



TORAH OHR • PARSHAS TERUMAH • MAAMAR 1

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.”

DEDICATED IN HONOR OF

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



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THE BIG IDEA

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 vayeichulu 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) אתכפיא

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 יתנך¹ כאח לי² וגו'. זהו בקשת כנס"י להקב"ה³ על זמן הגלות שבזמן שבהמ"ק היי קיים נקראו ישראל אחים למקום⁴ כמ"ש למען אחי ורעי⁵ 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 longs for her beloved to be “like a brother.” 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 already called G-d’s brothers, as in the psalm, “For the sake of my brothers and my friends.”

וכתיב אח"כ למען בית⁶ ה' אלקינו כלומר אימתי נק' אחים בזמן שבהמ"ק קיים ולפיכך מבקשת⁷ עכשיו מי יתנך כאח לי⁸ 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.

והענין דהנה בכרובים שהיו בבהמ"ק כתיב ופניהם איש אל אחיו.⁹ והנה כתיב ועשית שנים כרובים¹⁰ כו' כרוב א' מקצה מזה¹¹ 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 (חגיגה י"ג ב) ¹² היינו פני כרוב היינו פני אדם ¹³ אפי רכרכי ואפי זוטרי.

The matter of the cherubim will be understood through what our Sages, of blessed memory, said (Chagigah 13b): "The face of a cherub is the face of a man" — "a large face and a small face" (apei ravrevei ve'apei zutrei).

Discussing Ezekiel's vision, the Talmud asks how "the face of a cherub" differs from "the face of a man," and answers that one is a large, adult face and the other a small, childlike face. This pair, the "large face" and the "small face," is the key the maamar uses to explain the cherubim.

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

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 answer begins 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 • ¶2-3

The Name revealed in Chochmah

2 והפ"י הוא כי הנה ארז"ל כל התורה כולה שמותיו של הקב"ה ¹⁸ ובזהר נק' ¹⁹ הע"ס רזא דשמא קדישא. ²⁰

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, and that 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 שעצמותו ומהותו של האדם הוא השכל ומדות שלו שהן שייכים בו גם כשהוא בפ"ע

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; 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,

A person's name, such as Avraham or Yaakov, is not part of who he is. His real self is his mind and his feelings, which are his even when he is alone and no one addresses him.

משא"כ שמו אינו צריך לו כשהוא לעצמו ואינו אלא בחי' חיצונית שלו שעיי"ז פונה לקוראו בשמו.

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 name is needed only in relation to others: through it someone can call him, and he turns to answer. It is therefore an outer aspect of the person, not his essence.

כך לגבי א"ס ב"ה אפי' הח"ע ואצ"ל המדות עליונות אינן ערך כלל למהותו ועצמותו ית' שמהו"ע ית' מרומם ומתנשא מגדר בחי' חכמה והתהוות ע"ס נק' רזא דשמא קדישא שהוא רק בחי' הארה בעלמא שאינו נוגע להעצמות.²¹

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 through which He relates to the worlds, not His essence.

3 והנה כתיב הוי"ה בחכ' היינו שגילוי הארה זו שהוא בחי' שם הוי' כמ"ש אני הוי"ה²² הוא שמי הוא בבחי' חכמה ועי"י החכמה נמשך אא"ס ב"ה בכל הטי"ס²³

Now, it is written, "Havayah, with 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,

Proverbs says that G-d (Havayah) founded the earth "with Chochmah." The Alter Rebbe reads it as telling where the Name Havayah is revealed: 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.

וכמ"ש הטעם בתנ"י (פלי"ה בהג"ה) ולכן נק' החכ' אדם ונק' אדם הראשון ובוהר נק' אדם קדמאה כי ראשית חכמה²⁴ כתי' (וכמ"ל פ' יתרו בד"ה להבין ענין האבות)

as the reason is explained in the Tanya (chapter 35, in the gloss). 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 beginning: Chochmah" (as explained above, in Parshas Yisro, in the discourse beginning "To understand the matter of the Patriarchs").

The reason, given in the gloss to Tanya ch. 35, is that the Infinite One is truly one, and Chochmah is the level of that oneness. Because Chochmah is the first revelation, it is called "Man," "the first man" and "the primordial man," reading "Reishis chochmah" as "The beginning is Chochmah."

כי הוא כמו עד"מ בהתפשטו' והמשכת אור וחיות מהנשמה בגוף שגילוי כללות החיות הנמשך מהנשמה מאיר ומתלבש במוחין שבראש

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 revelation of the life-force as a whole, which is drawn from the soul, shines and is en clothed in the brain (mochin) in the head,

The analogy is the soul in the body. The soul's life-force, in its general and undivided form, is revealed first in the brain.

ועי"י המוחין נמשך אח"כ הארה לכל אבר כפי מזגו ותכונתו²⁵ השייך לו וכמבואר בתנ"י (פנ"א)

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).

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 בחכמה²⁶ וע"י החכמה נמשך ומתלבש האור בכל הט"ס

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 פי יתרו בד"ה זכור²⁷ דאיהו וחיוהי חד קאי על התלבשות אא"ס בבחי' חכמה משא"כ התלבשות במדות נקי 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 תולדות²⁸) (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 what is written on the Zohar at the beginning of Toldos and to the book Hadras Melech.

וּרְמִיָּה מִיַּעֲהֵם רְמִיָּה הָאֲבֵרִים וְשִׁסִּיָּה לִּית שִׁסִּיָּה גִידִים וְגִדּוֹל תִּלְמוּד שֶׁמְבִיא לִיְדֵי מַעֲשֵׂי²⁹ כִּי מִהֲמוֹחִין נִמְשָׁךְ הָאוֹר לְכָל אֶבֶר כִּנּוּל וְזֶהוּ אוֹרֵייתָא מִתְקַשְׂרָא בְקוּבִיָּה.³⁰

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.

וְהִנֵּה בַחֲיֵי אָדָם זֶה נֶקֶד אָדָם הַגָּדוֹל וְאִפִּי רַבְרָבִי כִּי חֲכִי עֲלָאָה הוּא בַחֲיֵי אִס

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.

וְכַמִּיָּשׁ וּלְתִבּוּנָתוֹ אֵין חֶקֶר³¹ שֶׁהוּא הַיּוֹדֵעַ וְהוּא הַדֹּעָה^{32, 33} כּוֹי (וְעֵיין בְּרִיָּה פִּי אֲמִשְׁעֵר הִירָאָה³⁴ דְּגִדּוֹל מוֹרָה עַל גְּדֻלּוֹת הַתַּפְשׁוּת הָאוֹר³⁵ בְּבַחֲיֵי אִס כּוֹי):

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 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 להתלבש בתורה דבריא (שהיא התורה שלפנינו כי תלמוד כבריא³⁶ כו') 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.

וזהו שארז"ל צמצם שכינתו בין בדי ארון.^{37,38} כי מפני שמשם הקול מדבר³⁹ למשה הוא ע"י שצמצם כו'

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. The revelation there came about through a contraction.

ובחי' זו נק' כרוב אפי זוטרי בחי' 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 מזה⁴⁰ שהוא המשכה מלמעלה למטה (וכמ"ש מקצה השמים מוצאו^{41,42} כו'. ושמש היינו בחי' תורה ע' בזהר תרומה) (קל"ז) להיות מקור ושרש להמשכת האור בכי"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 בק"ש למסור נפשו בא' ואהבת.⁴³

And [the second] “one cherub from the end on this side” is that, in order 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 ישראל⁴⁴ להתבונן איך הוי' אחד אני הוי' לא שנית⁴⁵ רק שאמר והי' העולם

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,

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.

כי הוא צוה ונבראו⁴⁶ כו' וכולא קמ"י כלא חשיב. ולכן ע"י התבוננות זו יבא למס"נ להיות ועמך לא חפצתי.⁴⁷

for “He commanded and they were created,” etc., and “All before Him is considered as nothing.” Therefore, through this contemplation one will come to self-sacrifice (mesirus nefesh), to be [in the state of] “And besides You I desire nothing.”

Everything was created by His command and is as nothing before Him. A person who contemplates this comes to self-sacrifice, wanting nothing besides G-d, as the Psalmist says.

ולכן נקי כנס"י כלה לשון כלות הנפש⁴⁸ ממטה למעלה. וזהו בחי' הכרוב מקצה מזה לעלות מבי"ע ליכלל באוא"ס 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."

וזהו עינינו נשואות אל ה' (ונקי שמור לנוקי עמש"ל בד"ה זכור את יום⁴⁹ כו'). ועי"ז כמים הפנים⁵⁰ 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 כרבים⁵¹ כו' (ועמ"ש ע"פ שיר השירים מענין פי' חתן וכלה וע"פ לבבתני.⁵² ועיין בזהר פ' בלק דקפ"ז ענין דאזעירת גרמה⁵³ כו') 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"). They are made "from the cover" because the cover is the light that encompasses all worlds, which surrounds both of them equally.

