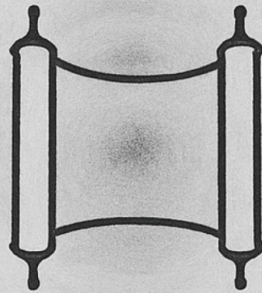


בס"ד

# The Rebbe Lag B'Omer

פְּתַח רַבִּי שְׂמַעוֹן וְאָמַר תְּשִׁל"ד



*Dedicated To:*

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# The Rebbe

## Meluket Maamer

### Lag B'Omer

פְּתַח רַבִּי שִׁמְעוֹן וְאָמַר

בס"ד. שַׁבַּת פְּרִשַׁת אֶמּוֹר, י"ט אֲיָר, ה'תשל"ד

With the help of Heaven. Shabbat, Parshat Emor, the 19th of Iyar, 5734/1974

#### Introduction

Rabbi Menachem Mendel Schneerson (1902–1994), the Lubavitcher Rebbe, was the seventh leader of Chabad-Lubavitch and one of the most profound thinkers in Chassidus. In this maamar, he analyzes the inner meaning of connection between a Jew and Hashem through the lens of Rabbi Shimon bar Yochai, revealing the distinction between external attachment and essential unity, and how Torah serves as the bridge that ultimately dissolves all separation.

(א)

**Rabbi Shimon opened and said:** "I am for my beloved and His desire is upon me" (Song of Songs 7:11). All the days that I was bound in this world with one bond, I was bound with the Holy One, blessed be He—and for this reason, now, "and His desire is upon me."

פְּתַח רַבִּי שִׁמְעוֹן וְאָמַר: אֲנִי לְדוֹדִי וְעַלֵּי תְּשׁוּקָתוֹ (שִׁיר הַשִּׁירִים ז, יא). כָּל יוֹמֵי דְאִתְקַטְרְנָא בְּהַאי עֲלָמָא בְּחַד קְטִירָא, אִתְקַטְרְנָא בֵּיהּ בְּקַדוּשָׁא בְּרִידָא הוּא, וּבְגִין כּוֹד הַשְׁתָּא וְעַלֵּי תְּשׁוּקָתוֹ

And continuing the matter there: I would gaze each day upon the verse, "In G-d will my soul boast" (Psalms 34:3). And today, this verse is fulfilled in its entirety—for my soul is bound with Him, clinging to Him.

וּבְהַמְשָׁךְ הֶעֱנֵן שָׁם: מְסַתְּפֵל הוּינָא כָּל יוֹמָא בְּהַאי קְרָא דְכְּתִיב "בֵּה' תִּתְהַלֵּל נַפְשִׁי" (תְּהִלִּים לד, ג), וְהַאֲדִנָּא אִתְקִיִּים קְרָא כּוֹלָא, דְּהָא נִשְׁמַתִּי בֵּיהּ אַחֲדָא, בֵּיהּ לְהִיטָא אִתְדַבְּקַת

Throughout all the days of his life (all the days that I was bound in this world), Rabbi Shimon was bound with the Holy One, blessed be He ("אִתְקַטְרְנָא" is a term of connection, as in "and she tied a scarlet thread upon his hand" [Joshua 2:18], which Targum renders "and she tied upon his hand a crimson thread").

שְׁבַמְשָׁךְ כָּל יְמֵי חַיָּו (כָּל יוֹמֵי דְאִתְקַטְרְנָא בְּהַאי עֲלָמָא), הָיָה רַשְׁבִּי"י מְקוּשֶׁר בְּהַקְדוּשׁ בְּרוּךְ הוּא ("אִתְקַטְרְנָא" הוּא לְשׁוֹן קוּשֶׁר, כְּמוֹ "וַתִּקְשׁוּר עַל יָדוֹ שָׁנִי" [יהושע ב, יח], וְתַרְגָּם "וּקְטַרְתַּ עַל יָדֶיהָ" [יהוירמא]).

For connection is specifically in two matters. And today, on the day of his passing, he reached a loftier level—that he became one with the Holy One, blessed be He, completely united with Him.

דְּהַתְּקַשְׁרוֹת הֵיא דְּוָקָא בְּשָׁנֵי דְּבָרִים, וְהַאֲדִנָּא, בְּיוֹם הַסְּתַלְקוּתוֹ, הִגִּיעַ לְדַרְגָּא נְעֻלִית יוֹתֵר, שְׁנַעְשָׂה חַד עִם הַקְדוּשׁ בְּרוּךְ הוּא, בֵּיהּ אַחֲדָא

# The Rebbe

## Meluket Maamer

### Lag B'Omer

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And even though it was only on the day of his passing that he reached the level of "ביה אחידא" (complete unity), since throughout his life he strove to reach this level ("I would gaze each day upon this verse"), it is understood that in general he already attained it during his lifetime.

And as is also evident from what is explained in the continuation of 5666 (Terumah 5666), that the manner of Rashbi's Torah study was "Toraso umnaso"—his Torah was his occupation. That is, his learning was in a mode of drawing down "masculine waters" (מיין דוקרין), unlike other Tannaim whose study was through the arousal from below ("feminine waters").

This is the matter of "ביה אחידא", and the idea that his soul clung to Him ("ביה להיטא")—and this level, of his Torah being his full occupation, was throughout all the days of his life.

And further, as brought in several discourses the concept of "בחד קטירא" is explained in connection with "נשמת ביה אחידא"—for even in the connection ("בחד קטירא") there is inner unity ("ביה אחידא"), but throughout the days of his life it was not revealed. On the day of his passing, when the inner essence (the root and source) of all a person's service is revealed, so too is the inner dimension of "בחד קטירא"—that it is not only a connection but actual unity.

והנה אף שלדרגא ד"ביה אחידא" הגיע רשב"י (רק) ביום הסתלקותו, הרי מכינן שכל ימיו השתדל להגיע לדרגא זו ("מסתכל הוינא כל יומא בהאי קרא"), מוכן שבכללות שייך לזה, והגיע לזה גם בתיו, אלא שהשלימות בזה ("קרא כולא") נתקיים בו האידנא, ביום הסתלקותו.

וכמוכן גם מהמבואר בהמשך תרס"ו [המשך תרומה, תרס"ו], דזה שעסק התורה דרשב"י הנה באופן ד"תורתו אומנתו", היינו שעסק התורה שלו הנה באופן דהמשכת "מיין דוקרין", ודלא כשאר התנאים שהלימוד שלהם הנה באופן דהעלאת "מיין נוקבין".

הוא הענין ד"ביה אחידא", "ביה להיטא" איתדבקת. והרי זה ש"רשב"י היתה תורתו אומנתו", הנה זה במשך כל ימי חייו.

ויש להוסיף: דזה שבכמה דרושים מובא הענין ד"נשמת ביה אחידא" כו' בהמשך עם "בחד קטירא" איתקטירא—הוא, כי גם בהענין ד"בחד קטירא" איתקטירא יש בפנימיות "ביה אחידא" כו', אלא שבמשך כל ימי חייו לא הנה זה ("ביה אחידא") בגילוי, וביום ההסתלקות שלו, שאז מתגלה הפנימיות (השרש והמקור) של כל עניני עבודת האדם שעבד במשך כל ימי חייו—אז מתגלה הפנימיות ד"בחד קטירא איתקטירא", שהוא (לא רק "התקשרות, אלא גם) "ביה אחידא".

(ב)

And this will be understood by prefacing the known concept that even *hiskashrus* (deep bonding) is higher than *deveikus* (clinging).

For *deveikus* is external, like when a belt clings to the loins of a man — the connection of the belt to the man's (loins) is only to his external part.

