kisses is through setting times for Torah; see Tanya, chapter 45.)

Their fixed times for Torah supply that thought and speech. Indeed, the main revelation of the “kiss” comes through these fixed times, as Tanya ch. 45 explains.

ולכן בבעלי תורה נאמר יונק שדי אמי שהוא לשון תמידי. כי והגית בו יומם ולילה<sup>142</sup> כתיב.

Therefore, of those devoted to Torah it is said, “nursing at my mother’s breasts,” which is an expression of constancy, for it is written, “And you shall meditate in it day and night.”

Those whose whole occupation is Torah are described by “nursing,” a continuous act, since the verse commands Torah study “day and night.”

ובבעלי עסקים שהוא רק קביעות עתים נאמר אנהגך אביאך אל בית אמי

And of businesspeople, who have only set times, it is said, “I would lead you, I would bring you into my mother’s house.”

Businesspeople, who study only at set times, are described as “led” and “brought” into the mother’s house.

(ועי"ל [ועוד יש לומר] פ"י אנהגך בענין אחר דלפי ששרש המשכתם מבחי' שלמעלה מחו"ב [מחכמה ובינה] כנ"ל ע"כ אומר אנהגך כו' אל כו' שממשיך מבחי' עליונה לבחי' אמי כו' וזהו תלמדני שמבחי' מקום גבוה כזה א"א להיות רק בחי' מקבל. וכענין ודברי אשר שמתו בפ"ך <sup>143</sup> כו').

(One may further explain "I would lead you" in another way: since the root of their drawing-down is from a level above Chochmah and Binah, as mentioned above, therefore it says, "I would lead you," etc., "into," etc.: that he draws down from a higher level to the level of "my mother," etc. And this is "you would teach me": for from so high a place it is impossible to be anything but a recipient, as in "And My words that I have put in your mouth," etc.)

The parenthesis offers a second reading: since their root is above Chochmah and Binah, "I would lead you... into" means that they lead the light down from that higher level into "my mother," Binah. "You would teach me" fits this, for from so high a source one can only receive, as with "My words that I have put in your mouth."

אשקך מיין הרקח. <sup>144</sup> הנה היין משמח אלקים. <sup>145</sup> ויין הוא בחי' יינה של תורה <sup>146</sup> והוא בחי' בינה בחינת תושבע"פ [תורה שבעל פה]

"I would give you to drink of the spiced wine." Now, wine "gladdens Elokim." And wine is the level of "the wine of the Torah," which is the level of Binah, the level of the Oral Torah.

The verse goes on, "I would give you to drink of the spiced wine." Wine "gladdens Elokim," as the vine says in Yosam's parable in Judges. Wine is "the wine of Torah" (the Kehot note traces this phrase to Pesikta Zutrasa on Vayechi), which is the Oral Torah, the level of Binah.

והיותו משמח אלקים היינו כי אלקים הוא מדת הצמצום להיות העלם והסתור ועי"י שממשיך מבחי' בינה שהוא בחי' שמחה גורם גילוי ההעלם כו' שלא יסתיר ויעלים. <sup>147</sup>

And its gladdening Elokim means this: Elokim is the attribute of tzimtzum (contraction), so that there be concealment and hiding; and by drawing down from the level of Binah, which is the level of joy, one brings about the revelation of the concealed, etc., so that it will not hide and conceal.

Wine's gladdening Elokim means this: Elokim is the attribute of contraction that conceals G-d's light, and drawing from Binah, the source of joy, reveals what is concealed, so that the concealment no longer hides.

14 וזהו אשקך מיין. אך יין הרקח היינו שיש בו ריח הטוב. כי הריח שרשו ממקום גבוה שהוא בחי' מקיף והוא למעלה מבחינת מזון

And this is “I would give you to drink of wine.” But “spiced wine” means that it has a good fragrance in it. For fragrance has its root in a high place: it is the level of the encompassing [light] (makif), and it is above the level of food.

Now “spiced wine” (yayin harekach): wine that also has a good fragrance. Fragrance comes from a high place, an encompassing light (makif), higher than food.

שהמזון הוא לגוף אבל הריח ארז"ל [אמרו רבותינו זכרונם לברכה] שהנשמה נהנית ממנו<sup>148</sup> ולא הגוף והיינו לפי שהוא בחי' תענוג העליון שאינו נתפס ומתלבש בכלים.

For food is for the body, whereas fragrance, our Sages, of blessed memory, said, is something the soul enjoys and not the body. This is because it is the level of the supernal delight, which is not grasped and encloded in vessels.

Food nourishes the body, but fragrance, the Sages say, is something the soul enjoys and the body does not. That is because it is the supernal delight, too lofty to be held within vessels.

והנה זהו יתרון מעלת קביעות עתים לתור' [לתורה] של הבעל עסק שהוא בחי' אתכפייא יותר מכיושבי אוהלים ע"כ נק' עסק תורתם יין הרקח שהריח הוא דוקא מדבר חריף וקיוהא כו'

Now, this is the advantage and superiority of the businessman's setting times for Torah, which is the level of subjugation (iskafya), over those who dwell in the tents [of Torah]. Therefore their Torah study is called “spiced wine,” for fragrance comes specifically from something sharp and sour, etc.

This is the special quality of the businessman's fixed times for Torah, which come through iskafya, over those who study all day in the “tents of Torah”: his Torah is “spiced wine,” for a strong fragrance comes precisely from something sharp and sour.

(ועיין מענין ריח ע"פ ראה ריח בני)<sup>149</sup> שיין זה עם היותו משקה שהוא בחי' פנימית יש בו ג"כ ריח ובחי' מקיף כו'.

(And see on the matter of fragrance, on [the verse] “See, the fragrance of my son.”) For this wine, although it is a drink, which is the level of the inner dimension (pnimiyus), also has fragrance and the level of the encompassing [light] (makif), etc.

The discourse on “See, the fragrance of my son” (Torah Ohr, Toldos) explains that fragrance is an ascent from below, which is why sharp and sour things, not sweet ones, give the strongest fragrance. The point is summed up: this wine is a drink, taken inward, yet it also carries a fragrance, an encompassing light.

ומי שאינו יכול ללמוד כלל ולקבוע עתים לתורה עליו נאמ' [נאמר] ג"כ מעסים רמוני<sup>150</sup> ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] ע"פ כפלח הרמון רקתך שאפי' [שאפילו] ריקנין שבך<sup>151</sup> מלאים מצות כרמון.<sup>152</sup>

And one who cannot study at all, and [cannot] set times for Torah — of him too it is said, “of the juice of my pomegranates,” along the lines of our Sages’ saying on the verse “Your temple (rakasech) is like a slice of pomegranate”: that even the empty ones (reikanin) among you are full of mitzvos like a pomegranate.

Even one who cannot study at all, or set fixed times, is included in the verse: “of the juice of my pomegranates.” The Sages expound “your temple (rakasech) is like a slice of pomegranate” as “even your empty ones (reikanin) are full of mitzvos as a pomegranate is full of seeds.”

כי ריקנים אין פ' פושעים ומורדים ח"ו [חס ושלום] רק שאין בהם תורה אבל מלאים מצות ודרך ארץ.

For “empty ones” does not mean sinners and rebels, G-d forbid, but only that they have no Torah in them, yet they are full of mitzvos and proper conduct (derech eretz).

“Empty” does not mean wicked, G-d forbid; it means lacking Torah knowledge while being full of mitzvos and decent conduct.

והרי המצות מעוררים ג"כ גילוי תענוג העליון וכנודע מענין ריחא דלבושייכו<sup>153</sup> כו' כי נעוץ תחלתן בסופן.<sup>154</sup>

And the mitzvos, too, arouse a revelation of the supernal delight, as is known from the matter of “the fragrance of your garments,” etc., for “their beginning is wedged in their end.”

The mitzvos too arouse the supernal delight, as in the Zohar’s story of the child who knew from “the fragrance of your garments” that the sages had been busy with a mitzvah. This is because the end is bound to the beginning: the most practical deeds reach the highest source.

ולכן נק' עסיס רמוני שהוא ג"כ משיב את הנפש (ולכן במעיל היו תלויים רמונים כי המעיל הוא בחי' מעיל צדקה<sup>155</sup> כו' וכמ"ש במ"א ע"פ שוש אשיש כו' מעיל צדקה יעטני<sup>156</sup> וע"ש):

Therefore it is called “the juice of my pomegranates,” which also restores the soul. (Therefore pomegranates hung on the robe (me'il), for the robe is the level of “a robe of righteousness (tzedakah),” etc., as is written elsewhere on [the verse] “I will greatly rejoice,” etc., “He has wrapped me in a robe of righteousness”; see there.)

So this too is called “the juice of my pomegranates,” which also “restores the soul,” as fragrance wakes one who sleeps (Torah Ohr, Toldos). The parenthesis adds that pomegranates hung on the hem of the priestly robe (me'il) because the robe stands for “a robe of righteousness (tzedakah),” charity, as explained elsewhere on “I will greatly rejoice.”

**IN ONE'S AVODAH**

The maamar draws the lesson itself for each kind of Jew. One whose occupation is Torah should study constantly, “day and night,” and so “nurse” from G-d’s own wisdom. One who is in business elevates his dealings by saying the Shema with readiness for self-sacrifice and by praying with the strength his work provides; his main service is in deed, overcoming himself and giving charity, but he must also set fixed times for Torah, for through them the “kiss” is revealed. And even one who cannot study at all should be full of mitzvos, like a pomegranate.

**QUESTIONS FOR DISCUSSION**

1. Why does the maamar call the Torah in the higher Chochmah a “large face” and the Torah we study a “small face,” and why is a contraction needed between them?
2. How can G-d be said to “nurse” from, or be “sustained” by, a person’s Torah study below?
3. In what way does a businessman’s week, and his prayer, follow the pattern of G-d’s six days of creation and Shabbos?
4. Why does the businessman’s iskafya reach a root higher than the scholar’s study, and why does he still need fixed times for Torah?
5. What does it mean that even “the empty ones” are full of mitzvos like a pomegranate, and what does the image of fragrance add?

## SOURCES AND REFERENCES

## Notes

## PARAGRAPH 1

## 1 מי יתנך

According to the note, this discourse of the Rebbe shows how this maamar belongs to Parshas Terumah: it explains, within the discourse, the cherubim that Parshas Terumah describes.

## KEHOT'S NOTE

השייכות וקשר לפי תרומה ראה ד"ה מי יתנך תשמ"ו שמבאר בפנים הדרוש בענין הכרובים המבואר בפ' תרומה. המאמר הוא משנת תקע"א. ובסה"מ הנ"ל נדפסו ב' הנחות אחרות בע' עז (מגוכתי"ק הצ"צ). והגהות וקיצורים על הנחה זו נדפסו באוה"ת פ' תרומה ע' איתנה. והנחה ג' ממאמר זה נדפס בסה"מ שם ע' צג. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. ביאור נדפס במאמרי אדה"י כתובים ח"ב ע' קפה.

## 2 מי יתנך כאח לי

"Would that you were like a brother to me, nursing at my mother's breasts; I would find you outside, I would kiss you, and none would despise me." The bride says this to her beloved: were he like her own brother, she could kiss him even in the street and no one would think less of her. The maamar reads it as Knesses Yisrael's plea to G-d in exile; the whole maamar explains this verse and the next. (context: Steinsaltz Tanakh)

Song of Songs 8:1 ח: א' שיר השירים

מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקך גם לא יבזו לי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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## KEHOT'S NOTE

שה"ש ח, א. בגוכתי"ק הצ"צ מסיים "יונק שדי אמי אמצאך בחוץ אשקך וגו'. זהו מאמר כנס"י בגלות להקדב"ה כו". בזמן.

## 3 זהו בקשת כנס"י להקב"ה

The Tzemach Tzedek discusses this verse as Knesses Yisrael's plea in his Or HaTorah on Song of Songs; on the same page he notes that the Targum reads it as referring to Mashiach (note 79:7).

## KEHOT'S NOTE

ראה אוה"ת שה"ש כרך ב ע' תרלד.

## 4 נקראו ישראל אחים למקום

The Tzemach Tzedek explains why Israel are called G-d's brothers: the Holy One is "holy," and Israel, through Torah and mitzvos, are called "holy men you shall be to Me," for they receive and draw down from the supernal Holy; therefore they are called brothers to the Holy One.

## KEHOT'S NOTE

מבואר באוה"ת שה"ש כרך ב ע' תרעז ש"הקב"ה קדוש בוא"ו וישראל ע"י עסק התורה ומצוות נקראים ואנשי קודש תהיון לי, שמקבלים וממשיכים מבחי" קודש העליון לכן נקראים אחים להקב"ה. ע"ש.

## 5 למען אחי ורעי

"For the sake of my brothers and my friends, I will now speak peace within you." In the plain sense David, in a song of ascents, blesses Jerusalem for the sake of all his brethren there. The maamar hears "my brothers" as G-d speaking of Israel, who are called His brothers. (context: Steinsaltz Tanakh)

Psalms 122:8 ח: כ"ב תהלים

למען אחי ורעי אדברה נא שלום בך:

For my brethren and companions' sakes, I will now say: 'Peace be within thee.'

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## KEHOT'S NOTE

תהלים קכב, ח.

## 6 למען בית ה' אלקינו

"For the sake of the House of Havayah our G-d, I will seek your good." David gives the Temple as the second reason for his blessing of Jerusalem; coming right after "my brothers," it shows the maamar when Israel are called brothers: while the Temple stands.

Psalms 122:9 ט: כ"ב תהלים

למען בית ה' אלקינו אבקש טוב לך:

For the sake of the house of the L-RD our G-d I will seek thy good.

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## 7 כלומר אימתי . . מבקשת

The words from "That is to say: when are they called brothers?" through "she now pleads" are missing in the Tzemach Tzedek's manuscript.

## KEHOT'S NOTE

בגוכתי"ק ליתא.

## 8 ולפיכך מבקשת עכשיו מי יתנך כאח לי

On this plea the Tzemach Tzedek writes, "And see what the Targum says on this, that it refers to Mashiach."

## KEHOT'S NOTE

"ועיין מ"ש ע"ז התרגום דקאי על משיח" — אוה"ת שה"ש כרך ב ע' תרלד.

## 9 ופניהם איש אל אחיו

G-d tells Moshe how the cherubim on the Ark cover are to be made: their wings spread upward over the cover, "and their faces, each toward his brother," facing one another. The maamar takes this "brotherhood" of the cherubim as the model of the closeness Knesses Yisrael asks for.

Exodus 25:20 כ"ה: שמות

והיו הכרובים פְּרָשֵׁי כְנָפִים לְמַעַל סָבְכִים בְּכַנְפֵיהֶם עַל־הַכַּפֹּת וּפְנֵיהֶם אִישׁ אֶל־אָחִיו אֶל־הַכַּפֹּת יִהְיוּ פְּנֵי הַכְּרֻבִּים:

And the cherubim shall spread out their wings on high, screening the ark-cover with their wings, with their faces

one to another; toward the ark-cover shall the faces of the cherubim be.

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KEHOT'S NOTE

שמות כה, ב.

10

#### ועשית שנים כרובים

G-d commands Moshe: "And you shall make two cherubim of gold; of beaten work shall you make them, at the two ends of the cover." The maamar will read the two as two movements, from above and from below.

Exodus 25:18 כ"ה:י"ח

ועשית שנים כרובים זהב מקשה תעשה אתם משני קצות הכפרת:

And thou shalt make two cherubim of gold; of beaten work shalt thou make them, at the two ends of the ark-cover.

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KEHOT'S NOTE

שמות כה, יח.

11

#### כרוב א' מקצה מזה

Plainly, "Make one cherub at this end and one cherub at that end," both of one piece with the cover; in Hebrew both clauses say mi-katzeh mi-zeh, "from the end on this side." The maamar reads "from the end" as a direction: the first cherub is the descent from above to below, the second the ascent from below to above.

Exodus 25:19 כ"ה:י"ט

ועשה כרוב אחד מקצה מזה וכרוב אחד מקצה מזה מן הכפרת תעשו את הכרובים על שני קצותיו:

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

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12

#### מ"ש רז"ל (חגיגה י"ג ב')

The Tzemach Tzedek explains this passage of the Talmud (the "large face" and the "small face") in his Or HaTorah on Parshas Terumah.

KEHOT'S NOTE

ראה פ"י הגמרא באוה"ת פ' תרומה ע' איתנא.

13

Rabbi Abahu explains keruv, "cherub," as ke-ravya, "like a child," for in Babylonia a child is called ravya. Rav Pappa then asks Abaye how Ezekiel can list "the face of a cherub" and "the face of a man" as different faces, and Abaye answers: a man's is a large face, a cherub's a small one. The maamar applies this to the Torah above and the Torah below.

Chagigah 13b:7 ז"ל:י"ג ב'

מאי כרוב? אמר רבי אבהו: כרביא, שכן בבבל קורין לינוקא רביא. אמר לקה רב פפא לאבאי: אלא מעתה, דכתיב: "פני האחד פני הכרוב ופני השני פני אדם והשלישי פני אריה והרביעי פני נשר", היינו פני כרוב היינו פני אדם? אפי' כרבי ואפי' זוטרי.

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14

#### ועל דמות הכסא

Ezekiel describes the Chariot: above the firmament was a throne, and upon it "a likeness like the appearance of a man," only a likeness, not a man. Since G-d has no body, the maamar explains this "man" as the Torah. (context: Steinsaltz Tanakh)

יחזקאל א':כ"ו

וממעל לרקיע אשר על-ראשם כמראה אבן ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א', כו. בגובותי"ק נוסף "והוא אפי' רברבי".

15

#### וצ"ל שהרי אין לו דמות הגוף

The manuscript reads, "This needs explaining, for it is known that He has no body and no bodily likeness," etc.

KEHOT'S NOTE

בגובותי"ק: "וצ"ל דהא נודע שאין לו גוף ודמות הגוף כו". נסמן לעיל א, א.

16

#### זאת התורה אדם

In its plain sense, "This is the law: when a man dies in a tent." Read word by word, it says "This is the Torah: man," and the maamar uses it to show that the Torah is called "man."

Numbers 19:14 ט"ד:י"ט

זאת התורה אדם כיימות באהל כליהבא אליהאהל וכל אשר באהל יטמא שבעת ימים:

This is the law: when a man dieth in a tent, every one that cometh into the tent, and every thing that is in the tent, shall be unclean seven days.

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KEHOT'S NOTE

במדבר יט, יד. להעיר שבסב"מ תקע"א ע' עה ובהנחה אחרת שם ע' זג אינו מבאי פסוק זה.

17

#### וזאת תורת האדם

After the prophecy that his house will endure, King David sits before G-d in wonder that He has spoken of his dynasty far into the future: "and this is the manner (toras) of man," is this how one deals with a man? The maamar reads the words as "and this is the Torah of man," a second verse calling the Torah "man." (context: Steinsaltz Tanakh)

II Samuel 7:19 ט"ט:ז

ותקטן עוד זאת בעיניך אדני ה' ותדבר גם אל-בית-עבדך למרחוק וזאת תורת האדם אדני ה'

And this was yet a small thing in Thine eyes, O L-rd GOD; but Thou hast spoken also of Thy servant's house for a great while to come; and this too after the manner of great men, O L-rd GOD.

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## KEHOT'S NOTE

שמואל-ב, ז, יט.

## PARAGRAPH 2

18

## כל התורה כולה שמותיו של הקב"ה

The Zohar (Mishpatim) teaches that the whole Torah is the Name of the Holy One, blessed be He, so that one who occupies himself with the Torah occupies himself with the holy Name. The Kehot note gives this passage, and the Ramban's introduction to his commentary on the Torah, as the source of the saying.

Zohar II, 124a, אכד, זח"ב

## KEHOT'S NOTE

זח"ב כד, א. רמב"ן עה"ת בהקדמה.

19

## ובוהר נקי

The note's references are taken from Or HaTorah on Va'eschanan, where the Tzemach Tzedek gathers the sources for the Sefiros as the holy Name: the Zohar on "For I will proclaim the Name of G-d" (III, 285a), the Shelah's comment on it, and the Zohar on Vayikra (10b, 11a).

Tikkunei Zohar, Tikkun 18 • 37b:11-14 תקו"ז תיקון יח

(כאן חסר והוא בתקונים זהר חדש דף כה ע"ג) בריש הורמנו דמלכא. בוצינא דקדינותא לא חוור ולא סומק ולא ירוק ולא אוכם כלל. והאי בוצינא איחי קו המדה דאיהו אתלכש באוירא. וכד איחי באוירא. איחי סתימא ולא אתחזי כלל.

Constantinople, 1740 (CC-BY-NC)

## KEHOT'S NOTE

ע' בוח"ג וילך דרפ"ה א' ע"פ כי שם ה' אקרא ומ"ש ע"ז השל"ה בהקדמה דף ד' ע"א בפ"י כולא סלקין ואתקשרין בחד, ובוהר ויקרא דף י' ע"ב ודף י"א ע"א — אוה"ת ואתחנן ע' קא. ראה ת"ז תי' יח.

20

## רזא דשמא קדישא

In the Zohar (Vayeilech) Rabbi Shimon learns from Moshe's "For I will proclaim the Name of Havayah" that praise must first rise from below to above, then draw blessing from above to below, and then tie all the levels in one knot of faith: this is to unite the holy Name. The Kehot note points here for the Sefiros as the holy Name.