(וכמש"ל שאא"ס ב"ה למעלה מעל אפי מבחי ח"ע וכ"ש מבחי כרובים ואפי זוטרי. ועמ"ש ע"פ כי על כבוד חופה^{54, 55} ענין ב' בחי כבוד והחופה ומקיף שעליהם. וזהו ענין ב' הכרובים והכפרת):⁵⁶

(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 הכרובים⁵⁷ פרשי כנפים למעלה כו' ואית' בזהר פ' אחרי (דני"ט ע"א) ובו"ח (דרכ"ה סע"ב) תלת זימנין ביומא כו' אינון מגרמייהו סלקין גדפייהו^{58, 59} כו'.

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 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, a commentator on the Zohar, 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 נק' גדפין ופרחא לעילא (ועמ"ש הרמ"ז פ' אחרי⁶⁰ שם מענין בכנפיהם ועיין בזהר פ' בלק) (דרי"ד ע"ב)

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"; and see the Zohar, Parshas Balak, page 204b:

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 sends the reader to the Ramaz on "with their wings" and to the Zohar in Parshas Balak.

נהורא קדמאה כו' כנפים עלאין⁶¹ ונהורא קדמאה הוא רב חסד. ובעבודת ה' היא האהבה רבה שלמעלה מהשכל.

"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 calls "the first light" the "supernal wings," and the first light is the attribute "abundant in kindness." In a person's service of G-d this is ahavah rabbah, the great love that is above reason.

ועמ"ש"ל פ' יתרו בענין האבות הן הן המרכבה וזהו ענין⁶² שהכרובי סוככים בכנפיהם על הכפרת שבו הלוחות והתורה ואז נקראים אדם הגדול ואפי רברבי כיון שעולי' לאצי' אשר איהו וחיהו 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," in which were the Tablets and the Torah. 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."

This is why the cherubim "shelter with their wings" over the cover of the Ark, where the Tablets and the Torah lay. 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 ⁶³ לי חבור כמו נפתולי נפתלתי. ^{64, 65} ובלשון המשנה התופל כלי חרס ^{66, 67} שמתחברים במקורם שבעולם 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 a term for joining, as in Rachel’s “naftulei... niftalti” and in the Mishnah’s word for coating an earthenware vessel (hatofel). 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) ⁶⁸ ולכן יש להכרובים כנפים לעופף למעלה לאצי כו' ועי"ז פניהם איש אל אחיו ששם הם מיוחדים פב"פ

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.; and through this, “their faces, each toward his brother,” for there they are united face to face,

In a person’s service, prayer binds the soul to its root. This is what the cherubim’s wings mean: they carry them up to Atzilus, where the two can face each other.

וכמו במ"ת דכתי' פב"פ דבר ⁶⁹ ה' (ע' ענין זה בד"ה ואהי אצלו אמון) ⁷⁰ ולכן נק' אחים וזהו למען אחי ורעי אדברה נא שלום. ⁷¹

as at the Giving of the Torah, of which it is written, “Face to face G-d 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.”

As at the Giving of the Torah, when “face to face G-d spoke,” the union in Atzilus is face to face. 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' (ועמ"ש הרמ"ז פ' אחרי על הזהר) (דני"ט ע"ב)

“Peace” means the joining and binding of the two cherubim, etc. (And see what the Ramaz writes in Parshas Acharei on the Zohar, page 59b:

“Peace” is the bond between the two cherubim. The parenthesis then begins to quote the Ramaz on the Zohar (Acharei, 59b).

והנה נקראים אחים⁷² כו' דהיינו שכנס"י מקבלת מוחין מחו"ב עלאין שהם בחי' אדם הגדול כנ"ל שלא ע"י התלבשות בבחינת כרוב וזעיר אנפין כו'.

"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.

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. Like brothers, both receive from the same parents.

ועיין בע"ח שער ל"ה פ"ב המדרגה הששית כו'. ולכן היו אז חכמים גדולים ונבואה ורוח"ק 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 on "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 ונגנזו הכרובי' (שנסתלקה בחי' ההארה מאצ"י הנק' אפי' זוטרי שהי' מאיר למטה ממש בעש"י לשרשו ומקורו באצילות וז"ש בגמ' (ר"ה דל"א) ומכרוב לכרוב⁷³ 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 מי יתנך כאח לי⁷⁴ כמו שהי' בזמן בהמ"ק שהיו בבחי' אחים וגם פניהם איש אל אחיו.⁷⁵

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 ע"י עסק התורה. וכמארז"ל משחרב בהמ"ק אין לו להקב"ה אלא ד' אמות של הלכה.^{76,77}

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."

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," the laws of the Torah.

(ע"י תניא פנ"ג ועמש"ל בד"ה רני ושמחי מענין פ"י לא זו מחבבה עד שקראה אחותי) וזהו יונק שדי אמי שהוא בחי' תושבע"פ שהוא בחינת גילוי חכמתו ורצונו ית' ממש

(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.'") 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.

The parenthesis refers to Tanya ch. 53 and to an earlier maamar on "He did not cease to cherish her until He called her 'My sister.'" "Nursing at my mother's breasts" is the Oral Torah, which reveals G-d's actual wisdom and will.

(והרי א"כ האדם המשיג ההלכה תופס ומשיג חכמתו ית' ממש אשר הוא היודע והוא הדעה⁷⁸ 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' ע"י אחים שמקבלים שניהם ממקור א' שהוא מבחינת חו"ב עלאין דכמו שז"א מקבל מוחין מאו"א. 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.⁷⁹ כמו שעד"מ הולד בלידתו הוא בתכלית הקטנות

This is why the Torah is called milk, as it is written, "Come, buy," etc., "wine and milk." For, by way of analogy, a child at birth is utterly small,

This is why the Torah is likened to milk, as in Isaiah's "Come, buy... wine and milk." The analogy begins with a newborn, who is as small as can be.

וע"י יניקתו חלב האם מתגדלים אבריו וגם נשלמו בו מוחין דיניקה. שלכן מתחיל לדבר ולילך כו'.

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.

Through nursing, the child's limbs grow and his first level of mind, the mochin of nursing, is completed, so that he begins to speak and to walk. The next paragraph applies this to the soul.

7 וכך הנשמות קודם בואן לעוה"ז היו תחלה בבחי' עבור בבחינת מלכות אימא תתאה וזהו חי ה' אשר עמדתי לפניו⁸⁰ וירידת הנשמה משם כבי"ע להתלכש בגוף נק' 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 G-d 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 G-d 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 ילדתיך⁸¹ והתורה שלומד בעוה"ז נק' חלב שמגדיל בחי' רמ"ח אברי הנשמה שהם ט"ס טפ"ט כו' כמ"ש ע"פ חכלילי⁸² 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] "Chachlili," 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), which the discourse on "Chachlili" counts up to 248.

ולכן אמרו רז"ל אשרי מי שבא לכאן⁸³ ותלמודו בידו שע"י נעשית הנשמה בבחי' גידול יותר במעלה הרבה מכמו שהיתה תחלה בירידתה שנק' 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 סיני⁸⁴ 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. The parenthesis refers to the discourse on "On Mount Sinai" for this phrase.

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.⁸⁵ וכתוב אחותי רעיתי⁸⁶ פ"י פרנסתי. ישראל מפרנסין לאביהם שבשמים⁸⁷ דכמו שהלחם פעולתו לחבר הנשמה עם הגוף.

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." For just as the effect of bread is to join the soul with the body,

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, read as "my sustainer." The Zohar says "Israel sustain their Father in heaven," and the analogy is bread, which keeps the soul joined to the body.

כך ענין פרנסה למעלה להמשיך גלוי אוא"ס ב"ה בתוך ע"ס דאצ"י שנק' בשם גופין שאפ"י ח"ע אין ערוך כלל לא"ס ב"ה ושיהיה נמשך ומתלבש בהם הוא ע"י עסק התורה למטה.

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 enclothed in them comes about through occupation with Torah below.

In the same way, 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.

9 וז"ש הנה אלקינו זה⁸⁸ קוינו לו פ"י שאנו המשכנו אותו בכח"י קוין דהיינו התלכשות האור בע"ס הנחלקים לג' קוין חסד דרועא ימינא⁸⁹ 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' בח"י תורה ועבודה וגמ"ח.⁹⁰ 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 אמי⁹¹ דוקא שהוא בח"י תושבע"פ כי הנה תושב"כ נקי מוסר אביך ותושבע"פ נקי תורת אמן^{92,93} (כמבואר בד"ה ביום השמיני עצרת)^{94,95}

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 the Written Torah is “the instruction of your father” and the Oral Torah “the teaching of your mother,” as explained in the discourse “On the eighth day, an assembly.”