ויוכן זה בקודים הגדוע<sup>16</sup> שגם התקשרות היא למעלה מדביקות.

דדביקות היא בחיצוניות, כמו פאשר ידבק האזור אל מתני אישיו, שהדביקות דאזור (מתני) האיש היא רק לחיצוניותו.

# The Rebbe

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But *hiskashrus* is in the inner dimension — like "his soul is bound with his soul" (Genesis 44:30), which reaches his inner self.

וְהִתְקַשְׁרוּת הוּא בְּפְנֵימִיּוּת, כְּמוֹ "וְנַפְשׁוֹ קִשְׁרוּהָ בְּנַפְשׁוֹ", שְׁזָה מְגִיעַ בְּפְנֵימִיּוּתוֹ.

And this is the difference between *karbanos* and *ketores*. The service of the sacrifices comes from the fact that Israel are *devukim* (clinging) to the Holy One, blessed be He — as stated in the Midrash<sup>(20)</sup> and in the Zohar.

וְזֶהוּ הַחִילוּק בֵּין קַרְבָּנוֹת לְקַטוֹרֶת, דְּעֵבֹדֶת הַקַּרְבָּנוֹת הִיא מִצַּד זֶה שֶׁיִּשְׂרָאֵל דְּבוּקִים בְּהַקְדוּשׁ בְּרוּךְ הוּא, כְּדֹאִיתָא בְּמִדְרָשׁ<sup>20</sup> וּבַזֹּהַר

Therefore, they would offer the sacrifices on the *outer* altar — for in the soul of man, that corresponds to the externality of the heart.<sup>(22)</sup>

וְלָכֵן הָיוּ מְקַרְבִּים הַקַּרְבָּנוֹת עַל מִזְבֵּחַ הַחִיצוֹן, דְּבְנִפְשׁ הָאָדָם הוּא חִיצוֹנִיּוֹת הֵלֵב.<sup>22</sup>

*Ketores* (incense) comes from the term *kesher* (bond).<sup>(23)</sup> [For every instance of the word *kashar* in scripture is rendered by Targum as *ketar*<sup>(24)</sup>.]

וּקְטוֹרֶת הוּא לְשׁוֹן קִשְׁרָה<sup>23</sup> [דְּכָל "קִשְׁרָה" שֶׁבְּפָסוּקִים, מִתּוֹרָגָם "קֵטֶר"<sup>24</sup>],

Therefore, the *ketores* was on the *inner* altar — for in the soul of man, that corresponds to the *inner* heart.

וְלָכֵן הַקַּטוֹרֶת הִיא עַל מִזְבֵּחַ הַפְּנִימִי, דְּבְנִפְשׁ הָאָדָם הוּא פְּנִימִיּוֹת הֵלֵב.<sup>22</sup>

And the distinction between the service of the external heart and the service of the inner heart is: the service of the outer heart is through reason and understanding — for in love that is based on intellect and logic, change is possible<sup>1</sup>.

וְהַחִילוּק שֶׁבֵּין הָעֵבֹדָה הַחִיצוֹנִיּוֹת הֵלֵב לְהָעֵבֹדָה הַפְּנִימִיּוֹת הֵלֵב הוּא<sup>25</sup>: שֶׁהָעֵבֹדָה הַחִיצוֹנִיּוֹת הֵלֵב הִיא עַל פִּי טַעַם וְדַעַת, דְּבְהִיאָהָבָה שֶׁעַל פִּי טַעַם וְדַעַת, שֶׁיֵּיךְ שִׁינוּיִים<sup>26</sup>,

But the service of the inner heart is beyond reason and understanding, where no change is applicable.

וְהָעֵבֹדָה הַפְּנִימִיּוֹת הֵלֵב הִיא לְמַעַלָּה מִטַּעַם וְדַעַת, שֶׁאֵין שִׁיךְ בָּהּ שִׁינוּי.

And this is the reason that *karbanos* (sacrifices) denote *kiruv* (closeness), and *ketores* denotes *hiskashrus* (binding).

וְזֶהוּ שֶׁקַּרְבָּנוֹת הוּא לְשׁוֹן קִירוּב<sup>27</sup>, וּקְטוֹרֶת לְשׁוֹן הִתְקַשְׁרוּת

For *kiruv* indicates that one is a separate entity — but merely close to G-d; yet it is still possible that he may distance, Heaven forbid.

דְּקִירוּב מוֹרָה שֶׁהוּא מְצִיאוֹת, אֲלֵא שֶׁהוּא קְרוּב לְאֵלֻקוֹת, אֲבָל אֲפִשֶׁר שִׁיתְרַחֵק חֵס וְשְׁלוֹם

But *hiskashrus* (as in *ketores*) is a bond of permanence — for the true idea of *kesher shel kayama* (an enduring bond) is that change is not possible within it.

וְהִתְקַשְׁרוּת (קַטוֹרֶת) הוּא קִשְׁרָה שֶׁל קַיָּמָא, דְּאִמִּיתִית עֲנִי קִשְׁרָה שֶׁל קַיָּמָא הוּא שֶׁאֵין שִׁיךְ בָּזָה שִׁינוּי.

(ג)

And behold, this difference between *deveikus* and *hiskashrus* applies in the service that goes from below to above.

וְהִנֵּה חִילוּק זֶה בֵּין דְּבִיקוּת וְהִתְקַשְׁרוּת הוּא בְּהָעֵבֹדָה דְּמִלְמַטָּה לְמַעַלָּה<sup>27</sup>.

# The Rebbe Meluket Maamer Lag B'Omer פְּתַח רַבִּי שְׁמֵעוֹן וְאָמַר

For *karbanos* and *ketores* are both pillars of service, which is the elevation from below to above.

But the difference between *deveikus* and *hiskashrus* in the matter of drawing down from above to below (Torah and acts of kindness) is as stated in the Zohar<sup>6</sup>:

"How beloved are Israel before the Holy One, blessed be He... to cleave to Him and to be bound to Him."

And the Mittlerer Rebbe<sup>(30)</sup> explains that *l'isdab'ka beh* (to cleave to Him) is through mitzvos — for the divine flow drawn by mitzvos is in the mode of *makif* (encompassing), like it says, "And His right arm embraces me" (Song of Songs 2:6).

That the light drawn through mitzvos embraces the person who fulfills them — for a hug surrounds from the outside — therefore, it says "to cleave to Him," which is an external connection.

And "*l'iskashra amhon*" (to be bound to them) is through Torah — for the divine flow via Torah is inward, as it says<sup>(33)</sup> "Your Torah is within my inner parts" (Psalms 40:9).

Therefore, it says *l'iskashra amhon* — for *hiskashrus* is an internal bond.

The connection of the Holy One, blessed be He, with Israel through Torah is called *hiskashrus*, as it is said<sup>(34)</sup>: "Three knots are bound together — the Holy One, blessed be He, the Torah, and Israel."

## (ד)

And behold, in the *deveikus* (cleaving) of Israel to the Holy One, blessed be He — which from this aspect they have the power to offer sacrifices — there are two levels.

For in the Midrash it states that the reason Hashem commanded Israel to offer sacrifices is because "they are cleaving to Me." This is as it is written: "As the belt cleaves to the loins of a man" (Jeremiah 13:11).

דְּקָרְבָנוֹת וְקַטוֹרֶת שְׁנֵיהֶם הֵם עֲמוּד הָעֲבוּדָה, שֶׁהִיא הַעֲלָאָה מִלְמַטָּה לְמַעְלָה<sup>28</sup>.

