

רַבִּי חִזְקִיָּה (ג"א רבי אלעזר) פָּתַח, כְּתוּב (שיר השירים ב) כְּשׁוֹשְׁנָה בֵּין הַחוּחִים. מִי הַשׁוֹשְׁנָה זֹאת כְּנֶסֶת יִשְׂרָאֵל [משום שיש שושנה ויש שושנה]. מִה הַשׁוֹשְׁנָה שֶׁהִיא בֵּין הַחוּחִים יֵשׁ בָּהּ אָדָם וְלֶבֶן – אֵף כְּנֶסֶת יִשְׂרָאֵל יֵשׁ בָּהּ דִּין וְרַחֲמִים. מִה שׁוֹשְׁנָה יֵשׁ בָּהּ שְׁלֹשָׁה עָשָׂר עָלִים – אֵף כְּנֶסֶת יִשְׂרָאֵל יֵשׁ שְׁלֹשׁ עֶשְׂרֵה מְדוֹת רַחֲמִים שֶׁמְקִיפּוֹת אוֹתָהּ מִכָּל צַדָּדֶיהָ. אֵף אֱלֹהִים שֶׁל כָּאֵן, מִשְׁעָה שְׁנוֹכֵר, הוֹצִיא שְׁלֹשׁ עֶשְׂרֵה תְבוּת לְהַקִּיף אֶת כְּנֶסֶת יִשְׂרָאֵל וּלְשָׁמֵר אוֹתָהּ.

וְאַחֲרַי כִּד נִזְכַּר פְּעַם אַחֲרָת. לְמָה נִזְכַּר בְּפַעַם אַחֲרָת כִּדִּי לְהוֹצִיא חֲמִשָּׁה עָלִים חֲזָקִים שְׁפוּכָבִים אֶת הַשׁוֹשְׁנָה. וְאוֹתָם חֲמִשָּׁה נִקְרָאִים יְשׁוּעוֹת, וְהֵם [חֲמִשָּׁה] [חֲמִשָּׁה] שְׁעָרִים. וְעַל זֶה הַסּוּד כְּתוּב (תהלים קטז) כּוֹס יְשׁוּעוֹת אֵשׁ, זֶה כּוֹס שֶׁל בְּרָכָה. הַכּוֹס שֶׁל בְּרָכָה צְרִיכָה לְהִיּוֹת עַל חֲמֵשׁ אֲצָבָעוֹת וְלֹא יוֹתֵר, כְּמוֹ שֶׁהַשׁוֹשְׁנָה שְׁיוֹשֶׁבֶת עַל חֲמִשָּׁה עָלִים חֲזָקִים בְּדִגְמָא שֶׁל חֲמֵשׁ אֲצָבָעוֹת. וְהַשׁוֹשְׁנָה הַזֹּאת הִיא כּוֹס שֶׁל בְּרָכָה. מִ"אֱלֹהִים" הַשְּׁנִי עַד "אֱלֹהִים" הַשְּׁלִישִׁי – חֲמֵשׁ תְבוּת. מִכָּאֵן וְהַלָּא הָאֹר שְׁנִבְרָא וְנִגְנְזוּ וְנִכְלָל בְּבְרִית הַהוּא שְׁנִכְנַם בְּשׁוֹשְׁנָה [ס"א זו] וְהוֹצִיא בָּהּ זֶרַע, וְזֶה נִקְרָא עֵץ עֵשָׂה פְּרִי אֲשֶׁר זָרְעוּ בּוֹ. וְאוֹתוֹ הַזֶּרַע קָיָם בְּאוֹת הַבְּרִית מִמֶּשׁ. וְכֵמוֹ שֶׁדְמוּת הַבְּרִית נִזְרַע בְּאַרְבָּעִים וְשָׁנַיִם זְוָגִים [שֶׁל אוֹתוֹ] הַזֶּרַע הַהוּא, כִּד נִזְרַע הַשֵּׁם הַחֲקוּק מִפְּרֵשׁ בְּאַרְבָּעִים וְשָׁתַיִם אוֹתוֹת שֶׁל מַעֲשֵׂה בְרָאשִׁית.

Rabbi Chizkiya opened (the discourse), It is written, ‘As a rose among the thorns, so is my beloved amongst the daughters’ (Song 2:2). Who is the rose? This (refers to) *Knesset Yisrael* [the collective (soul roots) of Israel] (*malchut*-kingship). For there is (one level of) a rose and there is (another level of a rose). Just as a rose, which is found amidst the thorns, has within her the colors of red and white, also *Knesset Yisrael* has within her (both) judgment and loving-kindness. Just like the rose has in it thirteen petals, so too *Knesset Yisrael* has in her thirteen paths of mercy, which surround her from all her sides.

Also, Elokim (*binah*), here in the first verse, from the time that it is mentioned, brought out (the next) thirteen words (of the verse) to surround *Knesset Yisrael*, and to guard her.

And after this, it is mentioned another time. (“And the spirit of Elokim hovered...”) Why (is it mentioned) again? In order to bring forth five sepals that (are to) surround the rose. And these five are called ‘salvations’, and they are five gates. And concerning this secret it is written, “I lift up the cup of salvations” (Ps.116:13). This is the cup of blessing. The cup of blessing needs to be on five fingers (of the right hand-*chesed*), and not more (of the left hand-*gevurah*).

So in the same manner is the rose that sits upon five sepals, (that are) like the five fingers. And this rose (corresponds to) the goblet of blessing (*malchut*). (There are) five words from the second ‘Elokim’ (mentioned in the Torah) to the third ‘Elokim’ (that signify the fingers).

From here and further, the light that was created, and was hidden and was included in the covenant (*yesod*) - that went into the lily, and brought out of her seed. And this is called “the tree that makes fruit that seed is in it”. And that seed actually endures in the sign of the covenant.

And just as the ‘form of the *brit* [covenant]’ (the mouth of *Arich Anpin*) is sown (above in the upper *partzuf*) in forty-two paired unifications (of) that seed, so is sown the engraved explicit name in the forty-two letters of creation (below in *yesod* of *Zeir Anpin*).

“In the beginning” - Rabbi Shimon opened (the discourse): “The buds appeared in the land” (Song 2:12). “The buds” - this [refers to] the ‘work of creation’ (*chesed*, *gevurah*, and *tiferet*). “Have appeared in the land (*malchut*)”. When? On the third day (*tiferet*).