כי בתורה שבכתב הכל ברמז בעלמ'. וכמו שהאב מזריע טפה כו' ועיקר גידול הוולד הוא בבטן האם.

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,

The Written Torah gives everything only in brief 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.

כך גילוי פרטי ההלכות על בוריין הוא בתושבע"פ והיינו דאורייתא תושב"כ מחכ' נפקת הנק' אבא.

so the revelation of the particulars of the laws in their full clarity is in the Oral Torah. And this is [the meaning of] "the Torah" — the Written Torah — "comes forth from Chochmah," which is called Abba (Father),

Likewise the details of the laws are fully revealed only in the Oral Torah. The Written Torah comes from Chochmah, called Abba (father), the concentrated seed of an idea.

ותושבע"פ הוא בחי' בינה הנקרא אמא. והנה עיקר התגלות התענוג מהשכל הוא בבינה כשמכין הדבר על בוריו

while the Oral Torah is the level of Binah, which is called Imma (Mother). Now, the main revelation of the delight of intellect is in Binah, when one understands the matter in its full clarity,

The Oral Torah is Binah, called Imma (mother), where an idea is developed in detail. The pleasure of understanding is felt chiefly in Binah, when one grasps a matter thoroughly.

וכמ"ש בזהר ע"פ ועבד הלוי הוא^{96,97,98} (ובע"ה⁹⁹ שהתגלות עתיק הוא בבינה ועמ"ש פ' לך לך¹⁰⁰ 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 Zohar reads "the Levite, he (hu), shall serve" as referring to Atik, the inner delight of the level above intellect, and Etz Chaim teaches that Atik is revealed in Binah. So the delight of the Torah is revealed through the Oral Torah, the level of Binah; the parenthesis also refers to earlier discussions in Lech Lecha and Va'eira.

וזהו שנאמר יונק שדי אמי דוקא (שהחלב הוא משעשע הולד ומענגו) ועי"ז נמשך ממנו ית' גילוי התענוג בגי'ע להיות נהנים מזיו¹⁰¹ כו' וקוב"ה אתא לאשתעשע¹⁰² עם צדיקייא בגי'ע והכל עי' 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 כל השונה הלכות בכי"י¹⁰³ מובטח לו¹⁰⁴ שהוא בן עוה"ב^{105, 106} וכמבואר באריכות באגה"ק בדי"ה א"ה עט"ב:

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 בחוץ¹⁰⁷ קאי על בעלי עסקים¹⁰⁸ אע"פ שא"א להם לעסוק בתורה תמיד שיהיו בבחי' יונק שדי אמי עי' די אמות של הלכה מ"מ עליהם נאמר דמ"מ אמצאך בחוץ ג"כ.¹⁰⁹

“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, nevertheless, “I would find you outside” too.

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.”

(להיות ג"כ בבחי' כאח לי כו' כדלקמן). והענין דהנה מצינו בהקב"ה נאמר ג"כ לשון קונה כמ"ש קונה שמים וארץ.¹¹⁰

(So that they too are in the state of “like a brother to me,” etc., as [explained] below.) 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.”

They too can reach the state of “like a brother,” as the maamar will explain. To show how, it notes that G-d Himself is called “Acquirer (koneh) of heaven and earth,” in the language of buying.

וארז"ל חמשה קנינים קנה הקב"ה.¹¹¹ דהנה כתיב ששת ימים עשה¹¹² ה' את השמים ואת הארץ וכיום השביעי שבת.

And our Sages, of blessed memory, said, “The Holy One, blessed be He, acquired five acquisitions.” For it is written, “Six days G-d 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'. ולכאורה¹¹³ איך שייך לקרות שבתות דעכשיו יום השביעי

And every Shabbos is called “the seventh day”: “a Shabbos to Havayah.” Seemingly, how can the Shabbosos of now be called “the seventh day,”

The Torah calls every Shabbos “the seventh day,” “a Shabbos to Havayah.” But how can a Shabbos thousands of years after creation be called “the seventh day”?

שהרי כבר עברו רכבות ימים מיום בריאת העולם עד שבתות אלו ואיך יקרא השבת יום השביעי.

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”?

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, is 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 ירידת המדות בבי"ע לברר כו'.

So too it is every single Shabbos: during the six workdays the attributes descend into Beriah, Yetzirah and Asiyah to refine, etc.,

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.

ואח"כ ביום השבת הוא עליות העולמות שהעלייה דוקא ביום ומדה השביעית שהיא בחי' המלי

and afterwards, on the day of Shabbos, is their ascent and the ascent of the worlds. The ascent is specifically on the seventh day and through the seventh attribute, which is the level of Malchus

On Shabbos the attributes and the worlds ascend. The ascent comes specifically through the seventh attribute, Malchus, the lowest of them.

(ע"י פע"ח שער א' פרק ז' כי העלייה צריך להיות התחלה מלמטה כמו שמגביהים הבנין¹¹⁴ שמגביהי מלמטה וע"י ממילא מתעלה כולו כו'. ועוד כי נעוץ סב"ת¹¹⁵ אני ראשון ואני אחרון¹¹⁶ 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 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 השמים¹¹⁷ כו' לשון כלתה נפשי^{118, 119, 120} לכה דודי לקראת כלה כו' בואי כלה כו' ולכן אומרים בברכה דמעין שבע דמעלי שבתא קונה שמים וארץ.¹²¹

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 "Come, O bride." That is why the Friday-night blessing Me'ein Sheva 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 עי"י ירידת המדות עליונות בששת ימי המעשה לברר ניצוצים עי"ז נעשה המשכ"י והעלי"י בשבת מטורי דפרודא לרה"י יחידו ש"ע.

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 His own domain.

וזהו ענין הקנין של הקב"ה. ועדי"ז גי"כ ענין גלות ישראל במצרים ובכל הוא גי"כ שע"י מתעלים הנצוצות שנפלו שמה והן הן נשמות ר"ע ר"מ עובדיה (ועמש"ל בפי 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.

ועדי"ז נאמר בק"ש ואספת דגנך¹²² כו' לאספי לבחי' אחד ואהבת דהיינו שעוסק במו"מ לפרנס את עצמו וביתו שזהו ירידה

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.” That is, one engages in commerce to support himself and his household, which is a descent;

The Shema's “And you shall gather in your grain” teaches the same in a person's life: work to support one's household is a descent into worldly matters, but its purpose is to “gather” the grain into the level of “One” and “And you shall love.”

אך עי"ז נעשה אח"כ עלייה כשמתפלל בכח האכילה ואוי אחד ואהבת ולמס"נ באחד ולכן נקי התפלה עולת תמיד עליית הנצוצות למעלה כו' וכל תפלות החול מתעלים בתפלת השבת: ^{123, 124}

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.

The ascent comes in prayer, when one prays with the energy gained from the food and declares "One" with self-sacrifice. That is why prayer is likened to 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 ¹²⁵ שגם הבעלי עסקים ימצאוהו בחוץ כיון שע"י עסקיהם מתעלים הנצוצות באחד וכל ישראל מקיימים זה שהרי דינא דגמי הוא שפרשה ראשונה דק"ש 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 באחד ובכל ישראל יש בחי' זו שאף שאין לו מס"נ בפועל יש בו מס"נ בכח שאפי' קל שבקלים יכול למס"נ כו'

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 א"כ הרי מו"מ ועסק זה הוא מעין וע"ד שהוא ית' נקי קונה שמים וארץ¹²⁶

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 וע' מ"ש ע"פ וישב יעקב¹²⁷ בפ"י ובקשתם משם כו' ומצאת¹²⁸ 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," which explains "From there you will seek... and you will find": finding G-d from a place of descent.

והנה אדרבה בהם נאמר אשקך בחי' נשיקין הוא אתדבקות רוחא ברוחא¹²⁹ 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 מהחשך¹³⁰ הוא מעורר וממשיך ממקום גבוה מאד (עמ"ש בפ' נח בד"ה מים רבים¹³¹ 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, as explained in the discourse "Many waters" in Parshas Noach.

אשר גילוי בחי' זו אינו אלא בבחי' נשיקין כמשל הנשיקין שהוא מחמת עוצם האהבה שלא יוכל לפרש בדבור¹³² 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 en clothed 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.

(עמ"ש בד"ה שיר השירים ¹³³ פי' ישקני ¹³⁴ כו'. והענין כי בחינת כאח לי שע"י יונק שדי אמי היינו שיניקותם משרש אחד היינו מהתורה שהיא בחי' חו"ב כו' שנק' או"א.

