



LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 1

אלה מסעי בני ישראל אשר יצאו מארץ מצרים...

“These are the journeys of the
children of Israel who went out...”



The pure heart that true closeness to G-d demands is reached through Moshe and Aharon: Moshe, the King's groomsman, draws G-d down through Torah, mitzvos and the plain knowledge that a Jew is part of Him, so that evil, even in permitted things, falls away; Aharon, the Queen's groomsman, raises the soul's hidden love in prayer until it is nullified before Him and cleaves to the One. Either may come first, for the two are equal.

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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



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THE BIG IDEA

The pure heart that true closeness to G-d demands is reached through Moshe and Aharon: Moshe, the King's groomsman, draws G-d down through Torah, mitzvos and the plain knowledge that a Jew is part of Him, so that evil, even in permitted things, falls away; Aharon, the Queen's groomsman, raises the soul's hidden love in prayer until it is nullified before Him and cleaves to the One. Either may come first, for the two are equal.

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

Psalm 24 asks who may ascend G-d's mountain: one with "clean hands and a pure heart," whose striving upward is not in vain. Such purity is "deep, deep," and the counsel is Moshe and Aharon. Fear and wisdom seem to depend on each other, but fear of sin comes first: avoiding what is forbidden needs no wisdom. Permitted things are different; "Sanctify yourself in what is permitted to you" requires wisdom first. That comes through Moshe, the King's groomsman, who brings G-d's encompassing light into this world through the Torah, which is G-d's Names, and the mitzvos, His "limbs"; the tallis and tefillin draw G-dliness onto a person, and evil melts away like wax before fire. Moshe is also Daas: knowing that he is "Havayah's portion," a Jew will not want bodily indulgence that separates him from the One, for the permission is only for his body. Aharon, the Queen's groomsman, awakens longing in prayer: contemplating how everything is nullified before G-d frees the soul's hidden love, and since all is nothing before Him, nothing separates, so one can cleave to Him. Sometimes Moshe comes first, sometimes Aharon.

OUTLINE

- 1 Who may ascend the mountain** ¶1
The opening verses credit Israel's journeys to Moshe and Aharon. Psalm 24 demands clean hands and a pure heart, so that a person's self-elevation in G-d's ways is not in vain.
- 2 Fear of sin before wisdom** ¶2
Wisdom and fear seem to depend on each other, but fear of sin comes first. What is actually forbidden, even rabbinically, is complete evil, and avoiding it needs no wisdom.

3 The King's groomsman

¶3-4

Sanctifying oneself in what is permitted needs wisdom first, through Moshe, who brings the King, sovev kol almin, to dwell below through the Torah, G-d's Names, and the mitzvos, His limbs. The tallis and tefillin draw G-dliness onto a person, and evil falls away of itself.

4 Moshe as Daas

¶5

Knowing that he is Havayah's portion, a Jew will not want to separate himself from the One through bodily matters; the permission is only "to you," to the body, not to the G-dliness within.

5 The Queen's groomsman

¶6-7

Aharon awakens longing for G-d in prayer. The soul's love is hidden in exile; contemplating how the physical is nullified before the spiritual, and every level before the one above it and everything before G-d, sets the heart aflame.

6 Close in His exaltedness; which comes first

¶8

G-d's limitless exaltedness is no distance, since all is nullified before Him, so one can cleave to Him. Sometimes Torah and mitzvos come first and sometimes prayer, for Moshe and Aharon are equal.

KEY CONCEPTS

The King's groomsman שושבינא דמלכא

The Zohar's name for Moshe: he brings the King, G-d's transcendent light, to dwell in this world through Torah and mitzvos, and gives a Jew the Daas to know that he is part of G-d.

The Queen's groomsman שושבינא דמטרוניתא

The Zohar's name for Aharon: he awakens longing from below, through contemplation in prayer, until the soul is nullified before G-d and cleaves to Him.

Sanctify yourself in what is permitted to you קדש עצמך במותר לך

The Talmud's call to restraint even in permitted things; the maamar reads "to you" as "to your body," since the G-dliness within a person has no such permission.

the light that encompasses all worlds (sovev kol almin) סובב כל עלמין

G-d's light that is too great to enter the worlds; Moshe's path, the Torah and mitzvos such as the tallis, draws it down to hover over a person.

self-nullification (bittul) ביטול

Counting as nothing before what is higher: the physical before the spiritual, each spiritual level before the one above it, and everything before G-d. Because of it, G-d's exaltedness is no distance from us.

SECTION 1 • 11

Who may ascend the mountain

1 אלה מסעי¹ בני² ישראל אשר יצאו מארץ מצרים ביד משה ואהרן. כתיב נחית כצאן עמר³ ביד משה ואהרן.

“These are the journeys of the children of Israel who went out of the land of Egypt by the hand of Moshe and Aharon.” It is written, “You led Your people like a flock by the hand of Moshe and Aharon.”

The maamar opens with the first verse of Parshas Masei, which says that Israel’s journeys out of Egypt were “by the hand of Moshe and Aharon,” and sets beside it a verse from Psalms that uses the same words. The rest of the maamar explains what Moshe and Aharon stand for in a person’s own service of G-d.

הנה זה כלל גדול בעבודת הש"י [השם יתברך] שכל מי שבא לדבקה אליו ית', הנה כתיב מי יעלה בהר⁴ ה' ומי יקום וגו'

Now, this is a great principle in the service of G-d, blessed be He: as for anyone who comes to cleave to Him, blessed be He, it is written, “Who shall ascend the mountain of Havayah, and who shall stand,” etc.:

The Alter Rebbe lays down a basic rule for anyone who wants to cleave to G-d, starting from Psalm 24. The psalm asks who is worthy to ascend G-d’s mountain and stand in His holy place.

נקי כפים ובר לבב⁵ שיהא לבו בר וזך לגמרי בלי שום סיג אשר לא נשא לשוא נפשי נפשו כתיב נפשי קרי כמ"ש אליך ה'

“Clean of hands and pure of heart,” that his heart be pure and entirely clear, without any dross; “who has not lifted up My soul in vain”: “his soul” is written, “My soul” is read, as it is written, “To You, Havayah,

The psalm answers: one with clean hands and a pure heart, which the Alter Rebbe reads as a heart entirely free of any admixture. In the next phrase the written text has “his soul” while the traditional reading is “My soul,” and he brings a verse in which a person lifts up his soul to G-d.

נפשי אשא⁶ אכל בי עשרה שכינתא שריא⁷ דהיינו שלא תהא התנשאותו והגבהותו בדרכי ה' לשוא ולשקר ח"ו [חס ושלום].

I lift up my soul,” [and] “upon every [gathering of] ten the Shechinah (Divine Presence) rests.” That is to say, his self-elevation and his loftiness in the ways of G-d should not be in vain and for falsehood, G-d forbid.

The Talmud’s saying that the Shechinah rests on every gathering of ten Jews suggests why the verse can read “My soul”: the Divine Presence rests within Jews, so the soul a person lifts up is, in a sense, G-d’s as well. The demand, then, is that a person’s spiritual self-elevation must not be empty or false.

SECTION 2 • 12

Fear of sin before wisdom

2 ובודאי מדרגה כזו עמוק עמוק מי ימצאנו.^{8,9,10} והעצה היעוצה לזה ע"י בחי' משה ואהרן. דהנה נודע מאמר רז"ל [רבתינו זכרונם לברכה] אם אין יראה אין חכמה¹¹

Certainly a level like this is “deep, deep; who can find it?” The counsel offered for this is through the level of Moshe and Aharon. For the saying of our Sages, of blessed memory, is known: “If there is no fear, there is no wisdom,

Such complete purity of heart is so far beyond ordinary reach that the Alter Rebbe applies to it the words of Ecclesiastes, “deep, deep; who can find it?” The way to it, he says, is through “Moshe and Aharon,” two modes of serving G-d that the maamar goes on to explain. He begins with a Mishnah that seems to make any start impossible.