וְהַחִילוּק בֵּין דְּבִיקוּת וְהִתְקַשְׁרוּת בְּעֵנֶן הַהִמְשָׁכָה מִלְמַעְלָה לְמַטָּה (תּוֹרָה וּגְמִילוּת חֻסְדִּים) הוּא כְּדֹאִיתָא בְּזוֹהַר<sup>29</sup>:

כַּמָּה חֲבִיבֵינוּ יִשְׂרָאֵל קָמִי קוּדְשָׁא בְּרִיךְ הוּא... וּבִצְא "לְאִתְדַבְּקָא בְּהוּ וְלֹאֲתַדְבְּקָא עִמָּהוּן

וּמְבָאָר אֲדָמוֹ"ר הָאֲמַצְעִי<sup>30</sup>, דְּ"לֹאֲתַדְבְּקָא בְּהוּ" הוּא עַל יְדֵי הַמִּצְוֹת, דְּהַהִמְשָׁכָה שְׁעַל יְדֵי הַמִּצְוֹת הִיא בְּבַחֲזֵינָת "מְקִיף", כְּמוֹ שֶׁכָּתוּב: "וַיְמִינוּ תַחְתְּכַנְי" (שִׁיר הַשִּׁירִים ב, ו).

שֶׁהָאוֹר שְׁנִמְשָׁף עַל יְדֵי הַמִּצְוֹת, הוּא מְחַבֵּק אֶת הָאָדָם הַמְקַיֵּים אֶת הַמִּצְוֹת, דְּחִיבּוּק הוּא מִבְּחוּץ, וְלָכֵן אוֹמֵר: "לֹאֲתַדְבְּקָא בְּהוּ" — דְּדְבִיקוּת הוּא חִיבוּר חִיצוֹנִי.

"וְלֹאֲתַדְבְּקָא עִמָּהוּן" הוּא עַל יְדֵי הַתּוֹרָה, דְּהַהִמְשָׁכָה שְׁעַל יְדֵי הַתּוֹרָה הִיא בְּפְנִימִיּוּת, כְּמוֹ שֶׁכָּתוּב<sup>33</sup>: ("וְתוֹרַתְךָ בְּתוֹךְ מְעִי" (תהילים מ, ט).

וְלָכֵן אוֹמֵר: "וְלֹאֲתַדְבְּקָא עִמָּהוּן" — דְּהִתְקַשְׁרוּת הוּא חִיבוּר פְּנִימִי.

שֶׁהַחִיבוּר דְּהַקְדוּשׁ בְּרוּךְ הוּא עִם יִשְׂרָאֵל שְׁעַל יְדֵי הַתּוֹרָה נִקְרָא הִתְקַשְׁרוּת, כְּפִאֲמָר<sup>34</sup>: "תִּלְתַּת קְשָׁרִין<sup>35</sup> אֵינּוּן מִתְקַשְׁרִין דָּא בְּדָא — קוּדְשָׁא בְּרִיךְ הוּא<sup>36</sup>, "אוֹרֵייתָא, וְיִשְׂרָאֵל".

וְהִנֵּה בְּהַדְבִיקוּת דְּיִשְׂרָאֵל בְּהַקְדוּשׁ בְּרוּךְ הוּא, וְשִׁמְצַד זֶה יֵשׁ לָהֶם הַכֹּחַ לְהַקְרִיב קָרְבָּנוֹת — שְׁנֵי עֲנִינִים

דְּבִמְדְּרָשׁוּ אֵיתָא שְׁנֵיהּ שֶׁהַקְדוּשׁ בְּרוּךְ הוּא צָוָה אֶת יִשְׂרָאֵל לְהַקְרִיב קָרְבָּנוֹת — הוּא מְפַנֵּי שְׁהוּן דְּבוּקִין לִי. הָדָא הוּא דְּכָתִיב: "כִּי כַּאֲשֶׁר יִדְבֵק הָאָזוֹר אֶל (מְתַנֵּי אִישׁ) (ירמיהו י"ג, י"א).

# The Rebbe Meluket Maamer Lag B'Omer פְּתַח רַבִּי שְׁמֵעוֹן וְאָמַר

And in the Zohar<sup>(38)</sup> it says: “Fortunate are Israel, that the Holy One, blessed be He, calls them ‘Adam’... ‘Adam ki yakriv mikem’ — why are they called Adam? Because it is written: ‘And you who cleave to the L-rd your G-d’ (Deut. 4:4).”

ובזהר<sup>38</sup> איתא: "זכאין אינון ישׂראל דקודשא בריהו הוא קרא לון אדם... אדם פי יקריב מכם, מאי טעמא קרא לון אדם? משום דכתיב: 'ואתם הדבקים בהנני'".

And it is explained in *Hemshech 5666* that the Midrash speaks of the *deveikus* of keilim (vessels) — for keilim have an independent existence, and their union (*deveikus*) is not intrinsic.

ומבואר בהמשך תרס"ו, שבמדרש מדבר בענין הדביקות דכלים, שהכלים הם<sup>42</sup> בבחינת מציאות, והיחוד (הדביקות) שלהם אינו יחוד עצמי.

Therefore the verse brings the analogy of “as the belt clings to the man,” because the belt is a separate existence — only that it is attached to the person.

ולכן מביא הפסוק: "כאשר ידבק האזור אל מתני איש", שהאזור הוא מציאות לעצמו, אלא שדבוק לאדם.

But the Zohar speaks of the *deveikus* of *oros* (lights) — for the union of lights is an intrinsic unity.

ובזהר מדבר בענין הדביקות דאורות, שהדביקות והיחוד דאורות — הוא יחוד עצמי.

Therefore the verse there brings: “And you who cleave to Hashem your G-d” — *true deveikus*.

ולכן מביא הכתוב: "ואתם הדבקים בהנני אלקיכם" — דביקות ממש.

And one can say that even the *deveikus* of *oros* is still called *deveikus*, which is only external (as mentioned above), because light too is an expansion and revelation from the outside of the essence.

ויש לומר: שגם הדביקות דאורות נקראת בשם דביקות, דדביקות היא בחיצוניות (כנ"ל), מפני שגם האור הוא התפשטות וגילוי שמחוץ לעצם.

And according to what is known<sup>(43)</sup> that Torah and mitzvos are (analogous to) *oros* (lights) and *keilim* (vessels), one may say that also the connection through Torah study — since Torah is in a state of expansion and revelation<sup>(44)</sup> — is included in the concept of *deveikus*.

ועל פי הדיעה<sup>43</sup> דתורה ומצוות הם (דוגמת) אורות וכלים, יש לומר, שגם החיבור שעל ידי עסק התורה — (כמו שהתורה היא בבחינת התפשטות וגילוי<sup>44</sup>) — הוא בכלל ענין הדביקות.

But the concept of *hiskashrus* that comes through Torah study — “Israel are bound with Torah, and Torah is bound with the Holy One, blessed be He” — this is because of the essence of Torah which is above expansion and revelation.

וענין ההתקשרות שעל ידי עסק התורה — [דישׂראל מתקשרין באורייתא, ואורייתא בקודשא בריהו] — הוא מצד עצם התורה שלמעלה מהתפשטות וגילוי.

And this will be understood based on what is known<sup>(46)</sup> that in the *hiskashrus* of Israel, Torah, and the Holy One, blessed be He, there are two modalities.

ויובן זה על פי הדיעה<sup>46</sup> שבההתקשרות דישׂראל, אורייתא וקודשא בריהו הוא — שני אופנים.

For from the perspective of Torah as it descends within *hishtalshelus* (the chain of spiritual descent), since in *hishtalshelus* the outer of the higher becomes the inner of the lower —

שמצד התורה כמו שנמשכה בהשתלשלות, מכיון שהסדר דהשתלשלות הוא שהחיצוניות שבפניו — נעשה פנימיות להתחתון.