(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." 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 לעילא שנמשך האור מבחי' אין שהוא מקור התורה כמ"ש והחכמה מאין תמצא ¹³⁵ 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 placed before Yissachar, the tribe of Torah scholars.

והנה כתיב וינשק לכן לבניו¹³⁶ שהם השבטים שנק' ג"כ בנים ללובן העליון כי בני בנים הרי הם כבנים¹³⁷ כו' כך יתכן בחינת כאח לי בקבלתם מבחי' אין מקור דחוי"ב הנק' או"א 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. "Lavan" alludes to "the supernal whiteness," a level above Chochmah and Binah, and receiving from that level of ayin is another way of being "brothers."

ועיין כה"ג בפרדס שער החמישי פ"ג בשם הבית יוסף ומלכות נפיק כו' ומשום הכי קאמר אברהם¹³⁸ כו' ועמ"ל בביאור ענין יודוך אחיך כו' וענין בני אביך¹³⁹ 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 (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 אמי¹⁴⁰ 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 במחשבי' 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 enclothed 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' בתניא פי 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 ולילה¹⁴¹ 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 (ועו"ל פ"י אנהגך בענין אחר דלפי ששרש המשכתם מבחי' שלמעלה מחו"ב כנ"ל ע"כ אומר אנהגך כו')

And of businesspeople, who have only set times, it is said, "I would lead you, I would bring you into my mother's house." (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.,

Businesspeople, who study only at set times, are described as "led" and "brought" into the mother's house. The parenthesis offers a second reading: since their root is above Chochmah and Binah, "I would lead you" means that they lead the light down from that higher level.

אל כו' שממשיך מבחי' עליונה לבחי' אמי כו' וזהו תלמדני שמבחי' מקום גבוה כזה א"א להיות רק בחי' מקבל. וכענין ודברי אשר שמתתי בפיו¹⁴² כו'). אשקך מיין הרקח.¹⁴³

"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.) "I would give you to drink of the spiced wine."

They lead it 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"; then the verse goes on, "I would give you to drink of the spiced wine."

הנה היין משמח אלקים.¹⁴⁴ ויין הוא בחי' יינה של תורה¹⁴⁵ והוא בחי' בינה בחינת תושבע"פ והיותו משמח אלקים היינו

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. And its gladdening Elokim means this:

Wine “gladdens Elokim,” as the verse in Judges says. 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.

כי אלקים הוא מדת הצמצום להיות העלם והסתר וע"י שממשיך מבחי' בינה שהוא בחי' שמחה גורם גילוי ההעלם כו' שלא יסתיר ויעלים.¹⁴⁶

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.

Elokim is the attribute of contraction that conceals G-d's light. 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 שהמזון הוא לגוף

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, for food is for the body,

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, which nourishes the body.

אבל הריח ארו"ל שהנשמה נהנית ממנו¹⁴⁷ ולא הגוף והיינו לפי שהוא בחי' תענוג העליון שאינו נתפס ומתלבש בכלים.

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 enclothed in vessels.

The Sages call fragrance 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' 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) ¹⁴⁸ 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.

After a reference to the discourse on "See, the fragrance of my son," 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' ג"כ מעסים רמוני ¹⁴⁹ ע"ד מארז"ל ע"פ כפלח הרמון רקתך שאפי' ריקנין שבך ¹⁵⁰ מלאים מצות כרמון. ¹⁵¹

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 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 דלבושייכו¹⁵² כו' כי נעוץ תחלתו בסופן.¹⁵³

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 צדקה¹⁵⁴ כו' וכמ"ש במ"א ע"פ שוש אשיש כו' מעיל צדקה יעטני¹⁵⁵ 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.” 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 בעי' עז (מגוכתי"ק הצ"צ). והגהות וקיצורים על הנחה זו נדפסו באוה"ת פי 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"ז 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 whole maamar is an explanation of this verse and the next.

Song of Songs 8:1 א' שיר השירים ח'

מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקך גם לא יקבו 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 כנסי בגלות להקדב"ה כו". בזמן.

3 זהו בקשת כנסי 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' תרעה 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." The Alter Rebbe brings it to show

that Israel are called G-d's brothers.

Psalms 122:8 ח"ב: כ"ב תהילים

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." Coming right after "my brothers," it shows that the brotherhood belongs to the time of the Temple.

Psalms 122:9 ט"ז: כ"ב תהילים

למען בית־ה' אלקינו אבקשה 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

The cherubim on the cover of the Ark faced "each toward his brother." The maamar takes this "brotherhood" of the cherubim as the model of the closeness Knesses Yisrael asks for.

Exodus 25:20 כ"ה: כ"ה שמות

והיו הכרובים פְּרָשֵׁי כְנָפִים לְמַעַל סִכָּים בְּכַנְפֵיהֶם עַל־הַכַּפֹּרֶת וּפְנֵיהֶם אִישׁ אֶל־אָחִיו אֶל־הַכַּפֹּרֶת 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, כ.

10 ועשית שנים כרובים

"And you shall make two cherubim of gold; of beaten work

shall you make them, from the two ends of the cover."

שמות כ"ה:י"ח:Exodus 25:18

וַעֲשֵׂיתָ שְׁנַיִם כְּרֻבִּים זָהָב מְקֻשָּׁה תַעֲשֶׂה אֹתָם מִשְׁנֵי קְצוֹת הַכִּפֹּרֶת:

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

"One cherub from the end on this side, and one cherub from the end on that side." The maamar later reads the two cherubim as the movement from above to below and the movement from below to above.

שמות כ"ה:י"ט:Exodus 25:19

וַעֲשֵׂה כְרוּב אֶחָד מִקְצֵה מִזֶּה וְכְרוּב־אֶחָד מִקְצֵה מִזֶּה מִן־הַכִּפֹּרֶת תַעֲשֶׂהוּ 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

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

The Talmud asks why Ezekiel lists "the face of a cherub" and "the face of a man" separately, and answers that one is a large face and the other a small face (a cherub, keruv, being like a child, ke-ravya). The maamar applies this to the Torah above and the Torah below.

חגיגה י"ג ב':Chagigah 13b:7

מאי "כרוב"? אָמַר רַבִּי אֲבָהוּ: כְּרֻבָא, שְׂכָן בְּבֵל קוּרְיוֹ לִגְנוּקָא רְבִינָא. אָמַר לֵקָה רַב פָּפָא לְאַבְי: אֵלָא מַעְתָּה, דְּכַתִּיב: "פָּנֵי הָאֶחָד פָּנֵי הַכְּרוּב וּפָנֵי הַשֵּׁנִי פָנֵי אָדָם וְהַשְּׁלִישִׁי פָנֵי אֲרִיָּה וְהָרְבִיעִי פָנֵי נָשִׂר", הֲיִינוּ פָנֵי כְרוּב הֲיִינוּ פָנֵי אָדָם? אָפִי רַבְרָבִי וְאַפִּי זוּטָרִי.

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

14

ועל דמות הכסא

In Ezekiel's vision, above the throne was "a likeness like the appearance of a man." The maamar explains this "man" as the Torah.

יחזקאל א':כ"ו:Ezekiel 1:26

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמֶרְאָה אֲבֹן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת הַכֶּסֶף דְּמוּת כְּמֶרְאָה אָדָם עֲלָיו מְלֻמָּעֶלָה:

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. בגובת"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

בגובת"ק: "וצ"ל דהא נודע שאין לו גוף ודמות הגוף כו". בסמן 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."

במדבר י"ט:יד:Numbers 19:14

זאת התורה אָדָם כִּי־יָמוּת בָּאֹהֶל כָּל־הֶבֶא אֶל־הָאֹהֶל וְכָל־אֲשֶׁר בָּאֹהֶל יִטְמָא שִׁבְעַת יָמִים:

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.

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

KEHOT'S NOTE

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

17

וזאת תורת האדם

David's words, "And this is the Torah of man," are brought as a second verse calling the Torah "man."

שמואל ב ז':ט"ז:II Samuel 7:19

וַתִּקְטֹן עוֹד זֹאת בְּעֵינַי אֲדֹנָיִי הִ' וַתְּדַבֵּר גַּם אֶל־בֵּית־עַבְדְּךָ לְמַרְחֹק וְזֹאת תּוֹרַת הָאָדָם אֲדֹנָיִי הִ'

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.

זח"ב כד, 124a:Zohar II, 124a

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 תקוני תיקון יח

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

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

עי' בוח"ג וילך דרפ"ה אי ע"פ כי שם ה' אקרא ומי"ש ע"י השל"ה בהקדמה דף ד' ע"א כפי כולא סלקין ואתקשרן בחד, ובוהר ויקרא דף י" ע"ב ודף י"א ע"א — אוה"ת ואתחנן ע' קכא. ראה ת"ו תי יח.