ספר זוהר, וילך ה':כ"ז-ז':ל"ו:5:27 Zohar, Vayeilech

R. Simeon said: 'This is not so, but the truth is that this itself is a proof of the superiority of Moses. For Moses went up, from the lower to the higher, but they came down, from the higher to the lower. Moses said shirah, which is the song of the Matrona in honour of the King, and he was attached to the King. They said shir, which is the song of the King in honour of the Matrona, and they were attached to the Matrona; and thus the superiority ...

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

21

## שהוא רק בחי' הארה בעלמא שאינו נוגע להעצמות

The manuscript words this differently: "It is known, in explaining the term he'arah, that it is something with no comparison at all to its source..., and it is also called 'His

great Name,' as explained elsewhere; and the first revelation of this glimmer is in Chochmah."

## KEHOT'S NOTE

בגוכתי"ק נמצא בשינוי לשון ושם "ונודע בפ"י לי הארה שהיא מה שאינה ערוך כלל לגבי מקורה כ"י והיא הנקראת ג"כ שמו הגדול כמ"ש במ"א וראשית גילוי הארה זו הוא בחכמה".

## PARAGRAPH 3

22

## אני הו"י הוא שמי

Through Isaiah G-d declares, "I am Havayah, that is My Name, and My glory I will not give to another." It shows that Havayah is G-d's Name, the glimmer that the maamar places in Chochmah.

ישעיהו מ"ב:ח"8 Isaiah

אני ה' הוא שמי וכבודי לאחר לא־אתן ותהלתי לפסילים:

I am the L-RD, that is My name; And My glory will I not give to another, Neither My praise to graven images.

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## KEHOT'S NOTE

ישע"י מב, ח.

23

## וע"י החכמה נמשך אא"ס ב"ה בכל הט"ס

The gloss there brings, as the Alter Rebbe heard from his teacher, the reason why the Infinite Light unites even with Atzilus only by first being encloded in Chochmah: the Infinite is truly one, He alone and nothing besides Him, and that is the level of Chochmah. The Alter Rebbe refers to it for the reason of what he says here.

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

הגהה וכאשר שמעתי ממורי עליו השלום, פירוש וטעם למה שכתוב בעץ חיים, שאור־אין־סוף ברוך־הוא אינו מתניח אפילו בעולם האצילות אלא על ידי התלבשותו תחלה בספירת חכמה, והיינו משום שאין־סוף ברוך־הוא, הוא אֶחָד האמת, שהוא לבדו הוא ואין זולתו, וזו היא מדרגת החכמה וכו':

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24

## ראשית חכמה

The psalm ends, "The beginning of wisdom (reishis chochmah) is the fear of Havayah." The maamar reads reishis chochmah as "the first is Chochmah," naming Chochmah the first revelation, and so "the first man."

תהילים קי"א:10 Psalms

ראשית חכמה יראת ה' שכל טוב לכל־עשיהם תהלתו עמדת לעד:

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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## KEHOT'S NOTE

תהלים קיא, י.

25

## לכל אבר כפי מזגו ותכונתו

Tanya explains that the soul fills the whole body but dwells mainly in the brain, from which each limb receives the life

and power proper to it, according to its temperament and character. The maamar uses this as its analogy for Chochmah and the other Sefiros.

תניא, חלק ראשון; ליקוטי אמרים 51:4 Tanya, Likkutei Amarim נ"א:ד'

... מתפשטת הארה לשאר כל האברים, ומקבל כל אחד כח וחיות הראוי לו כפי מזגו ותכונתו: כח הראיה מתגלה בעין, וכח השמיעה באוזן וכו'. וכל הכחות מתפשטים מהמוח פנודע, כי שם הוא עיקר משכן הנשמה כולה בבחינת גילוי, שנגלית שם כללות החיות המתפשט ממנה. רק בחותיה של כללות החיות מאירים ומתפשטים משם לכל אברי הגוף, קדמיו האור המתפשט ומאיר מהשמש לחדרי חדרים. [ואפילו הלב - מקבל ...

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26

ה' בחכמה

Kehot's note points to Proverbs 3:19 for these words.

משלי ג': י"ט Proverbs 3:19

ה' בחכמה יסד־ארץ כוֹגֵן שָׁמַיִם בְּתִבְנוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג', יט.

27

בד"ה זכור

That maamar explains that "He and His life-forces are one" refers to Chochmah, which is called His "life" ("wisdom gives life"): the Infinite Light, though infinitely above Chochmah, becomes one with it when en clothed in it, for "He is the Knower and the Known." "He and His vessels are one" refers to the letters of thought, the garments in which the Infinite Light is en clothed and with which it is also one.

KEHOT'S NOTE

לעיל עא, א.

28

ועמ"ש על הזהר ר"פ תולדות

At the beginning of Toldos the Zohar teaches that as a person is many limbs that together form one body, and so is the world, so is the Torah: "all of it limbs and sections" that together become one body. The text refers to it for the Torah being called "man."

ספר הזהר, תולדות א:א-ד' 1:1-4 Zohar, Toldot

29

גדול תלמוד שמביא לידי מעשי

The sages gathered in Lod asked whether study or deed is greater, and concluded, "Study is greater, for study leads to deed." The maamar compares it to the brain, from which the light reaches every limb.

Kiddushin 40b:8-9 ט"ז-ח: כידושין

ובקר היה רבי טרפון וזקנים מסובין בעלית בית נתזה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנא, רבי יוסי

אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמישים וארבע, לשמיטים ששים ואחת, ליובלות מאה ושלש.

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30

אורייתא מתקשרה בקוב"ה

The Zohar's teaching that the Torah, the Holy One and Israel are bound to one another. Here it is explained: the Torah is G-d's Chochmah, in which the Infinite Light is en clothed.

זח"ג עג, Zohar III, 73a

KEHOT'S NOTE

זח"ג עג, א.

31

ולתבונתו אין חקר

The prophet asks the doubting people, "Do you not know? Havayah is the everlasting G-d... there is no searching of His understanding." The words here put "His understanding" first, as Psalms 147:5 does ("Great is our L-rd... His understanding is beyond number"), and the Kehot note gives the source as "based on" Isaiah; the maamar uses it to show that G-d's wisdom, one with Him, has no limit.

ישעיהו מ': כ"ח Isaiah 40:28

הלא ידעת אסילא שמעת אלמי עולם ה' בורא קצות הארץ לא ייעף ולא ייגע אין חקר לתבונתו:

Hast thou not known? hast thou not heard That the everlasting G-d, the L-RD, The Creator of the ends of the earth, Fainteth not, neither is weary? His discernment is past searching out.

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KEHOT'S NOTE

ע"פ ישע"י מ, כח.

32

שהוא היודע והוא הדעה

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

KEHOT'S NOTE

רמב"ם הלי יסודי התורה פ"ב ה"י.

33

שהוא היודע והוא הדעה

The Rambam writes that G-d's knowledge is not separate from Him: He is the Knower, the Known and the Knowledge itself, all one. The maamar uses this to show that the higher Chochmah is one with the Infinite.

משנה תורה, Foundations of the Torah 2:10 Mishneh Torah

הלכות יסודי התורה ב:י

... שאלמלי היה חי בחיים ויודע בדעה חוץ ממנו היו שם אלהות הרבה הוא וחיותו ודעתו, ואין הדבר כן אלא אחד מכל צד ומכל פנה ובכל דרך יחוד. נמצאת אתה אומר הוא היודע והוא הידוע והוא הדעה עצמה הכל אחד. ודבר זה אין כח בפה לאמר ולא באוזן לשמעו ולא בלב האדם להכירו על ברי. ולפיכך אומר חי פרעה וחי נפשו ואין אומר חי ה' אלא חי ה'. שאין הבורא וחיותו שנים כמו חיי הגופים החיים או כחיי המלאכים. לפיכך ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and

our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

### 34 ועיין ב"ר פ"א משער היראה

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

#### KEHOT'S NOTE

וזה"ל שם: "שעיקר היראה לירא מעילת כל העילות וסבת כל הסבות שהוא עיקר ושורש לכל העולמות ירצה שהוא המקיימם בחיותו ית' השופע בהם". ע"ש.

### 35 גדול מורה על גדולת התפשטות האור

Reishis Chochmah lists the senses in which G-d is called "great," one of them being the spreading forth of His power and light in all that exists. The Alter Rebbe uses it to explain why Chochmah is "the great man."

ראשית חכמה, שער היראה 1:10-11 Reshit Chokhmah, Gate of Fear א"י-י"א

הבי גדול בבחינת ההשגה כענין (תהלים קד, כה) זה הים גדול, שאם הכוונה על גדולת הכמות הרי נאמר ורחב ידיים, אלא ודאי גדול בבחינת עומקו, שיש מקומות בים שאין להם סוף. וכן כיוצא בזה אמר דוד המלך ע"ה (תהלים צב, ו) מה גדלו מעשיך ה' מאד עמקו מחשבותיך, ופירושו שבעשיה הגשמית מענין שמים וארץ והים ושאר הבריות הגדולות אנו תמהים ואומרים מה גדלו, כמה נעלה לפי ערך זה מה שאינו מושג בגדלו ורוחניותו בתוך המחשבה, שודאי אין לו שיעור. ולזה אמר מאד עמקו מחשבותיך, וכל מקום שנאמר מאד, הוא בלי ...

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

## PARAGRAPH 4

### 36 תלמוד בבריאה

That passage explains the saying "Talmud is in Beriah, Mishnah in Yetzirah, and Scripture in Asiyah": it speaks of how far each draws the light down, Scripture all the way to Asiyah and Talmud only to Beriah, while all of the Torah is a drawing down into Malchus.

#### KEHOT'S NOTE

ראה לעיל סט, ב. נסמן לעיל יז, א.

### 37 צמצם שכינתו בין בדי ארון

Likkutei Torah, Emor, asks how G-d can be said to contract His Shechinah between the poles of the Ark when no place is empty of Him, and explains in the name of the Maggid that elsewhere He is hidden while between the poles He was revealed, yet even this revelation is a con-

traction for Him, since He can reveal only a mere glimmer.

Bereshit Rabbah 5:7 ח"ה

... יהושע אל בני ישראל גשו הנה וגוי ר' הונא אמר זקפן בין שני בדי הארון אמר רבי אחא ברבי חנינא סמכן בין שני בדי הארון רבנן אמרין צמצמן בין שני בדי הארון אמר להן יהושע ממה שהחזיקו שני בדי הארון אתכם אתם יודעים ששכינתו של הקב"ה ביניכם הה"ד (שם) ויאמר יהושע בזאת תדעון כי אל חי בקרבכם ואף בירושלים דתנן עומדים צפופים ומשתחוים ורווחים רבי שמואל ברבי חנא כשם רבי אחא אמר ארבע אמות לכל אחד ואמה מכל צד כדי שלא יהא אדם שומע תפלתו של חברו ואף לעתיד ...

The way of the world is that a person empties a full vessel into an empty vessel. Can one, perhaps, pour a full vessel into a full vessel? The world in its entirety is all water, and yet you say "to one place"? But from here [we see] that a smaller space was able to contain a greater amount [than its size]. Kohelet and in Vayikra Rabba 19:9>. Similarly, "Moses and Aaron gathered the assembly [to the front of the rock]" (Numbers 20:10). It [the front of the rock] was ...

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Vayikra Rabbah 10:9 ח"ט

#### KEHOT'S NOTE

תנחומא ויקהל ע"פ ויעש בצלאל. ובשהש"ר א, יד ע"פ אשכול הכופר. ראה ב"ר פ"ה, ז. ויקר פ"י, ט. ראה לקו"ת אמור לד, ב. בלק עג, ד. סה"מ תרל"ה ע"מו.

### 38

#### צמצם שכינתו בין בדי ארון

The Midrash expounds "between my breasts it lodges" (beside "a cluster of henna," as the Kehot note gives it): it contracted itself between the two poles of the Ark. The maamar takes it as the model of the tzimtzum that brings the Torah down into our world.

Shir HaShirim Rabbah 1:16 ח"ט

... ומותח אבריו. כך עד שלא נבנה בית המקדש היתה השכינה מתמצעת בין שני בדי הארון, משנבנה בית המקדש (מלכים א ה, ח): ויארכו הבדים. דבר אחר, אף ערשנו רעננה, מה מטה זו אינה עשויה אלא לנחת רוח, כך עד שלא נבנה בית המקדש היתה השכינה משלטלת במקום למקום, הלא הוא דכתיב (שמואל ב ז, ו): וְאַהֲיָה מִתְהַלֵּךְ בְּאֶהֱלִי וּבְמִשְׁכָּנוֹ. משנבנה בית המקדש (תהלים קלב, יד): זאת מנוחתי צדי עד. דבר אחר, אף ערשנו רעננה, מה מטה זו ...

"Behold, you are fair, my beloved, pleasant too; indeed our bed is fresh" (Song of Songs 1:16). "Behold, you are fair, my beloved, pleasant too." Rabbi Abahu and Rabbi Hanina, Rabbi Abahu said: He lauded her with a compound expression, and she lauded him with a simple expression. He lauded her with a compound expression: "Behold, you are fair, my love; behold, you are fair" (Song of Songs 1:15), for if He sought to adopt another nation, He could. She lauded him with a simple expression: "Behold, you are fair, ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

39

## הקול מדבר

"And he heard the voice speaking to him from above the cover that was on the Ark of the Testimony, from between the two cherubim." This is the voice that spoke to Moshe from between the cherubim.

Numbers 7:89 ט"ז: בפ"ט

ובבא משה אליהל מועד לדבר אתו וישמע את־הקול מדבר אליו מעל הכפרת אשר על־ארו העדת מבין שני הכרובים וידבר אליו:

And when Moses went into the tent of meeting that He might speak with him, then he heard the Voice speaking unto him from above the ark-cover that was upon the ark of the testimony, from between the two cherubim; and He spoke unto him.

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40

The cherubim were to be made of one piece with the cover. The maamar reads the cover as the encompassing light (sovev) common to both cherubim.

Exodus 25:19 ט"ז: כ"ה

ועשה כרוב אחד מקצה מזה וכרוב־אחד מקצה מזה מן־הכפרת תעשו את־הכרובים על־שני קצותיו:

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

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41

## מקצה השמים מוצא

David's psalm says of the sun that it goes out like a groom from his canopy, "its going forth is from the end of the heavens, and its circuit to their ends," and then turns to "The Torah of Havayah is perfect." The maamar connects "from the end" with the cherub "from the end," the descent from above to below. (context: Steinsaltz Tanakh)

Psalms 19:7 ו: ט"ט

מקצה השמים מוצאו ותקופתו על־קצותם ואין נסתר מחמתו:

His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

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KEHOT'S NOTE

תהלים יט, ז.

42

## מקצה השמים מוצא

The Zohar in Parshas Terumah expounds the sun of Psalm 19 and its "going forth from the end of the heavens," and goes on to "The Torah of G-d is perfect." The Alter Rebbe refers to it for the "sun" as the level of Torah.

Zohar, Terumah 16:192-202 ב"ר קצ"ב: תרומה ט"ז

"His going forth is from the end of the heaven" (v. 7). He goes forth from the end of that supernal heaven, from the termination Yesod. of the Body, as it is written, "From one end of heaven to the other end of the heaven" (Deut. 4, 32); where the "one end" designates the upper world, and the "other end" its termination.

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

43

## ואהבת

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your soul" is the second kind of self-sacrifice in the Shema.

Deuteronomy 6:5 ו:ה' דברים

ואהבת את ה' אלקיך בכל־לִבְּךָ ובכל־נִפְשְׁךָ ובכל־מֹאדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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44

## שמע ישראל

Moshe's call to the people, "Hear, O Israel, Havayah is our G-d, Havayah is One." The contemplation of G-d's oneness in this verse leads to giving oneself over in "One."

Deuteronomy 6:4 ו:ד' דברים

שמע ישראל ה' אלקינו ה' אחד:

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

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45

## אני הוי' לא שנית

Through Malachi G-d assures Israel, "For I, Havayah, have not changed," and so they are not consumed. Creation brings no change in G-d, which is part of the contemplation of the Shema.

Malachi 3:6 ו:ג' מלאכי

כי אני ה' לא שנית ואנכי בנִי־יַעֲקֹב לא אֶחָד:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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46

## כי הוא צוה ונברא

The psalm calls on the heavens and their hosts: "Let them praise the Name of Havayah, for He commanded and they were created." Everything exists only through His word.

Psalms 148:5 ו:ה' תהלים

יהללו את־שֵׁם ה' כי הוא צוה ונברא:

Let them praise the name of the L-RD; For He commanded, and they were created.

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47

## ועמך לא חפצתי

Asaf says to G-d, "Whom have I in heaven? And besides You I desire nothing on earth." This is the state the contemplation leads to: desiring nothing but G-d.

Psalms 73:25 ה:כ"ג תהלים

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חִפְצָתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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48

## כלה לשון כלות הנפש

Likkutei Torah on Song of Songs gives two meanings of kallah: "consuming," as in "my flesh is consumed," and "yearning," as in "my soul yearns," the soul's longing to

cleave and be included in G-d's light; it connects them with the two kinds of self-sacrifice in the Shema, in "One" and in "with all your soul."

KEHOT'S NOTE

ראה לקו"ת שה"ש א, א. המובא לקמן בהמאמר.

49

#### בד"ה זכור את יום

The discourse "Remember the Shabbos day to sanctify it," which begins on that page, teaches "zachor for the masculine, shamor for Nukva": zachor draws down the supernal delight, while shamor, which the Sages identify with the Mishnah, guards it so that the outer forces draw no nurture.

KEHOT'S NOTE

לעיל סט, ג.

50

#### כמים הפנים

"As in water face answers to face, so the heart of man to man": plainly, a person finds in another's heart the feeling he brings to it, as a face looking into water meets itself. The Alter Rebbe applies it to G-d's response: the soul's gaze upward is answered by His gaze downward. (context: Steinsaltz Tanakh)

Proverbs 27:19: "משלי כ"ז: י"ט"

כמים הפנים לפנים כן לבי האדם לאדם:

As in water face answereth to face, So the heart of man to man.

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51

#### ועשית שנים כרבים

"And you shall make two cherubim of gold." The two are the two movements, from above and from below.

Exodus 25:18: "שמות כ"ה: י"ח"

ועשית שנים כרבים זהב מקשה תעשה אתם משני קצות הכפרת:

And thou shalt make two cherubim of gold; of beaten work shalt thou make them, at the two ends of the ark-cover.

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

52

#### לבבתני

The groom says to his bride, "You have captured my heart, my sister, my bride." The Alter Rebbe refers to his explanation of this verse for the matter of groom and bride.

Song of Songs 4:9: "שיר השירים ד': ט'

לבבתני אחתי כלה לבבתני באחת מעיניך באחד ענק מצורניך:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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

53

#### דאזעירת גרמה

The Zohar in Parshas Balak says that before Moshe the Shechinah "made itself small," as it is written "an angel of Havayah," and goes on to explain "Bless the youths" as the

two cherubim. The Alter Rebbe refers to it for the "small face" of the cherub.

Zohar, Balak 6:51-59: "נ"א-נ"ט"

54

#### ועמ"ש ע"פ כי על כבוד חופה

That discourse explains that "over all the glory" means two kinds of glory: the lower glory that fills the whole earth and gives life to the lower worlds, and the higher glory beyond grasp ("Where is the place of His glory?").

KEHOT'S NOTE

לקו"ת שה"ש מז, ב.

55

#### כי על כבוד חופה

Isaiah foretells that over all of Mount Zion Havayah will create a cloud by day and fire by night, "for over all the glory, a canopy." The Alter Rebbe refers to his explanation of it: two levels of "glory" with an encompassing canopy above them, like the two cherubim and the cover. (context: Steinsaltz Tanakh)

ישעיהו ד': ה' ח"ו

ובקרא ה' על כל-מכון הרציון ועל-מקראה ענן יומם ועשן ונגה אש להבה לילה כי על-כל-כבוד חפה:

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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56

#### עיני ה' אליך

Moshe describes the Land of Israel: "a land that Havayah your G-d looks after; the eyes of Havayah your G-d are always upon it, from the beginning of the year to the end of the year." Here it describes the gaze from above that answers "Our eyes are lifted up to G-d."

דברים י"א: י"ב

ארץ אשר-ה' אלקיה דרש אתה תמיד עיני ה' אלקיה בך מרשית השנה ועד אחרית שנה:

a land which the L-RD thy G-d careth for; the eyes of the L-RD thy G-d are always upon it, from the beginning of the year even unto the end of the year. .

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KEHOT'S NOTE

דברים יא, יב.

#### PARAGRAPH 5

57

#### והיו הכרובים

G-d tells Moshe: "And the cherubim shall spread their wings upward, sheltering the cover with their wings, and their faces each toward his brother"; facing each other, they looked down toward the cover. The maamar reads the

wings as love and awe, and “sheltering” as covering the Torah in the Ark. (context: Steinsaltz Tanakh)

Exodus 25:20: כ"ה:ב' שמות

והיו הכרובים פרשי כנפים למעלה סככים כנפיהם על-הכפרת ופניהם איש אלי-אחיו אל-הכפרת יהיו פני הכרובים:

And the cherubim shall spread out their wings on high, screening the ark-cover with their wings, with their faces one to another; toward the ark-cover shall the faces of the cherubim be.

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#### KEHOT'S NOTE

שמות כה, כ. קטע מכאן מובא בהמשך יונתי תר"ם כרך ב' ע' תצ.

### 58 תלת זימנין ביומא כו' אינון מגרמייהו סלקין גדיייהו

The Zohar (Acharei) says that three times a day the cherubim raise their wings of their own accord. With the Ramaz, the maamar applies it to the three daily prayers.

