



TORAH OHR • THE CHASSIDISHE PARSHA

פרשת תצוה

Parshas Tetzaveh



The 4 maamarim of Torah Ohr on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE CHASSIDISHE PARSHA

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וַאֲתָה תְצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ כֹּי

“And you shall command the children of Israel”



Aharon, the “groomsman,” kindles in the soul the joy of the mitzvos, a running toward G-d that dawns out of darkness; but his power comes from Moshe, from Torah study and the bittul of Chochmah, which reveal G-d’s unity above time. That is why the oil is brought “to you,” to Moshe, and why Moshe’s lamp is “continual.”

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

Why is the oil for the lamps that Aharon lights brought to Moshe, and why does Moshe’s verse speak of a “continual” lamp while Aharon’s says only “from evening until morning”? Aharon is “the groomsman of the Matrona”: he escorts the souls to union with their source, bringing them a joy from above. That joy comes from the Infinite Light clothed in the mitzvos. The mitzvos are the lamp itself, while all the delights of the upper and lower Gan Eden are only its radiance, “the work of His hands”; so the joy of a mitzvah should exceed “an abundance of everything.” Aharon works in two stages, “arranging” through one’s own contemplation and “raising up” through joy from above, and the light comes gradually, out of darkness. It needs “crushed olive oil”: crushing the animal soul by making oneself like leftovers yields Chochmah, the bittul in which the light endures. Aharon’s joy is “running” outside the curtain, in the lower unity. Its power comes from the letters of the Torah, which come through Moshe, whose Torah is “return to the One,” the higher unity above time.

OUTLINE

1 The questions

¶1-2

Why is the oil for Aharon’s lamps brought to Moshe, and why is Moshe’s lamp “continual” while Aharon’s burns “from evening until morning”? Aharon is the groomsman who escorts the souls to their source.

- 2 The groomsman's joy** ¶13-4
Aharon belongs to the "wedding day": a joy from above, revealed in the souls, that comes from the Infinite Light clothed in the mitzvos, as the word asher in the blessing over mitzvos suggests.
-
- 3 Gan Eden and the mitzvos** ¶15-7
Through the mitzvos a person makes Gan Eden; if the pleasures of this world, which only fell from holiness, are so abundant, its delight is far greater. The mitzvos are lamps, and the joy in them should exceed all the World to Come.
-
- 4 Only the work of His hands** ¶18-11
Both Gan Edens, with all their levels and pillars, receive only the radiance of "the work of His hands." The mitzvos are the lamp itself, vessels of His essence, so the joy in them surpasses "an abundance of everything."
-
- 5 Arranging and raising up** ¶112-13
Aharon, one of the seven shepherds, draws the joy in two stages, a person's own contemplation and the joy from above, prepared for by Pesukei deZimrah; the light comes "from evening until morning."
-
- 6 Crushed olive oil** ¶14-18
The bitter olive is the body and animal soul; crushing it, by making oneself like leftovers, yields the oil of Chochmah, the bittul in which the Infinite Light rests and endures.
-
- 7 Outside the curtain** ¶19-20
Havayah is the higher unity, and Elokim the shield that conceals it; Aharon's joy is the soul's running toward the higher unity from outside the curtain, in the lower unity.
-
- 8 Torah through Moshe** ¶21-23
Aharon's power comes from the letters of the Torah, "from es the children of Israel." Torah comes through Moshe and is "return to the One," the bittul of the higher unity, reached by seeing creation renewed from nothing.
-
- 9 The answers** ¶24-25
Tetzaveh is "joining": Israel's oil goes first to Moshe, and from him comes Aharon's power. Aharon's light is "from evening until morning," Moshe's is "continual," above time.
-

KEY CONCEPTS

Groomsman (shoshvin) שושבין

Aharon's role: escorting the souls, the "bride," to union with their source, which they cannot reach on their own; it belongs to the "wedding day."

The joy of mitzvah שמחה של מצוה

A joy caused by the Infinite Light clothed in the mitzvos, which should exceed all the delights of the World to Come.