20

רוא דשמא קדישא

The Kehot note points to the Zohar (Vayeilech) on "For I will proclaim the Name of G-d," which speaks of binding all the levels together and drawing blessing from above to below so as to unite the holy Name.

Zohar, Vayeilech 5:27-7:36 ספר הזהר, וילך ה':כ"ז-ז':ל"ו

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 בפי' לי' הארה שהיא מה שאינה ערוך כלל לגבי מקורה כו' והיא הנקראת ג"כ שמו הגדול כמ"ש במ"א וראשית גילוי הארה זו הוא בחכמה".

PARAGRAPH 3

22

אני הו"י הוא שמי

"I am G-d (Havayah), that is My Name." It shows that Havayah is G-d's Name, the glimmer that the maamar places in Chochmah.

Isaiah 42:8 ישעיהו מ"ב:ח

אני ה' הוא שמי וכבודי לא אחר לא־אֶתֶן ותהלתִי לִפְסִילִים:

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 א"ס ב"ה בכל הט"ס

The gloss there gives the reason why the Infinite Light unites even with Atzilus only by first being en clothed in Chochmah: the Infinite is truly one, and that oneness 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 שִׁמְעֵתִי מְמוֹרֵי עֲלֵיו הַשְּׁלֹם, פִּירוֹשׁ וְטַעַם לְמָה שֶׁכָּתוּב בְּעֵץ חַיִּים, שְׁאוּרֵי-אֵינְסוֹף בְּרוּךְ-הוּא אֵינוֹ מְתַיַּחַד אֲפִילוֹ בְּעוֹלָם הָאֲצִילוֹת אֲלָא עַל יְדֵי הַתְּלַבְּשׁוֹת וְתַחֲלָה בְּסִפִּירַת הַכְּמָה, וְהֵינּוּ מְשׁוּם שְׁאוּרֵי-סוֹף בְּרוּךְ-הוּא, הוּא אֶחָד הָאֶמֶת, שֶׁהוּא לְבָדוֹ הוּא וְאֵין זוּלָּתוֹ, וְזוֹ הִיא מְדֻרְגֶּת הַכְּמָה וְכוּ':

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24

ראשית חכמה

"The beginning of wisdom is the fear of G-d." Read as "The beginning is Chochmah," it shows that Chochmah is the first revelation, and so is called "the first man."

Psalms 111:10 תהילים קי"א:י

ראשית חכמה יִרְאֵת ה' שְׁכָל טוֹב לְכָל-עֲשִׂיהֶם תְּהִלָּתוֹ עֲמֶדֶת לְעַד:

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

... 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 כנודע, כי שם הוא עיקר משכן הנשמה כולה בבחינת גילוי, שנגלית שם כללות החיות המתפשט ממנה. רק כחותיה של כללות החיות מאירים ומתפשטים משם לכל אברי הגוף, כדמיון האור המתפשט ומאיר מהשמש לחדרים חדרים. ונאפילו הלב - מקבל ...

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26

ה' בחכמה

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

Proverbs 3:19 משלי ג':יט

ה' בחכמה יסד־ארץ כוֹנֵן שָׁמַיִם בַּתְּבוֹנָה:

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."

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

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-ט"ח, ירושלמי

ובקר הנה רבי טרפון וזקנים מסובין בעליית בית נתנה 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. תנאי, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, לשמיטות ששים ואחת, ליוכלות מאה ושלש.

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

30

אורייתא מתקשרא 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.

Zohar III, 73a עג, זח"ג

KEHOT'S NOTE

זח"ג עג, א.

31

ולתבונתו אין חקר

"There is no searching of His understanding." The wording here follows the verse in a slightly different order (so the Kehot note: "based on"); it shows that G-d's wisdom, one with Him, has no limit.

Isaiah 40:28 ח"כ:מ"ב, ישעיהו

הלא ידעת אם-לא שמעת אלקי עולם? ה' בורא קצות הארץ לא יעצר 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, Mishneh Torah, Foundations of the Torah 2:10 הלכות יסודי התורה ב"י

... שאִלְמִי הֵנָּה חַי בְּחַיִּים וְיֹדֵעַ בְּדַעַת חוּץ מִמֶּנּוּ הָיוּ שֵׁם אֱלֹהִים הֶרְבֵּה הוּא וְחַיּוֹ וְדַעְתּוֹ, וְאִין הַדְּבָר כִּן אֵלָּא אֶחָד מִכָּל צֶד וּמִכָּל פֶּנֶה וּבְכָל דֶּרֶךְ יְחִיד. נִמְצְאָתָא אִתָּהּ אוֹמֵר הוּא הַיּוֹדֵעַ וְהוּא הַיֹּדֵעַ וְהוּא הַדַּעַת עֲצָמָה כָּל אֶחָד. וְדָבָר זֶה אִין כַּח בִּפְּנֵי לְאֶמְרוֹ וְלֹא בְּאֶזְן לְשִׁמְעוֹ וְלֹא בְּלֵב לְאֶדָם לְהַכִּירוֹ עַל בְּרִיּוֹ. וּלְפִיכָּהּ אוֹמֵר חַי פְּרָעָה וְחַי נִפְשָׁהּ וְאִין אוֹמֵר חַי ה' אֵלָּא חַי ה'. שְׁאִין הַבּוֹרָא וְחַיּוֹ שְׁנַיִם כְּמוֹ חַיִּי הַגּוֹפִים הַחַיִּים אוֹ כְּחַיִּי הַמְּלָאכִים... לְפִיכָּהּ ...

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 בר"ח פ"א משער היראה

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

KEHOT'S NOTE

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

35

דגדול מורה על גדלות 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 Reshit Chokhmah, Gate of Fear 1:10-11 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 בבבא

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

Bereshit Rabbah 5:7:1 רבא רבא

... יהושע אל בני ישראל גשו הנה וגו' 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 להו' יהושע ממה שהזיקו שני בדי
הארון אתכם אתם יודעים ששכינתו של הקב"ה ביניכם הה"ד (שם)
ויאמר יהושע בואת תדעון כי אל חי בקרבכם ואף בירושלים דתנן
עומדים צפופים ומשתחווים רוחים רבי שמואל ברבי חנא בשם 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 10:9:1 רבא רבא

KEHOT'S NOTE

תנחומא ויקהל ע"פ ויעש בצלאל. ובשהש"ר א, יד ע"פ אשכול הכופר. ראה
ב"ר פ"ה, ז. ויק"ר 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.

שיר השירים רבא ט"ז:16 Shir HaShirim Rabbah

... ומוותה אבריו. כך עד שלא נבנה בית המקדש היתה השכינה
מתמצעת בין שני בדי הארון, משנבנה בית המקדש (מלכים א ח, ח):
ויארכו הבדים. דבר אחר, אף ערשנו רצננה, מה מטה זו אינה עשויה
אלא לנחת רוח, כך עד שלא נבנה בית המקדש היתה השכינה מטלטלת
ממקום למקום, הלא הוא דכתיב (שמואל ב ז, ו): ואהיה מתהלך באהל
ובמשכן. משנבנה בית המקדש (תהלים קלב, יד): זאת מנוחתי עדי עד.
דבר אחר, אף ערשנו רצננה, 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.

במדבר ז:89 Numbers

ובכא משה אל־אהל מועד לדבר אתו וישמע את־הקול מדבר אליו מעל
הכפרת אשר על־ארץ העדות 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.

שמות כ"ה:19 Exodus

ועשה כרוב אחד מקצה מזה וכרוב־אחד מקצה מזה מִד־הַכַּפֶּרֶת 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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41

מקצה השמים מוצאו

Of the sun: “Its going forth is from the end of the heavens, and its circuit to their ends.” The maamar connects “from

the end” with the cherub “from the end,” the descent from above to below.

תהילים י"ט:ז:Psalms 19:7

מקצה השמים מוצאו ותקופתו עליקצותם 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, ו.

42

מקצה השמים מוצאו

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 16:192-202ב”קצ”ב-ר”ב:ספר הזהר, תרומה ט”ז:קצ”ב-ר”ב:192-202

“His going forth is from the end of the heaven” (v. 7). He goes forth from the end of that supernal heaven, from the termination¹Yesod. 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.

דברים ו:ה:Deuteronomy 6:5

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

“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.”

דברים ו:ד:Deuteronomy 6:4

שמע ישראל Havayah אלקינו Havayah אחד:

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

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45

אני הוי' לא שניתי

“For I, G-d (Havayah), have not changed.” Creation brings no change in G-d, which is part of the contemplation of the Shema.

מלאכי ג:ו:Malachi 3:6

כי אני ה' לא שניתי ואנכי בן יעקב לא אלקים:

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

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46

כי הוא צוה ונבראו

“Let them praise the Name of G-d, for He commanded and they were created.” Everything exists only through His word.