ספר זוהר, אחרי מות ו': מ"ח:ח' נ"ז:ח' 6:48-8:57 Zohar, Achrei Mot

We have learnt that this was the place where the Cherubim abode. We have learnt that three times a day a miracle was accomplished with their wings. When the holiness of the King descended upon them they of themselves raised their wings and spread them out so as to cover the mercy seat. Then they folded their wings and stood rejoicing in the divine presence.'

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

### 59 תלת זימנין ביומא כו' אינון מגרמייהו סלקין גדיייהו

The parallel passage in Vayechi, which the text cites alongside Acharei: the cherubim stood by a miracle, and “three times a day they spread their wings” over the Ark.

ספר זוהר, ויחי ל"ז:שפ"ו-ל"ח:שצ"ח 37:386-38:398 Zohar, Vayechi

### 60 ועמ"ש הרמ"ז פ' אחרי

The Ramaz's words referred to here are quoted in Or HaTorah on Parshas Korach.

#### KEHOT'S NOTE

הלשון מובא באוה"ת פ' קרח ע' תשיג. ובהמשך דיונתי תר"ם ביאור בארוכה.

### 61 נהורא קדמא כו' כנפים עלאין

The Zohar in Balak tells that the first light G-d created was too strong for the worlds, so He clothed it, light within light, and these garments are called “supernal wings.” The Alter Rebbe identifies the first light with “abundant in kindness,” and in a person's service with the great love that is above reason.

ספר זוהר, בלק ל"ג:שנ"ד-ל"ד:שס"ג 33:354-34:363 Zohar, Balak

Why does David say, “I will keep watch”? Surely all men watch and hope for the kindness of G-d, and even the beasts of the field? I inquired concerning this, and was given the following answer, and it is a right one, and very recondite. The first light that G-d created was so bright that the worlds could not endure it. G-d therefore made another light as a vestment to this one, and so with all the other lights, until all the worlds could endure the light without being dissolved. ...

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

### 62 וזהו ענין שהכרובים סוככים בכנפיהם

The Tzemach Tzedek explains that sochechim (“sheltering”) comes from sechach, a covering, and so refers to an encompassing light (makif).

#### KEHOT'S NOTE

ראה באוה"ת כאן ע' איתנו ביאור ענין זה שהוא מלשון סכך ומקיף. ע"ש. ובאוה"ת שה"ש ע' שיב.

### 63 תפלה הוא לשון חיבור

The note refers to this volume for prayer as “joining.”

#### KEHOT'S NOTE

סה"מ תרל"ד ע' קנד. ראה גם אוה"ת פ' וישב כרך ה תתסח, א.

### 64 נפתולי נפתלי

When Bilhah bears her second son, Rachel names him Naftali: “Naftulei Elokim niftalti im achosi,” plainly “Mighty wrestlings have I wrestled with my sister,” her struggle for children. The maamar reads naftulei as “joining,” the same sense it finds in tefillah, prayer. (context: Steinsaltz Tanakh)

בראשית ל':ח' Genesis 30:8

ותאמר רחל נפתולי אלקים נפתלתי עם-אחתי גם-יכלתי ותקרא שמו נפתלי:

And Rachel said: ‘With mighty wrestlings have I wrestled with my sister, and have prevailed.’ And she called his name Naphtali.

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#### KEHOT'S NOTE

בראשית ל', ח. ראה סה"מ תרכ"ו (הוצאת תש"ס) ע' עב שיש בזה ד' פירושים. ע"ש.

### 65 נפתולי נפתלי

Rashi brings Menachem ben Saruk's reading of naftulei as “joinings,” as in tzamid pasil (a cover joined fast): “I have been joined with my sister”; he adds that Onkelos renders it as prayer.

רש"י על בראשית ל':ח' Rashi on Genesis 30:8

נפתולי אלקים. מנחם בן סרוק פרשו במחברת צמיד פתיל, חבורים מאת המקום נתחברתי עם אחותי לזכות לבנים. ואני מפרשו לשון עקש ופתלתל (דברים ל"ב) - נתעקשתי והפציתי פצירות ונפתולים הרבה למקום, להיות שנה לאחותי: גם יכלתי. הסכים על ידי; ואנקלוס תרגם לשון תפלה, כמו נפתולי אלקים נתפלתי בקשות החיבות לפניו; נתקבלתי, ונערתתי כאחותי: נפתלתי. נתקבלה תפילתי, ומ"א יש רבים בלשון נוטריקון:

WRESTLINGS OF GOD — Menachem ben Seruk explains in his Machbereth (Dictionary) that the word נפתולי is of the same root as פתיל in (Numbers 19:15) “a covering closely bound upon it”, so that the words here mean: By bonds from G-d have I been joined to my sister (made equal to her) to merit the privilege of having children. I, however, explain it in the same sense as (Deuteronomy 32:5) “perverse and crooked (עקש ופתלתול)”. I have been persistent and have made many importunities and wrestlings ...

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

66

## התופל כלי חרס

The Kehot note cites the Tikkunei Zohar's remark that there is tafel spelled with a tes and tafel spelled with a tav, bearing on the spelling of the Mishnah's word.

Tikkunei Zohar, Tikkun 49 תקוני זיקון מט 49

Numbers 6:3: במדבר ו:ג

מִיֵּין וְשָׂכָר יֵיזֵר חֶמֶץ יֵין וְחֶמֶץ שֶׁכָּר לֹא יִשְׁתֶּה וְכֹל־מִשְׁרַת עֲנָבִים לֹא יִשְׁתֶּה וְעֲנָבִים לֶחִים וְיִבְשִׁים לֹא יֹאכֵל:

he shall abstain from wine and strong drink: he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried.

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## KEHOT'S NOTE

כלים ג, ה. וראה ת"ז תי מט אית טפל בטי ואית תפל בת. וראה רש"י בראשית ל, ח. וראה הערת כ"ק אדמו"ר ז"ע בסה"מ תשי"ט ע' 79. לקו"ש חכ"ד ע' 29. וע' 315. ראה גם בהערה לסה"מ תקע"א ע' פ. בלקו"ת צו יא, ב. במדבר ו, ג. שה"ש מז, ב. לו, ג. ראה סה"מ תרכ"ז (הוצאת תשי"ס) ע' עב סה"מ תרל"ד ע' קנד. בתורת מנחם תשי"ג כרך ט ע' 17 בפי בתי "הטופל" בטי"ת.

67

## התופל כלי חרס

The Mishnah speaks of one who coats (hatofel) an earthenware vessel. The maamar, spelling the word with a tav, brings it as a second example of tefillah as "joining."

Mishnah Kelim 3:5: משנה כלים ג:ה

הטופל כלי חרס הבריא, רבי מאיר ורבי שמעון מטמאים. וחקמים אומרים, הטופל את הבריא, טהור. ואת הרעוע, טמא. וכן בחדיק הקרנה:

One who lines a sound vessel: Rabbi Meir and Rabbi Shimon say: [the lining] contracts impurity. But the sages say: a lining over a sound vessel is not susceptible to impurity, and only one over a cracked vessel is susceptible. And the same dispute applies to the hoop of a pumpkin shell.

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

68

## כמ"ש בד"ה יונתי

The discourse on "My dove in the clefts of the rock" explains that only a glimmer of the soul is encloded in the body, while the soul as a whole remains above as an encompassing light, its "mazal"; and that tefillah is a term for joining, the binding and cleaving of the soul to its root above, through the heart's desire, "with all your heart and with all your soul."

## KEHOT'S NOTE

לקו"ת שה"ש טז, ד.

69

## מכ"פ דבר ה'

Moshe reminds Israel: "Face to face Havayah spoke with you at the mountain, out of the fire." The face-to-face of

the Giving of the Torah is the model of the cherubim facing each other in Atzilus.

Deuteronomy 5:4: דברים ה:ד

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בְּהָר מְתוֹךְ הָאֵשׁ:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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70

## בד"ה ואחי אצלו אמו

The Shavuot discourse that opens "And I was beside Him as a nursling" explains "face to face G-d spoke" at the Giving of the Torah as the joining of the supernal "face," the delight encloded in the Torah and mitzvos, with the "face" below, so that the ascent from below was also inward, face to face.

## KEHOT'S NOTE

לקו"ת פי במדבר.

71

## למען אחי ורעי אדברה נא שלום

"For the sake of my brothers and my friends, I will now speak peace within you." The maamar reads "peace" as the joining of the two cherubim, who are "brothers."

Psalms 122:8: תהילים קכ"ב ח:א

לְמַעַן אֶחָי וְרֵעִי אֲדַבֶּרֶה נָא שְׁלוֹם בָּךְ:

For my brethren and companions' sakes, I will now say: 'Peace be within thee.'

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72

## ועמ"ש הרמ"ז פ' אחרי . והנה נקראים אחים

Or HaTorah quotes the Ramaz in full: "They are called brothers when they are equal in stature, for Malchus is built by Abba and Imma and not by Z'eir..., and they look at each other face to face; then is the ultimate success."

## KEHOT'S NOTE

"והנה נקראים אחים כאשר הם שווין בקומתן שמלי נבנית ע"י אביא וז"ל ע"י זעיר כ"ו והם משגיחים אפ"ן באפ"ן אז הוא תכלית ההצלחה" עכ"ל. — אוה"ת פי שלח ע' תקא.

## PARAGRAPH 6

73

The Talmud lists ten journeys of the Shechinah as it departed: from the cover to a cherub, from cherub to cherub, and on to the threshold and beyond. The maamar uses it for the withdrawal of the cherubim's glimmer.

Rosh Hashanah 31a:14: ראש השנה ל"א א:ד

עֲשֶׂה מִסְעוֹת נִסְעָה שְׁכִינָה, מִקְרָאִי: מִכַּפֶּרֶת לְכַרֹּב, וּמִכַּרֹּב לְכַרֹּב, וּמִכַּרֹּב לְמַפְתָּן, וּמִמַּפְתָּן לְחֶצֶר, וּמִחֶצֶר לְמִזְבֵּחַ, וּמִמִּזְבֵּחַ לְגִגַּי, וּמִגִּגַּי לְחֹמָה, וּמִחֹמָה לְעִיר, וּמֵעִיר לְהָר, וּמִהָר לְמִדְבָּר, וּמִמִּדְבָּר עֲלֵתָה וַיִּשָּׁבָה בְּמִקְוָמָה — שְׁנָאֵמֶר: "אַלֶּה אֲשׁוּבָה אֶל מְקוֹמִי."

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

74

The verse is now read as the plea that the brotherhood of the Temple era return, through Torah, "nursing at my

mother's breasts."

Song of Songs 8:1 א"י: שיר השירים

מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקה גם לא־יבזו לי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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75

פניהם איש אל אחיו

The cherubim facing each other, the image of the brotherhood Knesses Yisrael asks for.

Exodus 25:20 כ"ה: שמות

והיו הכרובים פְּרָשֵׁי כְנָפִים לְמַעַל סִכְכִּים בְּכַנְפֵיהֶם עַל־הַכַּפֹּת וּפְנֵיהֶם אִישׁ אֶל־אָחִיו אֶל־הַכַּפֹּת יִהְיוּ פְנֵי הַכְּרֻבִּים:

And the cherubim shall spread out their wings on high, screening the ark-cover with their wings, with their faces one to another; toward the ark-cover shall the faces of the cherubim be.

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76

משחרב בהמ"ק . . ד' אמות של הלכה

Rabbi Chiya bar Ami said in the name of Ulla: "From the day the Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah alone." This is why the brotherhood is restored through Torah study.

Berakhot 8a:18-19 ט"ח-ט"ז: ברכות א'

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 הנה 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 הנה 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, ...

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

KEHOT'S NOTE

ברכות ח, א.

77

אין לו להקב"ה אלא ד' אמות של הלכה

The text refers to Tanya ch. 53, which brings this saying and explains how the Shechinah rests on one who occupies himself with Torah.

Tanya, Likkutei Amarim 53:3 ג"ג: תניא, חלק ראשון; ליקוטי אמרים נ"ג: ... ביום הכפורים. - ו"משחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ד' אמות של הלכה בלבד", ו"אפילו אחד שיושב ועוסק בתורה - שכינה עמו", כדאיתא בברכות פ"ק קמא, פירוש "שכינה

עמו" - כדרך השתלשלות והתלבשות מלכות דאצילות במלכות דבריאה ויצירה ועשייה.

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78

אשר הוא היודע והוא הדעה

The Rambam's principle that G-d and His knowledge are one. It follows that one who grasps a halachah grasps G-d's own wisdom.

Mishneh Torah, Foundations of the Torah 2:10, הלכות תורה, הלכות יסודי התורה ב"י

... שאלמלי היה חי בחיים ויודע בדעה חוץ ממנו היו שם אלהות הרבה הוא וחייו ודעתו, ואין הדבר כן אלא אחד מכל צד ומכל פנה ובכל דרך יחוד. נמצאת אתה אומר הוא היודע והוא הידוע והוא הדעה עצמה הכל אחד. ודבר זה אין כח בפה לאמרו ולא באזן לשמעו ולא בלב האדם להכירו על ברי. ולפיכך אומר חי פרעה וחי נפשו ואין אומר חי ה' אלא חי ה'. שאין הבורא וחייו שנים כמו חי הגופים החיים או כחי המלאכים. לפיכך ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

79

לכו שברו כו' יין וחלב

The prophet calls out, "Ho, all who are thirsty, come to the water...; come, buy wine and milk without money and without price," an invitation to take freely what G-d gives. The maamar reads the "milk" as the Torah, and in particular the Oral Torah. (context: Steinsaltz Tanakh)

ישעיהו נ"ה:א' Isaiah 55:1

הוי כל־צמא לכו למים ואשר אידלו כסף לכו שברו ואכלו ולכו שברו בלוא־כסף ובלוא מחיר יין וחלב:

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price.

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KEHOT'S NOTE

ישע"י נה, א.

PARAGRAPH 7

80

חי ה' אשר עמדתי לפניו

When Naaman, healed of his leprosy, urges a gift on him, Elisha swears, "As Havayah lives, before Whom I stood, I will not take it." The maamar reads "before Whom I stood"

as the soul's standing before G-d before it came down into a body. (context: Steinsaltz Tanakh)

II Kings 5:16 ט"ו ה': מלכים ב

ויאמר חיה' אשר עמדת לפני אִם־אֶקַח ויִפְצְרֶנּוּ לְקַחַת ויִמָּאֵן:

But he said: 'As the L-RD liveth, before whom I stand, I will receive none.' And he urged him to take it; but he refused.

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KEHOT'S NOTE

מלכים-ב ה, טו.

81

אני היום ילדתיך

The king tells of G-d's decree: "Havayah said to me, You are My son; today I have given birth to you," the day he was raised to the throne. The maamar reads it as the soul's "birth," its descent into a body. (context: Steinsaltz Tanakh)

Psalms 2:7 ז': תהילים ב

אֶסְפָּרָה אֶל־חָק ה' אֶמְרֵ־אֱלִי בְּנִי אַתָּה אֲנִי הַיּוֹם יִלְדָתִיךָ:

I will tell of the decree: The L-RD said unto me: 'Thou art My son, this day have I begotten thee.

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KEHOT'S NOTE

תהלים ב, ז.

82

כמ"ש ע"פ חכלילי

The discourse on "His eyes are dark from wine, and his teeth white from milk" counts the soul's limbs: the attributes and the intellect within them, each including all the others, make 81; each divided into head, middle and end, 243; with their root, the five chassadim that make them grow, 248.

KEHOT'S NOTE

לעיל פי ויחי.

83

חכלילי

Yaakov blesses Yehudah: "Red (chachlili) are his eyes from wine, and white his teeth from milk." The text refers to its discourse on this verse (Torah Ohr, Vayechi), which counts the soul's 248 limbs and reads the verse's milk as the Torah that makes them grow. (context: Steinsaltz Tanakh)

Genesis 49:12 ט"ב: בראשית מ"ט

חֲכָלִילִי עֵינַיִם מִיָּוֶן וּלְכֹנ־שִׁנָּיִם מִחֶלֶב:

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

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84

אשרי מי שבא לכאן

Rav Yosef the son of Rabbi Yehoshua ben Levi reported hearing in the upper world, "Fortunate is he who comes here with his learning in his hand." The maamar explains it as the soul's growth through the "milk" of Torah.

Pesachim 50a:7-8 ח"ז-ז: פסחים נ

וְשִׁמְעָתִי שְׁהִי־אוֹמְרִים: אֲשֶׁר־מִי שֶׁבָּא לְכָאן וְתִלְמוּדוֹ בְּיָדוֹ. וְשִׁמְעָתִי שְׁהִי־אוֹמְרִים: הָרוּגִי מַלְכוּת אֵין אָדָם יָכוֹל לַעֲמוּד בְּמַחֲצֵתָן. (וימאן)

נינהו? אִילִימָא רַבִּי עֲקִיבָא וְחִבְרִי — מְשֻׁם הָרוּגִי מַלְכוּת וְתוּ לָא?  
אָלָא: הָרוּגִי לֹוד.

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KEHOT'S NOTE

פסחים נ, א. ראה סה"מ תקע"א ע"י צט השייכות לכאן.

85

ע"פ בהר סיני

Likkutei Torah, Behar, explains "Fortunate is he who comes here with his learning in his hand": the Torah becomes like baked bread, absorbed into the limbs of the G-dly soul, so that one's learning becomes one with one's soul; without this "baking" the learning remains a thing apart and is not called "his learning in his hand."

KEHOT'S NOTE

לקו"ת פי בהר.

## PARAGRAPH 8

86

רועה ישראל

Asaf calls to G-d, "Shepherd of Israel, give ear, You who lead Yosef like a flock, You who are enthroned upon the cherubim." Ro'eh, shepherd, is one who feeds, and the maamar connects it with rayasi. (context: Steinsaltz Tanakh)

Psalms 80:2 ב': תהילים פ'

רֹעֵה יִשְׂרָאֵל הִנֵּנִי נָהָג כְּצֹאֵן יוֹסֵף יֵשֶׁב הַכְּרוּבִים הוֹפִיעָה:

Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that art enthroned upon the cherubim, shine forth.

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KEHOT'S NOTE

תהלים פ, ב.

87

אחותי רעיתי

The beloved knocks at night and calls to the bride, "Open to me, my sister, my companion (rayasi), my dove, my perfect one." Rayasi, plainly "my companion," is read as "my sustainer," the one who feeds Me. (context: Steinsaltz Tanakh)

Song of Songs 5:2 ב': שיר השירים ה

אֲנִי וְשֵׁנָה לִבִּי עַר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְדִי אֲחֹתִי רַעֲיָתִי יוֹנְתִי תַמָּתִי  
שְׂרָאשִׁי וּמִלֵּא־טָל קְצוֹתַי רִסְיִסִי לִלְהָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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KEHOT'S NOTE

שה"ש ה, ב.

88

ישראל מפרנסין לאביהם שבשמים

The Zohar (Vayikra), speaking of the offerings whose fragrance rose as a meal for the King, brings the teaching "Israel sustain their Father in heaven." The maamar ex-

plains this “sustenance” as drawing the Infinite Light into the Sefiros through Torah study.

Zohar III, 7b, זח"ג ז,

KEHOT'S NOTE

זח"ג ז, ב. ראה לעיל לג, ד. לקו"ת האזינו עו, ב.

## PARAGRAPH 9

89

הנה אלקינו זה

Isaiah foretells what Israel will say on the day of redemption: “Behold, this is our G-d; we hoped (kivinu) for Him, and He will save us.” The maamar reads kivinu as “we drew Him down in lines (kavin),” to be revealed in the time to come. (context: Steinsaltz Tanakh)

ישעיהו כ"ה:9

ואמר ביום ההוא הנה אלקינו זה קינינו לו ויושיענו זה ה' קינינו לו נגילה ונשמחה בישועתו:

And it shall be said in that day: ‘Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.’

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KEHOT'S NOTE

ישע"י כה, ט.

90

חסד דרועא ימינא

Eliyahu's opening discourse in the Tikkunei Zohar (Patach Eliyahu) describes the Sefiros as a body: “Chesed is the right arm, Gevurah the left arm, Tiferes the torso.” The maamar uses it for the three lines into which the Sefiros divide.

Tikkunei Zohar 17a:16-17 י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב \*הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

91

תורה ועבודה וגמ"ח

Shimon HaTzaddik's teaching that the world stands on three things: Torah, divine service and acts of kindness. The maamar matches them with the three lines of the Sefiros.

Pirkei Avot 1:2 ב"ב:א

שמעון הצדיק היה משצרי כנסת הגדולה. הוא היה אומר, על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

92

יונק שדי אמי

“Nursing at my mother's breasts,” which the maamar explains as the study of the Oral Torah, “the teaching of your mother.”

Song of Songs 8:1 א'א:8

מי יתנה כח לי יונק שדי אמי אמצאך בחוץ אשקה גם לא יבו לי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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KEHOT'S NOTE

שה"ש ח, א.

93

תושב"כ נק' מוסר אביך ותושבע"פ נק' תורת אמן

Iggeres HaKodesh 29 explains that the mitzvos are concealed in the Written Torah, as all the limbs of the child are contained in the father's drop, and are brought into revelation in the Oral Torah, as the mother gives birth to a complete child; hence the Oral Torah is called “the teaching of your mother.”

KEHOT'S NOTE

הובא באגה"ק סכ"ט. וראה במ"מ בסה"מ תקע"א ע' פא.

94

תושב"כ נק' מוסר אביך ותושבע"פ נק' תורת אמן

Shlomo's counsel: “Hear, my son, the instruction of your father, and do not forsake the teaching of your mother.” The Written Torah is the father's instruction and the Oral Torah the mother's teaching.