ואם אין חכמה אין יראה,¹² ולכאורה א"א להתחיל לא בזה ולא בזה כיון שאי אפשר לזה בלא זה והאיך יתחיל,

and if there is no wisdom, there is no fear.” Seemingly, it is impossible to begin with either this or that, since the one is impossible without the other; so how is one to begin?

The Mishnah makes wisdom and fear of G-d depend on each other. Since neither can exist without the other, it seems one could never begin with either.

אך אמרו חז"ל [חכמינו זכרונם לברכה] כל שיראת חטאו קודמת¹³ לחכמתו חכמתו מתקיימת¹⁴ פ"י שיש שני מיני רע.

But our Sages, of blessed memory, said, “Anyone whose fear of sin precedes his wisdom, his wisdom endures.” The explanation is that there are two kinds of evil.

Another Mishnah resolves the circle: fear of sin should come before wisdom, and then the wisdom will endure. The Alter Rebbe explains the resolution by distinguishing two kinds of evil.

הא' הוא רע ממש באיסור אפי' [אפילו] הוא איסור קל של דברי סופרים הוא רע גמור ולזה צריך שיהיה יראת חטאו קודמת לחכמתו

The first is actual evil, in what is forbidden: even if it is a light prohibition from the words of the Scribes, it is complete evil. And for this, one's fear of sin must precede his wisdom,

The first kind is whatever is actually forbidden, and even a minor rabbinic prohibition ("the words of the Scribes") counts as complete evil. Here fear of sin must come first, without waiting for understanding.

כי טהור עינים מראות רע¹⁵ והדבר הרע הוא נקי תועבת¹⁶ ה' וא"צ [ואין צריך / ואינו צריך] לזה שום חכמה לסור ממוקשי הרע הנ"ל.

for "[You are] too pure of eyes to look upon evil," and the evil thing is called "an abomination to Havayah"; and no wisdom at all is needed for this, to turn away from the snares of the evil mentioned above.

Such evil is utterly repugnant to G-d, who is "too pure of eyes to look upon evil," and Scripture calls it "an abomination." Keeping away from it needs no wisdom, only simple fear of sin.

SECTION 3 • 13-4

The King's groomsman

3 והמין הב' הוא בהיתר שאפילו בהיתר אמרו חז"ל [חכמינו זכרונם לברכה] קדש עצמך במותר לך¹⁷ שלא יהיה נבל ברשות

The second kind is in what is permitted, for even concerning what is permitted our Sages, of blessed memory, said, "Sanctify yourself in what is permitted to you," so that one not be a scoundrel with the permission

The second kind of evil lies within what is permitted. Rava's teaching "Sanctify yourself in what is permitted to you" asks a person to hold back even from permitted indulgence, and the Ramban warns that without this one could be a scoundrel while breaking no explicit law.

התורה¹⁸ כמ"ש הרמב"ן [הרבי משה בן נחמן] ר"פ קדושים, וכדי לפטור מהרע הזה צריך להקדים חכמתו והוא ע"י בחי' משה ואהרן משה שושבינא דמלכא אהרן שושבינא דמטרוניתא,^{19, 20, 21} פי' שושבינא דמלכא

of the Torah, as the Ramban writes at the beginning of Parshas Kedoshim. To be free of this evil, one must put his wisdom first, and this is through the level of Moshe and Aharon: Moshe is the King's groomsman, Aharon is the Queen's groomsman. The meaning of "the King's groomsman"

Here wisdom must come first, since only understanding can show a person why to refrain from what is permitted. That wisdom comes through Moshe and Aharon, whom the Zohar calls the King's groomsman and the Queen's groomsman: a groomsman attends one side of a wedding and brings the couple together, Moshe on the side of G-d, the King, and Aharon on the side of the Shechinah, the Queen.

שהוא מביא את המלך להתייחד בזה העולם שבחינת סוכב כל עלמין יהא שורה בתחתונים כמ"ש רז"ל [רבתינו זכרונם לברכה] הקב"ה מתאוה²² שיהיה לו דירה בתחתונים²³

is that he brings the King to unite with this world, so that the level of the light that encompasses all worlds (sovev kol almin) will dwell among the lower realms, as our Sages, of blessed memory, said: the Holy One, blessed be He, desires to have a dwelling place among the lower realms.

Moshe, the King's groomsman, brings G-d's transcendent light, sovev kol almin, down to dwell in this lowest world. This fulfills the Midrash that G-d desired a dwelling place among the lower realms.

והיינו ע"י תורה ומצות שהם המשכת אלהותו ית', דהתורה כולה שמותיו של הקב"ה²⁴ שבחי' שם הוא באותיות והוא דבר שאינו נתפס כלל בשכלנו

And this is through Torah and mitzvos, which are the drawing down of His G-dliness, blessed be He. For the whole Torah is the Names of the Holy One, blessed be He, and the level of a name is in letters, and it is something that cannot be grasped at all by our intellect,

This drawing down happens through Torah and mitzvos. The Torah is made entirely of G-d's Names (as the Ramban writes in his introduction to the Torah, according to the Kehot note), and a name is expressed in letters, yet even so it is beyond our understanding.

כי גבוה גבוה מאד משכלנו אפילו בחינת מה שנקרא אצלו ית' בחינת שם לבד וכן ע"י המצות הנקראים אברי דמלכא.

for it is high, exceedingly high above our intellect, even the level of what is called, in relation to Him, blessed be He, merely the level of a name. And so too through the mitzvos, which are called “the limbs of the King.”

Even what is merely a “name” in relation to G-d, an outward designation rather than His essence, is still far above human intellect. The mitzvos likewise draw G-dliness down; they are called “the limbs of the King,” a phrase the next paragraph explains.

4 ומשל המצות באברים כי כמו בכל אבר יש חיות הנשמה. כמו כן בכל מצוה יש חיות אלהות וכשאדם

The mitzvos are likened to limbs because, just as in every limb there is the life-force of the soul, so too in every mitzvah there is a G-dly life-force. And when a person

Paragraph 3 called the mitzvos “the limbs of the King,” and here the comparison is explained. Just as each limb of the body carries the soul’s life-force, each mitzvah carries G-dly life-force.

עושה המצוה כגון שמתעטף בטלית ציצית בבוקר ממשיך עליו בחינת סוכ"ע שיהא חופף עליו וכן בתפילין הוא המשכת אחדות²⁵

performs the mitzvah, for example when he wraps himself in a tallis with tzitzis in the morning, he draws upon himself the level of the light that encompasses all worlds (sovev kol almin), so that it hovers over him. And likewise with tefillin: it is the drawing down of oneness.

Wrapping oneself in the tallis draws the encompassing light, sovev kol almin, to surround and hover over a person, as the tallis itself surrounds him. Tefillin draw down G-d’s oneness.

ובזה ממילא נפרד הרע ממנו כדכתיב כהמס דונג מפני אש²⁶ יאבדו רשעים מפני אלהים וכתוב וזה סיני²⁷ עשן כולו מפני אשר ירד עליו ה' באש כי הם קוצים כסוחים באש יצתו.²⁸

And through this the evil separates from him of itself, as it is written, “As wax melts before fire, [so] the wicked perish before G-d,” and it is written, “And Mount Sinai was all in smoke, because Havayah descended upon it in fire”; for they are “thorns cut down, set ablaze in fire.”