תהילים קמ”ח:ה:Psalms 148:5

יהללו את שם ה' כי הוא צוה ונבראו:

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

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47

ועמך לא חפצתי

“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.

תהילים ע”ג:כ”ה:Psalms 73:25

מי לי בשמים ועמך לא חפצתי בארץ:

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 וזכור 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.” The Alter Rebbe applies it to G-d’s response: the soul’s gaze upward is answered by His gaze downward.

משלי כ”ז:יט:Proverbs 27:19

כמים הפנים לפנים כן לבה 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.

שמות כ”ה:18:Exodus 25:18

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.

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52

לבבתי

"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'

לבבתי אחתי כלה לבבתי 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.

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53

דאזעירת גרמה

The Zohar in Parshas Balak tells that before Moshe the Shechinah "made itself small" and appeared as "an angel of G-d," 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"ב: בלק ו' נ"א-נ"ב: ט' ספר זוהר,

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

"For over all the glory there shall be 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.

Isaiah 4:5: ד' ה' ישעיהו

ובקרא ה' על כל-מכון הר-ציון ועל-מקראה ענן יומם ועשן ונגה אש לְהִכָּה לְיָלֵה כִּי עַל-כָּל-כְּבוֹד הָפָה:

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

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56

עיני ה' אלקיך

"A land that Havayah your G-d looks after; the eyes of Havayah your G-d are always upon it." Here it describes the gaze from above that answers "Our eyes are lifted up to G-d."

Deuteronomy 11:12: דברים י"א: כ"ב

אֶרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ דֹרֵשׁ אֹתָהּ תָּמִיד עֵינֵי יְהוָה אֱלֹהֶיךָ בָּהּ מִרְשִׁית הַשָּׁנָה וְעַד אַחֲרִית הַשָּׁנָה:

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 י"א, יב.

PARAGRAPH 5

57

והיו הכרובים

"And the cherubim shall spread their wings upward, sheltering the cover with their wings, and their faces each toward his brother." The maamar reads the wings as love and awe, and "sheltering" as covering the Torah in the Ark.

Exodus 25:20: שמות כ"ה: כ"י

והיו הכרובים פרשי כנפיהם למעלה סבכים בכנפיהם עליהכפרת ופניהם איש אל-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 מגרמיהו סלקין גדפייהו

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.

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

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 מגרמיהו סלקין גדפייהו

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.

Zohar, Vayechi 37:386-38:398: שצ"ח-ל"ח: שצ"ח-ל"ח

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 speaks of "the first light" as "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:363-34:354 Balak, Zohar,

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 תתסה, א.

64

נפתולי נפתלתי

Rachel names Naftali: "Naftulei Elokim niftalti im achosi." The maamar reads naftulei as "joining," the same sense it finds in tefillah, prayer.

בראשית ל"ח:8 Genesis 30:8

ותאמר רחל נפתולי אלקים נפתלתי עם אחותי 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"ז (הוצאת תש"ס) ע' עב שיש בזה ד' פירושים. ע"ש.

65

נפתולי נפתלתי

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:8 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 והפצצתי פצצירות ונפתולים הרבה למקום, להיות שזה לאחותי: גם יכלתי. הסכים על ד'; ואנקלוס תרגם לשון תפלה, כמו נפתולי אלקים נתפלת בקשות החביבות לפני; נתקבלתי, ונעתי 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 מקורו

במדבר ו':ג Numbers 6:3

מיזין ושכר יזיר חמץ יזין וחמץ שכר לא ישתה וכל משרת ענבים לא ישתה וענבים לחים ויבשים לא יאכל:

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 זי"ע בסה"מ תש"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 תש"ס) ע' עב סה"מ תרל"ד ע' קנד. בתורת מנחם תשי"ג כרך ט ע' 17 פ' 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."

משנה כלים ג'ה:5 Mishnah Kelim 3:5

הטופל כלי חרס הבריא, רבי מאיר ורבי שמעון מטמאים. וחכמים אומרים, הטופל את הבריא, טהור. ואת הרעוע, טמא. וכן בחידוק הקרויה:

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

פכ"פ דבר ה'

"Face to face G-d 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

פנים בפנים דבר ה' עמכם בזה מתוך האש:

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

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

70

בד"ה ואהי אצלו אמון

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 enfolded 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 פ' 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: ח"ב: כ"ב: תהילים

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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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 אב"א ולא ע"י זעיר כ"י והם משגיחים אפ"ן באפ"ן אז הוא תכלית ההצלחה" עכ"ל. — אוה"ת פ' 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: ד"א: א' ראש השנה

עשר מסעות נסעה שכינה, מקראי: מפאת לרוב, ומכרוב לרוב, ומכרוב למפתן, וממפתן לחצר, ומחצר למזבח, וממזבח לגג, ומגג

לחומה, ומחומה לעיר, ומעיר להר, ומהר למדבר, וממדבר עלתה וישבה במקומה — שנאמר: "אלה אשוכה אל מקומי".

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: ח"א: א' 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: כ' שמות

והיו הכרובים פרשי כנפים למעלה סככים בכנפיהם על הכפרת ופניהם איש אל 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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76

משחרב בהמ"ק . . די אמות של הלכה

"From the day the Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah." This is why the brotherhood is restored through Torah study.

Berakhot 8a:18-19: ח"א: י"ח-י"ט ברכות

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

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

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KEHOT'S NOTE

ברכות ח, א.

77

אין לו להקב"ה אלא די אמות של הלכה

The text refers to Tanya ch. 53, which brings this saying and explains how the Shechinah rests on one who occu-

pies himself with Torah.

תניא, חלק ראשון; ליקוטי אמרים נ"ג:35: Tanya, Likkutei Amarim 53:35: ... ביום הכפורים. - ו"משחרב בית המקדש אין לו להקדוש-ברוך-הוא בעולמו אלא די אמות של הלכה בלבד", ו"אפילו אחד שישב ועסק בתורה - שכינה עמו", כדאיתא בברכות פרק קמא, פירוש "שכינה עמו" - כדרך השתלשלות והתלבשות מלכות דאצילות במלכות דבריאה ויצירה ועשיה.

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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.

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

... שאלמלי היה חי בחיים ויודע בדעה חוץ ממנו היו שם אלהות הרבה הוא ותינו 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 בריו. ולפיכך אומר חי פרעה וחי נפשו ואין אומר חי הי אלא חי הי. שאין הבורא ותינו 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)

79

לכו שברו כוי יין וחלב

"Ho, all who are thirsty, come to the water...; come, buy wine and milk without money and without price." The maamar reads the "milk" as the Torah, and in particular the Oral Torah.

ישעיהו נ"ה:1א: Isaiah 55:1

הוי כל-צמא לכו למים ואשר אינ-לו 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 עמדתו לפניו

Elisha's oath, "As G-d lives, before Whom I stood." The maamar applies it to the soul, which stood before G-d be-

fore it came down into a body.

II Kings 5:16 מלכים ב ה:ט"ז

ויאמר ח"ה: אֲשֶׁר־עַמְדָּתִי לִפְנֵי אִם־אֶקַּח וַיַּפְצֵר־בוּ לְקַחַת וַיִּמָּאֵן:

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, טז.

81

אני היום ילדתיך

"You are My son; today I have given birth to you." The maamar reads it as the soul's "birth," its descent into a body.

Psalms 2:7 תהילים ב:ז

אֶסְפָּרָה אֶל־חֶק Havayah אֶמְר־אֵלִי בְּנִי אַתָּה אֲנִי הַיּוֹם יִלְדָּתִיךָ:

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

תהילים 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

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 פסחים נ א:ז-ח

ושמעתי שהיו אומרים: אשרי מי שבא לקאן ותלמודו בידו. ושמעתי שהיו אומרים: הרוגי מלכות אין אדם יכול לעמוד במחיצתו. (ומאן) ניהו? אלימא רבי עקיבא וחביריו — משום הרוגי מלכות ותו לא? אלא: הרוגי לוד.

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

KEHOT'S NOTE

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

84

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

85 **רועה ישראל**
 “Shepherd of Israel, give ear.” Ro’eh, shepherd, also means one who feeds, and the maamar connects it with rayasi.

Psalms 80:2:ב' תהלים פ

רעה ישראל האזינה נהג בצאן יוסף ישב הכרובים הופיעה:
 Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that art enthroned upon the cherubim, shine forth.

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

תהלים פ, ב.

86 **אחותי רעיתי**
 “Open to me, my sister, my companion.” Rayasi is read as “my sustainer,” the one who feeds Me.

Song of Songs 5:2:ב' שיר השירים ה

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תמתי
 שראשי נמלא טל קוצותי רסיסי לילה:

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.

