



TORAH OHR • PARSHAS TERUMAH • MAAMAR 3

כִּי־ק אֲדַמּוּיִר נִיעַ

An Explanation of the Subject of the Cherubim



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 CHASSIDISHE PARSHA

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1 כ"ק אדמו"ר נ"ע

[From] the holy handwriting of our master, teacher and Rebbe, whose soul is in Eden.

2 ביאור לענין הכרובים

An explanation of the subject of the cherubim.

3 כשהנוק' היא כנ"י עומדת פב"פ עם ז"א ושיוין בקומתן ומקבלת ג"כ המוחין דא"א וכתר א' לשניהם.

When Nukva (the feminine / Malchus), who is the Community of Israel (Knesses Yisrael), stands face to face with Z'eir Anpin (the emotive attributes), with equality in their stature, and she also receives the intellect (mochin) of Abba and Imma (Chochmah and Binah), and [there is] one Keser (the Crown) for both of them,

אזי נקראים אחים וזה היה ע"י קבלת התורה (דנפקא מחו"ב) פב"פ. והנה באצ"י נקראים אדם הגדול ואנפי רברבי להיות אוא"ס מלובש גם בכלים ולזאת איהו וגרמוהי חד.

then they are called brothers. And this was through the receiving of the Torah (which issues from Chochmah and Binah) face to face. Now, in the World of Atzilus (Emanation) they are called "the great man" (Adam HaGadol) and "large faces" (anpei ravrevei), since the Infinite Light (Or Ein Sof) is en clothed in the vessels as well; and for this reason "He and His vessels are one" (ihu vegarmohi chad).

וע"י המשכן ובהמ"ק שצמצם שכינתו מבין כדי ארון בעשיה אזי נק' זו"נ אנפי זוטרי בגמרא והן הן הכרובים.

And through the Mishkan and the Holy Temple (Beis HaMikdash), in which He contracted His Shechinah (Divine Presence) between the poles of the Ark, in the World of Asiyah (Action), Z'eir Anpin and Nukva are then called "small faces" (anpei zutrei) in the Gemara; and they are the very cherubim.

4 ולפי שעולם העשיה עולה לאצ"י ג"פ בכל יום. לכן יש לכרובים כנפים פרושים למעלה לעופף לאצ"י.

And since the World of Asiyah (Action) rises to the World of Atzilus (Emanation) three times every day, therefore the cherubim have wings spread upward, to fly to Atzilus.

ונודע שהז"א הוא תכלית ירידת אוא"ס מלמעלה למטה בכדי להאיר אח"כ לבי"ע ע"י הנוק' שהיא אימא תתאה שהוא מקור בי"ע שבאצי".

Now it is known that Z'eir Anpin (the emotive attributes) is the utmost end of the descent of the Infinite Light (Or Ein Sof) from above to below, in order afterwards to illuminate Beriah, Yetzirah and Asiyah through Nukva (the feminine / Malchus), who is "the lower Imma" (Imma tata'ah), which is the source of Beriah, Yetzirah and Asiyah that is in Atzilus.

לכן כתיב כרוב אחד מקצה מזה הוא קצה אוא"ס שבו"א וכרוב א' מקצה מזה הוא מקור בי"ע ושרשם שבאצי" שמתלבש בהם ג"כ אוא"ס

Therefore it is written, "One cherub at the end on this side": this is the end of the Infinite Light that is in Z'eir Anpin; "and one cherub at the end on that side": this is the source of Beriah, Yetzirah and Asiyah, and their root, that is in Atzilus, in which the Infinite Light is also enclothed

ע"י המוחין דאוי"א הנותנים בראש הנוק' ע"י ז"א בעלה דרך מעבר לבד ולא בדרך התלבשות ממש כמו שהוא בזמן שאינו שוה בקומתה עמו רק מהחזה ולמטה כנודע.

through the intellect (mochin) of Abba and Imma (Chochmah and Binah), which are given into the head of Nukva through Z'eir Anpin, her husband, only by way of passage and not by way of actual enclothement, as it is at a time when she is not equal in her stature with him but [stands] only from the chest downward, as is known.

5 והכרובים נעשים מקשה אחת מהכפורת שהוא בחי' כתר לשניה' וגם בחי' מקיף על הלוחות שבארון שהן בחי' יסוד אבא שנתלבשו בעשיה בזמן המשכן והמקדש ובזמן עליית הכרובים הם מעלים גם הכפורת והלוחות לאצי"

And the cherubim are made as one hammered piece from the kapores (the Ark cover), which is the level of Keser (the Crown) for both of them, and also the level of what encompasses (makif) the Tablets that are in the Ark, which are the level of Yesod (foundation) of Abba, which were enclothed in the World of Asiyah (Action) at the time of the Mishkan and the Temple; and at the time of the cherubim's ascent, they raise the kapores and the Tablets to the World of Atzilus (Emanation) as well;

לכן כתיב סוככים בכנפיהם על הכפורת שהכפורת עולה עמהם ואחר החורבן נסתלקו זו"נ שבאצילוי למקומם ולא חזרו להתלבש עוד בעשיה גשמיות אף בבית שני כי נגנזו הכרובים.

therefore it is written, "sheltering with their wings over the kapores": that is, the kapores rises with them. And after the Destruction, Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) of Atzilus withdrew to their place and did not again become enclothed in physical Asiyah, even in the Second Temple, for the cherubim were hidden away.

אלא רק בבחי' פנימית העולמות ע"י עסק התורה של התנאים שבימי בית שני ואחריו בהלכות שהן פנימית רצה"ע שלא נתגלה בח"ע הוא תורה שבכתב. וכנודע ממ"ש אשת חיל עטרת בעלה:

Rather, [they were enclothed] only in the level of the inner dimension (pnimiyus) of the worlds, through the Torah study of the Tannaim in the days of the Second Temple and after it, in the laws (halachos), which are the inner dimension of the Supernal Will that was not revealed in the higher Chochmah (Chochmah Ila'ah), which is the Written Torah. And [this is] as is known from what is written, "A woman of valor is the crown of her husband."



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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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