When G-dliness is drawn down this way, evil separates from the person by itself, without a struggle, as wax melts before fire and as Mount Sinai smoked when G-d descended on it in fire. Evil is like dry, cut thorns that catch fire at once.

SECTION 4 • 15

Moshe as Daas

5 והיינו ע"י בחינת משה בחינת דעת שידוע שהוא באחד²⁹ ויתבונן במה שאמרו חז"ל [חכמינו זכרונם לברכה]

אין אדם עובר עבירה³⁰ אא"כ [אלא אם כן] נכנס בו רוח שטות וכמ"ש

This is through the level of Moshe, the level of Daas (knowledge): that one knows that He is One, and contemplates what our Sages, of blessed memory, said: "A person does not commit a transgression unless a spirit of folly has entered him." And as is explained

Moshe's way is the way of Daas, knowledge in the sense of a firm inner awareness: knowing that G-d is One (a phrase from a piyut of the Days of Awe, as the Kehot note says). A person also reflects on the Talmud's teaching that no one sins unless a "spirit of folly" enters him, so sin is never what a Jew truly wants.

במ"א שאפילו קל שבקלים אינו רוצה להיות פורק עול ומוסר נפשו על קדושת השם ית' וא"צ [ואין צריך]

/ ואינו צריך] שום התבוננות אחר רק שידע כי חלק³¹ ה' עמו

elsewhere, even the lowest of the low does not want to cast off the yoke, and gives up his life for the sanctification of G-d's Name, blessed be He. And no other contemplation is needed, only that he know that "Havayah's portion is His people."

As explained elsewhere (see Tanya, chapter 18), even the lowest Jew does not want to cast off G-d's yoke and would give up his life to sanctify G-d's Name. No long contemplation is needed, only the knowledge that a Jew is, in the verse's words, "Havayah's portion."

ובזה שהוא חושב או מדבר דברים גופניים הוא מפריד את עצמו מאחד בודאי לא ירצה בזה כמו שא"א

ליקח הבן מאצל אביו דרך הטבע

And by thinking or speaking about bodily matters he separates himself from the One; certainly he will not want this, just as it is naturally impossible to take a son away from his father.

One who knows this sees that thinking or speaking about bodily matters separates him from the One, and he will not want that. It is like a son, who by nature cannot be parted from his father.

וזהו מה יפה ירושתנו³² וכתוב גם חשך לא יחשיך³³ ממך שחשך נקי' אש שאפילו אש אינו מפסיק, וזה פ"י קדש עצמך במותר לך³⁴ שאף

This is [the meaning of] “How beautiful is our inheritance!” And it is written, “Even darkness does not darken from You”: darkness is called fire, for even fire does not separate. And this is the meaning of “Sanctify yourself in what is permitted to you”: even though

The words “How beautiful is our inheritance,” from the prayers, express this bond. The verse “Even darkness does not darken from You” is read to mean that nothing can separate a Jew from G-d: “darkness” here means fire, and even fire does not separate. With this the Alter Rebbe rereads “Sanctify yourself in what is permitted to you.”

שהוא מותר אינו רק לך מחמת גופך אבל מחמת השורה בך שהוא אלהותו ית' אינו מועיל היתר זה.

it is permitted, it is only [permitted] “to you,” on account of your body; but on account of what dwells within you, which is His G-dliness, blessed be He, this permission is of no avail.

A thing is permitted only “to you,” that is, to the body. The G-dliness that dwells within a person has no such permission, so one who is aware of it will sanctify himself even in permitted matters.

SECTION 5 • ¶6-7

The Queen's groomsman

6 וזהו והייתם קדושים כי קדוש אני³⁵ ה' וזהו לשם יחוד קוב"ה [קודשא בריך הוא] ושכינתיה³⁶ ובחינת אהרן שושבינא דמטרוניתא שמביא ומוליד תשוקה להש"י [להשם יתברך]

And this is [the meaning of] “You shall be holy, for I, Havayah, am holy”; and this is “for the sake of the unification of the Holy One, blessed be He, and His Shechinah (Divine Presence).” And the level of Aharon, the Queen's groomsman, is that he brings and engenders a longing for G-d, blessed be He,

The verse “You shall be holy, for I am holy” now reads as the reason to sanctify oneself even in permitted things: G-d's holiness dwells within a person. The formula said before a mitzvah, “for the sake of the unification of the Holy One, blessed be He, and His Shechinah,” means the same: bringing the King to unite with His Presence below. The Alter Rebbe then turns to Aharon, the Queen's groomsman, who awakens a person's longing for G-d.

שהוא התעוררות תשוקה ממטה למעלה שהוא ע"י תפלה כמ"ש צמאה לך נפשי^{37,38} התכוננות בפסוקי דזמרה קודם ק"ש [קריאת שמע] ואחריו כשמגיע לואהבת שבק"ש [שבקריאת שמע].

which is an arousal of longing from below upward, and this comes through prayer, as it is written, "My soul thirsts for You": contemplation during the Pesukei deZimrah before the Shema, and afterward, when one reaches "And you shall love" in the Shema.

Aharon's work is an arousal from below, a longing that rises from the person toward G-d, as in "My soul thirsts for You," and it is awakened in prayer. It comes through contemplation during Pesukei deZimrah, the psalms of praise before the Shema, and becomes love when one reaches "And you shall love" in the Shema.

כי הנה נפש כל אדם משתוקקת רק שהאהבה היא בגלות ומסותרת כמו גלו לאדום שכינה עמהם^{39,40} פי' אע"פ [אף על פי] שעושה מעשה אדום אעפ"כ [אף על פי כן] שכינה עמהם ויתלהב לב האדם להיות בטל נגדו ית'.

For the soul of every person yearns, except that the love is in exile and hidden, as in "They were exiled to Edom: the Shechinah is with them." That is, even though he does the deeds of Edom, nevertheless the Shechinah is with them. And the person's heart will be set aflame to be nullified before Him, blessed be He.

The soul already longs for G-d, but its love is "in exile," hidden. Just as the Sages taught that wherever Israel went into exile the Shechinah went with them, so even when a person acts like Edom the Shechinah is still with him; contemplation uncovers this love until his heart burns to be nullified before G-d.

כמו למשל שאנו רואים דבר גשמי מעשה של אדם בטל נגד רוחניות כמו מחשבה וזהו רגלי החיות כנגד כולם⁴¹ פי' מדרגה

As, for example, we see that a physical thing, a person's deed, is nullified before spirituality, such as thought. And this is [the meaning of] "The feet of the Chayos are equal to them all": that is, a level

To show what being nullified means, the Alter Rebbe begins with something familiar: a physical deed counts for nothing beside thought, which is spiritual. He then cites the Talmud's description of the holy Chayos, angels that it places above all the heavens, whose feet alone equal everything below them.

שהיא התחתונה בבחי' חיות שהוא רוחניות כנגד כולם כי אין ערך דבר גשמי נגד רוחניות.

that is the lowest in the level of life-force (chayus), which is spirituality, is equal to them all, for a physical thing bears no comparison to spirituality.

The Alter Rebbe reads "Chayos" as chayus, life-force: even the lowest level of life-force, which is spiritual, outweighs everything physical together. The physical and the spiritual have no common measure.

כי אפילו בדבר גשמיות נאמר שהארץ כגרגיר חרדל⁴² נגד עולם הגלגלים שהם ג"כ גשמיים מכש"כ [מכל שכן] נגד דבר רוחניות.

For even among physical things it has been said that the earth is like a mustard seed compared with the world of the [celestial] spheres, which are also physical; all the more so compared with something spiritual.

