



TORAH OHR • PARSHAS TERUMAH • MAAMAR 2

ביאור על הנ"ל

An Explanation of the Above



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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

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

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

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

OUTLINE

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|----------|---|------|
| 1 | Heading
An explanation of the preceding maamar, "Would that you were as a brother to me." | ¶1 |
| <hr/> | | |
| 2 | Two tzaddikim: Yosef and Binyamin
Yaakov carries the light down to the supernal speech; Yosef (Yesod) binds giver to recipient from above, and Binyamin, the recipient's self-sacrifice, binds below to above; hence Rachel's hard labor. | ¶2-3 |
| <hr/> | | |
| 3 | Mitzvos, peace and the cherubim
Mitzvos that draw down and mitzvos that elevate; two kinds of peace; the two cherubim facing each other; after the Temple's destruction, Yosef-souls restore the 'brotherhood' through the Oral Torah. | ¶4 |

4	“I would find you outside”	¶5
	Torah study reaches the inner dimension of the worlds; the charity and kindness of Binyamin-souls carry G-dliness into their outer dimension, down to this world.	
5	“I would kiss you”: Akudim and Tohu	¶6
	Like a kiss that expresses a love too deep for words, the practical mitzvos of Binyamin-souls, refining the sparks of Tohu, draw light from Akudim, above vessels and above speech.	
6	“I would lead you... you would teach me”	¶7
	This light comes from above Imma, so those who receive it are pupils rather than brothers.	
7	The spiced wine	¶8
	Balsam oil and spiced wine are Chochmah and Binah carrying a fragrance from Keser and Atika; the spiced wine is drawn down by the fixed times for Torah of people occupied in business.	

KEY CONCEPTS

The higher tzaddik and the lower tzaddik צדיק עליון וצדיק תחתון

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

Drawing-down and elevation המשכה והעלאה

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

The inner and outer dimension of the worlds פנימיות וחיצוניות העולמות

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

Akudim עקודים

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

Tohu and its refinements עולם התהו ובירורים

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

Fragrance (makif) ריח (מקיף)

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

Iskafya אתכפיא

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

SECTION 1 • ¶1

Heading

1 ביאור על הנ"ל

An explanation of the above.

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

SECTION 2 • ¶2-3

Two tzaddikim: Yosef and Binyamin

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

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

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

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

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

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

כי הנה יעקב נקי בריח התיכון⁷ המבריה מן הקצה אל הקצה⁸ היינו להיות ההמשכה מאא"ס עד מקור דב"ע שהוא בחי' הדבור עליון שהמשכה זו היא ע"י יעקב שהוא כללות המדות עליונות.

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

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

3 וכמו עד"מ שע"י המדות נמשך ההשפעה שכשיש לו אהבה מדבר כו'. אך אלה תולדות יעקב⁹ הוא בחי' יוסף שהוא בחי' יסוד התקשרות של המשפיע עם המקבל וזהו בחי' צ"ע.

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

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

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

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

Bestowal from above is not enough; the recipient must also bind himself upward, or the flow will not be taken in. In the service of G-d this is self-sacrifice, giving oneself over entirely, and it is the level of Binyamin, the lower tzaddik, who binds Beriah to Atzilus from below.

ולכן נאמר בלידת בנימין ותקש בלדתה¹⁰. ¹¹ כי בנימין הוא ההתכללות והבטול מבי"ע לאצ"י שזהו הפך ענין הלידה והגילוי מלמעלה¹² למטה.

Therefore it is said at the birth of Binyamin, "and she had hard labor in giving birth." For Binyamin is the inclusion and the self-nullification (bittul) of Beriah, Yetzirah and Asiyah into Atzilus, which is the opposite of the matter of birth and revelation from above downward.

Birth is a revelation, a movement from above downward, while Binyamin's whole nature runs the other way: the self-nullification of the lower worlds and their absorption into Atzilus. That is why Rachel's labor with him was hard.

SECTION 3 • 14

Mitzvos, peace and the cherubim

4 והנה במצות מעשיות יש ג"כ שני הבחי" יש מצות שהן בחי" המשכת האור מלמעלה למטה

Now, in the practical mitzvos there are also these two levels: there are mitzvos that are the level of drawing the light from above downward,

The same two directions, down from above and up from below, appear among the mitzvos performed in deed. Some of them draw divine light down from above.

כמו שופר לולב סוכה ציצית ותפלין ויש שהן בחי" העלאות כמו קרבנות וראשית הגז כו'.

such as shofar, lulav, sukkah, tzitzis and tefillin; and there are those that are the level of elevations, such as the sacrifices and the first of the shearing, etc.

Shofar, lulav, sukkah, tzitzis and tefillin draw light downward. Others are 'elevations,' in which something from below is raised up to G-d, such as the sacrifices and the gift of the first shearing of the sheep to the kohen.