Proverbs 1:8 א'ח:8

שמע בני מוסר אביך ואל-תש תורת אמן:

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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95

כמבואר בד"ה ביום השמיני עצרת

That discourse explains the two Torahs: the Written Torah, “the instruction of your father,” is the root of all the laws but holds them only by allusion, as a father is only the source of the child; the Oral Torah, “the teaching of your mother,” explains them in full, as the child grows mainly in the mother's womb and from her milk.

KEHOT'S NOTE

לקו"ת שמע"צ פה, ב. וראה יהל אור ע' תרמא.

96

ביום השמיני עצרת

“On the eighth day there shall be an assembly for you.” The verse that opens the discourse to which the text refers.

Numbers 29:35 כ"ט:ל"ה

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

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

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## 97 וכמ"ש בזהר ע"פ ועבד הלוי הוא

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

KEHOT'S NOTE

ח"ג קעה, ב.

## 98 ועבד הלוי הוא

G-d tells Aharon: "And the Levite, he (hu), shall perform the service of the Tent of Meeting," the Levites themselves, and they shall bear the responsibility for it. The Zohar expounds the word hu, "he."

Numbers 18:23ג"ח:כ"ג

ועבד הלוי הוא את-עבדת אהל מועד והם ישאו עונם חקת עולם לדרתיכם ובתוך בני ישראל לא ינחלו נחלה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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## 99 ועבד הלוי הוא

The Zohar (Korach) reads hu in this verse several ways, among them "hu: this is Atik," the hidden level. The maamar uses it to show that delight is revealed in Binah, the level of the Oral Torah.

Zohar, Korach 8:37-41א"מ:ח"ל-ז"מ:ח"ל

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

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

## 100 ובע"ה

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

KEHOT'S NOTE

ראה שער תיקון נוקבא פ"ב ולמה נק' הוא.

## 101 ועמ"ש פ' לך

There the hei added to Avraham's name is explained as the supernal hei, Binah, with the Zohar on "the Levite, he (hu), shall serve": hu is Atik, and Atik, the source of all delight, is revealed in Binah and not in Chochmah, which as a mere "point" comes into revelation only through Binah.

KEHOT'S NOTE

לעיל יא, ב.

## 102 נהנים מזיו

"In the World to Come... the righteous sit with their crowns on their heads and enjoy the radiance of the

Shechinah." This is the delight drawn into Gan Eden through Torah study.

ברכות י"ז א"י:12a:17 Berakhot

מרגלל בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם כראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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

## 103 וקוב"ה אתא לאשתעשע

The Zohar (Acharei) teaches that the Holy One, blessed be He, comes to delight with the righteous in Gan Eden, rejoicing in the stream that delights them, and that whoever toils in the Torah merits to delight with them. The maamar adds that this delight is drawn down through Torah study.

Zohar III, 67bז, ח"ג סז,

KEHOT'S NOTE

זח"ג סז, ב. וראה בסה"מ תרס"ה ע"י עה ב' פ"י.

## 104 כל השונה הלכות בכ"י

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

KEHOT'S NOTE

סוף ברכות. וש"נ.

## 105 כל השונה הלכות בכ"י מובטח לו

The letter "A woman of valor is the crown of her husband," to which the text refers, asks why the promise is given specifically to one who studies laws, and explains it at length.

Tanya, Iggeres HaKodesh 29:2-3ג"ב:ג"ב-29:2 Tanya

אימתא בגמרא פרק ד' דמגילה: "ודאשתמש בתנא חלף כו" - זה המשמש במי ששונה הלכות, כתרה של תורה כו", "תנא דבי אליהו, כל השונה הלכות מובטח לו כו". וצריך להבין, למה נקראו ההלכות בשם "תנא" ו"כתרה של תורה"? וגם, למה "השונה הלכות" דוקא "מובטח לו כו", ולא שאר דברי תורה? וכן להבין מאמר רבותינו זכרונם לברכה בפרק י"א דמנחות: "אפילו לא שנה אדם אלא פרק אחד שחרית כו" יצא ידי חובתו, ולמה אינו יוצא ...

Kehot Publication Society (CC-BY-NC)

## 106 כל השונה הלכות בכ"י מובטח לו שהוא בן עוה"ב

The closing words of tractate Niddah, taught in the school of Eliyahu: "Whoever studies laws every day is assured that he is destined for the World to Come," for "the ways

(halichos) of the world are his,” read as halachos. (Kehot: end of Berachot)

Niddah 73a:15-16 ט”ז-ט”ו ע”ג א”ט

תנא דבי אליהו: כל השונה הלכות בכל יום, מובטח לו שהוא בן העולם הבא, שנאמר “הלכות עולם לו”, אל תקרי “הלכות” אלא הלכות. הדרן עלך תינוקת, וסליקא לה מסכת נדה.

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

#### 107 כל השונה הלכות בכ”י מובטח לו שהוא בן עוה”ב

The same teaching of the school of Eliyahu in Megillah, without “every day”; Iggeres HaKodesh 29 cites it from there.

Megillah 28b:16-18 ט”ז-ט”ח ב”ח

אמר לקה: גיחא לי דאשמעיה למר. אי הכי, גמור מיני הא מלתא דאמר רבי זירא: בנות ישראל הן החמירו על עצמן שאפילו רואות טיפת דם כחרדל יושבות עליו שבועה נקיים. תנא דבי אליהו: כל השונה הלכות, מובטח לו שהוא בן עולם הבא, שנאמר: “הלכות עולם לו”, אל תקרי “הלכות” אלא “הלכות”. תנו רבנן:

He replied: I would rather you teach me something. If so learn from me this statement that was said by R. Zera: The daughters of Israel were stringent upon themselves that even if they saw [on their garments] a spot of blood no bigger than a mustard seed, they waited for seven clean days [before taking a ritual bath]. It was taught in the house of Eliyahu: Whoever repeats halakoth is assured of the world to come, as it says, “His goings [halikoth] are to eternity” (Habbakuk 3:6). Read not ...

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

#### PARAGRAPH 10

#### 108 אמצאך בחוץ

“I would find you outside,” which the maamar applies to those whose time is spent in business.

Song of Songs 8:1 א”ח: שיר השירים

מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקך גם לא יבזו לי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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#### 109 קאי על בעלי עסקים

Likkutei Torah explains that businesspeople, who only set times for Torah, are in the category of teshuvah: when they return from worldly matters to study, the change brings a greater intensity than if they had not been occupied with the world before, unlike the angels, who “stand” always on one level.

KEHOT’S NOTE

ראה לקו”ת שה”ש מד, ד. ובלקו”ש ח”כ ע’ 598 “ועל פי המובן שם צריכים בעלי עסקים להתעסק בדא”ח — תורת החסידות — בקביעות ביותר.”

#### 110 מ”מ עליהם נאמר דמ”מ אמצאך בחוץ ג”כ

The Rebbe explains these words: businesspeople, who go “outside,” also need “I would find you”; since they are out-

side they must search, yet the plea is that even there, outside, they will find the Holy One, blessed be He.

KEHOT’S NOTE

דגם בעלי עסקים הנמצאים בחוץ, שהם יוצאים אל החוץ הנה גם בהם צ”ל אמצאך. דאף שנמצאים בחוץ ולכן צ”ל אצלם ענין של חיפוש, אעפ”כ הבקשה היא שיהי אמצאך בחוץ, שגם שם ימצאו את הקב”ה — ד”ה מי יתנך תש”ו. וראה בסה”מ תש”ט ע’ רכו שהגילוי אלקות בהם הוא ע”י בחי חוץ.

#### 111 קונה שמים וארץ

After Avram’s victory, Malki-Tzedek, priest of G-d Most High, blesses him: “Blessed be Avram of G-d Most High, koneh of heaven and earth,” plainly “Possessor (or Maker) of heaven and earth.” The maamar reads koneh as “acquirer,” a buyer, the model for the businessman’s service. (context: Steinsaltz Tanakh)

בראשית י”ד:19 ט”ט

וַיְבָרֶכְהוּ וַיֹּאמֶר בְּרוּךְ לֵאלֹהֵי קֹנֵה שָׁמַיִם וָאָרֶץ:

And he blessed him, and said: ‘Blessed be Abram of G-d Most High, Maker of heaven and earth;

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#### 112 חמשה קנינים קנה הקב”ה

“Five acquisitions did the Holy One, blessed be He, acquire in His world”: the Torah, heaven and earth, Avraham, Israel and the Holy Temple. It confirms that the language of acquisition is used of G-d.

משנה אבות ו’:10 Pirkei Avot

חמשה קנינים קנה לו הקדוש ברוך הוא בעולמו, ואלו הן, תורה קנן אחד, שמים וארץ קנן אחד, אברהם קנן אחד, ישראל קנן אחד, בית המקדש קנן אחד. תורה מנין, דכתיב (משלי ח), ה’ קנני ראשית דרכו קדם מפעליו מאז. שמים וארץ קנן אחד מנין, דכתיב (ישעיה סו), כה אמר ה’ השמים כסאי והארץ הדם רגלי אי זה בית אשר תבנו לי ואי זה מקום מגורתי, ואומר (תהלים קד) מה רבו מעשיך ה’ כלם בחכמה עשית מלאה הארץ קנינה. אברהם קנן ...

Five possessions did the Holy Blessed One, set aside as his own in this world, and these are they: The Torah, one possession; Heaven and earth, another possession; Abraham, another possession; Israel, another possession; The Temple, another possession. 1a) The Torah is one possession. From where do we know this? Since it is written, “The L-rd possessed (usually translated as ‘created’) me at the beginning of his course, at the first of His works of old” (Proverbs 8:22). 2a) Heaven and earth, another possession. From where do we know this? ...

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

#### 113 ששת ימים עשה ה’ את השמים ואת הארץ וביום השביעי שבת

G-d tells Moshe that Shabbos is a sign between Him and Israel forever, “for in six days Havayah made the heavens and the earth, and on the seventh day He rested.” The

maamar goes on to read the six days as the six attributes and Shabbos as their ascent. (Kehot: Exodus 32:17)

שמות ל"א:י"ז

בִּינִי וּבִין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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#### PARAGRAPH 11

114

יהי אור

"And G-d said, Let there be light." The light of the first day is identified with Chesed, the first of the six attributes.

בראשית א':ג

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אֹר:

And G-d said: 'Let there be light.' And there was light.

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#### PARAGRAPH 12

115

כי העלייה צריך להיות התחלה מלמטה כמו שמגביהים הבנין

The text's own reference, Pri Etz Chaim, Sha'ar 1 (the Gate of Prayer), chapter 7, on the ascent of the worlds world by world. The Alter Rebbe brings it for the rule that an ascent begins from below.

פרי עץ חיים, שער התפלה ז':ה"ח: פרי עץ חיים, שער התפלה ז':ה"ח: כלל העולה, כי כל ימי החול, העולמות כולם, הם למטה ממדרגתו, והיה זה, כדי לברר בירור המלכים בסוד מ"ן. ומה שאנו עושין בתפילתינו בימי החול כנ"ל, הוא ב' הכנות - א' הוא לתקן תחלה את זו"ן במקומו למטה, כי בתחלה שלא בשעת התפלה, היו חסרים, כי ז"א לא היה לו רק ו"ק, והמלכות נקודה אחת. ואח"כ ע"י תפילתינו, נתקנו שניהם בפרצוף גמור, כל אחד מהם כלול מ"ס שלימות, וכל זה בהיותו עדיין אחר באחור. ואח"כ ההכנה הב' היא, להחזירם פכ"פ. ואז ע"י ב' תיקונים אלו, הם מזדווגים זה בזה, ומכריזים ...

Pri Etz Chaim (Public Domain)

116

נעוץ סב"ת

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning, and their beginning in their end." The maamar uses it for why the ascent begins from Malchus, the last of them.

ספר יצירה א':ל"ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

117

אני ראשון ואני אחרון

"Thus says Havayah, King of Israel and its Redeemer...: I am first and I am last, and besides Me there is no G-d." The first and the last are bound together, so the ascent begins from the last, Malchus.

ישעיהו מ"ד:ו

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגָאֵלוֹ הִי צָבָאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרֹן וּמִפְּלִעָדִי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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118

ויכלו השמים

"And the heavens and the earth were completed." Vayechulu is read as kelos hanefesh, the yearning ascent of the worlds on Shabbos.

בראשית ב':א

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאם:

And the heaven and the earth were finished, and all the host of them.

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119

ויכלו השמים כו' לשון כלתה נפשי

There the Alter Rebbe explains "To every purpose I have seen an end; Your commandment is exceedingly broad": the soul's comprehension and its kelos hanefesh, as in "my soul yearns" (kalsah nafshi), have a limit, while the mitzvos are a vessel for the limitless.

שיר השירים א':ל

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה:

THE song of songs, which is Solomon's.

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KEHOT'S NOTE

ראה לעיל גג, ד. לקמן קו, א. לקו"ת בהר מב, ד. שה"ש א, א.

120

כלתה נפשי

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

KEHOT'S NOTE

תהלי פד, ג.

121

כלתה נפשי

The psalmist longs for the Temple: "My soul longs, indeed it yearns (kalsah), for the courts of Havayah." It gives the sense of "yearning" in which vayechulu is read.

תהילים פ"ד:ג

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחִצְרוֹת ה' לִבִּי וּבִשְׁרִי יִרְנְנוּ אֶל־יְיָ:

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

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122

קונה שמים וארץ

The words of the Friday-night blessing Me'ein Sheva come from this verse. On Shabbos G-d "acquires" heaven and

earth, when what was refined in the week rises to Him.

בראשית י"ד:ט"ט

וַיְבָרֶכְהוּ וַיֹּאמֶר בְּרוּךְ אַבְרָם לְאֵל עֲלִיּוֹן כִּנָּה שָׁמַיִם וָאָרֶץ:

And he blessed him, and said: 'Blessed be Abram of G-d Most High, Maker of heaven and earth;

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#### KEHOT'S NOTE

בראשית יד, יט. ראה לקרית עקב טז, ג ושם מציין הצ"צ לכאן. ובמקבילו בסידור שער בהמ"ז קיא, ב. סה"מ תקס"ה עי רנד. דרמ"צ לו, ב ואילך. אוח"ת משפטים כרך ח עי גכו.

123

#### ואספת דגנך

In the second paragraph of the Shema G-d promises rain in its season, "and you shall gather in your grain, your wine and your oil." The maamar reads it as gathering the fruits of one's work into "One."

דברים י"א:יד

וְנָתַתִּי מִטֶּרֶם-אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפַּתְּ דִּגְנְךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ:

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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#### KEHOT'S NOTE

דברים יא, יד.

124

#### חמשה קניינים

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

#### KEHOT'S NOTE

אבות ו, י.

125

ששת ימים עשה ה' את השמים ואת הארץ ובוים השביעי שבת

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

#### KEHOT'S NOTE

תשא לב, יז.

#### PARAGRAPH 13

126

#### אמצאך בחוץ

"I would find you outside, I would kiss you." The maamar now explains both phrases as said of businesspeople.

שיר השירים ח:א

מִי יִתְּנֶךָ כְּאָח לִי יוֹנֵק שְׂדֵי אִמִּי אֲמַצְאָךָ בַּחוּץ אֲשָׁקֶךָ גַּם לֹא-יָבֹז לִי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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127

#### קונה שמים וארץ

"Acquirer of heaven and earth." The businessman's commerce, elevated to the One G-d, resembles G-d's own acquisition.

בראשית י"ד:ט"ט

וַיְבָרֶכְהוּ וַיֹּאמֶר בְּרוּךְ אַבְרָם לְאֵל עֲלִיּוֹן כִּנָּה שָׁמַיִם וָאָרֶץ:

And he blessed him, and said: 'Blessed be Abram of G-d Most High, Maker of heaven and earth;

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128

#### ע"פ וישב יעקב

That discourse explains that while the Temple stood, the heart's desire for G-d was drawn from the revelation in the Holy of Holies, but in exile, "from there you will seek... and you will find": from there specifically, by contemplating how far the opposite of G-d's ways is from Him and yet lives from His will, until the heart turns and darkness becomes light.

#### KEHOT'S NOTE

לעיל כז, א.

129

#### ובקשתם משם כו' ומצאת

Moshe foretells the exile: "And from there you will seek Havayah your G-d, and you will find Him, if you seek Him with all your heart and all your soul." The text refers to its explanation: G-d is found from the place of descent, "outside."

דברים ד':כ"ט

וּבִקְשַׁתֶּם מִשָּׁם אֶת-ה' אֱלֹהֵיךָ וּמִצֹּאתָ כִּי תִדְרֹשְׁנוּ בְּכָל-לִבְכֶּךָ וּבְכָל-נַפְשְׁךָ:

But from thence ye will seek the L-RD thy G-d; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

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130

#### אתדבקות רוחא ברוחא

The Zohar describes kisses as the cleaving of spirit to spirit. The maamar applies it to the businessman's prayer.

Zohar II, 124b

תניא, חלק ראשון; ליקוטי אמרים 45:3

מ"ה:ג

... וַיִּבֶּךְ - לְעוֹרֵר וּלְהַמְשִׁיךְ מִשָּׁם רַחֲמִים רַבִּים עַל כָּל הַנְּשִׁמוֹת וְעַל מְקוֹר כְּנָסֶת יִשְׂרָאֵל, לְהַעֲלוֹתָן מְגֻלּוֹתָן, וּלְיִיחֻדן בְּיַחֲדוֹת הָעֲלִיּוֹן אוֹר-אֵיךְ סוּף בְּרוּךְ-הוּא, בְּבָחִינַת נְשִׁיכִין, שֶׁהֵיא - אֶתְדַבְּקוֹת רֹחָא בְּרוּחָא, כְּמוֹ שֶׁכְּתוּב: "וַיִּשְׁכְּנִי מְנַשִּׁיקוֹת נְיָהוּ", דְּהֵיִינוּ, הַתְקַשְּׁרוֹת דְּבוּר הָאָדָם בְּ"דָבָר ה' ז' הִלָּכָה", וְכֵן מְחַשְׁבָּה בְּמַחְשָׁבָה, וּמַעֲשֵׂה בְּמַעֲשֵׂה, שֶׁהוּא מַעֲשֵׂה הַמְצוּת, וּבְכַרְט מַעֲשֵׂה הַצְדָּקָה וְחֶסֶד. דְּ"חֶסֶד דְּרוּעָא יְמִינָא", וְהוּא בְּחִינַת חִיבּוּק מִמֶּשׁ, כְּמוֹ שֶׁכְּתוּב: ...

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#### KEHOT'S NOTE

זח"ב כד, ב. ראה תניא פמ"ה.

131

#### ויתרון האור מהחשך

Koheles observes that wisdom surpasses folly "as light surpasses darkness." Chassidus reads min hachoshech, "than darkness," as light that comes out of the darkness, whose advantage is greater; this is the advantage of the businessman's prayer through iskafya.

קהלת ב':יג

וַרְאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לְחֻכְמָה מִן-הַסְּכָלוֹת כִּי תִתְרוֹן הָאֹר מִן-הַחֹשֶׁךְ:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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132

כפי' נח בד"ה מים רבים

The explanation of "Many waters" asks how the prayer of a businessman can reach so high a level, and answers that the soul's descent into a body and animal soul, always busy with worries of livelihood, is for the sake of an ascent: through the limitless love "with all your might" that comes from the animal soul, as baalei teshuvah stand where perfect tzaddikim cannot, for the animal soul is rooted in the world of Tohu.

KEHOT'S NOTE

לעיל ט, ג ואילך.

133

שלא יוכל לפרש בדבור

According to the note, it explains there that the organ of the mouth does not conceal the breath of the heart; so a kiss, which is breath, carries the heart's love without the concealment of speech.

KEHOT'S NOTE

ראה בבה"ז פ' נח ד"ה ויבן נח ח, א. דכלי הפה אינו מסתיר על הבל הלב. וראה בד"ה ויהי אמר תעריב.

134

בד"ה שיר השירים

That discourse explains "Let him kiss me with the kisses of his mouth": the drawing down of His great Name as "song" is called "kisses," a revelation of inner love, like a father's for his only son, so great that it can come out only in a great contraction, in the breath of the mouth, which reveals the love's core as no other vessel, not even the letters of speech, can.

KEHOT'S NOTE

לקו"ת שה"ש א, ד.

135

ישקני

The bride begins the Song: "Let him kiss me with the kisses of his mouth, for your love is better than wine." The text refers to its explanation in the discourse "The Song of Songs."

Song of Songs 1:2 שיר השירים א:ב

ישקני מנשיקות פיהו כייטובים דדיך מנין:

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

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136

והחכמה מאין תמצא

Iyov asks, "But wisdom, from where (me'ayin) shall it be found, and where is the place of understanding?" Read as "Wisdom comes from nothing (ayin)," it shows that the source of Chochmah, and so of the Torah, is the level of ayin, which the businessman's self-nullification reaches.

Job 28:12 איוב כ"ח:יב

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

137

וינשק לבן לבניו

Parting from Yaakov at Gilad, "Lavan rose early in the morning and kissed his sons and his daughters, and blessed them": his grandchildren and his daughters. Lavan's "sons" were his grandsons, the tribes.

בראשית ל"ב:א:1 Genesis 32:1

וינשק לבן בבקר וינשק לבניו ולבנותיו ויברך אותם וילך וישוב לבן למקומו:

And Lavan arose early in the morning, kissed his sons and daughters, and blessed them; and then Lavan went and returned to his place.

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KEHOT'S NOTE

בראשית לב, א.