Even within the physical world, the earth is said to be like a mustard seed compared with the celestial spheres, which are physical too. How much more is everything physical as nothing beside the spiritual.

7 וכן כל דבר רוחני נגד רוחניות הגבוה ולמעלה ממנו כמ"ש שוקי החיות⁴³ נגד כולם קרסולי החיות נגד כולם וקמיה כולא כלא חשיב⁴⁴ שהכל כאין ואפס ובטלים נגדו ית'.

So too every spiritual thing [is nullified] before the spirituality that is higher and above it, as it is said, "The shins of the Chayos are equal to them all; the ankles of the Chayos are equal to them all." And "before Him all is considered as nothing": everything is as nothing and naught, and nullified before Him, blessed be He.

The same holds between spiritual levels: each is nullified before the one above it, as the Talmud says that each higher part of the Chayos equals all that is below it. Above them all, "before Him all is considered as nothing."

וזה פ"י הכל ירוממוך סלה⁴⁵ שלעולם ירוממוך שכל מה שמרוממים אותך אין כלום כי יש עוד לרומם.

This is the meaning of "All shall exalt You, Selah": they shall exalt You forever, for however much they exalt You, it is nothing, since there is still more to exalt.

The words "All shall exalt You, Selah," from the Shabbos morning blessing before the Shema (as the Kehot note says), mean that the praise never ends, "Selah" meaning forever. However much G-d is exalted, it is as nothing, for there is always more to exalt.

SECTION 6 • 18

Close in His exaltedness; which comes first

8 ועוד זה אין לו שיעור שהוא למעלה למעלה מכל מה שנוכל לרומם ואין רוממותו התרחקת מאתנו ח"ו

[חס ושלום]

And this "more" has no limit, for He is far, far above all that we can exalt. Yet His exaltedness is not a distancing from us, G-d forbid;

There is always more to exalt, and this "more" has no end, since G-d is infinitely above any praise we can give. One might think that such exaltedness makes Him remote, but the Alter Rebbe rejects this.

כי אדרבה שבזה התקרבות אצלנו מאחר שהכל בטל אצלו ית' וקמיה כלא חשיב א"כ אין הפסק וזהו
בחי' אהרן לדבקה בו⁴⁶ ולמהוי אחד באחד.⁴⁷

on the contrary, through this there is closeness to us, since everything is nullified before Him, blessed be He, and “before Him [all] is considered as nothing”; if so, there is no separation. And this is the level of Aharon: to cleave to Him, and to be one with the One.

Because everything is nullified before Him and counts as nothing, nothing can stand between Him and us; His very exaltedness means there is no barrier. This is Aharon's way: to cleave to G-d and become one with the One.

אך הנה כתיב הוא אהרן ומשה⁴⁸ הוא משה ואהרן^{49,50} שלפעמים צריך להקדים התורה והמצות כדי
שיתפלל אחר

However, it is written, “This is Aharon and Moshe,” [and] “This is Moshe and Aharon”: for some-
times one must put Torah and mitzvos first, so that he will pray after

The Torah names “Aharon and Moshe” in one verse and “Moshe and Aharon” in the next, and the Alter Rebbe sees in this two orders of service. Sometimes one starts with Moshe's path, Torah and mitzvos, which then makes it possible to pray with love.

כך מאהבה ולפעמים ההתחלה מהתעוררות האהבה בתפלה ואח"כ יכול ללמוד ולעשות⁵¹ ע"ד
שנתבאר (ועיי' ברבות בראשית ס"פ⁵² א' בחקתי פל"ו מענין הוא משה ואהרן^{53,54} כו'):

that with love; and sometimes the beginning is from the arousal of love in prayer, and afterward one can study and do, along the lines that have been explained. (And see [Midrash] Rabbah on Bereishis, end of chapter 1, [and on] Bechukosai, chapter 36, on the matter of “This is Moshe and Aharon,” etc.)

At other times one starts with Aharon's path, awakening love in prayer, and afterward can study and keep the mitzvos, as explained above. The Midrash cited in parentheses says that Scripture varies the order to teach that Moshe and Aharon are equal.

IN ONE'S AVODAH

Keep away from anything forbidden out of simple fear of sin, without waiting to understand. In permitted matters, let wisdom lead: through Torah study and mitzvos such as the tallis and tefillin draw G-dliness onto yourself, and know that you are “Havayah’s portion,” so that bodily indulgence that separates you from the One becomes something you do not want. In prayer, contemplate during Pesukei deZimrah how everything is nullified before G-d, so that by “And you shall love” in the Shema the soul’s hidden love is aroused. Sometimes begin with study and deeds, and sometimes with prayer.

QUESTIONS FOR DISCUSSION

1. Why does avoiding what is forbidden need no wisdom, while sanctifying oneself in what is permitted requires wisdom first?
2. How does knowing that one is “Havayah’s portion” make a person not want to indulge even in permitted bodily matters?
3. Why does G-d’s exaltedness above all praise bring Him closer to us rather than make Him distant?
4. What distinguishes Moshe’s path, as the King’s groomsman, from Aharon’s, as the Queen’s groomsman, and when might each come first?

PARAGRAPH 2

8 עמוק עמוק מי ימצאנו

"That which was is far off, and deep, deep; who can find it?" The Alter Rebbe borrows the words to describe how hard it is to reach a perfectly pure heart.

Ecclesiastes 7:24: "כִּי־זוֹ קֹהֶלֶת וְזוֹ מִצְּאָנוּ"

רחוק מה־שֶׁהָיָה וְעֵמֶק עֵמֶק מִי יִמְצָאנוּ:

That which is far off, and exceeding deep; who can find it out?

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KEHOT'S NOTE

קהלת ז, כד. ובפרש"י שם: אין לו רשות להרהר בהן מה למעלה כ"י ומה לאחור — וראה חגיגה רפ"ב. תקו"ז ת"ע (קכו, סע"א) ח"ב ובש"י"ה (ו, ב. ח, א) קוצו של י"ד. לקו"ש חכ"א ע"י 163 הערה 47.

9 עמוק עמוק מי ימצאנו

Rashi explains that these are matters one has no permission to ponder: what is above and below, before and behind. The Kehot note brings him to show how deep "deep, deep" is.

Rashi on Ecclesiastes 7:24: "כִּי־זוֹ קֹהֶלֶת וְזוֹ מִצְּאָנוּ"

רחוק מה שֶׁהָיָה. אֵת הַדְּבָרִים הַרְחֹקִים שֶׁהָיוּ בְּיַצִּירַת בְּרָאשִׁית: וְעֵמֶק עֵמֶק הוּא "מִי יִמְצָאנוּ", שֶׁאֵין לִי רְשׁוּת לְהִרְהֵר בָּהֶן. מִה לְמַעְלָה וּמִה לְמַטָּה, מִה לְפָנִים וּמִה לְאַחֹר: וְעוֹד:

That which was is far beyond me. The distant things that were in the Creation. And so very deep it is; who can find it, for I am not permitted to delve into them, what is above and what is below, what is before and what is after. Furthermore —

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10 עמוק עמוק מי ימצאנו

The Tikkunei Zohar applies the verse to a level that no one can grasp except through Chochmah and Binah. The Kehot note cites it on the doubled "deep."