וז"ש ורב שלום בניך.¹³ שלום הוא בחי" התקשרות והתחברות משפיע ומקבל. ויש ב' בחי" שלום מלמעלה למטה ע"י יוסף. ומלמטה למעלה ע"י בנימין.

And this is [the meaning of] what is written, "and great shall be the peace of your children." Peace is the level of the bonding and joining of giver and recipient. And there are two levels of peace: from above downward, through Yosef, and from below upward, through Binyamin.

Isaiah's "great shall be the peace of your children" is read in this light. Peace means the bond between giver and recipient, and it comes in two forms: the flow from above, through Yosef, and the ascent from below, through Binyamin.

אך הבחי' שע"י יוסף נק' ורב שלום כו'. וזהו ג"כ ענין כרוב א' מקצה מזה¹⁴ הוא בחי' יוסף שממשיך מלמעלה למטה מאא"ס לבחי' הדבור כו'.

But the level that comes through Yosef is called "and great shall be the peace," etc. And this is also the matter of "one cherub at the end on this side": it is the level of Yosef, who draws from above downward, from the Infinite Light (Or Ein Sof) to the level of speech, etc.

Of the two, the peace that comes through Yosef is the one the verse calls "great peace." The two cherubim on the Ark, one at each end, also stand for the two tzaddikim, and the first of them is Yosef, who draws the Infinite Light down as far as the level of the supernal speech.

וז"ש ביוסף והוא נער¹⁵ כו' שהוא בחי' כרוב כרביא.¹⁶ (וז"ש בזוהר פ' וישב) (בדף קפ"ד) מי יתנך כאח לי¹⁷ כו'.

And this is [the meaning of] what is written of Yosef, "and he was a lad," etc., for he is the level of the cherub (keruv), 'like a child' (ke-ravya). (And this is what is said in the Zohar, Parshas Vayeshev, on folio 184): "Would that you were as a brother to me," etc.,

The Torah calls Yosef a "lad," and the Sages explain the word keruv, cherub, as ke-ravya, 'like a child'; so Yosef is the cherub. The Alter Rebbe adds that the Zohar on Parshas Vayeshev reads "Would that you were as a brother to me" with Yosef in mind.

כיוסף על אחיו¹⁸ כו'. וכרוב א' מקצה מזה הוא בחי' בנימין שהוא התקשרות המקבל מלמטה למעלה. 'like Yosef toward his brothers,' etc. "And one cherub at the end on that side" is the level of Binyamin, which is the bonding of the recipient from below upward.

In the Zohar, the Community of Israel asks G-d to be to her as Yosef was to his brothers, whom he fed and sustained in the famine. The second cherub is Binyamin: the recipient's bond, rising from below.

ופניהם איש אל אחיו¹⁹ התחברות שניהם כו'. אך משחרב בהמ"ק מבקשת כנ"י מי יתנך כאח לי.

And "their faces, each toward his brother" is the joining of the two, etc. But since the Holy Temple (Beis HaMikdash) was destroyed, the Community of Israel (Knesses Yisrael) pleads, "Would that you were as a brother to me."

The cherubim's faces turned "each toward his brother" are the joining of the two directions, the flow from above meeting the ascent from below. Since the Temple was destroyed this joining is no longer revealed, so the Community of Israel pleads for G-d to be "as a brother" once more.

והיינו ע"י יונק שדי אמי עסק התושבע"פ כו' וכנ"ל. אך זהו ע"י הנשמות ששרשן מבחי' יוסף צ"ע כו' שנק' אחים למקום.

That is, through "nursing at my mother's breasts," occupation with the Oral Torah, etc., as mentioned above. But this is through the souls whose root is of the level of Yosef, the higher tzaddik, etc., who are called 'brothers' to the Omnipresent.

As the preceding maamar explained, this brotherhood is renewed now through "nursing at my mother's breasts," the study of the Oral Torah. Such study belongs to the souls rooted in Yosef, the higher tzaddik, and they are the ones called 'brothers' to G-d.

SECTION 4 • 15

"I would find you outside"

5 והנה המשכה זו עיקרה הוא בפנימיות העולמות כיון שעיקר ההמשכה ע"י מחשבה ודבור בעסק התורה אך כדי שיהיה ההמשכה גם בחיצוניות העולמות ע"י נאמר אמצאך בחוץ.²⁰

Now, this drawing-down is chiefly in the inner dimension (pnimiyus) of the worlds, since the drawing-down comes chiefly through thought and speech in occupation with the Torah. But for the drawing-down to be in the outer dimension (chitzoniyus) of the worlds as well, of this it is said, "I would find you outside."

Torah study works through thought and speech, so the light it draws down reaches mainly the inner dimension of the worlds. For it to reach their outer dimension as well, the verse continues, "I would find you outside."

