



TORAH OHR • PARSHAS TERUMAH • MAAMAR 3

כִּיִּיק אֲדַמּוּיִר נִיעַ

An Explanation of the Subject of the Cherubim



The two cherubim are Z'eir Anpin and Nukva of Atzilus contracted into the Mishkan: in Atzilus, where the Infinite Light is en clothed even in the vessels, they are “large faces”; between the poles of the Ark they are the Gemara’s “small faces.” After the Destruction, when the cherubim were hidden, the pair were drawn instead into the inner dimension of the worlds through the halachos of the Tannaim.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

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



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THE BIG IDEA

The two cherubim are Z'eir Anpin and Nukva of Atzilus contracted into the Mishkan: in Atzilus, where the Infinite Light is en clothed even in the vessels, they are “large faces”; between the poles of the Ark they are the Gemara’s “small faces.” After the Destruction, when the cherubim were hidden, the pair were drawn instead into the inner dimension of the worlds through the halachos of the Tannaim.

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

When Nukva, the Community of Israel, stands face to face with Z'eir Anpin, equal in stature, receiving the mochin of Abba and Imma as he does, with one Keser for both, the two are called brothers; this came about at the Giving of the Torah. In Atzilus, where the Infinite Light is en clothed even in the vessels, they are “the great man” and “large faces”; contracted through the Mishkan and the Temple into the space between the poles of the Ark, they are the Gemara’s “small faces,” the cherubim. Because Asiyah rises to Atzilus three times a day, the cherubim have wings spread upward. Z'eir Anpin is the end point of the Infinite Light’s descent, and Nukva, “the lower Imma,” is the source of Beriah, Yetzirah and Asiyah: these are the cherubim at the two “ends.” The kapores, of one piece with them, is their shared Keser and encompasses the Tablets, Yesod of Abba; rising, the cherubim lift both to Atzilus. After the Destruction the cherubim were hidden, and the pair were drawn only into the inner dimension of the worlds, through the Tannaim’s halachos, the inner dimension of the Supernal Will that the Written Torah did not reveal.

OUTLINE

- 1 Heading** ¶1-2
The piece comes from the Alter Rebbe’s own handwriting and sets out to explain the cherubim.
- 2 Large faces and small faces** ¶3
When Nukva stands face to face with Z'eir Anpin as an equal, receiving from Abba and Imma with one Keser for both, they are called brothers, as at the Giving of the Torah. In Atzilus they are “the great man” and “large faces”; contracted into the Mishkan and the Temple in Asiyah, they are the “small faces,” the cherubim.
- 3 The wings and the two ends** ¶4
The cherubim have wings because Asiyah rises to Atzilus three times a day. One cherub is the end of the Infinite Light in Z'eir Anpin; the other is Nukva, the source of Beriah, Yetzirah and Asiyah, in whom the Infinite Light is en clothed through the mochin that only pass through Z'eir Anpin when she is his equal.

4 The kapores, the Tablets and the hidden cherubim

¶5

The kapores is the Keser of both cherubim and encompasses the Tablets, Yesod of Abba; when the cherubim rise, they lift both to Atzilus. After the Destruction the cherubim were hidden, and Z'eir Anpin and Nukva were drawn only into the inner dimension of the worlds, through the Tannaim's study of halachah, as "a woman of valor is the crown of her husband."

KEY CONCEPTS

the cherubim כרובים

The two winged figures made of one piece with the cover of the Ark. The maamar identifies them with Z'eir Anpin and Nukva of Atzilus as contracted into the Mishkan and the Temple.

face to face פנים בפנים

The state in which Nukva is equal in stature to Z'eir Anpin, receives the mochin of Abba and Imma as he does, and shares one Keser with him. The two are then called brothers.

large faces and small faces אנפי רברבי ואנפי זוטרי

The Gemara's terms for the face of a man and the face of a cherub, which is a child's face. In Atzilus, Z'eir Anpin and Nukva are "large faces"; contracted into Asiyah, they are the "small faces," the cherubim.

the lower Imma אימא תתאה

Nukva as the source, within Atzilus, of the worlds of Beriah, Yetzirah and Asiyah. Through her the Infinite Light, whose descent ends in Z'eir Anpin, illuminates the lower worlds.

the kapores כפורת

The cover of the Ark, of one piece with the cherubim. It is the Keser of both cherubim and the encompassing level over the Tablets, which are Yesod of Abba.

the halachos הלכות

The laws studied by the Tannaim, the inner dimension of the Supernal Will, which was not revealed in the higher Chochmah, the Written Torah. Through them Z'eir Anpin and Nukva are drawn into the inner dimension of the worlds after the Destruction.