Tikkunei Zohar 127a:5: "א: הוהר קב"י א: הוהר קב"י"

... יהו"ה לְכָל קוֹרְאָיו, בְּהֵוָה זְמַנָּא אֲתָמֵר בְּקָה (קהלת ז כד) רְחוֹק מִה שֶׁהָיָה, וְעֵמֶק עֵמֶק מִי יִמְצָאנוּ, לֵית מֵאֵן דְּאִשְׁיַג לְקָה אֱלָא בְּחֻכְמָה וּבְבִינָה, וּבְגִין דָּא כִּד אֲסִתְלַק לְהֵוָה אֲתָר לֹא מְשִׁיגִין לְקָה בְּכָל סְפִירָה, אֱלָא בְּחֻכְמָה וּבְבִינָה, דְּאִינוּן י"ם י" חֻכְמָה מִי בִינָה, וּבְגִין דָּא רְחוֹק מִה שֶׁהָיָה, וְעֵמֶק עֵמֶק מִי יִמְצָאנוּ, וְרָזָא דְמִלְכָּה (מלכים א ה כט) קְרוּבִים אֶל יְהו"ה אֱלֹהֵינוּ.

Tikkunei Zohar - Vocalized (Public Domain)

11 אם אין יראה אין חכמה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות פ"ג, מ"ז.

12 אם אין יראה אין חכמה ואם אין חכמה אין יראה

Rabbi Elazar ben Azariah says: "If there is no wisdom, there is no fear; if there is no fear, there is no wisdom."

The Alter Rebbe quotes it, in reverse order, to pose the problem of where to begin.

Pirkei Avot 3:17: "מִשְׁנַה אֲבוֹת ג':"

רַבִּי אֱלֶעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חֻכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חֻכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קִמְחָה, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קִמְחָה. הוּא הֵיךְ אוֹמֵר, כֹּל שֶׁחֻכְמָתוֹ מְרַבֵּה מִמַּעֲשָׂיו, לְמָה הוּא דוֹמֶה, לְאֵילָן שֶׁנֶּגְפִיו מְרַבִּין וְשִׁרְשָׁיו מְעֻטִּין, וְהָרוּחַ בָּאָה וְעוֹקְרָתוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שְׁנֶאֱמַר (ירמיה יז) וְהָיָה כְּעָרָר כְּעָרָר בְּעָרְכָה וְלֹא יִרְאָה כִּי יָבוֹא טוֹב וְשָׁכֵן חֲרָרִים בְּמִדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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13 כל שיראת חטאו קודמת

Part of what follows in this maamar is cited there, with changes and additions, as the note says.

KEHOT'S NOTE

אבות פ"ג, מ"ט. חלק מהבא לקמן הובא בהמשך מים רבים תרל"ו פרק קצ ע"ש שינויים והוספות.

14 כל שיראת חטאו קודמת לחכמתו מתקיימת

Rabbi Chanina ben Dosa says: "Anyone whose fear of sin precedes his wisdom, his wisdom endures," while one whose wisdom comes first, his wisdom does not endure. This breaks the circle: begin with fear of sin.

Pirkei Avot 3:9: "מִשְׁנַה אֲבוֹת ג':"

רַבִּי חֲנִינָא בֶּן דּוּסָא אוֹמֵר, כֹּל שִׁירַאת חֲטָאוֹ קוֹדֶמֶת לְחֻכְמָתוֹ, חֻכְמָתוֹ מִתְקַיֶּמֶת. וְכֹל שֶׁחֻכְמָתוֹ קוֹדֶמֶת לִירְאַת חֲטָאוֹ, אֵין חֻכְמָתוֹ מִתְקַיֶּמֶת. הוּא הֵיךְ אוֹמֵר, כֹּל שֶׁמַּעֲשָׂיו מְרַבִּין מִחֻכְמָתוֹ, חֻכְמָתוֹ מִתְקַיֶּמֶת. וְכֹל שֶׁחֻכְמָתוֹ מְרַבֵּה מִמַּעֲשָׂיו, אֵין חֻכְמָתוֹ מִתְקַיֶּמֶת:

Rabbi Hanina ben Dosa said: anyone whose fear of sin precedes his wisdom, his wisdom is enduring, but anyone whose wisdom precedes his fear of sin, his wisdom is not enduring. He [also] used to say: anyone whose deeds exceed his wisdom, his wisdom is enduring, but anyone whose wisdom exceeds his deeds, his wisdom is not enduring.

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15

טהור עינים מראות רע

The prophet says to G-d: “[You are] too pure of eyes to look upon evil.” The Alter Rebbe cites it to show how utterly evil a forbidden thing is.

חבקוק א' י"ג:13 Habakkuk

טהור עינים מראות רע והביט אל-עמל לא תוכל למה תביט בוגדים תחריש בבלע רשע צדיק ממנו:

Thou that art of eyes too pure to behold evil, And that canst not look on mischief, Wherefore lookest Thou, when they deal treacherously, And holdest Thy peace, when the wicked swalloweth up The man that is more righteous than he;

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KEHOT'S NOTE

חבקוק א, יג. וראה בהנסמן בסי מאמרי אדה"ו — פרשיות ח"א לעי שמו.

16

תועבת ה'

“For whoever does these things is an abomination to Havayah.” The phrase “an abomination to Havayah” appears in several verses; the Kehot note points here, among others.

דברים י"ח:12 Deuteronomy

כִּי־תועבת ה' כִּלְעֶשֶׂה אֵלֶּה וּבִגְלָל הַתועבת הָאֵלֶּה ה' אֱלֹקֶיךָ מוֹדִישׁ אוֹתָם מִפְּנֵיךָ:

For whosoever doeth these things is an abomination unto the L-RD; and because of these abominations the L-RD thy G-d is driving them out from before thee.

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KEHOT'S NOTE

ראה דברים יח, יב. ועוד.

PARAGRAPH 3

17

קדש עצמך במותר לך

Rava teaches: “Sanctify yourself in what is permitted to you.” The Alter Rebbe uses it to define the second kind of evil, the misuse of what is permitted.

יבמות כ"א:15 Yevamot

איסור קדושה — שניות מדברי סופרים, ואמאי קרי לקה איסור קדושה? אמר אבאי: כל המקיים דברי חכמים נקרא קדוש. אמר לקה רבא: וכל שאינו מקיים דברי חכמים, קדוש הוא דלא מיקרי, רשע נמי לא מיקרי! אלא אמר רבא: קדש עצמך במותר לך.

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

KEHOT'S NOTE

יבמות כ, א.

18

שלא יהיה נבל ברשות התורה

On “You shall be holy,” the Ramban explains that since the Torah permits marital relations, meat and wine, a person driven by desire could indulge without limit and be “a

scoundrel with the Torah’s permission”; so the Torah commands restraint even in what is permitted.

Ramban on Leviticus 19:2:ט"ב:רמב"ן על ויקרא

19

משה שושבינא דמלכא ואהרן . . דמטרוניא

In a passage on the offering brought when the great Sanhedrin errs, the Zohar says that Moshe was the King’s groomsman, which is Tiferes, and Aharon the Queen’s groomsman, which is Malchus.

Zohar III, 20a כ, זח"ג

KEHOT'S NOTE

זח"ג כ, א. ערה, ב. נתבאר במאמרי אדה"א פ' מסעי ע' א'תתמ. זח"ג (נג, ב). [כ].

20

משה שושבינא דמלכא אהרן שושבינא דמטרוניא

The same pairing, “Moshe the King’s groomsman, Aharon the Queen’s groomsman,” appears here in a discussion of the great and small Sanhedrin.

Zohar, Shoftim 5:21-24 כ"א-כ"ד שופטים ה':

21

משה שושבינא דמלכא אהרן שושבינא דמטרוניא

The Zohar asks which is higher, Moshe or Aharon, and answers that Moshe is: Moshe is the King’s groomsman and Aharon the Queen’s, like a groomsman a king gives his queen to look after her and her house.