והוא ע"י נשמות שמבחי' בנימין שרוב עסקיהם במעשה דוקא בצדקה וגמ"ח שע"י נמשך גם בעוה"ז השפל. (ע' באגה"ק ד"ה ויעש דוד שם):²¹

And this is through souls of the level of Binyamin, most of whose occupation is specifically in deed, in charity and acts of kindness (gemilus chassadim), through which [the light] is drawn down also into this lowly world. (See Iggeres HaKodesh, the section beginning "And David made a name.")

That outward reach comes through souls of Binyamin's level, whose service is mostly in deed, especially charity and acts of kindness; through these, the light reaches even this lowly physical world. The text refers the reader to the Alter Rebbe's letter in Iggeres HaKodesh that opens with "And David made a name," on the power of charity.

SECTION 5 • 16

“I would kiss you”: Akudim and Tohu

6 והנה פי' אשקך נשיקין אתדבקות רוחא ברוחא.²² הענין דכמו עד"מ הנשיקים גשמיים באדם שהם

באים ונמשכים מחמת פנימית אהבה שכלב שאינה מתלבשת בשום כלי כו'

Now, the meaning of “I would kiss you” is kisses, ‘the cleaving of spirit to spirit.’ The explanation: just as, by way of analogy, the physical kisses of a person come and are drawn forth from the inwardness of the love that is in the heart, which is not invested in any vessel, etc.

The Zohar explains “I would kiss you” as the cleaving of spirit to spirit. A physical kiss comes from a love so inward that it cannot be put into any vessel; it is too deep for words.

(שאותיות הדבור שהם בחי' כלים להמדות אין יכולים להכיל אהבה רבה זו לכך אינה מתלבשת בדבור רק בבחי' נשיקין)

(for the letters of speech, which are the level of vessels for the emotive attributes (middos), cannot contain this great love; therefore it is not invested in speech, only in the level of kisses),

The parenthesis explains why: the letters of speech are the vessels through which feelings are expressed, but they cannot contain so great a love, so it is expressed only in a kiss.

כך ענין ההמשכה זו שע"י קיום המצות מעשיות דנשמות שמבחי' בנימין ממשיכים מבחי' עקודים²³ שהוא למעלה מבחי' ההתלבשות בכלים כי רק באצי' שייך בחי' כלים אלא דאיהו וגרמוהי חד²⁴ כו' משא"כ בבחי' עקודים.

so too is the matter of this drawing-down: through the fulfillment of the practical mitzvos by souls of the level of Binyamin, they draw down from the level of Akudim, which is above the level of investment in vessels. For only in Atzilus (Emanation) does the level of vessels apply, except that [there] “He and His vessels (ihu vegarmohi) are one,” etc.; which is not so in the level of Akudim.

In the same way, the practical mitzvos done by Binyamin-souls draw light from Akudim, a level where the lights are ‘bound’ together, above being invested in vessels. Investment in vessels begins only with Atzilus, and even there “He and His vessels are one”; in Akudim there is no such investment at all.

והיינו משום שעל ידי ההעלאות דבנימין מבירורים דעולם התהו ששם ג"כ האורות למעלה מההתלבשות בכלים אלא ששם היה שבה"כ.

That is because [this comes] through the elevations of Binyamin, from the refinements (beirurim) of the World of Tohu, where the lights too were above investment in vessels, except that there, there was the shattering of the vessels (sheviras hakeilim).

The reason is that Binyamin's elevations raise the sparks refined from the World of Tohu ('chaos'), whose lights were likewise above investment in vessels; but in Tohu the vessels could not hold the lights and shattered.

משא"כ בעולם העקודים כו'. ועל ידי בירורים הנ"ל ממשיכים מבחי' העקודים. וזהו בחי' הנשיקין שהוא בחי' שלמעלה מהדבור²⁵ כו'.

This is not so in the World of Akudim, etc. And through the refinements mentioned above they draw down from the level of Akudim. And this is the level of kisses, which is the level that is above speech, etc.

Akudim, by contrast, had no shattering. By refining and raising the sparks of Tohu, these souls draw light from Akudim, and that is the 'kiss': a level above speech, as the love in a kiss is beyond words.

(ועמ"ש גבי קי"ס בענין ואתם תחרישון²⁶ כו' כי הדבור שרשו מחכמה כו' ע"ש בפ' בשלח²⁷ בד"ה וה' הולך לפניהם²⁸ כו' ומשם יובן יותר מ"ש):

(And see what is written regarding the Splitting of the Sea of Reeds, on the matter of "and you shall be silent," etc., that speech has its root in Chochmah (wisdom), etc.; see there, in Parshas Beshalach, in the discourse beginning "And G-d went before them," etc.; and from there what is written [here] will be understood better.)

The text refers to the Alter Rebbe's discourse on Parshas Beshalach, which explains that at the Splitting of the Sea Israel was told "you shall be silent," because speech has its root in Chochmah while what was revealed then was higher. That explanation helps show why the 'kiss' stands above speech.