# The Rebbe

## Meluket Maamer

### Lag B'Omer

פְּתַח רַבִּי שְׁמֵעוֹן וְאָמַר

then the manner of connection of Israel with the Torah is that the *p'nimiyus* (inner) of Israel connects with the *chitzoniyus* (outer) of Torah.

And likewise in the connection of Torah with the Holy One, blessed be He — the hidden and inner of Torah is connected to the outer of the Holy One, blessed be He.

In this arrangement, the connection of the revealed aspect of Israel with the hidden of the Divine happens through several intermediaries: the hidden aspect of Israel, the revealed and hidden dimensions of Torah, and the revealed aspect of the Divine.

But from the perspective of the *essence* of Torah, as it is above *hishtalshelus*, the connection of Israel with the Holy One, blessed be He, is such that even the revealed part of Israel connects with the *p'nimiyus* of the Divine — without any intermediaries.

And even when one learns the revealed part of Torah with his own understanding and comprehension, he is connected (even the revealed part of his soul, through his comprehension) also to the hidden of Torah — and through it, to the hidden of the Divine.

And it may be said that the *hiskashrus* (bonding) of Israel and the Torah — which is from the level of Torah as it descends within *hishtalshelus* — is included in the category of *deveikus*, which is in externality.

For the *hiskashrus* of Israel with the Torah (from this level) is in the external aspect (the revealed level) of Torah — and more than this: even the *pnimiyus* (inner aspect) at this level — as it has descended within *hishtalshelus* to serve as an intermediary —

And the phrase “*t'las kishrin inun miskashran da b'da*” (three bonds are bound one to the other) refers (primarily) to the *hiskashrus* stemming from the *essence* of Torah, which is above *hishtalshelus*.

אופן ההתקשרות דִּישְׁרָאֵל בְּאוֹרֵי־תּוֹרָה הוּא שֶׁהַפְּתִימִים (הַפְּנִימִיּוּת) דִּישְׁרָאֵל מִתְקַשֵּׁר בְּגִלְיָא (חִיצוֹנִיּוּת) דְּאוֹרֵי־תּוֹרָה.

וְכַמוֹ כֵּן הוּא בְּהִתְקַשְׁרוֹת דְּאוֹרֵי־תּוֹרָה בְּקוּדְשָׁא בְּרִיךְ הוּא, שֶׁהַסְּתִימִים וְהַפְּנִימִיּוּת דְּאוֹרֵי־תּוֹרָה מִתְקַשֵּׁר בְּגִלְיָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

וּבְאוֹפֶן זֶה — הִתְקַשְׁרוֹת שֶׁל גִּלְיָא דִּישְׁרָאֵל עִם סְתִימִים דְּקוּדְשָׁא בְּרִיךְ הוּא — הִיא עַל יְדֵי כַּפָּה מְמוּצָעִים (סְתִימִים דִּישְׁרָאֵל, גִּלְיָא וְאוֹרֵי־תּוֹרָה, סְתִימִים דְּאוֹרֵי־תּוֹרָה, וְגִלְיָא דְּקוּדְשָׁא בְּרִיךְ הוּא).

אָבֵל מִצַּד עֲצָם הַתּוֹרָה, כְּמוֹ שֶׁהִיא לְמַעְלָה מֵהַשְּׁתַלְשָׁלוֹת — הִתְקַשְׁרוֹת דִּישְׁרָאֵל בְּקוּדְשָׁא בְּרִיךְ הוּא הִיא שְׁגָם הַגִּלְיָא דִּישְׁרָאֵל מִתְקַשֵּׁר בְּהַפְּתִימִים דְּקוּדְשָׁא בְּרִיךְ הוּא — בְּלִי מְמוּצָעִים.

וְגַם כְּשֶׁלּוֹמֵד גִּלְיָא דְּתּוֹרָה בְּהִבְנָה וְהַשְׁגָּה שְׁלוֹ — הוּא מְקוּשֵׁר (גַּם הַגִּלְיָא דְּנִשְׁמָתוֹ, עַד לְהִבְנָה וְהַשְׁגָּה שְׁלוֹ) — גַּם עִם סְתִימִים דְּאוֹרֵי־תּוֹרָה, וְעַל יְדֵהָ — עִם סְתִימִים דְּקוּדְשָׁא בְּרִיךְ הוּא.

וַיֵּשׁ לומר, שֶׁהִתְקַשְׁרוֹת דִּישְׁרָאֵל וְאוֹרֵי־תּוֹרָה — שֶׁמִּצַּד דְּרָגַת הַתּוֹרָה כְּמוֹ שֶׁנִּמְשָׁכָה בְּהַשְּׁתַלְשָׁלוֹת — נִכְלָלָת בְּעִנְיַן הַדְּבִיקוֹת שֶׁהִיא בְּחִיצוֹנִיּוּת.

כִּי הִתְקַשְׁרוֹת דִּישְׁרָאֵל בְּאוֹרֵי־תּוֹרָה (שֶׁמִּצַּד דְּרָגָא זוֹ) הִיא בְּהַחִיצוֹנִיּוּת (גִּלְיָא) דְּאוֹרֵי־תּוֹרָה.

וַיִּתְּרָה מִן דִּין: גַּם הַפְּנִימִיּוּת שֶׁבְּחִינָה זוֹ — הִיא כְּמוֹ שֶׁנִּמְשָׁכָה בְּהַשְּׁתַלְשָׁלוֹת לְהִיּוֹת מְמוּצָע.

וְהַלְשׁוֹן "תִּלְת קוּשְׁרִין אֵינוֹן מִתְקַשְׁרִין דָּא בְּדָא" — הוּא (בְּעֵינָקָר) בְּהִתְקַשְׁרוֹת שֶׁמִּצַּד עֲצָם הַתּוֹרָה שֶׁלְמַעְלָה מֵהַשְּׁתַלְשָׁלוֹת.

# The Rebbe

## Meluket Maamer

### Lag B'Omer

פְּתַח רַבִּי שְׁמֵעוֹן וְאָמַר

For this *hiskashrus* is in the *hidden* of the Torah and in the *hidden* of the Holy One, blessed be He — inner dimension.

דְּהִתְקַשְּׁרוּת זוֹ — הִיא בְּסֵתִים דְּאוּרֵייתָא וּבְסֵתִים דְּקוּדְשָׁא בְּרִיךְ הוּא — פְּנִימִיּוּת.

(ה)

And behold, even in the *hiskashrus* that comes from the essence of Torah, Israel, Torah, and the Holy One, blessed be He, are still like three distinct entities — but they become bound together.

וְהִנֵּה גַם בְּהִתְקַשְּׁרוּת שְׁמֵצַד עֵצֶם הַתּוֹרָה, יִשְׂרָאֵל וְאוּרֵייתָא וְכֵן אוּרֵייתָא וּקוּדְשָׁא בְּרִיךְ הוּא — הֵם כְּמוֹ שְׁנֵי דְבָרִים, אֲלָא שְׁמִתְקַשְּׁרִין זֶה בְּזֶה.

But when we say “Israel, Torah, and the Holy One, blessed be He, are all one,” this refers to a level *higher* than the *hiskashrus* from the essence of Torah as it stands above *hishtalshelus* (the chain of descent).

מֵה שְׂאִין פֶּן זֶה שִׁי"י יִשְׂרָאֵל, אוּרֵייתָא וּקוּדְשָׁא בְּרִיךְ הוּא כּוֹלָא חֵד" — הוּא לְמַעְלָה מִהִתְקַשְּׁרוּת דְּיִשְׂרָאֵל, אוּרֵייתָא וּקוּדְשָׁא בְּרִיךְ הוּא כְּמוֹ שֶׁהִיא מֵצַד עֵצֶם הַתּוֹרָה שְׁלֵמַעְלָה מִהִשְׁתַּלְשְׁלוֹת.