Zohar, Metzora 4:18-7:25 ז'י"ח-ז'כ"ה מצורע ד':

He replied: ‘It is written here, “two living clean birds and cedar wood and scarlet and hyssop”. “Living” is a reference to two of the “living creatures” (Hayoth) that Ezekiel saw, denoting the place from which the true prophets draw inspiration. “Cedar wood” we have explained. “Scarlet” indicates the place of Severity, which is associated with him at first. “Hyssop” is the lesser Vau which gives sustenance to the Community of Israel. All these again rest upon him because he has been purified.’ R. Judah and R. Isaac were once ...

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

22

הקב"ה מתאוה שיהי לו דירה בתחתונים

An earlier passage of Likkutei Torah on this Midrash; the note adds that further sources are listed there.

Tanya, Likkutei Amarim 36:1-2 אמרים: ליקוטי ראשון; חלק ראשון; תניא, ל"ו-א:בי

והנה, מודעת זאת מאמר רבותינו זכרונם לברכה, שתכלית בריאת עולם הנה הוא - שנתאנה הקדוש ברוך הוא להיות לו דירה בתחתונים. והנה, לא שייך לפניו יתברך בחינת מעלה ומטה, כי הוא יתברך ממלא כל עולמו בשוה.

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KEHOT'S NOTE

תנחומא נשא, טז. וע"ל (ע, ג). וש"נ. [כ]. ראה תניא פל"ו ובליקוט פירושים שם בשם כ"ק אדה"ו.

23

הקב"ה מתאוה שיהיה לו דירה בתחתונים

“When the Holy One, blessed be He, created the world, He desired to have a dwelling among the lower beings just as

there is among the upper ones.” The Alter Rebbe applies it to Moshe, who brings the King to dwell below.

Midrash Tanchuma, Nasso 16:1א"י: נשא ט"ז

... מכל עץ הגן אכל תאכל, ומעץ הדעת טוב ורע לא תאכל ממנו (בראשית ב, טז-יז). ועבר על צויו. אמר לקה הקדוש ברוך הוא, כך הייתי מתאנה שיהא לי דירה בתחתונים כמו שיש לי בעליונים, ודבר אחד צויתי אותה ולא שמרת אותה. מיד סלק הקדוש ברוך הוא שכינתו לרקיע הראשון. מנין, דכתיב: וישמעו את קול ה' אלקים מתהלך בגן (שם ג, ח). כיון שעברו על הצווי, סלק שכינתו לרקיע הראשון. עמד מן והרג להכל, מיד סלק שכינתו ...

(Numb. 7:1), “So it came to pass on the day that Moses had finished.” Rav says, “Every place where it is stated, ‘So it came to pass (wayehi),’ [is referring to] something new”; but R. Simeon says, “Every place where it says, ‘So it came to pass (wayehi),’ [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), “When I come to my garden, my sister bride.” R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

24 דהתי כולה שמותיו של הקב"ה

The note points to chapter 29 of this work of Kabbalah, beside the Ramban's introduction to the Torah, for the teaching that the whole Torah is the Names of G-d.

Zohar II, 87אכ פז, אה"ב

KEHOT'S NOTE

רמב"ן בהק' עה"ת. יונת אלם פכ"ט. ועד"ז זח"ב פז, א. ובכ"מ.

PARAGRAPH 4

25 המשכת אחדות

Where this passage is cited there, the Rebbe remarked (so the note) that all three manuscripts of Hemshech Mayim Rabbim read “oneness” (אחדות), and that perhaps it should read “G-dliness” (אלקות).

KEHOT'S NOTE

בהמשך מים רבים שם (פק"צ) העיר כ"ק אדמו"ר זי"ע: “אחדות” כ"ה בכל ג' הכתי" [דהמשך מים רבים. המו"ל] ואולי צ"ל: “אלקות”.

26 כהמס דונג מפני אש

“As smoke is driven away, so drive them away; as wax melts before fire, so the wicked perish before G-d.” In the presence of revealed G-dliness, evil vanishes on its own.

Psalms 68:3ג"י: תהלים

כהנדה עשן תנדה כהמס דונג מפני אש יאכדו רשעים מפני אלקים:

As smoke is driven away, so drive them away; As wax melteth before the fire, So let the wicked perish at the presence of G-d.

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KEHOT'S NOTE

תהלים סח, ג. ראה לעיל פי נשא כ, א.

27 והר סיני כולו

“And Mount Sinai was all in smoke, because Havayah descended upon it in fire.” The Alter Rebbe adds it as a second picture of G-d's descent in fire.

שמות י"ט:י"ח Exodus 19:18

והר סיני עשן כולו מפני אשר ירד עליו ה' באש ויעל עשנו כעשן הכבשן ויחרד כליההר מאד:

Now mount Sinai was altogether on smoke, because the L-RD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

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KEHOT'S NOTE

שמות יט, יח.

28 קוצים כסוחים באש יצתו

Isaiah's words “thorns cut down, set ablaze in fire.” The Alter Rebbe borrows the image: evil is like cut, dry thorns, which burn at once.

ישעיהו ל"ג:י"ב Isaiah 33:12

והיו עמים משרפות שיד קוצים כסוחים באש יצתו:

And the peoples shall be as the burnings of lime; As thorns cut down, that are burned in the fire.

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PARAGRAPH 5

29 שהוא באחד

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פיוט דימים נוראים.

30 אין אדם עובר עבירה

Reish Lakish says: “A person does not commit a transgression unless a spirit of folly has entered him,” learning it from the wording of the passage of the sotah. The Alter Rebbe makes it a subject of contemplation: sin comes only from folly.

סוטה ג' א:ד' ח"ו Sotah 3a:4-5

ריש לקיש אמר: אין אדם עובר עבירה אלא אם כן נכנס בו רוח שטות, שנאמר: “איש איש כי תשטה אשתו”, “תשטה” כתיב. תנא דבי רבי ישמעאל: מפני מה האמינה תורה עד אחד בסוטה — שרגלים לדבר, שהרי קינא לה, ונסתרה, ועד אחד מעידה שהיא טמאה.

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תניא, חלק ראשון; ליקוטי אמרים 19:9 Tanya, Likkutei Amarim

ולכן נקראת אהבה זו בנפש האלהית, שרצונה והפצה לדבק בה' חיי החיים ברוך הוא, בשם “אהבה מסותרת”, כי היא מסותרת ומכוסה בלבוש שק דקליפה בפושעי ישראל, וממנה נכנס בהם רוח שטות לחטוא, כמאמר רבותינו זכרונם לברכה: “אין אדם חוטא כיו”.

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KEHOT'S NOTE

סוטה ג, א. ראה תניא פ"ט. כד. תו"א צה, ג.

31

כי חלק ה' עמו

"For Havayah's portion is His people; Yaakov is the lot of His inheritance." Knowing this alone is enough to make a Jew unwilling to be separated from G-d.

Deuteronomy 32:9:ט"ב:דברים

כי חלק Havayah עמו יעקב חבל נחלתו:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

32

מה יפה ירושתנו

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

נוסח התפלה.

33

גם חשך לא יחשיך

"Even darkness does not darken from You, and night shines like day." The Alter Rebbe reads it to mean that not even "darkness," which he identifies with fire, separates from G-d.

Psalms 139:12:י"ב:תהילים

גם־חשך לא־יחשיך ממך וְלִיְלָה כִּיּוֹם יֵאִיר כְּהַשִּׁיכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

34

קדש עצמך במותר לך

Rava's "Sanctify yourself in what is permitted to you." Here the Alter Rebbe stresses the words "to you": the permission is for the body, not for the G-dliness within.