SECTION 6 • 17

“I would lead you... you would teach me”

7 וז"ש אנהגך אביאך אל בית אמי.²⁹ כי כאן ההמשכה גבוה מבחי' אימא עלאה רק שאח"כ מתלבשת באימא.

And this is [the meaning of] what is written, “I would lead you, I would bring you into my mother’s house.” For here the drawing-down is higher than the level of Imma Ila’ah (the supernal Mother); only afterwards is it invested in Imma.

The next verse, “I would lead you, I would bring you into my mother’s house,” describes this higher light. It comes from above Imma Ila’ah, the supernal Binah (‘my mother’), and only afterward is it clothed in Imma, ‘my mother’s house.’

משא"כ לעיל אמר יונק שדי אמי.³⁰ וגם כאן אמר תלמדני שנעשים בחי' מקבל בלבד מהמשכה זאת ולא בחי' כאח לי.

Whereas above it said, “nursing at my mother’s breasts.” And here it also says, “you would teach me,” for they become only the level of a recipient from this drawing-down, and not the level of “as a brother to me.”

Earlier the verse said “nursing at my mother’s breasts,” drawing from Imma itself, and so the Torah scholar could be “as a brother.” Here it adds “you would teach me”: from this light one is only a recipient, a pupil, not a brother on an equal footing.

לפי שמבחי' עליונה כזו א"א להיות אלא מקבל בלבד כענין ודברי אשר שמתו בפיו³¹ כו'.

For from so lofty a level it is impossible to be anything but a recipient alone, as in the matter of “and My words which I have put in your mouth,” etc.

So lofty a source leaves room only to receive, as in the words of Isaiah, “My words which I have put in your mouth”: words placed in one’s mouth from above.

SECTION 7 • 18

The spiced wine

8 וענין יין הרקח³² הוא ע"ד שנזכר בגמ' תליסר נהרא דאפרסמונא דכיא שרומז לאור ההמשכה מ"י"ג ת"ד דנפקי ממז"ס. אע"ג דשמן סתם הוא בחי' חכמה.³³

And the matter of "the spiced wine" is along the lines of what is mentioned in the Gemara, 'thirteen rivers of pure balsam,' which alludes to the light of the drawing-down from the thirteen tikkunim of the beard (tikkunei dikna), which issue from Mocha Stima'ah (the hidden brain). Although plain oil is the level of Chochmah (wisdom),

The Talmud tells that Rabbi Elazar ben Pedas was promised, in the World to Come, thirteen rivers of pure balsam oil. These allude to light drawn from the thirteen tikkunim of the beard, which issue from Mocha Stima'ah, the hidden brain; plain oil, by contrast, stands for Chochmah.

אבל שמן אפרסמון שיש בו ריח טוב שהוא בחי' מקיף רומז לבחי' ההמשכות מבחי' חכמה שבכתר שלמעלה מבחי' כלים.

yet balsam oil, which has a pleasant fragrance, which is the level of the encompassing (makif), alludes to the level of the drawings-down from the level of Chochmah within Keser (the Crown), which is above the level of vessels.

Balsam oil has fragrance, and fragrance is a makif, an encompassing quality that is sensed rather than taken in. So it alludes to the flows from Chochmah within Keser, a level above vessels.

(ועמ"ש פ' נשא בד"ה זאת חנוכת המזבח³⁴ ביום המשח אתו).³⁵ ועד"ז ג"כ בבחי' יין דיין סתם זהו בחי' בינה.

(And see what is written in Parshas Nasso, in the discourse beginning "This was the dedication of the altar on the day it was anointed.") And in the same way also with regard to the level of wine: plain wine is the level of Binah (understanding),

The text refers to the Alter Rebbe's discourse on Parshas Nasso, on the dedication of the altar. Wine follows the same pattern as oil: plain wine stands for Binah.

אבל יין הרקח שיש בו ריח הוא בחי' התגלות התענוג בבינה מבחי' עתיקא כו' וזה נמשך ע"י אתכפייא של קביעות עתים לתורה של הבעלי עסקים וכמשי"ל:

but the spiced wine, which has fragrance, is the level of the revelation of the delight (taanug) in Binah from the level of Atika (the Ancient One), etc. And this is drawn down through the subjugation (iskafya) involved in the setting of fixed times for Torah by those occupied in business, as explained above.

Spiced wine has fragrance too: it is the revelation within Binah of delight from Atika, the innermost level of Keser. This is drawn down through the iskafya, the effortful self-mastery, of people occupied in business who set fixed times for Torah study, as the preceding maamar explained.

IN ONE'S AVODAH

A recipient takes in G-d's flow only by binding himself upward in self-sacrifice, as Binyamin does. And one occupied in business is not lesser for it: his charity and acts of kindness carry G-dliness into this physical world, his practical mitzvos refine the sparks of Tohu and draw a light above speech, and the fixed times he sets for Torah study with effort draw down the delight of the 'spiced wine.'