138

בני בנים . . כבנים

The Talmud's rule that grandchildren are considered as children. It explains why the tribes are called Lavan's sons.

Yevamot 62b:1-3 יבמות ס"ב ב:א-ג:1

בני בנים הרי הן כבנים! פי' תנא הריה, להשלים. מיתבי: בני בנים הרי הם כבנים, מת אחד מהם או שנמצא סריס — לא קיים פריה ורביה. תיובתא דרב הונא תיובתא. בני בנים הרי הם כבנים. סבר אביי למימר, ברא לברא וברתא לברתא, וכל שכן ברא לברתא. אבל ברתא לברא — לא. אמר לקה רבא: "לשבת צרה" בעיא, והא איכא.

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

KEHOT'S NOTE

יבמות סב, ב.

139

ומלכות נפיק כו' ומשום הכי קאמר אברהם

The Pardes quotes that Malchus comes forth from Keser and Avraham from Chochmah, so that both are as if from one place; therefore Avraham said of Sarah, "She is indeed my sister, my father's daughter, but not my mother's daughter." This parallels "brothers" who receive from a root above Chochmah and Binah.

Pardes Rimmonim 5:3-4 פרדס רמונים ה'ג:ד-ה'ג:3

... והשתא מגו דכח"ב הוה חד נהירו ומלכות נפיק מכתר ואברהם מן חכמה הוו כאלו נפקו תרווייהו מאתר חד. ומשום הכי קאמר אברהם עלה (בראשית כ יב) וגם אמנה אחותי בת אבי היא אך לא בת אמי והא אשתלימו להון ע"ס אילין. עכ"ל תאר צדקותו וחסידותו. וכלל דבריו כי החכמה האצילה ח"ן ובינה האצילה ג"ה וכתר תי"מ. והנה הענין הזה מוכרח מן הסברא. כי מאחר שהחסד הוא מטבעו חסד איך אפשר שתהיה גבורה נאצלה ממנו בהיות הגבורה דין ואש חזק. וכן איך אפשר כי בהיות גבורה דין ואש חזק תהיה ...

Pardes Rimmonim (Public Domain)

140

יודוך אחיך כו' וענין בני אביך

"Yehudah, your brothers shall acknowledge you...; your father's sons shall bow down to you." The text refers to its earlier explanation of these words.

בראשית מ"ט:ח Genesis 49:8

יהודה אתה יודוך אחיך ידך בערף איביך ישתחוו לך בני אביך:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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141

## אנהגך אביאך אל בית אמי

The bride goes on: "I would lead you, I would bring you into my mother's house; tilamdeni; I would give you to drink of the spiced wine, of the juice of my pomegranates." Tilamdeni can mean "[my mother,] who would teach me" or "you would teach me"; the maamar reads it as "you would teach me," and applies the verse to the businessman's set times for Torah. (context: Steinsaltz Tanakh)

Song of Songs 8:2: שיר השירים ח'ב'ב'ב'

אנהגך אביאך אל בית אמי תלמדני אשקה מיין הרקח מעסיס רמני:

I would lead thee, and bring thee into my mother's house, That thou mightest instruct me; I would cause thee to drink of spiced wine, Of the juice of my pomegranate.

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KEHOT'S NOTE

שה"ש ח, ב.

142

## והגית בו יומם ולילה

After Moshe's death G-d charges Yehoshua: "This book of the Torah shall not depart from your mouth, and you shall meditate in it day and night." It shows that "nursing," a continuous act, describes those whose occupation is Torah.

יהושע א'ח'ח'ח' Joshua 1:8

לא ימושו ספר התורה הזה מפיה וְהָגִיתָ בוּ יוֹמָם וְלַיְלָה לְמַעַן תִּשְׁמֹר לְעֲשׂוֹת כְּכָל־הַכְּתוּב בוּ כִּי־אֶזְכֹּר תִּצְלִיחַ אֶת־דְּרָכְךָ וְאֶזְכֹּר תִּשְׁכִּיל:

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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KEHOT'S NOTE

יהושע א, ח. ראה אוה"ת נ"ך כרך ב ע תשלז.

143

## ודברי אשר שמתני בפך

G-d's covenant with Israel: "My spirit that is upon you, and My words that I have put in your mouth, shall not depart from your mouth," nor from your children's. From so high a source one can only receive, as words are placed in one's mouth.

ישעיהו נ"ט:כ"א Isaiah 59:21

וְאֶנִּי זֹאת בְּרִיתִי אִתְּם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַתִּי בְּפִיךָ לֹא־יִמוּשׁוּ מִפִּיךָ וּמִפִּי יִרְעָה וּמִפִּי יִרְעָה אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע"י נט, כא.

144

## אשקה מיין הרקח

The note refers to two discussions of "spiced wine" in Or HaTorah on Song of Songs.

Song of Songs 8:2: שיר השירים ח'ב'ב'ב'

אנהגך אביאך אל בית אמי תלמדני אשקה מיין הרקח מעסיס רמני:

I would lead thee, and bring thee into my mother's house, That thou mightest instruct me; I would cause thee to drink of spiced wine, Of the juice of my pomegranate.

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KEHOT'S NOTE

המשך הפסוק אנהגך — שה"ש ח, ב. בענין יין הרקח, ראה אוה"ת שה"ש כרך ב ע' תרסז. תשיב.

145

## היין משמח אלקים

In Yosam's parable the trees ask the vine to reign over them, and it answers, "Shall I give up my wine, which gladdens Elokim and men?", plainly the wine poured on the altar and drunk by people. The maamar reads Elokim as the Name of contraction, whose concealment the joy of Binah reveals. (context: Steinsaltz Tanakh)

שופטים ט'יג' Judges 9:13

וַתֹּאמֶר לָהֶם הַגִּפֹּן הַחֲדָלְתִּי אֶת־תִּירוּשִׁי הַמְשַׁמֵּחַ אֱלֹקִים וְאָנָשִׁים וְהִלַּכְתִּי לְנוּעַ עַל־הָעֵצִים:

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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146

## ויין הוא בחי יינה של תורה

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

KEHOT'S NOTE

ראה פסיקתא זוטרא ויחי מט, יא.

147

## דינא דגמרא

The Talmud brings opinions on how much of the Shema needs the heart's intention: Rabbi Yochanan rules with Rabbi Acha that the first paragraph does, and Rava with Rabbi Meir that only the first verse, "Hear, O Israel... Havayah is One," does; so the first verse requires it according to all. The maamar reads this intention as self-sacrifice in "One," which every Jew fulfills.

ברכות י"ג בבב' Berakhot 13b

KEHOT'S NOTE

ברכות יג, ב.

## PARAGRAPH 14

148

הריח . . שהנשמה נהנית ממנו

"What is it that the soul enjoys and the body does not? It is fragrance." The maamar explains that fragrance is supernal delight, which is not enlothed in vessels.

Berakhot 43b:3 מ"ג ב:ג

אמר רב יהודה: האי מאן דנפיק בימי נסן וחוץ אילני דקא מלכלבי, אומר: "ברוך שלא חיסר בעולמו כלום וכרא בו בריות טובות ואילנות טובות להתנאות בהן בני אדם". אמר רב זוטרא בר טוביה אמר רב: מנין שמברכין על הריח? — שנאמר: "כל הנשמה תהלל קה". איזהו דבר שהנשמה נהנית ממנו ואין הגוף נהנה ממנו? — הרי אומר: זה הריח.

Rab Judah said: He who goes out during the days of Nisan and sees the trees budding should say "Blessed be He Who has caused nothing to be lacking in His Universe and created therein beautiful creations and beautiful trees wherefrom men may derive pleasure." Rab Zutra b. Tobiah said in the name of Rab: Whence is it learnt that one should pronounce a benediction over a fragrant smell? As it is written, "Let every soul praise the L-rd" (Ps. cl. 6). From what is it that the ...

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KEHOT'S NOTE

ברכות מג, ב.

149

ראה ריח בני

Yitzhak smells the garments of the son before him and blesses him: "See, the fragrance of my son is like the fragrance of a field that Havayah has blessed." The text refers to its explanation of fragrance on this verse (Torah Ohr, Toldos).

Genesis 27:27 כ"ז:כ"ז

ויגש וישקלו וירח את ריח בגדיו ויברכהו ויאמר ריח בני כריח שדה אשר ברכו ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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

150

מעסים רמזי

The end of the verse, "of the juice of my pomegranates," applied to those who cannot study but are full of mitzvos.

Song of Songs 8:2 ח"ב:ח

אנהגה אביאך אל-בית אמי תלמדני אשקה מיין הרקח מעסים רמזי:

I would lead thee, and bring thee into my mother's house, That thou mightest instruct me; I would cause thee to drink of spiced wine, Of the juice of my pomegranate.

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KEHOT'S NOTE

סיום הפסוק אנהגך, שה"ש ח, ב.

151

שאפי ריקנין שבך

The groom praises the bride, "your temple (rakasech) is like a slice of pomegranate"; Reish Lakish reads rakasech as reikanin, "your empty ones": even the empty ones among you are full of mitzvos like a pomegranate.

Eruvin 19a:9 ט"ט א:ט

מה מזבח הזהב, שאין עליו אלא כעובי דינר זהב, עמד כמה שנים ולא שלטה בו האור. פושעי ישראל, שמליאין מצות כרמון, שנאמר: "כפלה הרמון רקתך", ואמר רבי שמעון בן לקיש: אל תיקרי "רקתך" אלא "ריקתך", שאפילו ריקנין שבה מליאין מצות כרמון — על אחת כמה וכמה.

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Zohar II, 100a ק, זח"ב

בראשית כ"ג:ב

ותמת שרה בקרית ארבע הוא חברון בארץ כנען ויבא אברהם לספד לשרה ולכפלה:

And Sarah died in Kiriatharba—the same is Hebron—in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her.

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KEHOT'S NOTE

עירובין יט, א. חגיגה בסופה. זח"ב ק, א. ראה אה"ת בראשית כרך ג תפד, ב. לקו"ת לג פרשיות בראשית כג, ב. לקו"ש חט"ז ע' 437 הערה 25.

152

שאפי ריקנין שבך מלאים מצות כרמון

The same teaching at the end of tractate Chagigah, one of the places the Kehot note gives.

Chagigah 27a:8 ח"א:ח

אמר ריש לקיש: אין אור של גיהנם שולטת בפושעי ישראל, קל וחומר ממזבח הזהב: מה מזבח הזהב שאין עליו אלא כעובי דינר זהב — כמה שנים אין האור שולטת בו, פושעי ישראל שמליאין מצות כרמון, דכתיב: "כפלה הרמון רקתך", אל תקרי "רקתך", אלא: ריקנין שבה — על אחת כמה וכמה.

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153

ריחא דלבושייכו

In the Zohar a child tells the sages that he knew from "the fragrance of your garments" that they had been busy with a mitzvah, providing for a bride and groom. The maamar brings it to show that mitzvos too arouse the supernal delight, which fragrance stands for.

Zohar III, 186a קפו, זח"ג

KEHOT'S NOTE

זח"ג קפו, א.

154

כי נעוץ תחלתו בסופו

"Their end is wedged in their beginning, and their beginning in their end." Here it explains why the practical mitzvos, the lowest level, reach the supernal delight.

Sefer Yetzirah 1:7 א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

#### 155 כי המעיל הוא בחי' מעיל צדקה

There the Tzemach Tzedek, discussing the robe as “a robe of righteousness,” refers to this passage of Torah Ohr.

KEHOT'S NOTE

אזה"ת שה"ש כרך ב ע' תע מציין לכאן.

#### 156 שוש אשיש כו' מעיל צדקה יעטני

Speaking for Israel at the redemption, the prophet says, “I will greatly rejoice in Havayah..., for He has clothed me in garments of salvation; He has wrapped me in a robe of righteousness (tzedakah).” The robe (me'il) stands for tzedakah, charity. (context: Steinsaltz Tanakh)

ישעיהו ס"א:י"ז:10

שוש אשיש כו' תגל נפשי באלקי כי הלבישני בגדי ישוע מעיל צדקה  
יעטני כחתי וכהן פאר וככלה תעדה כליה:

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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# ביאור על הנ"ל

## An Explanation of the Above



Every Jewish soul is rooted either in Yosef, the higher tzaddik who draws G-d's light down to the recipient, or in Binyamin, the lower tzaddik whose self-sacrifice and deeds bind the world to G-d from below. The Torah study of the one renews the 'brotherhood' pleaded for in "Would that you were like a brother to me"; the charity, practical mitzvos and fixed study times of the other carry G-dliness 'outside,' into this world, and reach even the 'kiss,' a light above speech.

### THE MAAMAR IN BRIEF

Explaining the preceding maamar on Song of Songs 8:1-2, the Alter Rebbe begins with Isaiah's "And your people are all righteous": there are two tzaddikim, Yosef above and Binyamin below, and every soul is rooted in one of them. Yaakov, the supernal emotive attributes as a whole, carries the light from the Infinite down to the supernal speech; Yosef, Yesod, binds the giver to the recipient; Binyamin is the recipient's self-sacrifice, binding the lower worlds to Atzilus from below, which is why his birth was hard. The same two directions appear in the mitzvos, in two kinds of peace and in the two cherubim. Since the Temple's destruction, Yosef-souls renew the 'brotherhood' with G-d through the Oral Torah, which reaches the inner dimension of the worlds. Binyamin-souls, occupied with charity and kindness, carry G-dliness 'outside,' into this physical world. Their deeds refine the sparks of Tohu and so draw from Akudim, a level above vessels and above speech: the 'kiss.' Because this light is higher than Imma, its recipients are pupils ("you would teach me"), and the effortful fixed times for Torah of people in business draw down 'spiced wine,' delight from Atika revealed in Binah.

### OUTLINE

- |          |                                                                                                                                                                                                         |      |
|----------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| <b>1</b> | <b>Heading</b>                                                                                                                                                                                          | ¶1   |
|          | An explanation of the preceding maamar, "Would that you were like a brother to me."                                                                                                                     |      |
| <b>2</b> | <b>Two tzaddikim: Yosef and Binyamin</b>                                                                                                                                                                | ¶2-3 |
|          | Yaakov carries the light down to the supernal speech; Yosef (Yesod) binds giver to recipient from above, and Binyamin, the recipient's self-sacrifice, binds below to above; hence Rachel's hard labor. |      |

|   |                                                                                                                                                                                                        |    |
|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|
| 3 | <b>Mitzvos, peace and the cherubim</b>                                                                                                                                                                 | ¶4 |
|   | Mitzvos that draw down and mitzvos that elevate; two kinds of peace; the two cherubim facing each other; after the Temple's destruction, Yosef-souls restore the 'brotherhood' through the Oral Torah. |    |
| 4 | <b>"I would find you outside"</b>                                                                                                                                                                      | ¶5 |
|   | Torah study reaches the inner dimension of the worlds; the charity and kindness of Binyamin-souls carry G-dliness into their outer dimension, down to this world.                                      |    |
| 5 | <b>"I would kiss you": Akudim and Tohu</b>                                                                                                                                                             | ¶6 |
|   | Like a kiss that expresses a love too deep for words, the practical mitzvos of Binyamin-souls, refining the sparks of Tohu, draw light from Akudim, above vessels and above speech.                    |    |
| 6 | <b>"I would lead you... you would teach me"</b>                                                                                                                                                        | ¶7 |
|   | This light comes from above Imma, so those who receive it are pupils rather than brothers.                                                                                                             |    |
| 7 | <b>The spiced wine</b>                                                                                                                                                                                 | ¶8 |
|   | Balsam oil and spiced wine are Chochmah and Binah carrying a fragrance from Keser and Atika; the spiced wine is drawn down by the fixed times for Torah of people occupied in business.                |    |

#### KEY CONCEPTS

##### The higher tzaddik and the lower tzaddik צדיק עליון וצדיק תחתון

Yosef and Binyamin: the bond of the giver with the recipient from above (Yesod), and the recipient's own bond rising from below through self-sacrifice.

##### Drawing-down and elevation המשכה והעלאה

The two directions of divine service, light drawn from above downward and the lower world raised from below upward; they appear in the mitzvos, in peace and in the two cherubim.

##### The inner and outer dimension of the worlds פנימיות והיצוניות העולמות

Torah study, through thought and speech, draws G-dliness into the inner dimension; deeds of charity and kindness carry it into the outer dimension, down to this world.

##### Akudim עקודים

A level of light above investment in vessels. Its lights, like those of Tohu, are above vessels, but there was no shattering in it; the 'kiss' is drawn from it.

##### Tohu and its refinements עולם התהו ובירורים

The world whose vessels shattered; refining its fallen sparks through practical mitzvos raises them and draws down the light of Akudim.

##### Fragrance (makif) ריח (מקיף)

An encompassing quality above vessels: balsam oil and spiced wine are Chochmah and Binah carrying a light from Keser and from Atika.

##### Iskafya אתכפיא

Subjugation of the self against its own pull; the fixed times for Torah that people occupied in business set with effort draw down the delight of the 'spiced wine.'

## SECTION 1 • 11

## Heading

## 1 ביאור על הנ"ל

An explanation of the above.

This short maamar explains the one before it in Torah Ohr, on the verses “Would that you were like a brother to me” (Song of Songs 8:1-2), which contrasted those who study Torah constantly with people occupied in business, who serve G-d “outside.” Here the Alter Rebbe grounds that contrast in two roots of souls, Yosef and Binyamin.

## SECTION 2 • 12-3

## Two tzaddikim: Yosef and Binyamin

2 הנה כתיב ועמך כולם צדיקים. 2 והנה יוסף נק' 3 צדיק עליון ובנימין נק' צדיק תחתון. 4 ויש נשמות שהם מבחי' יוסף. ויש מבחי' בנימין.

Now, it is written, “And your people are all righteous (tzaddikim).” And Yosef is called the higher tzaddik (tzaddik elyon), and Binyamin is called the lower tzaddik (tzaddik tachton). And there are souls that are of the level of Yosef, and there are [souls] of the level of Binyamin.

Isaiah promises that all of Israel are tzaddikim, righteous. The Zohar names Rachel's two sons as two kinds of tzaddik, Yosef the higher and Binyamin the lower, and every Jewish soul is rooted in one of these two levels.

ולכן נאמר ועמך כולם צדיקים. ופי' צדיק עליון היינו המקשר אצ"י בבריאה כי כל בשמים ובארץ 5 דאחיד בשמיא וארעא. 6

Therefore it is said, “And your people are all righteous.” And the meaning of ‘the higher tzaddik’ is the one who binds Atzilus (Emanation) with Beriah (Creation): “for all in heaven and on earth,” ‘which holds fast to heaven and earth.’

Because each soul belongs to one of the two tzaddikim, the verse can call the whole people tzaddikim. The higher tzaddik is the link between Atzilus, the world still one with G-d, and Beriah, the first world of separate existence; the Zohar reads “for all (kol) in heaven and on earth” as the tzaddik, the Sefirah of Yesod, and adds the Targum's rendering, ‘which holds fast to heaven and earth.’

כי הנה יעקב נקי בריח התיכון<sup>7</sup> המבריך מן הקצה אל הקצה<sup>8</sup> היינו להיות ההמשכה מא"ס [מאור אין סוף] עד מקור דבי"ע שהוא בחי' הדבור עליון שהמשכה זו היא ע"י יעקב שהוא כללות המדות עליונות.

For Yaakov is called "the middle bar, which runs through from end to end," meaning, that the drawing-down should extend from the Infinite Light (Or Ein Sof) to the source of Beriah, Yetzirah and Asiyah, which is the level of the supernal speech; for this drawing-down comes through Yaakov, who is the supernal emotive attributes (middos) as a whole.

The middle bar of the Mishkan ran through all the boards from one end to the other, and the Zohar identifies it with Yaakov. So the flow of light passes through Yaakov, who holds all the supernal emotive attributes together, from the Infinite Light down to the supernal speech, the divine word that is the source of the lower worlds.

3 וכמו עד"מ שע"י המדות נמשך ההשפעה שכשיש לו אהבה מדבר כו'. אך אלה תולדות יעקב<sup>9</sup> הוא בחי' יוסף שהוא בחי' יסוד התקשרות של המשפיע עם המקבל וזהו בחי' צ"ע [צדיק עליון].

Just as, by way of analogy, it is through the emotive attributes (middos) that the bestowal is drawn forth: when one has love, he speaks, etc. But "these are the generations of Yaakov" is the level of Yosef, which is the level of Yesod (foundation), the bond of the giver with the recipient; and this is the level of the higher tzaddik.

A person's feelings are what move him to give of himself: when he loves someone, he speaks to him. So too above, the emotive attributes (Yaakov) carry the flow, but the actual link between giver and recipient is Yesod, 'foundation': Yosef, whom the verse names as "the generations of Yaakov," the higher tzaddik.

אך בכדי שיהיה המקבל קולט את ההשפעה צ"ל ג"כ בבחי' התקשרות שהוא בעבודת ה' בחי' מס"נ [מסירות נפש] והוא בחי' בנימין צ"ת [צדיק תחתון] שמקשר בריאה באצי" מלמטה למעלה.

But in order for the recipient to take in the bestowal, he too must be at the level of bonding, which in the service of G-d is the level of self-sacrifice (mesirus nefesh). And this is the level of Binyamin, the lower tzaddik, who binds Beriah (Creation) with Atzilus (Emanation), from below upward.

Bestowal from above is not enough; the recipient must also bind himself upward, or the flow will not be taken in. In the service of G-d this is self-sacrifice, giving oneself over entirely, and it is the level of Binyamin, the lower tzaddik, who binds Beriah to Atzilus from below.