SECTION 1 • ¶1-2

Heading

1 כ"ק [כתב יד קדש] אדמו"ר [אדוננו מורנו ורבנו] נ"ע [נשמתו עדן]

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

This heading marks what follows as taken from the Alter Rebbe's own handwriting: the abbreviation stands for "his holy handwriting," and "whose soul is in Eden" reflects that the book was printed after his passing. Kehot's note on the next line reports that the manuscript copy, in a notebook of 5571 in the hand of the Tzemach Tzedek (the Alter Rebbe's grandson, later the third Chabad Rebbe), written while the Alter Rebbe was still living, is headed "The holy handwriting of the Rav, may he live."

2 ביאור לענין הכרובים¹

An explanation of the subject of the cherubim.

This is the title of the piece. It explains the cherubim, the two winged figures made of one piece with the cover of the Ark in the Mishkan (the Tabernacle), as Z'eir Anpin and Nukva of Atzilus.

SECTION 2 • ¶3

Large faces and small faces

3 כשהנוק' [כשהנוקבא] היא² כנ"י [כנסת ישראל] עומדת פב"פ [פנים בפנים] עם ז"א ושיוון בקומתן ומקבלת ג"כ המוחין דא"א [דאבא ואימא] וכתר א' לשניהם. אזי נקראים אחים

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

In Kabbalah, Z'eir Anpin is the configuration of the six emotive Sefiros, and Nukva is Malchus, its feminine counterpart; the Community of Israel, the Jewish people as a whole in its root above, is Nukva. In their highest state the two stand face to face and of equal stature, Nukva receiving the intellect (mochin) of Abba and Imma (Chochmah and Binah) as Z'eir Anpin does, with one Keser (crown) above them both. Then they are called "brothers": like siblings who draw from the same parents, they are equals rather than a greater one and a lesser one who receives from him.

וזה היה ע"י קבלת התורה³ (דנפקא מחו"ב [מחכמה ובינה]) פכ"פ [פנים בפנים]. והנה באצ"י נקראים אדם הגדול ואנפי רברבי להיות אוא"ס [אור אין סוף] מלובש גם בכלים ולזאת איהו וגרמוהי חד.⁴

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

This state came about at the Giving of the Torah, which issues from Chochmah and Binah and was received "face to face," as Moshe tells the people: "Face to face Havayah spoke with you at the mountain" (Deuteronomy 5:4). From this the Tzemach Tzedek concludes (Or HaTorah, Bo, cited by Kehot) that on Shavuot Israel is at the level called "my sister," since the souls of Israel then also receive from Chochmah and Binah. In Atzilus, where the Infinite Light is en clothed even in the vessels so that "He and His vessels are one," the pair are called "the great man" (Adam HaGadol) and "large faces": the full-grown face of a man, which the Gemara contrasts with the child's face of a cherub.

וע"י המשכן ובהמ"ק [ובית המקדש] שצמצם שכינתו מבין בדי ארון בעשיה אזי נק' זו"נ [זעיר אנפין ונוקבא] אנפי זוטרי⁵ בגמרא והן הן הכרובים.

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

Through the Mishkan and the Holy Temple, G-d contracted His Presence into the space between the poles of the Ark, here in the World of Asiyah; the Midrash speaks of Him who fills heaven and earth speaking with Moshe "from between the two poles of the Ark" (Bereishis Rabbah 4:4). The Gemara (Chagigah 13b) explains that a cherub (keruv) has the face of a child (ke-ravya, "like a child"), and that the face of a cherub and the face of a man differ as "large faces and small faces." Z'eir Anpin and Nukva, the "large faces" of Atzilus, contracted into Asiyah, are those "small faces": they are the cherubim.

SECTION 3 • 14

The wings and the two ends

4 ולפי שעולם העשיה עולה לאצ"י ג"פ [ג' פעמים] בכל יום. לכן יש לכרובים כנפים פרושים למעלה⁶ לעופף לאצ"י.⁷

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

The World of Asiyah rises into Atzilus three times every day; Kabbalah connects these ascents with the three daily prayers. The cherubim, Z'eir Anpin and Nukva en clothed in Asiyah, must rise with it, and that is why they were made with wings spread upward: to fly up to Atzilus.