QUESTIONS FOR DISCUSSION

1. Why must the recipient, and not only the giver, be in a state of bonding for the flow to be taken in?
2. How does Rachel's hard labor at Binyamin's birth illustrate the difference between Yosef and Binyamin?
3. Why does Torah study reach mainly the inner dimension of the worlds, while charity and kindness reach their outer dimension?
4. How can deeds that refine the sparks of Tohu draw down a light higher than speech, the 'kiss'?
5. Why does receiving from a higher source make one a pupil ("you would teach me") rather than a brother?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על הנ"ל

The note lists the other transcripts of this maamar.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקע"א ע"י פד (מגוכת"ק הצ"צ). הנחת כ"ק אדה"א שם ע"י קז. עוד הנחה נדפס במאמרי אדה"ו כתובים ח"ב ע"י קפה.

PARAGRAPH 2

2 ועמך כולם צדיקים

"And your people are all righteous; they shall possess the land forever." The Alter Rebbe opens with this verse and explains why all of Israel can be called tzaddikim.

ישעיהו ס"ב:21א

ועמך כלם צדיקים לעולם יירשו ארץ נצר משעי מעשה ידי להתפאר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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KEHOT'S NOTE

ישע"י ס, כא.

3 יוסף נק' צ"ע

There Likkutei Torah, explaining Jericho as 'the city of palms,' speaks of two levels of tzaddik, the higher and the lower, and refers back to the discourse "Would that you were as a brother to me" in Parshas Terumah; in that passage the higher tzaddik is Daas, which joins Abba and Imma, and the lower is Yesod, which joins Z'eir Anpin and Nukva.

KEHOT'S NOTE

ראה לקו"ת מסעי צ, ד. פ' ראה כה, ד ואילך.

4 ובנימין נק' צדיק תחתון

The Zohar teaches that Rachel bore two tzaddikim: Yosef merited to be the tzaddik above because he guarded the covenant, and Binyamin is the tzaddik below. The maamar builds its whole argument on this pair.

Zohar I, 153b קנג, זח"א

KEHOT'S NOTE

זח"א קנג, ב.

5 כי כל בשמים ובארץ

David's blessing: "Yours, G-d, are the greatness, the might, the beauty, the victory and the splendor, for all in heaven and on earth [is Yours]." Read with the Zohar, "all" is the tzaddik who joins heaven and earth.

I Chronicles 29:11א כ"ט

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

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

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6 כי כל בשמים ובארץ . . דאחיד בשמיא וארעא

The Zohar reads the verse's "all" as the tzaddik, "heaven" as Tiferes and "earth" as the Community of Israel, and adds the Targum's rendering, 'which holds fast to heaven and earth.' So the higher tzaddik is the bond between above and below.

Zohar I, 31a זח"א לא, א

KEHOT'S NOTE

דהי"א כט, יא. זח"א לא, א.

7 יעקב נק' בריח התיכון

In Parshas Balak the Zohar calls the middle bar 'the pillar of Yaakov,' standing in the middle of the five bars. Kehot cites it as the source for calling Yaakov the middle bar.

Zohar III, 186a זח"ג קפו, א

Zohar II, 175b זח"ב קעה, ב

KEHOT'S NOTE

זח"ג קפו, א. ראה זח"ב קעה, ב.

8 בריח התיכון המבריש מן הקצה אל הקצה

"And the middle bar in the midst of the boards shall run through from end to end." The Alter Rebbe quotes the verse to describe Yaakov, who carries the flow of light from its highest source to the lowest.

שמות כ"ו:28א

והבריש התיכון בתוך הקרשים מבריש מן הקצה אל הקצה:

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

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PARAGRAPH 3

9 אלה תולדות יעקב

"These are the generations of Yaakov: Yosef..." The verse names Yosef as Yaakov's offspring, and the Alter Rebbe reads him as Yesod, the outflow of Yaakov's emotive attributes toward the recipient.

בראשית ל"ז:2ב

אלה תולדות יעקב יוסף בן־שבע־עשרה שנה הָיָה רָעָה אֶת־אָחִיו בְּצֹאן
וְהוּא נָעַר אֶת־בְּנֵי בְלָהָה וְאֶת־בְּנֵי זְלֵפָה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דְּבָרָם
רָעָה אֶל־אָבִיהֶם:

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of

Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

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10 | Kehot's note points to Genesis 35:16 for these words.

בראשית ל"ה:ט"ז:

וַיֵּסְעוּ מִבֵּית אֵל וַיְהִי־עוֹד כְּבֶרֶת־הָאָרֶץ לְבוֹא אֶפְרָתָה וּתְלֹד רָחֵל וּתְקַשׁ בְּלִדְתָּהּ:

And they journeyed from Beth-el; and there was still some way to come to Ephrath; and Rachel travailed, and she had hard labour.