And this can be understood by first analyzing the precise wording of the phrase: “Three bonds are bound one to the other.”

וַיּוּבֵן זֶה בְּהַקְדָּיִם הַדְּיוּק בְּמֵה שְׂאֵמְרוּ: "תְּלַת קֶשְׁרִין", "אֵינּוֹן מִתְקַשְּׁרִין דָּא בְּדָא

For seemingly, there are only *two* bonds: that Israel is bound to Torah, and Torah is bound to the Holy One, blessed be He.

דְּלְכֹאֲרָה — יִשְׁנֵם רַק ב' קֶשְׁרִין: שִׁיִּשְׂרָאֵל מִתְקַשְּׁרִין בְּאוּרֵייתָא, וְאוּרֵייתָא בְּקוּדְשָׁא בְּרִיךְ הוּא

One of the explanations is that the third bond is the direct bond between Israel and the Holy One, blessed be He — not through the intermediary of Torah.

וְאֵחָד הַבִּיאורִים בְּזֶה — דְּהַקְשֵׁר הַשְּׁלִישִׁי הוּא: הַקְשֵׁר דְּיִשְׂרָאֵל וּקוּדְשָׁא בְּרִיךְ הוּא — שְׁלֵא עַל יְדֵי אֶמְצָעוֹת הַתּוֹרָה

To the extent that the root of Israel is in the Essence — which is higher<sup>(50)</sup> than the root of Torah.

מַעַד שֶׁהַשְּׁרֵשׁ דְּיִשְׂרָאֵל הוּא בְּעֵצְמוֹת — שְׁלֵמַעְלָה<sup>50</sup> מִהַשְּׁרֵשׁ דְּתּוֹרָה

And the order of these three bonds is like a circle, which has no beginning or end.

וְהַסֵּדֵךְ דְּג' קֶשְׁרִים אֵלּוּ — הֵם כְּמוֹ טַבַּעַת (עֵיגוּל) שְׂאִין בּוֹ רֵאשׁ וְסוֹף

At first, Israel binds to Torah, and Torah to the Holy One, blessed be He — and afterward, the bond of the Holy One, blessed be He, to Israel.

שְׁבַתְחִלָּה — יִשְׂרָאֵל מִתְקַשְּׁרִין בְּאוּרֵייתָא, וְאוּרֵייתָא בְּקוּדְשָׁא בְּרִיךְ הוּא, וְלֵאחֲרַי זֶה — הַקְשֵׁר דְּקוּדְשָׁא בְּרִיךְ הוּא וְיִשְׂרָאֵל

That is — one can say: after Israel connects to Torah, and through it to the Holy One, blessed be He, it is then revealed that the root of Israel is higher than the root in Torah.

דִּישׁ לומר: שְׁלֵאחֲרַי שִׁיִּשְׂרָאֵל מִתְקַשְּׁרִין בְּאוּרֵייתָא, וְעַל יְדֵי בְּקוּדְשָׁא בְּרִיךְ הוּא — מִתְגַּלֶּה הַשְּׁרֵשׁ דְּיִשְׂרָאֵל שְׁלֵמַעְלָה מִהַשְּׁרֵשׁ בְּתּוֹרָה — הַקְשֵׁר דְּיִשְׂרָאֵל וּקוּדְשָׁא בְּרִיךְ הוּא

And once that bond (between Israel and the Holy One, blessed be He) is made, then it is initially the bond of Israel with the Holy One, blessed be He —

וְלֵאחֲרַי שְׁנַעֲשֶׂה קֶשֶׁר זֶה (דְּיִשְׂרָאֵל וּקוּדְשָׁא בְּרִיךְ הוּא), אֲזִי בְּתַחֲלָה הוּא הַקְשֵׁר דְּיִשְׂרָאֵל וּקוּדְשָׁא בְּרִיךְ הוּא,

and after the root of Israel is revealed in the Divine Essence, they draw that also into the Torah —

וְלֵאחֲרַי שְׁנִתְגַּלֶּה הַשְּׁרֵשׁ דְּיִשְׂרָאֵל בְּעֵצְמוֹתוֹ יִתְבָּרַךְ, — הֵם מִמְשִׁיכִים זֶה גַם בְּתּוֹרָה

# The Rebbe

## Meluket Maamer

### Lag B'Omer

פְּתַח רַבִּי שִׁמְעוֹן וְאָמַר

similar to what is said about King David, who connected the Torah above with the Holy One, blessed be He.

על דָּרָד: "דוד הנה מחבר תורה שלמעלה בקודשא בריהוה".

For aside from the fact that Torah is the wisdom of the Holy One, blessed be He — and wisdom is incomparably lower than the Essence of the Infinite Light —

דנוסף לזה שהתורה היא חכמתו של הקדוש ברוך הוא — דהחכמה היא באין ערוך לגבי עצמות אור — אין סוף

and Israel draws down into it the Essence of the Infinite Light —

— וְיִשְׂרָאֵל מְמַשִּׁיכִים בָּהּ עֲצָמוֹת אור אין סוף

thus, since even in the root of Torah and Israel as they are in the Essence, the root of Israel is higher than that of Torah —

הנה, כיון שגם בהשרש דתורה וישראל, כמו שהם בעצמות — השרש ד'ישראל הוא למעלה מהשרש דתורה —

therefore, through the Torah engagement of Israel, they draw down the actual Divine Essence into Torah.

לכן, על ידי עסק התורה ד'ישראל — נמשך בה מהעצמות ממש.

And based on all of this, one can say that the statement “Israel, Torah, and the Holy One, blessed be He, are all one” (*not only that they are bound to one another, but that they are literally one*) — this is primarily in relation to Israel.

ועל פי זה יש לומר, דזהו ש"ישראל, אורייתא וקודשא בריהוה הוא כולא חד" (דלא רק שהם מקושרים זה בזה, אלא שהם חד ממש) — הוא (בעיקר) ב'ישראל'.

Because regarding Torah — since Torah exists for the sake of Israel ("Speak to the children of Israel," "Command the children of Israel") — it is like an intermediary entity.

דבנוגע לתורה: מכיון שהתורה היא בשביל ישראל — ("דבר אל בני ישראל", "צו את בני ישראל") —

It is a separate entity, though attached and connected with the Holy One, blessed be He.

היינו שהיא דוגמת אמצעי: היא כמו מציאות דכר שמתקבר ומקושר עם הקדוש ברוך הוא

This is not the case with Israel, who are rooted in the very Essence itself.

מה שאין פן ישראל — שהם מושרשים בהעצמות ממש.

And that Israel is rooted in the Essence doesn't mean they are merely *connected* to it — Heaven forbid — but rather that the root of Israel is one with the Essence.

זה ש'ישראל מושרשים בהעצמות — אין זה שמושרש בו ענין אחר חס ושלום, אלא שזה (השרש ד'ישראל) חד עם העצמות

And through Israel drawing down the Essence into Torah, Torah itself becomes one with the Essence —

ועל ידי ש'ישראל ממשכים העצמות בתורה — נעשית גם התורה חד עם העצמות

— [thus] Israel, Torah, and the Holy One, blessed be He, are all one — truly one.

ישראל, אורייתא וקודשא בריהוה הוא כולא חד — חד ממש.

(ו)

And based on all of the above, we can now explain the two aspects in Rabbi Shimon bar Yochai: “In one bond I was bound,” and “In Him I am united.” These reflect two modalities in his

ועל פי כל הנ"ל יש לבאר, השנייה ענינים שברשב"י — "בחד קטירא אתקטרנא" ו"ביה אחידא" — הם שני אופנים בלימוד התורה שלו (עיקר ענינו ד'רשב"י: תורתו אומנתו)

# The Rebbe

## Meluket Maamer

### Lag B'Omer

פְּתַח רַבִּי שְׁמֵעוֹן וְאָמַר

Torah learning (since the essence of Rashbi was: *Toraso umano* — Torah as his exclusive occupation).