ונודע שהז"א הוא תכלית ירידת אוא"ס [אור אין סוף]⁸ מלמעלה למטה בכדי להאיר אח"כ לבי"ע ע"י הנוק' [הנוקבא]⁹ שהיא אימא תתאה שהוא מקור בי"ע שבאצי".

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

This is a known principle: the Infinite Light descends through the levels of Atzilus and reaches its furthest point in Z'eir Anpin. From there it is meant to illuminate the lower worlds of Beriah, Yetzirah and Asiyah, but only through Nukva. She is called "the lower Imma" (the lower mother), as Binah is the upper one, because she is the source, within Atzilus, from which those worlds come forth.

לכן כתיב כרוב אחד מקצה מזה^{10,11} הוא קצה אוא"ס [אור אין סוף] שבז"א¹² וכרוב א' מקצה מזה הוא מקור בי"ע ושרשם שבאצי"¹³

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

In the verse the two cherubim stand at the two ends (katze) of the Ark cover; the Alter Rebbe reads the two "ends" as the two ends of the Infinite Light's path. One cherub is Z'eir Anpin, the end where the light's descent through Atzilus stops; the other is Nukva, the source and root, within Atzilus, of Beriah, Yetzirah and Asiyah: the edge from which those worlds come forth. The Rebbe Rashab (Rabbi Shalom DovBer, the fifth Chabad Rebbe) explains in the maamar "V'asisa Chag Shavuot" of 5676, cited by Kehot, that through this second cherub the lower worlds rise into Atzilus, by way of the souls, from the level of the Community of Israel, the inner dimension of Malchus.

שמתלבש בהם ג"כ אוא"ס [אור אין סוף]¹⁴ ע"י המוחין דאז"א [דאבא ואימא] הנותנים בראש הנוק' [הנוקבא] ע"י ז"א בעלה דרך מעבר לבד ולא בדרך התלבשות ממש כמו שהוא בזמן שאינו שוה בקומתה עמו רק מהחזה ולמטה כנודע.¹⁵

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

In Nukva too the Infinite Light is enclothed, through the intellect (mochin) of Abba and Imma placed in her "head." When she stands equal with Z'eir Anpin, her husband, these mochin only pass through him on their way to her, without being enclothed in him; when she is smaller and stands only from his chest downward, they are actually enclothed in him and reach her from him.

SECTION 4 • 15

The kapores, the Tablets and the hidden cherubim

5 והכרובים נעשים מקשה אחת מהכפורת שהוא בחי' כתר¹⁶ לשניה' [לשניהם] וגם בחי' מקיף על הלוחות

שבארון שהן בחי' יסוד אבא שנתלבשו בעשיה בזמן המשכן והמקדש

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

The cherubim were hammered out of one piece with the kapores, the cover of the Ark, and the kapores is the "one Keser for both of them" of the opening lines, the crown shared by Z'eir Anpin and Nukva. It is also an encompassing level (makif) over the Tablets inside the Ark; the Tablets are Yesod of Abba, the channel of Chochmah, and were enclothed in Asiyah while the Mishkan and the Temple stood.

ובזמן עליית הכרובים הם מעלים גם הכפורת והלוחות לאצי' לכן כתיב סוככים בכנפיהם על הכפורת¹⁷ שהכפורת עולה עמהם¹⁸

And at the time of the cherubim's ascent, they raise the kapores and the Tablets, too, to the World of Atzilus (Emanation); therefore it is written, "sheltering with their wings over the kapores": that is, the kapores rises with them.

When the cherubim rise to Atzilus, as Asiyah does three times a day, they carry the kapores and the Tablets up with them. In its plain sense the verse describes the cherubim's wings spread over the cover, shielding it; the maamar reads "sheltering with their wings over the kapores" as the wings bearing the cover, so that it rises with them.