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11 | ותקש בלדתה

"And Rachel gave birth, and she had hard labor in giving birth" to Binyamin. The Alter Rebbe explains the difficulty: birth descends from above, while Binyamin's nature is to ascend from below. (Kehot's note gives 35:17, where the account goes on, "when she had hard labor in giving birth"; the words quoted here are in 35:16.)

בראשית ל"ה:ט"ז:

וַיֵּסְעוּ מִבֵּית אֵל וַיְהִי־עוֹד כְּבֶרֶת־הָאָרֶץ לְבוֹא אֶפְרָתָה וּתְלֹד רָחֵל וּתְקַשׁ בְּלִדְתָּהּ:

And they journeyed from Beth-el; and there was still some way to come to Ephrath; and Rachel travailed, and she had hard labour.

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KEHOT'S NOTE

בראשית לה, יז.

12 | למעלה — כי בנימין . . והגילוי מלמעלה למטה

In this transcript Binyamin, the lower tzaddik, is the bond of the recipient to the giver; in Chassidus he is self-sacrifice, an ascent from below upward, through which the bestowal can be contained within the recipient.

KEHOT'S NOTE

בהנחת כ"ק אדמו"ר הצ"צ: "ובנימין הוא צדיק תחתון שהוא התקשרות המקבל אל המשפיע ועפ"י חסידות הוא בחי' מס"נ שהוא העלא' ממטה למעלה שע"י יכול להיות ההשפעה נגבלת אצל המקבל (כי כלי ריקן דוקא מחזיק וגם הוא העלא' מ"ן לעורר הרצון במשפיע להשפיע ד"מ בגשמיות כשהרב רואה שיש חפץ בהתלמיד לשפוע נעורר בו רצון וחשק להשפיע וכענין מ"ש ישב רוחו יזלו מים פ"י ישב רוחו ממטה למעלה העלא' מ"ן אזי יזלו מים ממעלה למטה)".

PARAGRAPH 4

13 | ורב שלום בניך

"All your children shall be taught of G-d, and great shall be the peace of your children." The Alter Rebbe reads 'peace' as the bond of giver and recipient, and 'great peace' as the bond that comes through Yosef.

ישעיהו נ"ד:י"ג:

וְכָל־בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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KEHOT'S NOTE

ישע"י נד, יג.

14 | כרוב א' מקצה מזה

"Make one cherub at one end and one cherub at the other end." The two cherubim on the cover of the Ark are read as the two tzaddikim, Yosef and Binyamin.

שמות כ"ה:י"ט:

וַעֲשֵׂה כְרוּב אֶחָד מִקְצֵה מִזֶּה וְכְרוּב־אֶחָד מִקְצֵה מִזֶּה מִן־הַכַּפֹּתֶת 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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KEHOT'S NOTE

שמות כה, יט.

15 | והוא נער

Yosef at seventeen tended the flock with his brothers, "and he was a lad." Since the Sages explain 'cherub' as 'like a child,' the word 'lad' links Yosef to the cherub.

בראשית ל"ז:ב':

אֵלֶּה תִּלְדוֹת יַעֲקֹב יוֹסֵף בֶּן־שִׁבְעֵעָשָׂר הָיָה רֹעֶה אֶת־אֶחָיו בְּצֹאן וְהוּא נֶעֶר אֶת־בְּנֵי בְלָהָה וְאֶת־בְּנֵי זְלִפְהָ וְאִבְיָא יוֹסֵף אֶת־דִּבְתָּם רֹעֶה אֶל־אֲבִיהֶם:

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

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KEHOT'S NOTE

בראשית לו, ב.

16 | כרוב כרביא

Rabbi Abahu explains keruv, cherub, as ke-ravya, 'like a child,' since in Babylonia a child is called ravya; the same teaching appears in Sukkah 5b. Joined with "and he was a lad," it makes Yosef the cherub.

חגיגה י"ג ב:ו'-ז':

כְּתוּב אֶחָד אוֹמֵר: "וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אֲרִיָּה אֶל הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי שׁוֹר מִהַשְׂמָאל לְאַרְבַּעַתָּם וְגו'...", וְכַתִּיב: "וְאַרְבַּעַת פְּנִים לְאֶחָד פְּנֵי הָאֶחָד פְּנֵי הַכְּרוּב וּפְנֵי הַשָּׁנִי פְּנֵי אָדָם וְהַשְּׁלִישִׁי פְּנֵי אֲרִיָּה וְהָרְבִיעִי פְּנֵי נָשֹׂר", וְאִילוּ שׁוֹר לֹא קָא חֲשִׁיב! אָמַר רִישׁ לְקִישׁ: יְחִזְקֵאל בִּיקֶשׁ עֲלֵיו רַחֲמִים, וְהַפְּכוּ לְכְרוּב. אָמַר לְפָנָיו: רְבוּנוּ שֶׁל עוֹלָם! קִטְיָגוֹר יַעֲשֶׂה סְנִיגוֹר? מַאי "כְּרוּב"? אָמַר רַבִּי אֲבָהוּ: כְּרָבִיא, שֶׁבֶן בְּבָבֶל קוֹרִין לְיִגּוּקָא רַבִּיא. אָמַר לְקָא רַב פָּפָא ...