ולכן נאמר בלידת בנימין ותקש בלדתה<sup>10</sup>. <sup>11</sup> כי בנימין הוא ההתכללות והבטול מבי"ע לאצ"י שזהו הפך ענין הלידה והגילוי מלמעלה<sup>12</sup> למטה.

Therefore it is said at the birth of Binyamin, "and she had hard labor in giving birth." For Binyamin is the inclusion and the self-nullification (bittul) of Beriah, Yetzirah and Asiyah into Atzilus, which is the opposite of the matter of birth and revelation from above downward.

Birth is a revelation, a movement from above downward, while Binyamin's whole nature runs the other way: the self-nullification of the lower worlds and their absorption into Atzilus. That is why Rachel's labor with him was hard.

### SECTION 3 • 14

## Mitzvos, peace and the cherubim

4 והנה במצות מעשיות יש ג"כ שני הבחי' יש מצות שהן בחי' המשכת האור מלמעלה למטה כמו שופר לולב סוכה ציצית ותפלין

Now, in the practical mitzvos there are also these two levels: there are mitzvos that are the level of drawing the light from above downward, such as shofar, lulav, sukkah, tzitzis and tefillin.

The same two directions, down from above and up from below, appear among the mitzvos performed in deed. Some of them, shofar, lulav, sukkah, tzitzis and tefillin, draw divine light down from above.

ויש שהן בחי' העלאות כמו קרבנות וראשית הגז כו'.

And there are those that are the level of elevations, such as the sacrifices and the first of the shearing, etc.

Other mitzvos are 'elevations,' in which something from below is raised up to G-d, such as the sacrifices and the gift of the first shearing of the sheep to the kohen.

וז"ש [וזהו שכתוב] ורב שלום בניך.<sup>13</sup> שלום הוא בחי' התקשרות והתחברות משפיע ומקבל. ויש ב' בחי' שלום מלמעלה למטה ע"י יוסף. ומלמטה למעלה ע"י בנימין.

And this is [the meaning of] what is written, "and great shall be the peace of your children." Peace is the level of the bonding and joining of giver and recipient. And there are two levels of peace: from above downward, through Yosef, and from below upward, through Binyamin.

Isaiah's "great shall be the peace of your children" is read in this light. Peace means the bond between giver and recipient, and it comes in two forms: the flow from above, through Yosef, and the ascent from below, through Binyamin.

אך הבחי' שע"י יוסף נק' רב שלום כו'. וזהו ג"כ ענין כרוב א' מקצה מזה<sup>14</sup> הוא בחי' יוסף שממשיך מלמעלה למטה מאא"ס [מאור אין סוף] לבחי' הדבור כו'.

But the level that comes through Yosef is called "and great shall be the peace," etc. And this is also the matter of "one cherub from the end on this side": it is the level of Yosef, who draws from above downward, from the Infinite Light (Or Ein Sof) to the level of speech, etc.

Of the two, the peace that comes through Yosef is the one the verse calls "great peace." The two cherubim on the Ark, one at each end, also stand for the two tzaddikim, and the first of them is Yosef, who draws the Infinite Light down as far as the level of the supernal speech.

וז"ש [וזהו שכתוב] ביוסף והוא נער<sup>15</sup> כו' שהוא בחי' כרוב כרביא.<sup>16</sup> (וז"ש [וזהו שכתוב] בזוהר פ' וישב) (בדף קפ"ד) מי יתנך כאח לי<sup>17</sup> כו'. כיוסף על אחיו<sup>18</sup> כו'.

And this is [the meaning of] what is written of Yosef, "and he was a lad," etc., for he is the level of the cherub (keruv), 'like a child' (ke-ravya). (And this is what is said in the Zohar, Parshas Vayeshev, on folio 184): "Would that you were like a brother to me," etc.: 'like Yosef toward his brothers,' etc.

The Torah calls Yosef a "lad," and the Sages explain the word keruv, cherub, as ke-ravya, 'like a child'; so Yosef is the cherub. The Zohar on Parshas Vayeshev reads "Would that you were like a brother to me" as Knesses Yisrael's plea that G-d be to her 'like Yosef toward his brothers,' whom he fed and sustained in the famine.

וכרוב א' מקצה מזה הוא בחי' בנימין שהוא התקשרות המקבל מלמטה למעלה.

And "one cherub from the end on that side" is the level of Binyamin, which is the bonding of the recipient from below upward.

The second cherub, "from the end on that side," is Binyamin: the recipient's bond, rising from below.

ופניהם איש אל אחיו<sup>19</sup> התחברות שניהם כו'. אך משחרב בהמ"ק [בית המקדש] מבקשת כנ"י [כנסת ישראל] מי יתנך כאח לי.

And "their faces, each toward his brother" is the joining of the two, etc. But since the Holy Temple (Beis HaMikdash) was destroyed, the Congregation of Israel (Knesses Yisrael) pleads, "Would that you were like a brother to me."

The cherubim's faces turned "each toward his brother" are the joining of the two directions, the flow from above meeting the ascent from below. Since the Temple was destroyed this joining is no longer revealed, so Knesses Yisrael pleads for G-d to be "like a brother" once more.

והיינו ע"י יונק שדי אמי עסק התושבע"פ [התורה שבעל פה] כו' וכנ"ל. אך זהו ע"י הנשמות ששרשן מבחי' יוסף צ"ע [צדיק עליון] כו' שנק' אחים למקום.

That is, through “nursing at my mother’s breasts,” occupation with the Oral Torah, etc., as mentioned above. But this is through the souls whose root is of the level of Yosef, the higher tzaddik, etc., who are called ‘brothers’ to the Omnipresent.

As the preceding maamar explained, this brotherhood is renewed now through “nursing at my mother’s breasts,” the study of the Oral Torah. Such study belongs to the souls rooted in Yosef, the higher tzaddik, and they are the ones called ‘brothers’ to G-d.

## SECTION 4 • 15

### “I would find you outside”

5 והנה המשכה זו עיקרה הוא בפנימיות העולמות כיון שעיקר ההמשכה ע"י מחשבה ודבור בעסק התורה אך כדי שיהיה ההמשכה גם בחיצוניות העולמות ע"י נאמר אמצאך בחוץ.<sup>20</sup>

Now, this drawing-down is chiefly in the inner dimension (pnimiyus) of the worlds, since the drawing-down comes chiefly through thought and speech in occupation with the Torah. But for the drawing-down to be in the outer dimension (chitzoniyus) of the worlds as well, of this it is said, “I would find you outside.”

Torah study works through thought and speech, so the light it draws down reaches mainly the inner dimension of the worlds. For it to reach their outer dimension as well, the verse continues, “I would find you outside.”

והוא ע"י נשמות שמבחי' בנימין שרוב עסקיהם במעשה דוקא בצדקה וגמ"ח [וגמילות חסדים] שע"י נמשך גם בעוה"ז השפל. (ע' [עיינ] באגה"ק [באגרת הקודש] ד"ה ויעש דוד שם):<sup>21</sup>

And this is through souls of the level of Binyamin, most of whose occupation is specifically in deed, in charity and acts of kindness (gemilus chassadim), through which [the light] is drawn down also into this lowly world. (See Iggeres HaKodesh, the section beginning “And David made a name.”)

That outward reach comes through souls of Binyamin’s level, whose service is mostly in deed, especially charity and acts of kindness; through these, the light reaches even this lowly physical world. The text refers the reader to the Alter Rebbe’s letter in Iggeres HaKodesh that opens with “And David made a name,” on the power of charity.

## SECTION 5 • 16

## “I would kiss you”: Akudim and Tohu

6 והנה פ"י אשקך נשיקין אתדבקות רוחא ברוחא.<sup>22</sup> הענין דכמו עד"מ הנשיקים גשמיים באדם שהם

באים ונמשכים מחמת פנימית אהבה שכלב שאינה מתלבשת בשום כלי כו'

Now, the meaning of “I would kiss you” is kisses, ‘the cleaving of spirit to spirit.’ The explanation: just as, by way of analogy, the physical kisses of a person come and are drawn forth from the inwardness of the love that is in the heart, which is not invested in any vessel, etc.

The Zohar explains “I would kiss you” as the cleaving of spirit to spirit. A physical kiss comes from a love so inward that it cannot be put into any vessel; it is too deep for words.

(שאותיות הדבור שהם בחי' כלים להמדות אין יכולים להכיל אהבה רבה זו לכך אינה מתלבשת בדבור רק בבחי' נשיקין)

(for the letters of speech, which are the level of vessels for the emotive attributes (middos), cannot contain this great love; therefore it is not invested in speech, only in the level of kisses),

The parenthesis explains why: the letters of speech are the vessels through which feelings are expressed, but they cannot contain so great a love, so it is expressed only in a kiss.

כך ענין ההמשכה זו שע"י קיום המצות מעשיות דנשמות שמבחי' בנימין ממשכים מבחי' עקודים<sup>23</sup> שהוא למעלה מבחי' ההתלבשות בכלים כי רק באצ"י שייך בחי' כלים אלא דאיהו וגרמוהי חד<sup>24</sup> כו' משא"כ בבחי' עקודים.

so too is the matter of this drawing-down: through the fulfillment of the practical mitzvos by souls of the level of Binyamin, they draw down from the level of Akudim, which is above the level of investment in vessels. For only in Atzilus (Emanation) does the level of vessels apply, except that [there] “He and His vessels (ihu vegarmohi) are one,” etc.; which is not so in the level of Akudim.

In the same way, the practical mitzvos done by Binyamin-souls draw light from Akudim, a level where the lights are ‘bound’ together, above being invested in vessels. Investment in vessels begins only with Atzilus, and even there “He and His vessels are one”; in Akudim there is no such investment at all. The Tzemach Tzedek (Or HaTorah) ties this to Etz Chaim, where the Akudim are lights that issue from the mouth of Adam Kadmon, the primordial configuration of light.

והיינו משום שעל ידי ההעלאות דבנימין מבירורים דעולם התהו ששם ג"כ האורות למעלה מההתלבשות בכלים אלא ששם היה שבה"כ [שבירת הכלים]. משא"כ בעולם העקודים כו'.

That is because [this comes] through the elevations of Binyamin, from the refinements (beirurim) of the World of Tohu, where the lights were likewise above investment in vessels, except that there, there was the shattering of the vessels (sheviras hakeilim), which is not so in the World of Akudim, etc.

The reason is that Binyamin's elevations raise the sparks refined from the World of Tohu ('chaos'), whose lights were likewise above investment in vessels; but in Tohu the vessels could not hold the lights and shattered, as they did not in Akudim.

ועל ידי בירורים הנ"ל ממשיכים מבחי' העקודים. וזהו בחי' הנשיקין שהוא בחי' שלמעלה מהדבור<sup>25</sup> כו'.

And through the refinements mentioned above they draw down from the level of Akudim. And this is the level of kisses, which is the level that is above speech, etc.

By refining and raising the sparks of Tohu, Binyamin-souls draw light from Akudim, and that is the 'kiss': a level above speech, as the love in a kiss is beyond words.

(ועמ"ש גבי קי"ס [קריעת ים סוף] בענין ואתם תחרישון<sup>26</sup> כו' כי הדבור שרשו מחכמה כו' ע"ש בפי בשלח<sup>27</sup> בדי"ה והי הולך לפניהם<sup>28</sup> כו' ומשם יובן יותר מ"ש):

(And see what is written regarding the Splitting of the Sea of Reeds, on the matter of "and you shall be silent," etc., that speech has its root in Chochmah (wisdom), etc.; see there, in Parshas Beshalach, in the discourse beginning "And Havayah went before them," etc.; and from there what is written [here] will be understood better.)

The text refers to the Alter Rebbe's discourse on Parshas Beshalach, which explains that at the Splitting of the Sea Israel was told "you shall be silent," because speech has its root in Chochmah while what was revealed then was higher. That explanation helps show why the 'kiss' stands above speech.

## SECTION 6 • 17

**"I would lead you... you would teach me"**

7 וז"ש [וזהו שכתוב] אנהגך אביאך אל בית אמי.<sup>29</sup> כי כאן ההמשכה גבוה מבחי' אימא עלאה רק שאח"כ מתלבשת באימא. משא"כ לעיל אמר יונק שדי אמי.<sup>30</sup>

And this is [the meaning of] what is written, "I would lead you, I would bring you into my mother's house." For here the drawing-down is higher than the level of Imma Ila'ah (the supernal Mother); only afterwards is it invested in Imma. Whereas above it said, "nursing at my mother's breasts."

The next verse, "I would lead you, I would bring you into my mother's house," describes this higher light. It comes from above Imma Ila'ah, the supernal Binah ('my mother'), and only afterward is it clothed in Imma, 'my mother's house'; earlier the verse said "nursing at my mother's breasts," drawing from Imma itself.

וגם כאן אמר תלמדני שנעשים בחי' מקבל בלבד מהמשכה זאת ולא בחי' כאח לי.

And here it also says, "you would teach me," for they become only the level of a recipient from this drawing-down, and not the level of "like a brother to me."

Nursing from Imma itself let the Torah scholar be "like a brother"; here the verse adds "you would teach me": from this higher light one is only a recipient, a pupil, not a brother on an equal footing.

לפי שמבחי' עליונה כזו א"א להיות אלא מקבל בלבד כענין ודברי אשר שמתי בפיו<sup>31</sup> כו'.

For from so lofty a level it is impossible to be anything but a recipient alone, as in the matter of "and My words which I have put in your mouth," etc.

So lofty a source leaves room only to receive, as in the words of Isaiah, "My words which I have put in your mouth": words placed in one's mouth from above.

## SECTION 7 • 18

**The spiced wine**

8 וענין יין הרקח<sup>32</sup> הוא ע"ד שנזכר בגמ' [בגמרא] תליסר נהרא דאפרסמונא דכיא שרומו לאור ההמשכה מ"יג ת"ד [תיקוני דיקנא] דנפקי ממו"ס [ממוחא סתימאה].<sup>33</sup>

And the matter of "the spiced wine" is along the lines of what is mentioned in the Gemara, 'thirteen rivers of pure balsam,' which alludes to the light of the drawing-down from the thirteen tikkunim of the beard (tikkunei dikna), which issue from Mocha Stima'ah (the hidden brain).

The Talmud tells that Rabbi Elazar ben Pedas was promised, in the World to Come, thirteen rivers of pure balsam oil. These allude to light drawn from the thirteen tikkunim of the beard, channels of the thirteen attributes of mercy, which issue from Mocha Stima'ah, the hidden brain. Likkutei Torah, Shir HaShirim, explains these rivers as a level higher than plain oil, and therefore fragrant, and refers back to this passage.

אע"ג [אף על גב] דשמן סתם הוא בחי' חכמה. אבל שמן אפרסמון שיש בו ריח טוב שהוא בחי' מקיף רומז לבחי' ההמשכות מבחי' חכמה שבכתר שלמעלה מבחי' כלים. (ועמ"ש פ' נשא בד"ה זאת חנוכת המזבח<sup>34</sup> ביום המשח אתו).<sup>35</sup>

Although plain oil is the level of Chochmah (wisdom), yet balsam oil, which has a pleasant fragrance, which is the level of the encompassing [light] (makif), alludes to the level of the drawings-down from the level of Chochmah within Keser (the Crown), which is above the level of vessels. (And see what is written in Parshas Nasso, in the discourse beginning "This was the dedication of the altar on the day it was anointed.")

Plain oil stands for Chochmah, but balsam oil has fragrance, and fragrance is a makif, an encompassing quality that is sensed rather than taken in; so it alludes to the flows from Chochmah within Keser, a level above vessels. The text refers to the discourse on Parshas Nasso, which, as the Kehot note suggests, is Likkutei Torah's explanation of the anointing oil, blended with spices, as midway between the inner and the encompassing.

ועד"ז ג"כ בבחי' יין דייך סתם זהו בחי' בינה. אבל יין הרקח שיש בו ריח הוא בחי' התגלות התענוג בכינה מבחי' עתיקא כו'

And in the same way also with regard to the level of wine: plain wine is the level of Binah (understanding), but the spiced wine, which has fragrance, is the level of the revelation of the delight (taanug) in Binah from the level of Atika (the Ancient One), etc.

Wine follows the same pattern as oil: plain wine stands for Binah, and spiced wine, which has fragrance too, is the revelation within Binah of delight from Atika, the innermost level of Keser.

וזה נמשך ע"י אתכפייא של קביעות עתים לתורה של הבעלי עסקים וכמש"ל [וכמה שכתוב לעיל]:

And this is drawn down through the subjugation (iskafya) involved in the setting of fixed times for Torah by those occupied in business, as explained above.

The delight of the spiced wine is drawn down through the iskafya, the effortful self-mastery, of people occupied in business who set fixed times for Torah study, as the preceding maamar explained.

**IN ONE'S AVODAH**

A recipient takes in G-d's flow only by binding himself upward in self-sacrifice, as Binyamin does. And one occupied in business is not lesser for it: his charity and acts of kindness carry G-dliness into this physical world, his practical mitzvos refine the sparks of Tohu and draw a light above speech, and the fixed times he sets for Torah study with effort draw down the delight of the 'spiced wine.'

**QUESTIONS FOR DISCUSSION**

1. Why must the recipient, and not only the giver, be in a state of bonding for the flow to be taken in?
2. How does Rachel's hard labor at Binyamin's birth illustrate the difference between Yosef and Binyamin?
3. Why does Torah study reach mainly the inner dimension of the worlds, while charity and kindness reach their outer dimension?
4. How can deeds that refine the sparks of Tohu draw down a light higher than speech, the 'kiss'?
5. Why does receiving from a higher source make one a pupil ("you would teach me") rather than a brother?

## SOURCES AND REFERENCES

## Notes

## PARAGRAPH 1

## 1 ביאור על הנ"ל

The note lists the other transcripts of this maamar.

## KEHOT'S NOTE

הנחה אחרת בסה"מ תקע"א ע"י פד (מגוכתי"ק הצ"צ). הנחת כ"ק אדה"א שם ע"י קו. עוד הנחה נדפס במאמרי אדה"ו כתובים ח"ב ע"י קפה.

## PARAGRAPH 2

## 2 ועמך כולם צדיקים

Isaiah's promise to the redeemed Zion: "And your people are all righteous; they shall possess the land forever." The Alter Rebbe opens with this verse and explains why all of Israel can be called tzaddikim.

Isaiah 60:21א"ס: ישיעיהו

ועמך כלם צדיקים לעולם יירשו ארץ נצח משעי מעשה ידי להתפאר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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## KEHOT'S NOTE

ישיעי"ס, כא.

## 3 יוסף נק' צ"ע

There Likkutei Torah, explaining Jericho as 'the city of palms,' speaks of two levels of tzaddik, the higher and the lower, and refers back to the discourse "Would that you were like a brother to me" in Parshas Terumah; in that passage the higher tzaddik is Daas, which joins Abba and Imma, and the lower is Yesod, which joins Z'eir Anpin and Nukva.

## KEHOT'S NOTE

ראה לקו"ת מסעי צ, ד. פ' ראה כה, ד ואילך.

## 4 ובנימין נק' צדיק תחתון

The Zohar teaches that Rachel bore two tzaddikim: Yosef merited to be the tzaddik above because he guarded the covenant, and Binyamin is the tzaddik below. The maamar builds its whole argument on this pair.

Zohar I, 153בג, זח"א קנג,

## KEHOT'S NOTE

זח"א קנג, ב.

## 5 כי כל בשמים ובארץ

David's blessing before all the assembly: "Yours, Havayah, are the greatness, the might, the beauty, the victory and the splendor, for all (kol) in heaven and on earth [is

Yours].” Read with the Zohar, kol, “all,” is the tzaddik who joins heaven and earth.

I Chronicles 29:11א"ט: דברי הימים א

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כייכל 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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## 6 כי כל בשמים ובארץ . . דאחיד בשמיא וארעא

The Zohar reads the verse's "all" as the tzaddik, "heaven" as Tiferes and "earth" as Knesses Yisrael, and adds the Targum's rendering, 'which holds fast to heaven and earth.' So the higher tzaddik is the bond between above and below.

Zohar I, 31א, זח"א לא,

## KEHOT'S NOTE

דהי"א כט, יא. זח"א לא, א.

## 7 יעקב נק' בריח התיכון

In Parshas Balak the Zohar calls the middle bar 'the pillar of Yaakov,' standing in the middle of the five bars. Kehot cites it as the source for calling Yaakov the middle bar.

Zohar III, 186א, זח"ג קפו,

Zohar II, 175ב, זח"ב קעה,

## KEHOT'S NOTE

זח"ג קפו, א. ראה זח"ב קעה, ב.

## 8 בריח התיכון המברח מן הקצה אל הקצה

G-d's instruction for the Mishkan: "And the middle bar in the midst of the boards shall run through from end to end," the one bar that spanned the whole wall. The Alter Rebbe quotes it to describe Yaakov, who carries the flow of light from its highest source to the lowest. (context: Steinsaltz Tanakh)

Exodus 26:28 שמות כ"ח

והברית התיכון בתוך הקרשים מברח 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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## PARAGRAPH 3

## 9 אלה תולדות יעקב

The Torah turns to Yosef: "These are the generations (tol-dos) of Yaakov: Yosef...." Plainly it begins the story of Yaakov's family through Yosef; the Alter Rebbe reads Yosef as Yaakov's offspring, Yesod, the outflow of Yaakov's emo-

tive attributes toward the recipient. (context: Steinsaltz Tanakh)

בראשית ל"ז:2

אלה תלדות יעקב יוסף בן־שבע־עשרה שנה היה רעה את־אחיו בצאן והוא נער את־בני בלהה ואת־בני זלפה נשי אביו ויבא יוסף את־דבתם רעה אל־אביהם:

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

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#### 10 Kehot's note points to Genesis 35:16 for these words.