This can be understood based on the known idea<sup>(54)</sup> that even through learning *nigleh* (the revealed part of Torah), Israel becomes connected with the **Essence** of Torah and with the **Essence** of Hashem (as explained earlier in section 7) — but this remains hidden.

But the **revelation** of the Essence (of Torah and Hashem) comes through study of the **inner** dimension of Torah.

Since Rashbi's learning was of a kind that even his study of *nigleh* radiated *pnimiyus*<sup>(55)</sup> —

therefore, his *hiskashrus* to the Essence — of Torah and of Hashem — even in his *nigleh* study, was revealed.

This is what he meant by saying: “All the days that I was bound in this world, I was bound in one bond to the Holy One, blessed be He” — that even in his *nigleh* study, which was most of his learning<sup>(56)</sup> —

and in all his affairs, which were permeated with Torah (since “*Toraso umano*”) — it was in a way of *hiskashrus* that transcends *deveikus* — “in one bond I was bound.”

And more than this: through this, he also reached the third bond, the direct connection between Israel and Hashem as it exists from the perspective of the essence of the soul.

This is the meaning of “*in one bond I was bound*” — the *hiskashrus* that stems from the level of *yechidah*<sup>(57)</sup> (essence of the soul), which transcends any duality.

As explained elsewhere<sup>(58)</sup>, in the level of *yechidah*, both modalities are truly one — “*one bond*.”

וְיֻבְּן עַל פִּי הַיְדוּעֵי<sup>54</sup>: דְּזֶה שְׁגַם עַל יְדֵי לִימוּד נִגְלָה דְתוֹרָה, נִעְשָׂה הִתְקַשְׁרוֹת דְּיִשְׂרָאֵל בְּהַעֲצָמוֹת דְּתוֹרָה וְדִקְוֹדָשָׁא בְּרִיךְ הוּא (כַּנִּ"ל סְעִיף ד) — הוּא בְּהַעֲלָם.

וְגִילוי הַעֲצָמוֹת (דְּתוֹרָה וְדִקְוֹדָשָׁא בְּרִיךְ הוּא) — הוּא בְּהַעֲסֵק דְּפְנִימִיּוֹת הַתּוֹרָה.

וְכִיוֹן שֶׁהַלִּימוּד דְּרַשְׁבִּ"י הִיָּה בְּאוֹפֵן שְׁגַם בְּלִימוּד — הַנִּגְלָה שְׁלוֹ הָאִיר הַפְּנִימִיּוֹת<sup>55</sup>

לְכוּ, הִתְקַשְׁרוֹת שְׁלוֹ בְּהַעֲצָמוֹת, וּבְאוֹרֵייתָא וְדִקְוֹדָשָׁא בְּרִיךְ הוּא — גַּם בְּלִימוּד הַנִּגְלָה שְׁלוֹ — הִיָּתָה בְּגִילוי.

וְזֶהוּ שְׂאָמַר: "כָּל יוֹמִין דְּאַתְקַטְרְנָא בְּהַאי עֲלְמָא, בְּחַד קַטִּירָא אַתְקַטְרְנָא בֵּיהּ דִּקְוֹדָשָׁא בְּרִיךְ הוּא" — שְׁגַם (לִימוּד הַנִּגְלָה שְׁלוֹ (שְׂבִזָּה הִיָּה רוּב לִימוּדוֹ<sup>56</sup>

וְעַל דְּרַף זֶה כָּל עֲנַנְיוֹ, שְׁהִיו חֲדוּרִים בַּתּוֹרָה, מִכִּיּוֹן שְׂתוֹרְתוֹ אוֹמְנָתוֹ] — הִיָּתָה בְּאוֹפֵן דְּהִתְקַשְׁרוֹת "שְׂלִמְעֵלָה מְדַבְּקוֹת — "בְּחַד קַטִּירָא אַתְקַטְרְנָא

וְיִתִּירָה מִזּוֹ — שְׁעַל יְדֵי זֶה הִגִּיעַ גַּם לְקִשְׁרֵי הַשְּׁלִישִׁי: הַקִּשְׁרֵי דְּיִשְׂרָאֵל וְדִקְוֹדָשָׁא בְּרִיךְ הוּא — שְׂמַצַּד עֲצָם הַנִּשְׁמָה, כְּמוֹ שֶׁהִיא מְקוּשְׁרֵת עִם הַעֲצָמוֹת

דְּזֶהוּ עֲנָן "בְּחַד קַטִּירָא אַתְקַטְרְנָא" — דְּהִתְקַשְׁרוֹת שְׂמַצַּד יְחִידָה<sup>57</sup> (עֲצָם הַנִּשְׁמָה) — הִיא לְמַעְלָה מִהַתְחַלְקוֹת דְּשְׁנֵי קוּוִין

וּכְמַבּוּאָר בְּמְקוֹם אַחֵר<sup>58</sup>: דְּבִבְחִינַת הַיְחִידָה — "שְׁנֵיהֶם הֵם עֲנָן אֶחָד — "חַד קַטִּירָא

# The Rebbe

## Meluket Maamer

### Lag B'Omer

פְּתַח רַבִּי שִׁמְעוֹן וְאָמַר

For the connection between Israel and Hashem via Torah — since Torah is like an intermediary and not truly one with the Essence — even when it stems from the essence of Torah, it's a connection of two bound things, with independent will.

It's a form of *hiskashrus* that still contains the concept of will (a distinct existence with divided drives).

But the true meaning of “*in one bond I was bound*” — one absolute bond — is the direct bond between Israel and Hashem *without Torah as an intermediary* — because the root of Israel is in the Essence.

And from all of the above, we can say that Rashbi reached the completeness of “in Him I am united” specifically on the day of his passing.

Because throughout his life, his essence was Torah study — and therefore, even his *hiskashrus* at the level of the *essence of the soul* was felt only as a bond between two entities —

But on the day of his passing, the light of his soul's essence — “my soul is united in Him” — shone openly and completely.<sup>(59)</sup>

(ז)

And behold, although the level of “*In one bond I was bound*,” and certainly “*In Him I am united*,” is extremely lofty — nonetheless, through Rabbi Shimon bar Yochai saying “*In one bond I was bound*” —

(the word *patach* means that he opened the channel) — he gave the ability to each and every Jew to access some aspect, a glimmer, of this level.

That his Torah learning should be such that his soul is bound to Torah with all his inner being —

דְּבַקְתָּ שֶׁר דִּישְׂרָאֵל וּקוּדְשָׁא בְּרִיךְ הוּא שְׁעַל יְדֵי אורֵייתָא — מְכִינן שְׁהַתּוֹרָה הִיא כְּמוֹ אֲמֻצְעֵי וְאִינְהָ חַד מִמֶּשׁ עִם הַעֲצָמוֹת — לְכֹן, גַּם הַהֲתַקְשְׁרוֹת דִּישְׂרָאֵל וּקוּדְשָׁא בְּרִיךְ הוּא שְׁעַל יְדֵי הַתּוֹרָה (גַּם הַהֲתַקְשְׁרוֹת מִצַּד עֲצָם הַתּוֹרָה שְׁלִמְעֵלָה מֵהַשְׁתַּלְשְׁלוֹת) — הִיא דּוּגְמַת הַהֲתַקְשְׁרוֹת דְּשִׁנֵּי דְבָרִים הַמְתַקְשְׁרִים,

וּבְמִילָא — הַהֲתַקְשְׁרוֹת הִיא בְּאוֹפֵן שֵׁישׁ לָהּ רְצוֹן (לְאֵלְקוֹת) (מְצִיאוֹת דְּרְצוֹן, שְׁנַחְלֵק לְשִׁנֵּי קוּיִן).