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17 | מי יתנך כאח ל

"Would that you were as 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 preceding maamar

explained this verse, and this one takes up its phrases one by one.

Song of Songs 8:1 א' ח: שיר השירים

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

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

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18

כיוסר על אחיו

In Parshas Vayeshev the Zohar explains "Would that you were as a brother to me" as the Community of Israel's plea: 'like Yosef toward his brothers,' who said, "I will sustain you and your little ones." The text cites folio 184; the passage is on side a.

ספר הזהר, וישב י' ק"ב-י"ב ק"י:ב 10:102-12:112 Zohar, Vayeshev AND HE SAID: I SEEK MY BRETHREN.... AND THE MAN SAID: THEY ARE DEPARTED HENCE, ETC. R. Judah discoursed on the text: O that thou wert as my brother, that sucked the breast of my mother! When I should find thee without, I would kiss thee; yea, and none would despise me (S. S. 8, 1). 'The Companions', he said, 'interpret this verse as being addressed by the Community of Israel to the King to whom peace belongs. She said to Him: "O that thou wert as my brother", to ...

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

19

ופניהם איש אל אחיו

"And their faces, each toward his brother": the two cherubim on the Ark cover faced one another. The Alter Rebbe reads it as the joining of the two tzaddikim, the flow from above meeting the bond from below.

Exodus 25:20 ח"ה כ"ה שמות

והיו הכרובים פרשי כנפים למעלה סככים ככנפיהם 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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PARAGRAPH 5

20

אמצאך בחוץ

"I would find you outside." In the preceding maamar the phrase refers to people occupied in business; here it is the drawing of G-dliness into the outer dimension of the worlds through their deeds.

Song of Songs 8:1 א' ח: שיר השירים

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

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

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21

ויעש דוד שם

This letter of the Alter Rebbe opens with "And David made a name" and the Zohar's teaching that whoever gives charity to the poor 'makes the holy Name.' The text refers the reader there on how deeds of charity draw down even into this lowly world.

Tanya, Iggeres HaKodesh 5:1 א' ח: אגרת הקדש

ויעש דוד שם. ופירש באהר הקדוש, משום שנאמר: "ויהי דוד עושה משפט וצדקה לכל עמו כו", "בכה רבי שמעון ואמר: מאן עבדי שמה קדישא בכל יומא מאן דיהיב צדקה למסכני כו".

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PARAGRAPH 6

22

אשקר נשיקין אתדבקות רוחא ברוחא

The Zohar passage cited above on "Would that you were as a brother to me" explains "I would kiss you" as 'to cleave spirit to spirit.' The Alter Rebbe builds on it to describe a light too deep for words.

Zohar, Vayeshev 10:102-12:112 י"ב ק"ב-י"ב ק"י:ב 10:102-12:112

23

בבחי נשיקין . . ממשיכים מבחי עקודים

Or HaTorah notes on this passage: "And this is as written in Etz Chaim, Sha'ar HaAkudim, chapter 1, that they are lights that issue from the mouth of Adam Kadmon; that is, the level of kisses is the union of Chochmah, Binah and Daas with Chochmah, Binah and Daas." It thus ties the 'kisses' to Etz Chaim's account of the Akudim as issuing from the 'mouth.'

KEHOT'S NOTE

באוה"ת שה"ש ע' כב מציינ: "והיינו כמ"ש בע"ח שער העקודים פ"א שהם אורות היוצאים מפה דא"ק דהיינו כי בחי נשיקין היינו זיווג חב"ד כחב"ד".

24

דאיהו וגרמוהי חד

The Tikkunei Zohar says of the ten Sefiros of Atzilus that the King is within them: 'He and His vessels are one in them, He and His life-forces are one in them,' which is not so in the Sefiros of Beriah. The Alter Rebbe cites it to show that even in Atzilus, where vessels apply, they are one with the light.

Tikkunei Zohar 3b:9-10 י"ט-י"ט תקוני הזהר

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייו חד בהון, מה דלא הכי בעשר ספירות דבריאה, דלא אינון וחייהון חד, לאו אינון וגרמיהון חד. ועלת על כלא הוא נהיר (נ"א נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כתות דמלאכיא, ובעשר גלגלי דרקיעא, ולא אשתני בכל אחר.

Tikkunei Zohar - Vocalized (Public Domain)

25

בחי הנשיקין שהוא בחי שלמעלה מהדבור

The note sends the reader to Or HaTorah's discussion of kisses as a level above speech, where Or HaTorah remarks that the same is implied in the Ramaz on the Zohar, Parshas Bereishis, folio 4, end of side b.