ואחר החורבן נסתלקו ז"נ [זעיר אנפין ונוקבא] שבאצילוי [שבאצילות] למקומם ולא חזרו להתלבש עוד בעשיה גשמיות אף בבית שני כי נגנזו הכרובים. אלא רק בכח פנימית העולמות ע"י עסק התורה של התנאים שבימי בית שני ואחריו בהלכות שהן פנימית רצה"ע [רצון העליון] שלא נתגלה בח"ע [בחכמה עילאה] הוא תורה שבכתב. וכנודע ממ"ש אשת חיל עטרת בעלה:¹⁹

And after the Destruction, Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) of Atzilus withdrew to their place and did not again become en clothed in physical Asiyah, even in the Second Temple, for the cherubim were hidden away. Rather, [they were en clothed] only in the level of the inner dimension (pnimiyus) of the worlds, through the Torah study of the Tannaim in the days of the Second Temple and after it, in the laws (halachos), which are the inner dimension of the Supernal Will that was not revealed in the higher Chochmah (Chochmah Ila'ah), which is the Written Torah. And [this is] as is known from what is written, "A woman of valor is the crown of her husband."

After the destruction of the First Temple, Z'eir Anpin and Nukva of Atzilus withdrew to their own place and were never again en clothed in physical Asiyah, not even in the Second Temple, which the Gemara (Yoma 21b) says lacked the Ark, its cover and the cherubim. Instead they were drawn only into the inner dimension of the worlds, through the Torah study of the Tannaim, the Sages of the Mishnah, during and after the Second Temple era, in the halachos (laws): the inner dimension of G-d's Supernal Will, which the Written Torah, the higher Chochmah, did not reveal. In Torah Ohr, Va'eira (59d), the Alter Rebbe reads the closing verse the same way: Malchus, the Oral Torah, in whose halachos the Supernal Will is revealed, rises above the higher Chochmah to be "a woman of valor, the crown of her husband," a crown (Keser) for Z'eir Anpin.

QUESTIONS FOR DISCUSSION

1. Why are Z'eir Anpin and Nukva called "brothers" only when they stand face to face, and to what event does the maamar connect this state?
2. What is the difference between the "large faces" of Atzilus and the "small faces" of the cherubim, and what brings about the change from one to the other?
3. How does the maamar read the word "end" in "one cherub at the end on this side," and what does each of the two cherubim represent?
4. How do the mochin of Abba and Imma reach Nukva when she is equal with Z'eir Anpin, and how is this different when she stands only from his chest downward?
5. Once the cherubim were hidden, where were Z'eir Anpin and Nukva drawn, and what do the halachos reveal that the Written Torah did not?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 ביאור לענין הכרובים

The note first refers the reader to the Rebbe's own source notes on this maamar, printed earlier in the Kehot edition of Torah Ohr.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר הוא משנת תקע"א. נמצא בכוך כתי"י משנה הנ"ל בגוכתי"ק הצ"צ. בכותרת: "כ"ק הרב שי ביאור לענין הכרובים". הגהות באוה"ת פ' תרומה ע' א'תנג.

PARAGRAPH 3

2 כשהנוק' היא כנס"י

The note refers the reader there for the opening point of this paragraph, Nukva as the Community of Israel standing face to face with Z'eir Anpin.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ב ע' תסה. ד"ה ויחי יעקב תרנ"ב ע' כו.

3 וזה הי' ע"י קבלת התורה

The note says this passage is quoted in Or HaTorah on Chanukah.

KEHOT'S NOTE

מובא באוה"ת חנוכה שיט, א. ובפ' בא ע' רנח מוסיף: "נמצא בשבועות במ"ת הוא בחי' אחותי ע"י שנשמות ישראל מקבלים ג"כ מחו"ב שקדמה אלפיים שנה". ע"ש.

4 והנה באצ"י . . וגרמוהי חד

The Tzemach Tzedek's explanations of the Zohar; the note refers the reader there on Z'eir Anpin and Nukva in Atzilus, called "the great man" and "large faces" because the Infinite Light is en clothed even in the vessels, so that "He and His vessels are one."

KEHOT'S NOTE

ראה ביאוה"י לכ"ק אדמו"ר הצ"צ יתרו ע' רמ.

5 אנפי זוטרי

Rabbi Abbahu explains keruv (cherub) as ke-ravya, "like a child"; asked why Ezekiel (10:14) lists "the face of the cherub" apart from "the face of a man," the Gemara answers "large faces and small faces," a man's face and a child's (so too Sukkah 5b). The maamar calls Z'eir Anpin and Nukva "large faces" in Atzilus and, contracted into the Mishkan, the "small faces" of the cherubim.