וְאִמִּיתִית הַעֲנִינָן דְּ"בַחַד קְטִירָא אֲתַקְטְרָנָא" — קִשְׁר אֲחַד — הוּא בְּקִשְׁר דִּישְׂרָאֵל וּקוּדְשָׁא בְּרִיךְ הוּא (שְׁלִמְעֵלָה מֵהַקְשֵׁר שְׁלֵהֶם עַל יְדֵי אֲמֻצְעוֹת הַתּוֹרָה) — מִצַּד זֶה שְׁהַשְׁרֵשׁ דִּישְׂרָאֵל הוּא בְּעֲצָמוֹת.

וְעַל פִּי כָּל הַנִּלְיֵשׁ לּוֹמֵר, דְּזֵה שְׁרֵשְׁבִי הִגִּיעַ לְהַשְׁלִימוֹת דְּ"בִיה אֲחִידָא" — בְּיוֹם הַסְתַּלְקוֹתוֹ דְּרוּקָא.

כִּי בְּמִשְׁוֵה כָּל יְמֵי חַיָּיו — עֵיקַר עֲנִינּוֹ הָיָה עֶסֶק הַתּוֹרָה (תּוֹרָתוֹ אוּמְנָתוֹ) — וְלְכֹן, גַּם בְּהַעֲנִינָן "בַּחַד קְטִירָא אֲתַקְטְרָנָא" (שְׁמִצַּד עֲצָם הַנְּשִׁמָּה) — הָיָה נִרְגָּשׁ עֲנִינָן הַהֲתַקְשְׁרוֹת (בְּדוּגְמַת הַהֲתַקְשְׁרוֹת דְּשִׁנֵּי דְבָרִים שְׁמַתְקְשְׁרִים).

וּבְיוֹם הַסְתַּלְקוֹתוֹ — הָאִיר אֲצֵלוֹ בְּגִילוּי (וּבְשְׁלִימוֹת<sup>60</sup>) — הַקְשֵׁר דִּישְׂרָאֵל וּקוּדְשָׁא בְּרִיךְ הוּא. "הוּא שְׁמִצַּד עֲצָם הַנְּשִׁמָּה, "נִשְׁמַתִּי בִּיה אֲחִידָא

וְהִנֵּה, אִף שְׁנֵה "בַּחַד קְטִירָא אֲתַקְטְרָנָא", וּכְלִשְׁן הַמְדַרְשׁ: "וּבִיה אֲחִידָא" — הִיא מְדַרְגָּה נְעֻלִית בְּיוֹתֵר — מְכַל מְקוֹם, עַל יְדֵי שְׁפַתַח רַבִּי שִׁמְעוֹן — וְאָמַר "בַּחַד קְטִירָא אֲתַקְטְרָנָא" כּוּ דְּפִירוּשׁ "פְּתַח" הוּא — שְׁפַתַח אֶת הַצְּנוּר — נִיתַן הַפֶּח לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל, שְׁיִהְיֶה אֲצֵלוֹ אֶפְס קִצְהוֹ וְשִׁמְז מְנַהוֹ<sup>62</sup> דְּעִנְיָן זֶה.

שְׁלִימוֹד הַתּוֹרָה שְׁלוֹ — יְהִיָּה בְּאוֹפֵן שְׁנַפְשׁוֹ קְשׁוּרָה, לְתוֹרָה בְּכָל פְּנִימִיוֹת,

# The Rebbe

## Meluket Maamer

### Lag B'Omer

פְּתַח רַבִּי שִׁמְעוֹן וְאָמַר

and although there are times he must interrupt his Torah study, nevertheless, at the time of learning, the Torah should be his entire existence —

דְּהַגֵּם שֵׁשׁ זְמַנִּים שֶׁמִּכְרַח לְהִפְסִיק מִלִּמּוּד הַתּוֹרָה — מִכָּל מְקוֹם, בְּעֵת הַלִּמּוּד — יִהְיֶה זֶה (לִּמּוּד הַתּוֹרָה) כָּל מְצִיאָתוֹ,

until he becomes *one* with the Torah and with the Giver of the Torah — literally one.

וְעַד שֶׁיִּהְיֶה חַד עִם הַתּוֹרָה וְעִם נוֹתֵן הַתּוֹרָה — חַד מִמֶּנּוּ.

And this empowerment is granted especially through the study of the inner dimension of Torah — the teachings of Rabbi Shimon bar Yochai<sup>(65)</sup> —

וְהַנְּתִיבָת כּוֹחַ לְזֶה בְּנִתְרָ שְׂאֵת, הִיא עַל יְדֵי לִמּוּד — פְּנִימִיּוֹת הַתּוֹרָה, תּוֹרָתוֹ שֶׁל רִשְׁבִּי<sup>65</sup>

through which one gains an even greater power to bond and unify with Torah and the Giver of Torah.

שֶׁעַל יְדֵי זֶה — יֵשׁ הַכֹּחַ (עוֹד יוֹתֵר) לְהִתְקַשֵּׁר וּלְהִתְאַחַד עִם הַתּוֹרָה וְנוֹתֵן הַתּוֹרָה.

And through the study and dissemination of Rashbi's Torah, which in our generation has been revealed through the teachings of **Chassidus**,

וְעַל יְדֵי הַלִּמּוּד וְהַפְּצָה דְּתוֹרָתוֹ שֶׁל רִשְׁבִּי — שֶׁבְּדוֹרוֹתֵינוּ אֵלּוּ נִתְגַּלְתָּה בְּתוֹרַת הַחֲסִידוֹת

we hasten the Redemption —

מְקַרְבִּים גַּם אֶת הַגְּאֻלָּה

just as Moshiach promised the Baal Shem Tov: “When your wellsprings spread outward, I will come.”

וּכְהַבְטַחַת מְלָךְ הַמְּשִׁיחַ לְבַעַל שֵׁם טוֹב: "לְכִשְׁפּוּצוֹ" — "מְעִינֹתַיִךְ חוּצָה — אֵתִי מֵרֵדָּה מִלְּפָא מְשִׁיחָא

And as stated in the Zohar<sup>(67)</sup>: “With this book of yours (Rashbi's), they will go out from the exile in mercy.”

וְכִדְאִיתָא בְּזוֹהַר<sup>67</sup>: "דְּבַהֲאֵי חֲבוּרָא דִּילָךְ (דְּרִשְׁבִּי) — "כּו' — יִפְקוּן בֵּיהּ מִן גְּלוּתָא בְּרַחֲמִים

**[NOTE Summary:**

The maamar opens with the declaration of Rabbi Shimon bar Yochai: “בְּחַד קִטְרָא אֶתְקַטְרַנָּא” (in one bond I was bound), and culminates in “בֵּיהּ אֶחָדָא” (in Him I am unified), describing two ascending levels of connection to Hashem. Throughout his life, Rashbi lived in a state of constant attachment, but on the day of his passing, this connection was revealed as absolute unity.

The Rebbe explains that there are fundamentally two types of connection: דְּבִיקוּת (deveikus, cleaving) and הִשְׁקָשְׁרוּת (hiskashrus, deep bonding). Deveikus is external attachment, like a belt clinging to a person, while hiskashrus is פְּנִימִיּוֹת (inner connection), like a soul bound to another soul. This distinction manifests in avodah (Divine service): קַרְבָּנוֹת (karbanos, sacrifices) represent kiruv (closeness), an external approach to Hashem, whereas קְטוֹרֶת (ketores, incense) represents keshar (bond), an inner, unbreakable connection.