Yevamot 20a:15:י"א:יבמות

איסור קדושה — שניות מדברי סופרים, ואמאי קרי לקה איסור קדושה? אמר אביי: כל המקיים דברי חכמים נקרא קדוש. אמר לקה רבא: וכל שאינו מקיים דברי חכמים, קדוש הוא דלא מיקרי, רשע נמי לא מיקרי! אלא אמר רבא: קדש עצמך במותר לך.

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PARAGRAPH 6

35

והייתם קדושים כי קדוש אני

"You shall sanctify yourselves and be holy, for I am holy." The Alter Rebbe reads it as the reason to sanctify oneself even in what is permitted.

Leviticus 11:44:י"א:מ"א:ויקרא

כי אני ה' אלקיכם והתקדשתם והייתם קדושים כי קדוש אני ולא תטמאו את־נפשתיכם בכל־השרץ הרמש עלי־הארץ:

For I am the L-RD your G-d; sanctify yourselves therefore, and be ye holy; for I am holy; neither shall ye defile yourselves with any manner of swarming thing that moveth upon the earth.

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KEHOT'S NOTE

ויקרא יא, מד.

36

לשם יחוד קוב"ה ושכינתו

A commentary on the Tikkunei Zohar; the note points to its comment beginning "ואי תימרון" for this formula.

KEHOT'S NOTE

ראה כסא מלך להק' ת"ז ד"ה ואי תימרון.

37

צמאה לך נפשי

Kehot's note points to Psalms 93:2 for these words.

Psalms 93:2:ב'ג:תהילים

KEHOT'S NOTE

תהלים צג, ב.

38

צמאה לך נפשי

"G-d, You are my G-d, I seek You; my soul thirsts for You, my flesh longs for You." It expresses the longing from below that prayer awakens.

Psalms 63:2:ב'ג:תהילים

אֱלֹקִים אֱלִי אַתָּה אֲשַׁחֲרֶךָ צִמְאָה לִךְ נַפְשִׁי כָּמָה לִךְ בָּשָׂרִי בְּאַרְצ־צִיָּה וְעֵינַי בְּלִי־מַיִם:

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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39

גלו לאדום שכינה עמהם

Rabbi Shimon bar Yochai teaches that wherever Israel was exiled the Shechinah was with them: in Egypt, in Babylon, and at the future redemption. The Kehot note refers here for the saying "They were exiled to Edom: the Shechinah is with them."

Megillah 29a:4:ד'א:ט"ט:מגילה

תנא, רבי שמעון בן יוחי אומר: בוא וראה כמה חביבין ישראל לפני הקדוש ברוך הוא, שבכל מקום שגלו — שכינה עמהן. גלו למצרים — שכינה עמהן, שנאמר: "הנגלה נגליתי לבית אביהם בהיותם במצרים וגו'." גלו לבבל — שכינה עמהן, שנאמר: "למענכם שלחתי בכלה." ואף כשהיו עתידין ליגאל — שכינה עמהן, שנאמר: "ושב ה' אלקיך את שבותך." "והשיב" לא נאמר, אלא "ושב". מלמד שהקדוש ברוך הוא שב עמהן מפיו הגליות.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

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KEHOT'S NOTE

ראה מגילה כט, א. עליק תצא (לה, סע"ד). וש"נ. [כ].

40

גלו לאדום שכינה עמהם

The Sifrei lists Israel's exiles and says of each that the Shechinah went with them, in these very words: "They were exiled to Edom: the Shechinah is with them," citing "Who is this who comes from Edom?" (Isaiah 63:1). The Alter Rebbe applies it to the soul's hidden love, which stays with a person even when his deeds are like Edom's.

Sifrei Bamidbar 84:4 פ"ד:ד"ד ספרי במדבר

... אלמלא מקרא שכתוב אי אפשר לאומרו, אמרו ישראל לפני המקום: פדית את עצמך! את מוצא שכל מקום שגלו - שכינה עמהם, שנאמר (שמואל א ב) "הנגלה נגליתי אל בית אביך בהיותם במצרים בבית פרעה". גלו לבבל - שכינה עמהם, שנאמר (ישעיה מג) "למענכם שולחתי בבלה". גלו לאדום - שכינה עמהם, שנאמר (ישעיה סג) "מי זה בא מאדום". וכשהם חוזרים - שכינה חוזרת עמהם, שנאמר (דברים ל) "ושב ה' אלקיך את שבותך". והשיב לא נאמר, אלא "ושב ה'". ואומר (שיר השירים ד) "אתי מלבנון כלה, אתי מלבנון תבואי":

"and let Your haters flee before You": Now are there "haters" before Him who spoke and brought the world into being? The intent is, rather, that all who hate the righteous are, as it were, haters of the L-rd. Similarly, (Shemot 15:7) "and in the greatness of Your grandeur you destroy those who rise against You." Now are there any who "rise" before the L-rd? The intent is, rather, that all who rise against the righteous are, as it were, "rising" against the L-rd. And, similarly (Psalms 74:23) "Forget not ...

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41

רגלי החיות כנגד כולם

The Talmud measures the heavens and says that above them are the holy Chayos, and "the feet of the Chayos are equal to them all." The Alter Rebbe reads "Chayos" as life-force, that is, spirituality.

Chagigah 13a:4 ד"ד:א:ד"ד חגיגה

למעלה מהן - חיות הקדש. רגלי החיות כנגד כולם, קרסולי החיות כנגד כולם, שוקי החיות כנגד כולם, רכובי החיות כנגד כולם, רכי החיות כנגד כולם, גופי החיות כנגד כולם, צוארי החיות כנגד כולם, ראשי החיות כנגד כולם, קרני החיות כנגד כולם. למעלה מהן - פסא כבוד. רגלי פסא הכבוד כנגד כולם, פסא הכבוד כנגד כולם, מלך אל חי וקיים רם ונשא שוכן עליהם, ואתה אמת: "אעלה על כמתי עב אדמה לעליון" - ...

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KEHOT'S NOTE

חגיגה יג, א.

42

שהארץ כגרגיר חרדל

As the note quotes it, Torah Ohr there says that the earth is only like a mustard seed.

KEHOT'S NOTE

ע' בתו"א ד"ה כי כאשר השמים החדשים [ב, א] [וכל] [ש]הארץ אינה רק כגרגיר חרדל כו'. ומקורו משליה הקי בעשרה מאמרות ריש מאמר הג' [מה], סעי' ד"ה עתה] וז"ל הכל כגרגיר חרדל נחשב נגד עולם הגלגלים, יעו"ש. ועליק דרושים לר"ה (נט, ג). חגיגה (יג, א) ושם אי" לגבי השמים. [כ].

PARAGRAPH 7

43

שוקי החיות כנגד כולם

After "the feet of the Chayos are equal to them all," the Talmud continues: "the ankles of the Chayos are equal to them all, the shins of the Chayos are equal to them all," and so on up to their horns and the Throne of Glory. The Alter Rebbe uses this ascending scale for spiritual levels, each nullified before the one above.

חגיגה י"ג א:ד"ד: Chagigah 13a:4

למעלה מהן - חיות הקדש. רגלי החיות כנגד כולם, קרסולי החיות כנגד כולם, שוקי החיות כנגד כולם, רכובי החיות כנגד כולם, רכי החיות כנגד כולם, גופי החיות כנגד כולם, צוארי החיות כנגד כולם, ראשי החיות כנגד כולם, קרני החיות כנגד כולם. למעלה מהן - פסא כבוד. רגלי פסא הכבוד כנגד כולם, פסא הכבוד כנגד כולם, מלך אל חי וקיים רם ונשא שוכן עליהם, ואתה אמת: "אעלה על כמתי עב אדמה לעליון" - ...