חגיגה י"ג ב:71 Chagigah 13b

מאי "כרוב"? אָמַר רַבִּי אֶבְהוֹ: כְּרַבָּא, שְׁכֵן בְּכָל קוּרֵין לִינוּקָא רַבָּא. אָמַר לֵקָה רַב פָּפָא לְאַבְי: אֵלָא מַעְתָּה, דְּכַתִּיב: "פָּנֵי הָאֱחָד פָּנֵי הַכְּרוּב וּפָנֵי הַשֵּׁנִי פָנֵי אָדָם וְהַשְּׁלִישִׁי פָנֵי אֲרִיָּה וְהָרְבִיעִי פָנֵי נָשִׂיר", הֲיִינוּ פָנֵי כְּרוּב הֲיִינוּ פָנֵי אָדָם? אָפִי רַבְרָבִי וְאַפִּי זוּטָרִי.

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

PARAGRAPH 4

6 כנפים פרושים למעלה

G-d instructs Moshe that the cherubim on the Ark cover are to have their wings spread upward, sheltering the cover. The maamar reads the upward-spread wings as their power to fly up to Atzilus when Asiyah rises there three times a day.

שמות כ"ה:20 Exodus 25:20

וְהָיוּ הַכְּרֻבִּים פְּרָשִׁי כְּנָפֵיהֶם לְמַעַל סָכְכִים בְּכַנְפֵיהֶם עַל־הַכֶּפֶרֶת וּפָנֵיהֶם אִישׁ אֶל־אָחִיו אֶל־הַכֶּפֶרֶת יִהְיוּ פָנֵי הַכְּרֻבִּים:

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

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

7 פרושים למעלה לעופף לאצ"י

The Tzemach Tzedek refers there to this passage: "We have thus learned that through wings they can fly to Atzilus."

KEHOT'S NOTE

באוה"ת בראשית מב, א מציין לזה: הרי למדנו שע"י כנפים יוכלו לעופף לאצילות.

8 שהז"א הוא תכלית ירידת או"א"ם

The note refers the reader there on Z'eir Anpin as the end point of the Infinite Light's descent from above to below.

KEHOT'S NOTE

ראה המשך בשעה שהקדימו תער"ב ס"י שעג. ד"ה פדה בשלום תרע"ה.

9 להאיר אח"כ לבי"ע ע"י הנוק'

The note refers the reader there on the illumination of Beriah, Yetzirah and Asiyah through Nukva, and says the passage there is taken from Likkutei Torah L'Gimmel Parshiyos.

בראשית כ"ט:1 Genesis 29:1

וַיֵּשֶׁא יַעֲקֹב רִגְלָיו וַיֵּלֶךְ אֶרֶץ כְּנָעַן:

Then Jacob went on his journey, and came to the land of the children of the east.

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KEHOT'S NOTE

ראה באוה"ת בראשית כרך ג תקנב, א (מלקו"ת לג' פרשיות בראשית כט, א).

10 ונודע . . מקצה מזה

The note says this passage, from "Now it is known" to "at the end on this side," appears there as a fragment.

KEHOT'S NOTE

קטע בסה"מ תקס"ה ח"א ע' תקה. אוה"ת שה"ש כרך ב ע' תשב. בראשית כרך ג תקנב, א. כרך ז תתנא, א. תרומה ע' איתנג. ד"ה חייב אדם לברך —

תרל"ה פרק ה.

11

כרוב אחד מקצה מזה

G-d tells Moshe to make “one cherub at the end on this side and one cherub at the end on that side,” of one piece with the Ark cover, at its two ends. The maamar reads the two “ends” as the two ends of the Infinite Light’s path: Z’eir Anpin, where its descent ends, and Nukva, the root in Atzilus from which Beriah, Yetzirah and Asiyah come forth.

שמות כ"ה:19

וַעֲשֵׂה כְרוּב אֶחָד מִקְצֵה מִזֶּה וְכְרוּב אֶחָד מִקְצֵה מִזֶּה מִן־הַכַּפֹּרֶת תַּעֲשֶׂה אֶת־הַכְּרֻבִּים עַל־שְׁנֵי קְצוֹתָיו:

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

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12

כרוב אחד מקצה מזה הוא קצה אוא"ס שבז"א

Likkutei Torah on Vayikra (3b) cites this reading and adds, with the Ramaz, that “the level of Atik is the end of the world of the Infinite,” so the “end” in Z’eir Anpin is Atik within it, its inner dimension.