87 **ישראל מפרנסין לאביהם שבשמים**
 The Zohar's saying that Israel sustain their Father in heaven. The maamar explains this “sustenance” as drawing the Infinite Light into the Sefiros through Torah study.

Zohar III, 7b, ז, ב' זח"ג

KEHOT'S NOTE

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

PARAGRAPH 9

88 **הנה אלקינו זה**
 “And it will be said on that day: Behold, this is our G-d; we hoped for Him, and He will save us.” The maamar reads kavinu (“we hoped”) as “we drew Him down in lines (kavin),” to be revealed in the time to come.

ישעיהו כ"ה:ט"ז Isaiah 25:9

ואמר ביום ההוא הנה אלקינו זה קוינו לו ויושיענו זה ה' קוינו 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.

89

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:ז"א:ט"ז-י"ז תקוני זוהר

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 קרינו ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

90

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' משנה אבות א

שמעון הצדיק הנה משיגרי כנסת הגדולה. הוא הנה 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)

91

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' שיר השירים ח

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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KEHOT'S NOTE

שה"ש ח, א.

92

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

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.

93

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

“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.

משלי א' ח"ד: Proverbs 1:8

שְׁמַע בְּנִי מוֹסֵר אָבִיךָ וְאַל-תִּטַּשׁ תּוֹרַת אִמֶּךָ:

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

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94 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.

95 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.

במדבר כ"ט:ל"ה Numbers 29:35

ביום השמיני עצרת תהיה לכם פל-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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96 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.

97 ועבד הלוי הוא

"And the Levite, he shall perform the service of the Tent of Meeting." The Zohar expounds the word hu, "he."

במדבר י"ח:כ"ג Numbers 18:23

ועבד הלוי הוא את-עבדת אהל מועד והם ישאו עונם חקת עולם לדורותיכם 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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98 ועבד הלוי הוא

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

ספר הזהר, קרח ח"ל"ז-מ"א:37-41 Zohar, Korach 8:37-41

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)

99 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.

100 ועמ"ש פ' לך 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.

101 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'":12 Berakhot 17a:12

מרגלזא 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 בראשיהם ונהנים מזיו השכינה, שנאמר: "ויוחזו 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).

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102 וקוב"ה אתא לאשתעשע

The Zohar speaks of the Holy One, blessed be He, coming to delight with the righteous in Gan Eden. The maamar adds that this delight is drawn down through Torah study.

זח"ג סז, כ"ב Zohar III, 67b

KEHOT'S NOTE

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

103 כל השונה הלכות בכ"י

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

KEHOT'S NOTE

סוף ברכות. וש"נ.

104 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 29:2-3 ג"כ:ט"ב:ג' אגרת הקדש כ"ט:ב' ג'א

איתא בגמרא פ'ק ד' דמגילה: "ודאשתמש ב'תנא ח'לף כו" – וזה המשתמש במי ששונה הלכות, ב'תרה 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 בפ'ק "א דמנחות: "אפילו לא שנה אדם אלא פ'ק אחד שחרית כו" צא י'די חובתו, ו'למה אינו יוצא ...

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

The closing words of tractate Niddah: "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.

Niddah 73a:15-16 ט"ו:ט"ז:א:15-16 נדה ע"ג א:ט"ו:ט"ז:א:15-16

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

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

106 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:ט"ז:16-18 מגילה כ"ח ב:ט"ז:ט"ח:16-18

אמר לקה: נ'חא לי דאשמעיה ל'מר. אי הכי, גמור מיני הא מלתא דאמר רבי ז'רא: בנות ישראל הן הממירות על עצמן שאפילו רואות טיפת דם כח'דל יושבות עליו שבעה ימים. תנא דבי אליהו: כל השונה הלכות, מובטח לו שהוא בן עולם הבא, שנאמר: "הליכות עולם לו", אל תקרי "הליכות" 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 ...

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PARAGRAPH 10

107 אמצאך בחוץ

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

Song of Songs 8:1 ח:א:8 שיר השירים ח:א:8

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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108 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."

109 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 outside 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 תשמ"ו. וראה בסה"מ תש"ט ע' רכו שהגילוי אלקות בהם הוא ע"י בחי חוץ.

110 קונה שמים וארץ

Malki-Tzedek's blessing, "Blessed be Avram of G-d Most High, Acquirer of heaven and earth." The maamar reads koneh as buying, the model for the businessman's service.

Genesis 14:19 ט"ד:19 בראשית י"ד:19

ויברכהו ויאמר ברוך אברהם לאל עליון קנה שמים וארץ:

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

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111 חמשה קנינים קנה הקב"ה

"Five acquisitions did the Holy One, blessed be He, acquire in His world." It confirms that the language of acquisition is used of G-d.

Pirkei Avot 6:10 ו:10:6 משנה אבות ו:10:6

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 תדמי רגלי אי זה בית אשר תבנו לי ואי זה מקום מנוחתי, ואומר (תהלים קד) מה רבו מעשיך ה' כלם בהכמה 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)

112 ששת ימים עשה ה' את השמים ואת הארץ וביום השביעי שבת

“For in six days G-d 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.

Exodus 31:17: שמות ל"א:

בני ובין בני ישראל אות הוא לעולם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיְנַפֵּשׁ:

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

113 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.

Genesis 1:3: בראשית א':

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהיִי־אור:

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

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PARAGRAPH 12

114 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.

Pri Etz Chaim, Gate of Prayer 7:5: פרי עץ חיים, שער התפלה ז': כלל העולה, כי כל ימי החול, העולמות כולם, הם למטה ממדרגתו, והיה זה, כדי לברר בירור המלכים בסוד מ"ן. ומה שאנו עושין בתפילתנו בימי החול כנ"ל, הוא ב' הכנות - א' הוא לתקן תחלה את ז"ן במקומן למטה, כי בתחלה שלא בשעת התפלה, היו חסרים, כי ז"א לא היה לו רק ו"ק, והמלכות נקודה אחת. ואח"כ ע"י תפילתנו, 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)

115 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.

Sefer Yetzirah 1:7: ספר יצירה א':

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)

116 אני ראשון ואני אחרון

“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.

Isaiah 44:6: ישעיהו מ"ד:

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צָבָאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִפְלְעֵדִי אֵין אֱלֹהִים:

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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117 ויכלו השמים

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

Genesis 2:1: בראשית ב':

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם:

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

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118 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.

Song of Songs 1:1: שיר השירים א':

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמָה:

THE song of songs, which is Solomon's.

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KEHOT'S NOTE

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

119 כלתה נפשי

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

KEHOT'S NOTE

תהלי פד, ג.

120

כלתה נפשי

"My soul longs, indeed it yearns, for the courts of G-d." It gives the sense of "yearning" in which vayechulu is read.

תהילים פ"ד:ג' Psalms 84:3

נִכְסְפָה וְגַם-כָּלְתָה נַפְשִׁי לְחִצְרוֹת ה' לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל אֱלֹהֵי:

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

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121

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:19 Genesis 14:19

וַיְבָרְכֵהוּ וַיֹּאמֶר בְּרוּךְ אַבְרָם לֹאֵל עֲלִיוֹן קִנָּה 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 לקו"ת עקב טז, ג ושם מציין הצ"צ לכאן. ובמקבילו בסידור שער בהמ"ז קיא, ב. סה"מ תקס"ה ע' רנד. דרמ"צ לו, ב ואילך. אוה"ת משפטים כרך ח ע' ג"כו.

122

ואספת דגנך

"And you shall gather in your grain, your wine and your oil," in the second paragraph of the Shema. The maamar reads it as gathering the fruits of one's work into "One."

דברים י"א:14 Deuteronomy 11:14

וְנָתַתִּי מִטֶּרֶם-אֲרֻצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאֶסְפַּתְּ דִּגְנְךָ וְתִירְשֶׁךָ וַיִּצְהָרְךָ:

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.

123

חמשה קנינים

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

KEHOT'S NOTE

אבות ו, י.

124

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

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

KEHOT'S NOTE

תשא לב, יז.

PARAGRAPH 13

125

אמצאך בחוץ

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

שיר השירים ח:1 Song of Songs 8:1

מִי יִתְנֶךָ כְּאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֲמַצְאָךָ בַּחוּץ אֲשָׁקֶךָ גַּם לֹא-יָכֹז 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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126

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:19 Genesis 14:19

וַיְבָרְכֵהוּ וַיֹּאמֶר בְּרוּךְ אַבְרָם לֹאֵל עֲלִיוֹן קִנָּה 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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127

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.