KEHOT'S NOTE

ראה אוה"ת שה"ש ע' כד ושם מציין "וכ"מ בהרמ"ז פ' בראשית בדף ד' סעי"ב." ע"ש.

26

ואתם תחרישון

"G-d will fight for you, and you shall be silent." In the Beshalach discourse the Alter Rebbe explains that Israel was to be silent because the revelation at the Sea was higher than Chochmah, the root of speech.

שמות י"ד:14 Exodus 14:14

Havayah יִלָּחֵם לָכֵם וְאַתֶּם תִּחְרְשׁוּ:

The L-RD will fight for you, and ye shall hold your peace.'

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27

בפ' בשלח

There the Alter Rebbe explains that an arousal from below reaches only as high as Chochmah, while at the Splitting of the Sea the level of Keser was revealed of itself, without any arousal from below; hence the Zohar's "Do not arouse anything" and the verse's "you shall be silent." That is the background for calling the 'kiss' a level above speech.

KEHOT'S NOTE

לעיל סה, א.

28

וה' הולך לפניהם

"And G-d went before them by day in a pillar of cloud." These are the opening words of the Beshalach discourse to which the text refers.

שמות י"ג:21 Exodus 13:21

וה' הֵלֵךְ לִפְנֵיהֶם יוֹמָם בְּעָמֹד עָנָן לְנַחֲתָם הָדָרָה וְלַיְלָה בְּעָמֹד אֵשׁ לְהַאֲרִיר לָהֶם לְלֶכֶת יוֹמָם וְלַיְלָה:

And the L-RD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night:

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PARAGRAPH 7

29

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 spiced wine to drink." The Alter Rebbe reads the phrases of this verse in turn.

שיר השירים ח':2 Song of Songs 8:2

אֶנְהַגֶּךָ אֲבִיאֶךָ אֶל-בֵּית אִמִּי תִלְמַדְנִי אֲשַׁקֶּךָ מִיַּיִן הַרְקַח מַעֲסִיס רִמְנִי:

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

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30

יונק שדי אמי

"Nursing at my mother's breasts": drawing directly from Imma, which is why the student of the Oral Torah can be called a brother.

שיר השירים ח':1 Song of Songs 8:1

מִי יִתְנַהֵּג כְּאָח לִי יוֹנֵק שְׂדֵי אִמִּי אֲמַצְאָךָ בַּחוּץ אֲשַׁקֶּךָ גַּם לֹא-יָבוֹז 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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31

ודברי אשר שמתי בפִּיךָ

G-d's covenant: "My spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth." It illustrates receiving words from above, as a pupil receives from a teacher.

ישעיהו נ"ט:21 Isaiah 59:21

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר-שָׁמַעְתִּי בְּפִיךָ לֹא-יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע זֶרַע אָמַר ה' מַעֲתָה וְעַד-עוֹלָם:

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

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PARAGRAPH 8

32

יין הרקח

"I would give you spiced wine to drink." The Alter Rebbe explains why the wine is called 'spiced': it has fragrance.

שיר השירים ח':2 Song of Songs 8:2

אֶנְהַגֶּךָ אֲבִיאֶךָ אֶל-בֵּית אִמִּי תִלְמַדְנִי אֲשַׁקֶּךָ מִיַּיִן הַרְקַח מַעֲסִיס רִמְנִי:

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

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33

שנוכר בגמרא תליסר נהרא

When Rabbi Elazar ben Pedas declined to have the world remade for his sake, he was promised thirteen rivers of pure balsam oil in the World to Come. The Alter Rebbe reads them as the light of the thirteen tikkunim of the beard.

תענית כ"ה א25a Taanit 25a

KEHOT'S NOTE

תענית כה, א. ראה לקר"ת שה"ש ג, ב.

34

בד"ה זאת חנוכת המזבח

KeHOT suggests ("perhaps") that the text means this passage, which explains that the anointing oil stands midway between the inner and the encompassing: oil is a liquid, yet the anointing oil was blended with spices.

KEHOT'S NOTE

אולי הכוונה ללקר"ת נשא כט, ב שענין שמן המשחה הוא תערוכות בחי פנימי ומקיף.

35

זאת חנוכת המזבח ביום המשח אתו

"This was the dedication of the altar on the day it was anointed, from the princes of Israel." These are the open-

ing words of the discourse on Parshas Nasso to which the text refers.

במדבר ז':פ"ד Numbers 7:84

זאת חֲנֻכַּת הַמִּזְבֵּחַ בַּיּוֹם הַמֵּשַׁח אֹתוֹ מֵאֵת נְשֵׂאֵי יִשְׂרָאֵל קָעֵרֶת כֶּסֶף
שְׁתֵּים עָשָׂר מִזְרָקֵי כֶסֶף שְׁנַיִם עָשָׂר כַּפּוֹת זָהָב שְׁתֵּים עָשָׂר:

This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans;

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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