בראשית ל"ה:16

ויסעו מבית אל ויהי־עוד כב־רת־הארץ לבוא אפרתה ותלד רחל ותקש בלדתה:

And they journeyed from Beth-el; and there was still some way to come to Ephrath; and Rachel travailed, and she had hard labour.

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#### 11 ותקש בלדתה

On the road to Efras, "Rachel gave birth, and she had hard labor in giving birth" to Binyamin. The Alter Rebbe explains the difficulty: birth descends from above, while Binyamin's nature is to ascend from below. The words quoted here are in 35:16; 35:17 goes on, "when she had hard labor in giving birth." (Kehot: Genesis 35:17)

בראשית ל"ה:16

ויסעו מבית אל ויהי־עוד כב־רת־הארץ לבוא אפרתה ותלד רחל ותקש בלדתה:

And they journeyed from Beth-el; and there was still some way to come to Ephrath; and Rachel travailed, and she had hard labour.

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KEHOT'S NOTE

בראשית לה, יז.

#### 12 למעלה — כי בנימין . . והגילוי למעלה למטה

In this transcript Binyamin, the lower tzaddik, is the bond of the recipient to the giver; in Chassidus he is self-sacrifice, an ascent from below upward, through which the bestowal can be contained within the recipient.

KEHOT'S NOTE

בהנחת כ"ק אדמו"ר הצ"צ: "ובנימין הוא צדיק תחתון שהוא התקשרות המקבל אל המשפיע ועפ"י חסידות הוא בחי מס"ג שהוא העלא' ממטה למעלה שע"י יכול להיות ההשפעה נגבלת אצל המקבל (כי כלי ריקן דוקא מחזיק וגם הוא העלא' מ"ן לעורר הרצון במשפיע להשפיע ד"מ בגשמיות כשהרב רואה שיש חפץ בהתלמיד לשפוע נתעורר בו רצון וחשק להשפיע וכענין מ"ש ישב רוחו יזלו מים פ"י ישב רוחו ממטה למעלה העלא' מ"ן אזי יזלו מים ממעלה למטה)".

#### PARAGRAPH 4

#### 13

#### ורב שלום בניך

Isaiah's consolation of Zion: "All your children shall be taught of Havayah, and great shall be the peace of your children." The Alter Rebbe reads 'peace' as the bond of giver and recipient, and 'great peace' as the bond that comes through Yosef.

ישעיהו נ"ד:י"ג

וכל־בניך למודי ה' ורב שלום בְּנִיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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KEHOT'S NOTE

ישע"י נד, יג.

#### 14

#### כרוב א' מקצה מזה

"Make one cherub at this end and one cherub at that end"; in Hebrew both clauses say mi-katze mi-zeh, "from the end on this side." The two cherubim on the cover of the Ark are read as the two tzaddikim, Yosef and Binyamin.

שמות כ"ה:י"ט

ועשה כרוב אחד מקצה מזה וכרוב־אחד מקצה מזה מן־הכפרת תעשו את־הכרובים על־שני קצותיו:

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

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KEHOT'S NOTE

שמות כה, יט.

#### 15

#### והוא נער

Yosef at seventeen tended the flock with his brothers, "and he was a lad." Since the Sages explain 'cherub' as 'like a child,' the word 'lad' links Yosef to the cherub.

בראשית ל"ז:2

אלה תלדות יעקב יוסף בן־שבע־עשרה שנה היה רעה את־אחיו בצאן והוא נער את־בני בלהה ואת־בני זלפה נשי אביו ויבא יוסף את־דבתם רעה אל־אביהם:

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KEHOT'S NOTE

בראשית לו, ב.

#### 16

#### כרוב כרביא

Rabbi Abahu explains keruv, cherub, as ke-ravya, 'like a child,' since in Babylonia a child is called ravya; the same

teaching appears in Sukkah 5b. Joined with "and he was a lad," it makes Yosef the cherub.

חגיגה י"ג ב:ו-ז:ח Chagigah 13b:6-7

כתוב אחד אחד אומר: "ודמות פניהם פני אדם ופני אריה אל היםין לארבעתם ופני שור מהשמאל לארבעתם וגו'", וכתוב: "וארבעה פנים לאחד פני האחד פני הכרוב ופני השני פני אדם והשלישי פני אריה והרביעי פני נשר", ואילו שור לא קא חשיב! אמר ריש לקיש: יחזקאל ביקש עליו רחמים, והפכו לכרוב. אמר לפניו: רבנו של עולם! קטיגור יעשה סניגור? מאי "כרוב"? אמר רבי אבהו: כרביא, שכן בבבל קורין לינוקא רביא. אמר לקה רב פפא ...

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

17

מי יתנך כאח לי

"Would that you were like a brother to me, nursing at my mother's breasts! I would find you outside, I would kiss you, and none would despise me." The bride says it to her beloved; the preceding maamar explained this verse as Knesses Yisrael's plea to G-d, and this one takes up its phrases one by one.

Song of Songs 8:1:א:ח שיר השירים

מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקה גם לא יבזו לי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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18

כיוסף על אחיו

In Parshas Vayeshev the Zohar explains "Would that you were like a brother to me" as Knesses Yisrael's plea: 'like Yosef toward his brothers,' who said, "I will sustain you and your little ones." The text cites folio 184; the passage is on side a.

ספר זוהר, וישב י"ב:ק"ב-י"ב:ק"כ:ב102-112:102-112 Zohar, Vayeshev AND HE SAID: I SEEK MY BRETHREN.... AND THE MAN SAID: THEY ARE DEPARTED HENCE, ETC. R. Judah discoursed on the text: O that thou wert as my brother, that sucked the breast of my mother! When I should find thee without, I would kiss thee; yea, and none would despise me (S. S. 8, 1). 'The Companions', he said, 'interpret this verse as being addressed by the Community of Israel to the King to whom peace belongs. She said to Him: "O that thou wert as my brother", to ...

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

19

ופניהם איש אל אחיו

"And their faces, each toward his brother": the two cherubim on the Ark cover faced one another. The Alter Rebbe reads it as the joining of the two tzaddikim, the flow from above meeting the bond from below.

Exodus 25:20:כ"ה שמות

והיו הכרובים פרשי כנפים למעלה סככים בכנפיהם על הכפרת ופניהם איש אליהו אל הכפרת יהיו פני הכרובים:

And the cherubim shall spread out their wings on high, screening the ark-cover with their wings, with their faces

one to another; toward the ark-cover shall the faces of the cherubim be.

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## PARAGRAPH 5

20

אמצאך בחוץ

"I would find you outside." In the preceding maamar the phrase refers to people occupied in business; here it is the drawing of G-dliness into the outer dimension of the worlds through their deeds.

Song of Songs 8:1:א:ח שיר השירים

מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקה גם לא יבזו לי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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21

ויעש דוד שם

This letter of the Alter Rebbe opens with "And David made a name" and the Zohar's teaching that whoever gives charity to the poor 'makes the holy Name.' The text refers the reader there on how deeds of charity draw down even into this lowly world.

Tanya, Iggeres HaKodesh 5:1:א:ח אגרת הקדוש

ויעש דוד שם. ופירש בזוהר הקדוש, משום שנאמר: "ויהי דוד עושה משפט וצדקה לכל עמו כו'", "בכה רבי שמעון ואמר: מאן עבדי שמה קדישא בכל יומא מאן דהייב צדקה למסכני כו'".

Kehot Publication Society (CC-BY-NC)

## PARAGRAPH 6

22

אשקר נשיקין אתדבקות רוחא ברוחא

The Zohar passage cited above on "Would that you were like a brother to me" explains "I would kiss you" as 'to cleave spirit to spirit.' The Alter Rebbe builds on it to describe a light too deep for words.

ספר זוהר, וישב י"ב:ק"ב-י"ב:ק"כ:ב102-112:102-112 Zohar, Vayeshev

23

בבחי נשיקין . . ממשיכים מבחי עקודים

Or HaTorah notes on this passage: "And this is as written in Etz Chaim, Sha'ar HaAkudim, chapter 1, that they are lights that issue from the mouth of Adam Kadmon; that is, the level of kisses is the union of Chochmah, Binah and Daas with Chochmah, Binah and Daas." It thus ties the 'kisses' to Etz Chaim's account of the Akudim as issuing from the 'mouth.'

KEHOT'S NOTE

באוה"ת שה"ש ע' כב מציינ: "והיינו כמ"ש בע"ה שער העקודים פ"א שהם אורות היוצאים מפה דא"ק דהיינו כי בחי נשיקין היינו זיווג חב"ד בחב"ד".

24

דאיהו וגרמוהי חד

The Tikkunei Zohar says of the ten Sefiros of Atzilus that the King is within them: 'He and His vessels are one in them, He and His life-forces are one in them,' which is not so in the Sefiros of Beriah. The Alter Rebbe cites it to show

that even in Atzilus, where vessels apply, they are one with the light.

Tikkunei Zohar 3b:9-10"י"ב-ש"ב: תקוני זוהר ג' ב:ש"ב-י"ב

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייון חד בהון, מה דלאו הכי בעשר ספירות דבריאה, דלאו אינון וחייון חד, לאו אינון וגרמיהון חד. ועלת על כלא הוא נהיר (נ"א נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כחות דמלכא, ובעשר גלגלי דקיעא, ולא אשתני בכל אחר.

Tikkunei Zohar - Vocalized (Public Domain)

## 25 בחי' הנשיקין שהוא בחי' שלמעלה מהדבור

The note sends the reader to Or HaTorah's discussion of kisses as a level above speech, where Or HaTorah remarks that the same is implied in the Ramaz on the Zohar, Parshas Bereishis, folio 4, end of side b.

KEHOT'S NOTE

ראה אוה"ת שה"ש ע' כד ושם מצוין "וכ"מ בהרמז" פ' בראשית בדף ד' סעי"ב. ע"ש.

## 26 ואתם תחרישון

At the sea Moshe tells Israel, "Havayah will fight for you, and you shall be silent." In the Beshalach discourse the Alter Rebbe explains that Israel was to be silent because the revelation at the Sea was higher than Chochmah, the root of speech.

Exodus 14:14"יד: שמות י"ד

ה' ילחם לכם ואתם תחרישון:

The L-RD will fight for you, and ye shall hold your peace.'

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## 27 בפ' בשלח

There the Alter Rebbe explains that an arousal from below reaches only as high as Chochmah, while at the Splitting of the Sea the level of Keser was revealed of itself, without any arousal from below; hence the Zohar's "Do not arouse anything" and the verse's "you shall be silent." That is the background for calling the 'kiss' a level above speech.

KEHOT'S NOTE

לעיל סה, א.

## 28 וה' הולך לפנייהם

"And Havayah went before them by day in a pillar of cloud," to lead the people on the way out of Egypt. These are the opening words of the Beshalach discourse to which the text refers.

Exodus 13:21"כ"ג: שמות י"ג

וה' הלך לפנייהם יומם בעמוד ענן לנחתם הדרך ולילה בעמוד אש להאיר להם ללכת יומם ולילה:

And the L-RD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night:

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## PARAGRAPH 7

### 29 אנהגה אביאך אל בית אמי

The bride goes on: "I would lead you, I would bring you into my mother's house; tilamdeni; I would give you spiced wine to drink." Tilamdeni can be "[my mother,] who would teach me" or "you would teach me"; the Alter Rebbe reads it the second way and takes the phrases in turn. (context: Steinsaltz Tanakh)

Song of Songs 8:2"ב: שיר השירים ח'

אנהגה אביאך אל בית אמי תלמדני אשקה מיין תרקח מעסים רמני:

I would lead thee, and bring thee into my mother's house, That thou mightest instruct me; I would cause thee to drink of spiced wine, Of the juice of my pomegranate.

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### 30 יונק שדי אמי

"Nursing at my mother's breasts": drawing directly from Imma, which is why the student of the Oral Torah can be called "like a brother."

Song of Songs 8:1"א: שיר השירים ח'

מי יתנה כאח לי יונק שדי אמי אמצאך בחוץ אשקה גם לא יבזו לי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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### 31 ודברי אשר שמתי בפוך

G-d's covenant: "My spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth." It illustrates receiving words from above, as a pupil receives from a teacher.

Isaiah 59:21"כ"א: ישעיהו נ"ט

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתי בפוך לא ימוש מפיה ומפי ורעה ומפי ורעה אמר ה' מעתה ועד עולם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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## PARAGRAPH 8

### 32 יין הרקח

"I would give you spiced wine to drink." The Alter Rebbe explains why the wine is called 'spiced': it has fragrance.

Song of Songs 8:2"ב: שיר השירים ח'

אנהגה אביאך אל בית אמי תלמדני אשקה מיין תרקח מעסים רמני:

I would lead thee, and bring thee into my mother's house, That thou mightest instruct me; I would cause thee to drink of spiced wine, Of the juice of my pomegranate.

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33

## שנוכר בגמרא תליסר נהרא

When Rabbi Elazar ben Peda declined to have the world remade for his sake, he was promised thirteen rivers of pure balsam oil in the World to Come. The Alter Rebbe reads them as the light of the thirteen tikkunim of the beard.

תענית כ"ה א"א Taanit 25a

KEHOT'S NOTE

תענית כה, א. ראה לקו"ת שה"ש ג, ב.

34

## בד"ה זאת חנוכת המזבח

Kehot suggests ("perhaps") that the text means this passage, which explains that the anointing oil stands midway between the inner and the encompassing: oil is a liquid, yet the anointing oil was blended with spices.

KEHOT'S NOTE

אולי הכוונה ללקו"ת נשא כט, ב שענין שמן המשחה הוא תערובת בחי פנימי ומקיף.

35

## זאת חנוכת המזבח ביום המשח אתו

"This was the dedication of the altar on the day it was anointed, from the princes of Israel." These are the opening words of the discourse on Parshas Nasso to which the text refers.

במדבר ז':פ"ד Numbers 7:84

זאת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הַמִּשַּׁח אֹתוֹ מֵאֵת נְשִׂאֵי יִשְׂרָאֵל קְעֶרֶת כֶּסֶף שְׁתֵּים עָשָׂר מִזְרְקֵי כֶסֶף שְׁנַיִם עָשָׂר כַּפֹּת זָהָב שְׁתֵּים עָשָׂר:

This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans;

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# כִּיִּיק אֲדַמּוּיִר נִיֵּעַ

## An Explanation of the Subject of the Cherubim



The two cherubim are Z'eir Anpin and Nukva of Atzilus contracted into the Mishkan: in Atzilus, where the Infinite Light is enclothed even in the vessels, they are “large faces”; between the poles of the Ark they are the Gemara’s “small faces.” After the Destruction, when the cherubim were hidden, the pair were drawn instead into the inner dimension of the worlds through the halachos of the Tannaim.

### THE MAAMAR IN BRIEF

When Nukva, the Community of Israel, stands face to face with Z'eir Anpin, equal in stature, receiving the mochin of Abba and Imma as he does, with one Keser for both, the two are called brothers; this came about at the Giving of the Torah. In Atzilus, where the Infinite Light is enclothed even in the vessels, they are “the great man” and “large faces”; contracted through the Mishkan and the Temple into the space between the poles of the Ark, they are the Gemara’s “small faces,” the cherubim. Because Asiyah rises to Atzilus three times a day, the cherubim have wings spread upward. Z'eir Anpin is the end point of the Infinite Light’s descent, and Nukva, “the lower Imma,” is the source of Beriah, Yetzirah and Asiyah: these are the cherubim at the two “ends.” The kapores, of one piece with them, is their shared Keser and encompasses the Tablets, Yesod of Abba; rising, the cherubim lift both to Atzilus. After the Destruction the cherubim were hidden, and the pair were drawn only into the inner dimension of the worlds, through the Tannaim’s halachos, the inner dimension of the Supernal Will that the Written Torah did not reveal.

### OUTLINE

- |          |                                                                                                                                                                                                                                                                                                                                    |      |
|----------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| <b>1</b> | <b>Heading</b>                                                                                                                                                                                                                                                                                                                     | ¶1-2 |
|          | The piece comes from the Alter Rebbe’s own handwriting and sets out to explain the cherubim.                                                                                                                                                                                                                                       |      |
| <b>2</b> | <b>Large faces and small faces</b>                                                                                                                                                                                                                                                                                                 | ¶3   |
|          | When Nukva stands face to face with Z'eir Anpin as an equal, receiving from Abba and Imma with one Keser for both, they are called brothers, as at the Giving of the Torah. In Atzilus they are “the great man” and “large faces”; contracted into the Mishkan and the Temple in Asiyah, they are the “small faces,” the cherubim. |      |

### 3 The wings and the two ends

¶4

The cherubim have wings because Asiyah rises to Atzilus three times a day. One cherub is the end of the Infinite Light in Z'eir Anpin; the other is Nukva, the source of Beriah, Yetzirah and Asiyah, in whom the Infinite Light is en clothed through the mochin that only pass through Z'eir Anpin when she is his equal.

### 4 The kapores, the Tablets and the hidden cherubim

¶5

The kapores is the Keser of both cherubim and encompasses the Tablets, Yesod of Abba; when the cherubim rise, they lift both to Atzilus. After the Destruction the cherubim were hidden, and Z'eir Anpin and Nukva were drawn only into the inner dimension of the worlds, through the Tannaim's study of halachah, as "a woman of valor is the crown of her husband."

#### KEY CONCEPTS

##### the cherubim כרובים

The two winged figures made of one piece with the cover of the Ark. The maamar identifies them with Z'eir Anpin and Nukva of Atzilus as contracted into the Mishkan and the Temple.

##### face to face פנים בפנים

The state in which Nukva is equal in stature to Z'eir Anpin, receives the mochin of Abba and Imma as he does, and shares one Keser with him. The two are then called brothers.

##### large faces and small faces אנפי רברבי ואנפי זוטרי

The Gemara's terms for the face of a man and the face of a cherub, which is a child's face. In Atzilus, Z'eir Anpin and Nukva are "large faces"; contracted into Asiyah, they are the "small faces," the cherubim.

##### the lower Imma אימא תתאה

Nukva as the source, within Atzilus, of the worlds of Beriah, Yetzirah and Asiyah. Through her the Infinite Light, whose descent ends in Z'eir Anpin, illuminates the lower worlds.

##### the kapores כפורת

The cover of the Ark, of one piece with the cherubim. It is the Keser of both cherubim and the encompassing level over the Tablets, which are Yesod of Abba.

##### the halachos הלכות

The laws studied by the Tannaim, the inner dimension of the Supernal Will, which was not revealed in the higher Chochmah, the Written Torah. Through them Z'eir Anpin and Nukva are drawn into the inner dimension of the worlds after the Destruction.

## SECTION 1 • ¶1-2

## Heading

1 כ"ק [כתב יד קדש] אדמו"ר [אדוננו מורנו ורבנו] נ"ע [נשמתו עדן]

[From] the holy handwriting of our master, teacher and Rebbe, whose soul is in Eden.

This heading marks what follows as taken from the Alter Rebbe's own handwriting: the abbreviation stands for "his holy handwriting," and "whose soul is in Eden" reflects that the book was printed after his passing. Kehot's note on the next line reports that the manuscript copy, in a notebook of 5571 in the hand of the Tzemach Tzedek (the Alter Rebbe's grandson, later the third Chabad Rebbe), written while the Alter Rebbe was still living, is headed "The holy handwriting of the Rav, may he live."

2 ביאור לענין הכרובים<sup>1</sup>

An explanation of the subject of the cherubim.

This is the title of the piece. It explains the cherubim, the two winged figures made of one piece with the cover of the Ark in the Mishkan (the Tabernacle), as Z'eir Anpin and Nukva of Atzilus.

## SECTION 2 • ¶3

## Large faces and small faces

3 כשהנוק' [כשהנוקבא] היא<sup>2</sup> כנ"י [כנסת ישראל] עומדת פב"פ [פנים בפנים] עם ז"א ושיוון בקומתן ומקבלת ג"כ המוחין דא"א [דאבא ואימא] וכתר א' לשניהם. אזי נקראים אחים

When Nukva (the feminine / Malchus), who is the Community of Israel (Knesses Yisrael), stands face to face with Z'eir Anpin (the emotive attributes), with equality in their stature, and she also receives the intellect (mochin) of Abba and Imma (Chochmah and Binah), and [there is] one Keser (the Crown) for both of them, then they are called brothers.

In Kabbalah, Z'eir Anpin is the configuration of the six emotive Sefiros, and Nukva is Malchus, its feminine counterpart; the Community of Israel, the Jewish people as a whole in its root above, is Nukva. In their highest state the two stand face to face and of equal stature, Nukva receiving the intellect (mochin) of Abba and Imma (Chochmah and Binah) as Z'eir Anpin does, with one Keser (crown) above them both. Then they are called "brothers": like siblings who draw from the same parents, they are equals rather than a greater one and a lesser one who receives from him.

וזה היה ע"י קבלת התורה<sup>3</sup> (דנפקא מחו"ב [מחכמה ובינה]) פכ"פ [פנים בפנים]. והנה באצ"י נקראים אדם הגדול ואנפי רכרבי להיות אוא"ס [אור אין סוף] מלוכש גם בכלים ולזאת איהו וגרמוהי חד.<sup>4</sup>

And this was through the receiving of the Torah (which issues from Chochmah and Binah) face to face. Now, in the World of Atzilus (Emanation) they are called "the great man" (Adam HaGadol) and "large faces" (anpei ravrevei), since the Infinite Light (Or Ein Sof) is en clothed in the vessels as well; and for this reason "He and His vessels are one" (ihu vegarmohi chad).