במדבר ט"א:9

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר־סִינַי בַּשָּׁנָה הַשְּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרָיִם בַּחֹדֶשׁ הָרָאשׁוֹן לְאָמֵר:

And the L-RD spoke unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying:

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KEHOT'S NOTE

מובא בלקו"ת ויקרא ג, ב: והיינו כמ"ש הרמ"ז שם כיודע שבחי עתיק הוא סוף עולם הא"ס. בלקו"ת קדושים ל, ד. במדבר ט, א. שה"ש מז, ב. מט, ג. סה"מ תרל"ג ע' רנז — מצויין לכאן.

13

הוא מקור ב"ע ושרשם שבאצי

That maamar explains what is meant here: “the second cherub is that through it there will be the ascent of Beriah, Yetzirah and Asiyah into Atzilus, which is through the souls, and it is from the level of the Community of Israel, the inner dimension of Malchus.”

KEHOT'S NOTE

ראה בד"ה ועשית חג שבועות תרע"ו (בסה"מ תער"ב-ע"ו) ע' צט שהכוונה כאן "דכרוב השני הוא שע"י יחי עליית ב"ע באצי שזהו ע"י הנשמות והוא מבחי כנס"י פנימיות המלי". ע"ש.

14

שמתלבש בהם ג"כ אוא"ס

The note says it is explained there that the Infinite Light is en clothed in the source and root of the lower worlds as well.

KEHOT'S NOTE

נבאר בד"ה מזה זו תרע"ג. וראה סה"מ ת"ש ע' 60.

15

רק מהחזה ולמטה כנודע

There the Tzemach Tzedek writes that from the chest of

Z'eir Anpin downward is called “time.”

KEHOT'S NOTE

ראה בלקו"ת מהאריז"ל פ' בראשית בטעמי המצות גבי מ"ע שהזמ"ג. ובאוה"ת דרושים לשבועות בד"ה והי אמונת עתך ע' פה כי מהחזה דו"א ולמטה נק' זמן ע"ש.

PARAGRAPH 5

16

והכרובים נעשים מקשה אחת . . בחי כתר לשניהם

The Tzemach Tzedek writes there that the cherubim are Z’eir Anpin and Nukva and the kapores is from the level of Binah, and leaves a question for further study: in the Gemara (Bava Basra 99a), the cherubim that Moshe made in the Mishkan stand with their feet on the kapores; if so, how is the kapores a Keser for them, which is a crown and a head?

KEHOT'S NOTE

באוה"ת תרומה ע' א'תנ: ור"ל שהכרובים הם זו"ג והכפורת מבחי בינה, וצ"ע בגמרא פ"ו דב"ב דצ"ט ע"א שהכרובים שעשה משה במשכן הם עומדים רגליהם על הכפורת, איך איך הכפורת כתר להם שהוא עטרה וראש. עכ"ל. וראה ד"ה יונת תר"מ ע' ד. וראה ד"ה יחי יעקב תרנ"ב ע' כט.

17

סוככים בכנפיהם על הכפורת

In G-d’s instructions to Moshe, the cherubim spread their wings upward, “sheltering with their wings over the cover,” their faces toward each other and toward the cover. Plainly the wings shield the cover; the maamar reads them as bearing it, so that the kapores rises with the cherubim to Atzilus.

שמות כ"ה:20

וְהָיוּ הַכְּרֻבִּים פִּרְשֵׁי כְנָפִים לְמַעַל סֻכָּכִים בְּכַנְפֵיהֶם עַל־הַכַּפֹּרֶת וּפְנֵיהֶם אִישׁ אֶל־אָחִיו אֶל־הַכַּפֹּרֶת יִהְיוּ פְנֵי הַכְּרֻבִּים:

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

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18

ובזמן עליית . . עולה עמהם

The note says Or HaTorah explains there how, when the cherubim ascend, the kapores rises with them.

KEHOT'S NOTE

באוה"ת תרומה ע' א'תנט ביאור ע"ו.

19

אשת חיל עטרת בעלה

Shlomo’s proverb: a woman of valor is her husband’s crown, while one who shames him is like rot in his bones. The maamar closes with it, “as is known,” for the halachos: Malchus, the Oral Torah, in whose laws the inner Supernal Will is revealed, is the woman of valor who becomes a crown (Keser) for her husband, Z’eir Anpin, the Written Torah, as Torah Ohr, Va’eira, explains.

משלי י"ב:4

אִשְׁת־חֵיל עֲטָרַת בַּעְלָהּ וְכִרְקָב בְּעֲצָמוֹתָיו מְכִישָׁה:

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

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THE CHASSIDISHE PARSHA

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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