Similarly, in Torah and mitzvos: מִצְוֹת (mitzvos) create a makif (encompassing light), an external embrace, while תּוֹרָה (Torah) penetrates פְּנִימִיּוֹת (inner being), forming true hiskashrus. This is why the Zohar describes three bonds: יִשְׂרָאֵל (Israel), תּוֹרָה (Torah), and הַקַּב"ה (the Holy One, blessed be He), all bound together. Yet even this is not the ultimate level.

# The Rebbe

## Meluket Maamer

### Lag B'Omer

פְּתַח רַבִּי שְׁמֵעוֹן וְאָמַר

The Rebbe reveals a deeper truth: beyond the three-bond system lies an even higher unity where ישראל (Israel) is rooted directly in עצמות (the Divine Essence). At that level, the connection is not through Torah as an intermediary, but an essential oneness. Torah then becomes a כלי (vessel) through which Jews draw down עצמות into the world.

Rashbi embodied this completely. His Torah was “תורתו אומנותו” (Toraso umnaso, Torah was his occupation), meaning his entire existence was Torah, and his Torah itself revealed פנימיות (inner dimension). Therefore, even during his lifetime, his learning expressed essential unity, but only on the day of his passing did the level of “בִּיהַ אֶהְיֶה” become fully revealed.

Finally, the Rebbe emphasizes that Rashbi did not merely describe this level, he opened it. Every Jew now has access to a degree of this hiskashrus, especially through לימוד פנימיות התורה (study of the inner dimension of Torah), which enables one to become united with Torah and with Hashem in a revealed way.

#### Practical Takeaway:

A person must move beyond דביקות (external attachment) into התקשרות (inner bonding) in their עבודת ה' (service of Hashem). This means not only doing מצוות (commandments) or feeling inspiration, but allowing תורה (Torah) to enter פנימיות (inner being), shaping identity itself.

Practically, this demands learning Torah in a way where it is not just information but identity, where בזמן הלימוד (at the time of learning), Torah becomes your entire existence. Additionally, engaging in פנימיות התורה (inner dimension of Torah) reveals the deeper unity already present between the נשמה (soul) and עצמות (Divine Essence).

The goal is to reach a state where connection is no longer something you “do,” but something you “are” where the Jew, Torah, and Hashem are not just connected, but truly one.

#### Chassidic Story:

A well-known account is told about the students of the Baal Shem Tov, who once asked how one can know if his Torah learning is genuine. The Baal Shem Tov responded: “If after learning, you remain the same person, then the Torah has not entered you. But if the Torah changes who you are, then you have begun to taste אמת (truth).”

This story captures the essence of the Rebbe’s teaching. Torah is not meant to remain external, like דביקות (attachment), but must become התקשרות (bonding), transforming the פנימיות (inner being) of a person. Only then does one approach the level of “בִּיהַ אֶהְיֶה” where the soul is not merely close to Hashem, but one with Him.

#### Therapeutic Psychological Integration (TPX)

# The Rebbe

## Meluket Maamer

### Lag B'Omer

פְּתַח רַבִּי שְׁמֵעוֹן וְאָמַר

#### The Difference Between Being Close and Being One

There is a subtle but life-changing difference between feeling connected and actually being integrated.

A person can feel inspired, uplifted, even deeply moved and still remain fundamentally separate. That is what Chassidus calls דְּבִיקוּת (deveikus, cleaving). It is real, meaningful, but it is still external. Like being wrapped in something warm. You feel it, but it is not you.

Then there is התקשרות (hiskashrus, deep bonding). This is not about feeling close. This is about identity. It is when something enters your פְּנִימִיּוּת (inner being) and reshapes who you are.

The maamar is telling you that most people live their entire lives in deveikus mode. Moments of inspiration, connection, spirituality, clarity. But it comes and goes. Why? Because anything built on experience alone can fluctuate.

Real transformation only happens when something becomes part of your structure.

#### Why Inspiration Doesn't Last

Think about how often people have powerful moments. A great shiur, a meaningful davening, a strong החלטה (resolution). And then a few days later, it fades.

That is not failure. That is physics.

If the experience stayed external, it never had a chance to endure. The outer heart can change. It is influenced by mood, environment, energy. The inner heart does not change. It is stable, identity-level.

Karbanos (sacrifices) represent drawing close. Ketores (incense) represents bonding. One is movement. The other is fusion.

Most people are constantly moving toward something. Very few become something.

#### Torah as Identity, Not Activity

The Rebbe reframes Torah in a radical way. Torah is not just learning. It is a mechanism of integration.

Mitzvos create a מְקִיף (surrounding light). They hold you. They protect you. They uplift you.

But Torah, when internalized, becomes פְּנִימִי (internal). It rewires how you think, how you feel, how you interpret reality.

# The Rebbe

## Meluket Maamer

### Lag B'Omer

פְּתַח רַבִּי שִׁמְעוֹן וְאָמַר

That is why the highest level is not just “learning Torah,” but תורתו אומנותו (Toraso umnaso, Torah is his occupation). Not occupation as in job. Occupation as in total occupation of identity.

When Torah is something you do, it can be dropped.

When Torah is something you are, it cannot be separated.

### The Hidden Truth About You

Here is the most psychologically powerful line in the entire maamar.

Your connection to Hashem is not created. It is revealed.

At the deepest level, the נשמה (soul) is rooted in עצמות (Divine Essence). That means the relationship is not built. It is inherent.

So why do we feel disconnected?

Because we are operating through layers. External engagement. Emotional fluctuation. Intellectual frameworks. All of those are real, but they are not the core.

The work is not to create connection. The work is to remove the interference so the connection can be experienced.

That is the shift from deveikus to hiskashrus.

### Why Rabbi Shimon bar Yochai Matters

Rabbi Shimon bar Yochai was not just a great sage. He was a case study in full integration.

He said: “בְּחֶד קִטְיָרָא אֶתְקַטְרְנָא” (in one bond I was bound). That means no fragmentation. No part of him lived outside the connection.

And then: “בְּיָה אֶחָידָא” (in Him I am one). That is not closeness. That is unity.

But here is the key point. He did not keep that level for himself. By expressing it, he opened access.

Not full access. But access.

A person can live moments of alignment where their actions, thoughts, and identity all point in the same direction. That is a taste of it.

### What This Looks Like Practically

# The Rebbe

## Meluket Maamer

### Lag B'Omer

פְּתַח רַבִּי שְׁמֵעוֹן וְאָמַר

Instead of asking: “Do I feel connected right now?”

Ask: “Is this shaping who I am?”

Instead of chasing inspiration, build structure.

Instead of waiting for motivation, create consistency.

Learn Torah in a way that forces you to think differently, not just feel differently.

When you are learning, be fully there. Even if it is for a short time. That moment of total presence is more powerful than hours of distracted learning.

And most importantly, understand that inconsistency does not mean disconnection. It means the connection has not yet become internal.

#### **A Modern Story**

A successful businessman once committed to learning every morning. At first, it was inconsistent. Some days inspired, some days rushed, some days skipped.

He told his mentor, “I don’t feel connected when I learn.”

The mentor responded, “Good. That means you’re finally starting to learn.”

Confused, he asked why.

The mentor explained: “As long as you rely on feeling, you are outside the process. When you show up even without feeling, the Torah is starting to enter you. It is no longer about your experience. It is about your transformation.”

Years later, the man said something striking. “I don’t always enjoy learning. But I cannot imagine myself without it.”

That is hiskashrus.

That is when something stops being an activity and becomes part of your identity.

And that is the beginning of “בֵּינָה אֶחָדָה” not just being a concept, but a lived reality.

**END NOTE]**