This state came about at the Giving of the Torah, which issues from Chochmah and Binah and was received "face to face," as Moshe tells the people: "Face to face Havayah spoke with you at the mountain" (Deuteronomy 5:4). From this the Tzemach Tzedek concludes (Or HaTorah, Bo, cited by Kehot) that on Shavuot Israel is at the level called "my sister," since the souls of Israel then also receive from Chochmah and Binah. In Atzilus, where the Infinite Light is en clothed even in the vessels so that "He and His vessels are one," the pair are called "the great man" (Adam HaGadol) and "large faces": the full-grown face of a man, which the Gemara contrasts with the child's face of a cherub.

וע"י המשכן ובהמ"ק [ובית המקדש] שצמצם שכינתו מבין בדי ארון בעשיה אזי נק' זו"נ [זעיר אנפין ונוקבא] אנפי זוטרי<sup>5</sup> בגמרא והן הן הכרובים.

And through the Mishkan and the Holy Temple (Beis HaMikdash), in which He contracted His Shechinah (Divine Presence) between the poles of the Ark, in the World of Asiyah (Action), Z'eir Anpin and Nukva are then called "small faces" (anpei zutrei) in the Gemara; and they are the very cherubim.

Through the Mishkan and the Holy Temple, G-d contracted His Presence into the space between the poles of the Ark, here in the World of Asiyah; the Midrash speaks of Him who fills heaven and earth speaking with Moshe "from between the two poles of the Ark" (Bereishis Rabbah 4:4). The Gemara (Chagigah 13b) explains that a cherub (keruv) has the face of a child (ke-ravya, "like a child"), and that the face of a cherub and the face of a man differ as "large faces and small faces." Z'eir Anpin and Nukva, the "large faces" of Atzilus, contracted into Asiyah, are those "small faces": they are the cherubim.

### SECTION 3 • 14

## The wings and the two ends

4 ולפי שעולם העשיה עולה לאצ"י ג"פ [ג' פעמים] בכל יום. לכן יש לכרובים כנפים פרושים למעלה<sup>6</sup> לעופף לאצ"י.<sup>7</sup>

And since the World of Asiyah (Action) rises to the World of Atzilus (Emanation) three times every day, therefore the cherubim have wings spread upward, to fly to Atzilus.

The World of Asiyah rises into Atzilus three times every day; Kabbalah connects these ascents with the three daily prayers. The cherubim, Z'eir Anpin and Nukva en clothed in Asiyah, must rise with it, and that is why they were made with wings spread upward: to fly up to Atzilus.

ונודע שהז"א הוא תכלית ירידת אוא"ס [אור אין סוף]<sup>8</sup> מלמעלה למטה בכדי להאיר אח"כ לבי"ע ע"י הנוק' [הנוקבא]<sup>9</sup> שהיא אימא תתאה שהוא מקור בי"ע שבאצי".

Now it is known that Z'eir Anpin (the emotive attributes) is the utmost end of the descent of the Infinite Light (Or Ein Sof) from above to below, in order afterwards to illuminate Beriah, Yetzirah and Asiyah through Nukva (the feminine / Malchus), who is "the lower Imma" (Imma tata'ah), which is the source, in Atzilus, of Beriah, Yetzirah and Asiyah.

This is a known principle: the Infinite Light descends through the levels of Atzilus and reaches its furthest point in Z'eir Anpin. From there it is meant to illuminate the lower worlds of Beriah, Yetzirah and Asiyah, but only through Nukva. She is called "the lower Imma" (the lower mother), as Binah is the upper one, because she is the source, within Atzilus, from which those worlds come forth.

לכן כתיב כרוב אחד מקצה מזה<sup>10,11</sup> הוא קצה אוא"ס [אור אין סוף] שבז"א<sup>12</sup> וכרוב א' מקצה מזה הוא מקור בי"ע ושרשם שבאצי"<sup>13</sup>

Therefore it is written, "One cherub at the end on this side": this is the end of the Infinite Light that is in Z'eir Anpin; "and one cherub at the end on that side": this is the source of Beriah, Yetzirah and Asiyah and their root in Atzilus,

In the verse the two cherubim stand at the two ends (katzeih) of the Ark cover; the Alter Rebbe reads the two "ends" as the two ends of the Infinite Light's path. One cherub is Z'eir Anpin, the end where the light's descent through Atzilus stops; the other is Nukva, the source and root, within Atzilus, of Beriah, Yetzirah and Asiyah: the edge from which those worlds come forth. The Rebbe Rashab (Rabbi Shalom DovBer, the fifth Chabad Rebbe) explains in the maamar "V'asisa Chag Shavuot" of 5676, cited by Kehot, that through this second cherub the lower worlds rise into Atzilus, by way of the souls, from the level of the Community of Israel, the inner dimension of Malchus.

שמתלבש בהם ג"כ אוא"ס [אור אין סוף]<sup>14</sup> ע"י המוחין דאז"א [דאבא ואימא] הנותנים בראש הנוק' [הנוקבא] ע"י ז"א בעלה דרך מעבר לבד ולא בדרך התלבשות ממש כמו שהוא בזמן שאינו שוה בקומתה עמו רק מהחזה ולמטה כנודע.<sup>15</sup>

in which the Infinite Light is also enclothed, through the intellect (mochin) of Abba and Imma (Chochmah and Binah), which are given into the head of Nukva through Z'eir Anpin, her husband, only by way of passage and not by way of actual enclothement, which is how it is at a time when she is not equal in her stature with him but [stands] only from the chest downward, as is known.

In Nukva too the Infinite Light is enclothed, through the intellect (mochin) of Abba and Imma placed in her "head." When she stands equal with Z'eir Anpin, her husband, these mochin only pass through him on their way to her, without being enclothed in him; when she is smaller and stands only from his chest downward, they are actually enclothed in him and reach her from him.

## SECTION 4 • 15

## The kapores, the Tablets and the hidden cherubim

5 והכרובים נעשים מקשה אחת מהכפורת שהוא בחי' כתר<sup>16</sup> לשניה' [לשניהם] וגם בחי' מקיף על הלוחות

שבארון שהן בחי' יסוד אבא שנתלבשו בעשיה בזמן המשכן והמקדש

And the cherubim are made as one hammered piece from the kapores (the Ark cover), which is the level of Keser (the Crown) for both of them, and also the level of what encompasses (makif) the Tablets that are in the Ark, which are the level of Yesod (foundation) of Abba, which were enclothed in the World of Asiyah (Action) at the time of the Mishkan and the Temple.

The cherubim were hammered out of one piece with the kapores, the cover of the Ark, and the kapores is the "one Keser for both of them" of the opening lines, the crown shared by Z'eir Anpin and Nukva. It is also an encompassing level (makif) over the Tablets inside the Ark; the Tablets are Yesod of Abba, the channel of Chochmah, and were enclothed in Asiyah while the Mishkan and the Temple stood.

ובזמן עליית הכרובים הם מעלים גם הכפורת והלוחות לאצי' לכן כתיב סוככים בכנפיהם על הכפורת<sup>17</sup> שהכפורת עולה עמהם<sup>18</sup>

And at the time of the cherubim's ascent, they raise the kapores and the Tablets, too, to the World of Atzilus (Emanation); therefore it is written, "sheltering with their wings over the kapores": that is, the kapores rises with them.

When the cherubim rise to Atzilus, as Asiyah does three times a day, they carry the kapores and the Tablets up with them. In its plain sense the verse describes the cherubim's wings spread over the cover, shielding it; the maamar reads "sheltering with their wings over the kapores" as the wings bearing the cover, so that it rises with them.

ואחר החורבן נסתלקו ז"נ [זעיר אנפין ונוקבא] שבאצילוי [שבאצילות] למקומם ולא חזרו להתלבש עוד בעשיה גשמיות אף בבית שני כי נגנזו הכרובים. אלא רק בכח פנימית העולמות ע"י עסק התורה של התנאים שבימי בית שני ואחריו בהלכות שהן פנימית רצה"ע [רצון העליון] שלא נתגלה בח"ע [בחכמה עילאה] הוא תורה שבכתב. וכנודע ממ"ש אשת חיל עטרת בעלה:<sup>19</sup>

And after the Destruction, Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) of Atzilus withdrew to their place and did not again become en clothed in physical Asiyah, even in the Second Temple, for the cherubim were hidden away. Rather, [they were en clothed] only in the level of the inner dimension (pnimiyus) of the worlds, through the Torah study of the Tannaim in the days of the Second Temple and after it, in the laws (halachos), which are the inner dimension of the Supernal Will that was not revealed in the higher Chochmah (Chochmah Ila'ah), which is the Written Torah. And [this is] as is known from what is written, "A woman of valor is the crown of her husband."

After the destruction of the First Temple, Z'eir Anpin and Nukva of Atzilus withdrew to their own place and were never again en clothed in physical Asiyah, not even in the Second Temple, which the Gemara (Yoma 21b) says lacked the Ark, its cover and the cherubim. Instead they were drawn only into the inner dimension of the worlds, through the Torah study of the Tannaim, the Sages of the Mishnah, during and after the Second Temple era, in the halachos (laws): the inner dimension of G-d's Supernal Will, which the Written Torah, the higher Chochmah, did not reveal. In Torah Ohr, Va'eira (59d), the Alter Rebbe reads the closing verse the same way: Malchus, the Oral Torah, in whose halachos the Supernal Will is revealed, rises above the higher Chochmah to be "a woman of valor, the crown of her husband," a crown (Keser) for Z'eir Anpin.

#### QUESTIONS FOR DISCUSSION

1. Why are Z'eir Anpin and Nukva called "brothers" only when they stand face to face, and to what event does the maamar connect this state?
2. What is the difference between the "large faces" of Atzilus and the "small faces" of the cherubim, and what brings about the change from one to the other?
3. How does the maamar read the word "end" in "one cherub at the end on this side," and what does each of the two cherubim represent?
4. How do the mochin of Abba and Imma reach Nukva when she is equal with Z'eir Anpin, and how is this different when she stands only from his chest downward?
5. Once the cherubim were hidden, where were Z'eir Anpin and Nukva drawn, and what do the halachos reveal that the Written Torah did not?

## SOURCES AND REFERENCES

## Notes

## PARAGRAPH 2

## 1 ביאור לענין הכרובים

The note first refers the reader to the Rebbe's own source notes on this maamar, printed earlier in the Kehot edition of Torah Ohr.

## KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר ז"ע. המאמר הוא משנת תקע"א. נמצא בכרך כ"י משנה הנ"ל בגוכתי"ק הצ"צ. בכותרת: "כ"ק הרב שי ביאור לענין הכרובים". הגהות באוה"ת פ' תרומה ע' א'תנג.

## PARAGRAPH 3

## 2 כשהנוק' היא כנס"י

The note refers the reader there for the opening point of this paragraph, Nukva as the Community of Israel standing face to face with Z'eir Anpin.

## KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ב ע' תסה. ד"ה ויחי יעקב תרנ"ב ע' כו.

## 3 וזה הי' ע"י קבלת התורה

The note says this passage is quoted in Or HaTorah on Chanukah.

## KEHOT'S NOTE

מובא באוה"ת חנוכה שיט, א. ובפ' בא ע' רנח מוסיף: "נמצא בשבועות במ"ת הוא בחי אחותי ע"י שנשמות ישראל מקבלים ג"כ מחו"ב שקדמה אלפיים שנה". ע"ש.

## 4 והנה באצ"י . וגרמוהי חד

The Tzemach Tzedek's explanations of the Zohar; the note refers the reader there on Z'eir Anpin and Nukva in Atzilus, called "the great man" and "large faces" because the Infinite Light is en clothed even in the vessels, so that "He and His vessels are one."

## KEHOT'S NOTE

ראה ביאוה"י לכ"ק אדמו"ר הצ"צ יתרו ע' רמ.

## 5 אנפי זוטרי

Rabbi Abbahu explains keruv (cherub) as ke-ravya, "like a child"; asked why Ezekiel (10:14) lists "the face of the cherub" apart from "the face of a man," the Gemara answers "large faces and small faces," a man's face and a child's (so too Sukkah 5b). The maamar calls Z'eir Anpin and Nukva "large faces" in Atzilus and, contracted into the Mishkan, the "small faces" of the cherubim.

חגיגה י"ג ב:71 Chagigah 13b

מאי "כרוב"? אָמַר רַבִּי אֶבְהוֹ: כְּרַבָּא, שְׁכֵן בְּכָל קוּרֵין לְיִנּוּקָא רַבָּא. אָמַר לֵקָה רַב פָּפָא לְאַבְי: אֵלָא מַעְתָּה, דְּכַתִּיב: "פָּנֵי הָאֱחָד פָּנֵי הַכְּרוּב וּפָנֵי הַשֵּׁנִי פָנֵי אָדָם וְהַשְּׁלִישִׁי פָנֵי אֲרִיָּה וְהָרְבִיעִי פָנֵי נָשִׂיר", הֲיִינוּ פָנֵי כְּרוּב הֲיִינוּ פָנֵי אָדָם? אָפִי רַבְרָבִי וְאַפִּי זוּטָרִי.

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## PARAGRAPH 4

## 6 כנפים פרושים למעלה

G-d instructs Moshe that the cherubim on the Ark cover are to have their wings spread upward, sheltering the cover. The maamar reads the upward-spread wings as their power to fly up to Atzilus when Asiyah rises there three times a day.

שמות כ"ה:20 Exodus 25:20

וְהָיוּ הַכְּרֻבִּים פְּרָשֵׁי כְּנָפִים לְמַעַל סָכְכִים בְּכַנְפֵיהֶם עַל־הַכֶּפֶרֶת וּפָנֵיהֶם אִישׁ אֶל־אָחִיו אֶל־הַכֶּפֶרֶת יִהְיוּ פָנֵי הַכְּרֻבִּים:

And the cherubim shall spread out their wings on high, screening the ark-cover with their wings, with their faces one to another; toward the ark-cover shall the faces of the cherubim be.

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## 7 פרושים למעלה לעופף לאצי

The Tzemach Tzedek refers there to this passage: "We have thus learned that through wings they can fly to Atzilus."

## KEHOT'S NOTE

באוה"ת בראשית מב, א מציין לזה: הרי למדנו שע"י כנפים יוכלו לעופף לאצילות.

## 8 שהז"א הוא תכלית ירידת או"ם

The note refers the reader there on Z'eir Anpin as the end point of the Infinite Light's descent from above to below.

## KEHOT'S NOTE

ראה המשך בשעה שהקדימו תע"ב ס"י שעג. ד"ה פדה בשלום תרע"ה.

## 9 להאיר אח"כ לבי"ע ע"י הנוק'

The note refers the reader there on the illumination of Beriah, Yetzirah and Asiyah through Nukva, and says the passage there is taken from Likkutei Torah L'Gimmel Parshiyos.

בראשית כ"ט:1 Genesis 29:1

וַיֵּשָׁא יַעֲקֹב רִגְלָיו וַיֵּלֶךְ אֶרֶצָה כְּנִיָּקָדָם:

Then Jacob went on his journey, and came to the land of the children of the east.

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## KEHOT'S NOTE

ראה באוה"ת בראשית כרך ג תקנב, א (מלקו"ת לג' פרשיות בראשית כט, א).

## 10 ונודע . . מקצה מזה

The note says this passage, from "Now it is known" to "at the end on this side," appears there as a fragment.

## KEHOT'S NOTE

קטע בסה"מ תקס"ה ח"א ע' תקה. אוה"ת שה"ש כרך ב ע' תשב. בראשית כרך ג תקנב, א. כרך ז תתנא, א. תרומה ע' איתנג. ד"ה חייב אדם לברך —

תרל"ה פרק ה.

11

## כרוב אחד מקצה מזה

G-d tells Moshe to make “one cherub at the end on this side and one cherub at the end on that side,” of one piece with the Ark cover, at its two ends. The maamar reads the two “ends” as the two ends of the Infinite Light’s path: Z’eir Anpin, where its descent ends, and Nukva, the root in Atzilus from which Beriah, Yetzirah and Asiyah come forth.

שמות כ"ה:19

וַעֲשֵׂה כְרוּב אֶחָד מִקְצֵה מִזֶּה וְכְרוּב אֶחָד מִקְצֵה מִזֶּה מִן־הַכַּפֹּרֶת תַּעֲשֶׂה אֶת־הַכְּרֻבִּים עַל־שְׁנֵי קְצוֹתָיו:

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

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12

## כרוב אחד מקצה מזה הוא קצה אוא"ס שבז"א

Likkutei Torah on Vayikra (3b) cites this reading and adds, with the Ramaz, that “the level of Atik is the end of the world of the Infinite,” so the “end” in Z’eir Anpin is Atik within it, its inner dimension.

במדבר ט"א:9

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר־סִינַי בַּשָּׁנָה הַשְּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרָיִם בַּחֹדֶשׁ הָרָאשׁוֹן לְאָמֵר:

And the L-RD spoke unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying:

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## KEHOT'S NOTE

מובא בלקו"ת ויקרא ג, ב: והיינו כמ"ש הרמ"ז שם כיודע שבחי עתיק הוא סוף עולם הא"ס. בלקו"ת קדושים ל, ד. במדבר ט, א. שה"ש מז, ב. מט, ג. סה"מ תרל"ג ע' רנז — מצויין לכאן.

13

## הוא מקור ב"ע ושרשם שבאצי

That maamar explains what is meant here: “the second cherub is that through it there will be the ascent of Beriah, Yetzirah and Asiyah into Atzilus, which is through the souls, and it is from the level of the Community of Israel, the inner dimension of Malchus.”

## KEHOT'S NOTE

ראה בד"ה ועשית חג שבועות תרע"ו (בסה"מ תער"ב-ע"ו) ע' צט שהכוונה כאן "דכרוב השני הוא שע"י יחי עליית ב"ע באצי שזהו ע"י הנשמות והוא מבחי כנס"י פנימיות המלי". ע"ש.

14

## שמתלבש בהם ג"כ אוא"ס

The note says it is explained there that the Infinite Light is en clothed in the source and root of the lower worlds as well.

## KEHOT'S NOTE

נבאר בד"ה מזה זו תרע"ג. וראה סה"מ ת"ש ע' 60.

15

## רק מהחזה ולמטה כנודע

There the Tzemach Tzedek writes that from the chest of

Z'eir Anpin downward is called “time.”

## KEHOT'S NOTE

ראה בלקו"ת מהאריז"ל פ' בראשית בטעמי המצות גבי מ"ע שהזמ"ג. ובאוה"ת דרושים לשבועות בד"ה והי אמונת עתך ע' פה כי מהחזה דו"א ולמטה נק' זמן ע"ש.

## PARAGRAPH 5

16

## והכרובים נעשים מקשה אחת . . בחי כתר לשניהם

The Tzemach Tzedek writes there that the cherubim are Z’eir Anpin and Nukva and the kapores is from the level of Binah, and leaves a question for further study: in the Gemara (Bava Basra 99a), the cherubim that Moshe made in the Mishkan stand with their feet on the kapores; if so, how is the kapores a Keser for them, which is a crown and a head?

## KEHOT'S NOTE

באוה"ת תרומה ע' א'תנ: ור"ל שהכרובים הם זו"ג והכפורת מבחי בינה, וצ"ע בגמרא פ"ו דב"ב דצ"ט ע"א שהכרובים שעשה משה במשכן הם עומדים רגליהם על הכפורת, איך איך הכפורת כתר להם שהוא עטרה וראש. עכ"ל. וראה ד"ה יונת תר"מ ע' ד. וראה ד"ה יחי יעקב תרנ"ב ע' כט.

17

## סוככים בכנפיהם על הכפורת

In G-d’s instructions to Moshe, the cherubim spread their wings upward, “sheltering with their wings over the cover,” their faces toward each other and toward the cover. Plainly the wings shield the cover; the maamar reads them as bearing it, so that the kapores rises with the cherubim to Atzilus.

שמות כ"ה:20

וְהָיוּ הַכְּרֻבִּים פְּרָשֵׁי כְנָפִים לְמַעַל סֻכְכִּים בְּכַנְפֵיהֶם עַל־הַכַּפֹּרֶת וּפְנֵיהֶם אִישׁ אֶל־אָחִיו אֶל־הַכַּפֹּרֶת יִהְיוּ פְנֵי הַכְּרֻבִּים:

And the cherubim shall spread out their wings on high, screening the ark-cover with their wings, with their faces one to another; toward the ark-cover shall the faces of the cherubim be.

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18

## ובזמן עליית . . עולה עמהם

The note says Or HaTorah explains there how, when the cherubim ascend, the kapores rises with them.

## KEHOT'S NOTE

באוה"ת תרומה ע' א'תנט ביאור ע"ו.

19

## אשת חיל עטרת בעלה

Shlomo’s proverb: a woman of valor is her husband’s crown, while one who shames him is like rot in his bones. The maamar closes with it, “as is known,” for the halachos: Malchus, the Oral Torah, in whose laws the inner Supernal Will is revealed, is the woman of valor who becomes a crown (Keser) for her husband, Z’eir Anpin, the Written Torah, as Torah Ohr, Va’eira, explains.

משלי י"ב:4

אִשְׁת־חַיִל עֲטֶרֶת בַּעַלָּהּ וְכִרְקַב בַּעֲצָמוֹתָיו 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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THE CHASSIDISHE PARSHA

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

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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/](http://likuteitorah.com/about/the-chassidishe-parsha/)

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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