128

ובקשתם משם כו' ומצאת

"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':29 Deuteronomy 4:29

וּבִקְשַׁתֶּם מִשָּׁם אֶת־ה' אֱלֹהֵיךָ וּמִצְאֲתָ כִּי תִדְרָשְׁנוּ 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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129

אתדבקת רוחא ברוחא

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

זח"ב כד, 124b Zohar II, 124b

תניא, חלק ראשון; ליקוטי אמרי 45:3 Tanya, Likkutei Amarim 45:3

מ"ה:ג

... ויבך - לעורר ולהמשיך משם רחמים רבים על כל הנשמות ועל מקור כנסת ישראל, להעלותו מגלותו, וליתתו ביהוד העליון אור-אין סוף ברוח-הוא, בכחינת נשקיו, שהיא - אתדבקת רוחא ברוחא, כמו שכתוב: "ישקני מנשקות פיהו", דהיינו, התקשרות דבור האדם ב"דבר ה' זו הלכה". וכן מחשבה במחשבה, ומעשה במעשה, שהוא מעשה המצות, ובפרט מעשה הצדקה וחסד. ד"חסד דרועא ימינא", והוא בכחינת חיבוק ממש, כמו שכתוב: ...

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KEHOT'S NOTE

זח"ב כד, ב. ראה תניא פמ"ה.

130

ויתרון האור מהחשך

"As light excels over darkness." In Chassidus, light that emerges out of darkness has an advantage, which is the advantage of the businessman's prayer through iskafya.

Ecclesiastes 2:13: קהלת ב' י"ג:

וְרָאִיתִי אֲנִי שֵׁשׁ יִתְרוֹן לַחֲכָמָה מִן־הַסִּכְלוּת כִּי־תִתְרוֹן הָאֹר מִן־הַחֹשֶׁךְ:

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

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131

כפ' 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.

132

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 ויה' אמר תעריב.

133

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.

134

ישקני

"Let him kiss me with the kisses of his mouth." The text refers to its explanation in the discourse "The Song of Songs."

Song of Songs 1:2: שיר השירים א' ב':

יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דָּדִיךְ מִיַּיִן:

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

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135

והחכמה מאין תמצא

"And wisdom, from where (me'ayin) is it found?" 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 י"ב:

וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

איוב כח, יב.

136

וינשק לבן לבניו

"And Lavan rose early in the morning and kissed his sons and his daughters." Lavan's "sons" were his grandsons, the tribes.

Genesis 32:1: בראשית ל"ב א':

וַיִּשָּׁקם לָבָן בַּבֹּקֶר וַיִּנְשֹׁק לְבָנָיו וּלְבָנוֹתָיו וַיְבָרֶךְ אֹתָהֶם וַיֵּלֶךְ וַיָּשָׁב לָבָן לְמִקְמוֹ:

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

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KEHOT'S NOTE

בראשית לב, א.

137

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':

בְּנֵי בָנִים הֵרִי הֵן כְּבָנִים! כִּי תִנָּא הָהִיא, לְהַשְׁלִים. מִיִּתְיָבִי: בְּנֵי בָנִים הֵרִי הֵם כְּבָנִים, מֵת אֶחָד מֵהֶם אוֹ שֶׁנִּמְצָא סְרִיס — לֹא קָיָם פְּרִיָּה וְרִבְיָה. תִּיּוֹבְתָא דְרַב הוֹנָא תִּיּוֹבְתָא. בְּנֵי בָנִים הֵרִי הֵם כְּבָנִים. סָבַר אֲבִי לְמִימַר, בָּרָא לְבָרָא וּבָרָתָא לְבָרָתָא, וְכָל שְׂכָן בָּרָא לְבָרָתָא. אֲבָל בָּרָתָא לְבָרָא — לֹא. אָמַר לָקָה רַבָּא: "לְשִׁבְתָּ יִצְרָה" בְּעֵינָא, וְהָא אֵיכָא.

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KEHOT'S NOTE

יבמות סב, ב.

138

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: ג' ד'-ה':

... והשתא מגו דכח"ב הוה חד נהירו ומלכות נפיק מכתר ואברהם מן חכמה הוה כאלו נפקו תריוויהו 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)

139 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.

Genesis 49:8 מ"ט:ח בראשית

יהודה אתה יודוך אחיך ידך בערף איכיר 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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140 אנהגך אביאך אל בית אמי

"I would lead you, I would bring you into my mother's house; you would teach me; I would give you to drink of the spiced wine, of the juice of my pomegranates." The maamar applies it to the businessman's set times for Torah.

Song of Songs 8:2 ב"ח:ב שיר השירים

אנהגך אביאך אלי בית אמי תלמדני אשקה מיין הרקח 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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KEHOT'S NOTE

שה"ש ח, ב.

141 והגית בו יומם ולילה

"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.

Joshua 1:8 ח"א:ח יהושע

לא ימוש ספר התורה הזה מפיהך והגית בו יומם ולילה למען תשמר לעשות ככל־הכתוב בו כִּי־אֵזַרְתָּ לִּי אֶת־דְּרָכֶיךָ וְאָז תִּשְׁכַּל:

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 כך ב ע תשלז.

142 ודברי אשר שמתני בפוך

"And My words that I have put in your mouth shall not depart from your mouth." From so high a source one can only receive, as words are placed in one's mouth.

Isaiah 59:21 כ"ט:כ"א ישעיהו

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שִׁמַּתִּי בְּפִיךָ לֹא־יִמָּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּמִפִּי זֶרַע אָמַר ה' מִצֵּתָהּ וְעֵדֶי־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.

143 אשקה מיין הרקח

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

Song of Songs 8:2 ב"ח:ב שיר השירים

אנהגך אביאך אלי בית אמי תלמדני אשקה מיין הרקח 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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KEHOT'S NOTE

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

144 היין משמח אלקים

The vine says, "my wine, which gladdens G-d (Elokim) and men." The maamar reads it as the joy of Binah revealing what Elokim, the attribute of contraction, conceals.

Judges 9:13 ט"ז:ט שופטים

וּתְאֵמַר לָהֶם הַגֶּפֶן הַחֲדָלְתִּי אֶת־תִּירוֹשִׁי הַמְּשַׁמֵּחַ אֱלֹקִים וְאֲנָשִׁים 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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145 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.

146 דינא דגמרא

The Talmud discusses how much of the Shema requires the heart's intention, the first paragraph or the first verse. The maamar reads this intention as self-sacrifice in "One," which every Jew fulfills.

Berakhot 13ב ג"ג ברכות

KEHOT'S NOTE

ברכות יג, ב.

PARAGRAPH 14

147

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 supernatural delight, which is not enclothed in vessels.

ברכות מ"ג ב:ג' Berakhot 43b:3

אמר רב יהודה: האי מאן דנפיק בימי נסן וחזי אילני דקא מלכלבי, אומר: "ברוך שלא שלא חיסר בעולמו כלום וברא 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.

148

ראה ריח בני

Yitzchak's words, "See, the fragrance of my son is like the fragrance of a field that G-d has blessed." The text refers to its explanation of fragrance on this verse.

בראשית כ"ז:27 Genesis 27:27

ויגש וישקלו וירח את-ריח בגדיו ויברכהו ויאמר ראה 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.

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149

מעסים רמוני

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

שיר השירים ח:2 Song of Songs 8:2

אנהגה אביאך אלי-בית אמי תלמדני אשקה מיין הרקח מעסים רמוני:

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.

150

שאפי ריקנין שבך

Reish Lakish expounds "your temple (rakasech) is like a slice of pomegranate" as "even the empty ones among you are full of mitzvos like a pomegranate."

עירובין י"ט א:ט"ז Eruvin 19a:9

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

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Zohar II, 100a ק, זח"ב

בראשית כ"ג:2 Genesis 23:2

ותמת שרה בקרית ארבע הוא חברון בארץ כנען ויבא אברהם לקסדה ולבכתה:

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 לגי פרשיות בראשית כג, ב. לקו"ש חט"ז ע' 437 הערה 25.

151

שאפי ריקנין שבך מלאים מצות כרמון

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

חגיגה כ"ז א:ח"ח Chagigah 27a:8

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 קרמון, דכתיב: "כפלה קרמון רמתך", אל תקרי "רמתך", אלא: רקנין שבה — על אחת כמה וכמה.

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152

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.

153

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.

ספר יצירה א:7 Sefer Yetzirah 1:7

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)

154 כי המעיל הוא בחיי 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.

155 שוש אשויש כוי מעיל צדקה יעטני

“I will greatly rejoice in G-d..., for He has clothed me in garments of salvation; He has wrapped me in a robe of righteousness.” The robe (me'il) stands for tzedakah, charity.

ישעיהו ס"א:י"ז:10 Isaiah

שוש אשויש כוי תגל נפשי באלקי כי הלבישני בגדי ישיע 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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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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