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KEHOT'S NOTE

חגיגה יג, א.

44

וקמי' כולא כלא חשיב

The Zohar describes the essential fear of G-d as fear of Him because He is great and rules, the root of all worlds, "and everything before Him is considered as nothing," citing Daniel. The Alter Rebbe applies it to the nullification of everything before G-d.

Zohar I, 11b י"א, ב"א

KEHOT'S NOTE

זח"א י"א, ב.

45

הכל ירוממוך סלה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר דשבת.

PARAGRAPH 8

46

לדבקה בו

"To love Havayah your G-d, to listen to His voice, and to cleave to Him." The Alter Rebbe uses its words for the goal of Aharon's path, attachment to G-d.

דברים ל':כ"י: Deuteronomy 30:20

לאהבה את ה' אלקיך לשמע בקלו ולדבקה בו כי הוא חייך וארץ ימך לשבת עליה אדמה אשר נשבע ה' לאבותיך לאברהם ליצחק וליעקב לתת להם:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

47

ולמהוי אחד באחד

The Zohar says that the Holy One, blessed be He, who is One above, does not sit on His Throne of Glory until the Shechinah becomes one below in the mystery of One, like Him, "to be one with One." The Alter Rebbe borrows the phrase for the soul's union with G-d.

Zohar II, 135a, א"ב קלה, א

KEHOT'S NOTE

זח"ב קלה, א.

48

הוא אהרן ומשה

Rashi comments: "There are places where Aharon is put before Moshe and places where Moshe is put before Aharon, to tell you that they are equal as one." The Kehot note traces this to Shemos Rabbah, chapter 1.

Rashi on Exodus 6:26 וי: שמות וי: כ"ו

הוא אהרן ומשה. אלו שהזכירו למעלה, שילדה יוכבד לעמרם. הוא אהרן ומשה. יש מקומות שמקדים אהרן למשה ויש מקומות שמקדים משה לאהרן, לומר לה ששקולין כאחד: על צבאותם, כל צבאם לשבטיהם; יש על שאינו אלא במקום אות אחת, "ועל חרבך תהיה" (בראשית כ"ו), כמו בחרבך, "עמדתם על חרבכם" (יחזקאל ל"ג) - בחרבכם:

הוא אהרן ומשה THESE ARE THAT AARON AND MOSES who are mentioned above where it states (v. 20) that Jochebed bore them to Amram. There are some passages where Scripture mentions Aaron before Moses (as here) and other passages where it mentions Moses before Aaron; this is done in order to indicate that they were equal in all respects (more lit., that they weighed alike) (Mekhilta). על צבאותם — This is the same as בצבאותם with their hosts — all their hosts according to their tribes. Sometimes ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

49

הוא אהרן ומשה הוא משה ואהרן

"This is Aharon and Moshe, to whom Havayah said: Bring the children of Israel out of the land of Egypt." Here Aharon is named first.

שמות וי: כ"ו Exodus 6:26

הוא אהרן ומשה אשר אמר ה' להם הוציאו את בני ישראל מארץ מצרים על צבאותם:

These are that Aaron and Moses, to whom the L-RD said: 'Bring out the children of Israel from the land of Egypt according to their hosts.'

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שמות רבה א: ל"ה Shemot Rabbah 1:35

וירא אלקים את בני ישראל, כמה דתימא (שמות ג, ז): ראה ראיתי את עני עמי. וידע אלקים (שם שם, ז): כי ידעתי את מכאוביו. דבר אחר: וירא אלקים, שלא היה בידם מעשים טובים שיגאלו בשבילם. וכן הוא מפורש על ידי יחזקאל, (יחזקאל טו, ז): רבבה כצמח השדה נתתך, לא היה צורך לומר, אלא ושערך צמח ואחר כך: שדים נכונם, שקודם בא סימן התחתון מן העליון. אלא מהו שדים נכונם? זה משה ואהרן, שהיו

נכונים לגאלם, דכתיב (שיר ד, ה): שני שדיך כשני עפרים. ושערך צמח, הגיע הקץ של גאולה. ואת ...

"G-d saw the children of Israel, and G-d knew" (Exodus 2:25). "G-d saw the children of Israel," as it is stated: "I have seen the affliction of My people" (Exodus 3:7). "And G-d knew" (Exodus 2:25); "as I know its pains" (Exodus 3:7). Alternatively, "G-d saw" that they did not have good deeds for which their redemption would be warranted. Likewise, it is explicated by Ezekiel: "I rendered you as numerous as the plants of the field [and you increased and grew, and you came to great beauty: Breasts developed ...

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KEHOT'S NOTE

שמות ו, כו-כו. וראה שמור"פ א. הובא ברש"י על הכתוב.

50

הוא משה ואהרן

"They are the ones who spoke to Pharaoh, king of Egypt, to bring the children of Israel out of Egypt; this is Moshe and Aharon." In the next verse Moshe is named first.

שמות וי: כ"ו Exodus 6:27

הם המדברים אל פרעה מלך מצרים להוציא את בני ישראל ממצרים הוא משה ואהרן:

These are they that spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These are that Moses and Aaron.

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אך הנה כתיב . . ואח"כ יכול ללמוד ולעשות

This passage, from "However, it is written" to "one can study and do," is copied there, and Or HaTorah refers from it to several discourses of Chassidus.

KEHOT'S NOTE

נעתק באוה"ת וארא עי רכה ושם מציינ לכמה דרושים בדא"ח.

52

ברבות בראשית ט"פ א' ובחקתי פל"ו

The text's reference to the Midrash Rabbah is copied there.

KEHOT'S NOTE

נעתק באוה"ת פ' וארא עי רכד.

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מענין הוא משה ואהרן

The Midrash notes that Scripture everywhere puts Moshe before Aharon, but in one place says "This is Aharon and Moshe," teaching that the two are equal; it says the same of heaven and earth and other pairs. This is one of the two passages the text itself cites.

בראשית רבה א: ט"ו Bereshit Rabbah 1:15

... בכל מקום הוא מקדים אברהם ליצחק ויעקב ובמקום אחד הוא אומר (ויקרא כו, מב): "ויוכרתי את בריתי יעקב וגוי" מלמד ששלשתן שקולין זה כזה. בכ"מ הוא מקדים משה לאהרן ובמקום אחד הוא אומר (שמות ו, כו): "הוא אהרן ומשה" מלמד ששניהן שקולין זה כזה. בכל מקום הוא מקדים יהושע לכלב ובמקום אחד הוא אומר (במדבר יד, ל): "כי אם כלב בן יפונה הקנזי ויהושע בן נון" מגיד ששניהן שקולין זה

כזה. בכ"מ הוא מקדים תורין לבני יונה ובמקום אחד הוא אומר (ויקרא יב, ו): "ובן יונה או תור לחטאת" ...

Beit Shammai and Beit Hillel, Beit Shammai say: The heavens were created first and the earth was created thereafter. Beit Hillel says: The earth was created first and the heavens thereafter. These cite a reason for their position and those cite a reason for their position. According to the opinion of Beit Shammai, who say that the heavens were created first and the earth thereafter, it is analogous to a king who had a throne made, and once that was made he had its footstool made. So, the Holy One ...

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מענין הוא משה ואהרן

On Parshas Bechukosai the Midrash brings the same list of pairs whose order varies, including "This is Aharon and Moshe," to teach that they are equal. This is the second passage the text cites.

ויקרא רבה ל"ו:א' Vayikra Rabbah 36:1



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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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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