Radiance and the lamp זיו ואור הנר

The delights of Gan Eden are only the radiance (ziv) of G-d's handiwork; the mitzvos themselves are the lamp, the source of that radiance.

Self-nullification (bittul) ביטול

The "oil" of Chochmah, produced by crushing the animal soul; the Infinite Light rests and endures only in one who is nullified.

Running and returning רצוא ושוב

Aharon's joy is the soul's running toward G-d from outside the curtain; Moshe's Torah is "return to the One," the revelation of the higher unity below.

The higher and the lower unity יחודא עילאה ויחודא

תתאה

The higher unity (Havayah): there is nothing besides G-d.
The lower unity (Elokim): the world seems to exist, yet it is full of His glory.

The curtain פרוכת

The Name Elokim, which conceals the Name Havayah as a shield covers the sun.

SECTION 1 • 11-2

The questions

1 ואתה תצוה^{1,2} את בני ישראל ויקחו אליך³ כו'. מחוץ לפרכת אשר על העדת יערך אתו אהרן⁴ כו'.

“And you shall command the children of Israel, that they take to you,” etc. “Outside the curtain that is over the Testimony, Aharon shall arrange it,” etc.

The maamar opens with the two verses on the oil for the Menorah: Moshe is to command Israel to bring pure olive oil “to you,” and Aharon is to arrange the lamp in the Mishkan, “outside the curtain that is over the Testimony,” the curtain in front of the Ark.

וצריך להבין מאחר שהמצוה היא באהרן שהוא יעריך את הנרות למה צוה⁵ ה' ויקחו אליך דמשמע שיביאו השמן אל משה.

We need to understand: since the commandment rests with Aharon, that he is the one to arrange the lamps, why did G-d command “that they take to you,” which implies that they are to bring the oil to Moshe?

The question: arranging and lighting the lamps is Aharon's task, so why must the oil be brought “to you,” to Moshe? The whole maamar builds toward the answer, that Aharon's work draws its power from Moshe.

2 וגם דבפסוק ראשון גבי ויקחו אליך⁶ אל משה כתיב להעלות נר תמיד⁷ ובפסוק שני גבי אהרן כתיב מערב עד בקר⁸ לבד.

Also, in the first verse, concerning “that they take to you,” to Moshe, it is written “to raise up a lamp continually,” while in the second verse, concerning Aharon, it is written only “from evening until morning.”

A second question: the first verse, which speaks of bringing the oil to Moshe, calls the lamp “continual” (tamid), while the second verse, which speaks of Aharon, says only “from evening until morning.” The answer comes at the end of the maamar (paragraph 25).

אך הענין הוא כי הנה אהרן שושבינא דמטרוניתא^{9,10} מטרוניתא הוא מקור נש״י [נשמות ישראל] כי כל ישראל כו'.

But the explanation is this: Aharon is “the groomsman (shoshvina) of the Matrona [the Queen],” and the Matrona is the source of the souls of Israel, for all Israel, etc.

The answer begins with a Kabbalistic image: Aharon is “the groomsman (shoshvina) of the Matrona,” the Queen. The Matrona is the Shechinah, also called the Congregation of Israel, the source from which all the souls of Israel come.

ואהרן הוא השושבין¹¹ להם כמו עד"מ חתן וכלה שצריכין שושבין לילך עמהם לפי שא"א להם לילך בעצמם מחמת הבושה וצריכין סעד לתמכם.

Aharon is the groomsman for them, just as, by way of analogy, a groom and bride need a groomsman to walk with them, since they cannot walk by themselves because of their bashfulness, and they need support to hold them up.

The image is taken from a wedding: a groom and bride, overcome with bashfulness, cannot walk to their union on their own, and groomsmen walk with them and support them. In the Zohar (2:49b) Aharon is the groomsman of the Congregation of Israel, who prepares her house, serves her and brings her in to the King for their union.

כך להיות התכללות נש"י [נשמות ישראל] במקורם באוא"ס [באור אין סוף] ב"ה אין להם כח מצד עצמם רק ע"י בחי' אהרן שהוא שושבינא דלהון.

So too, for the souls of Israel to be included in their source, in the Infinite Light (Or Ein Sof), blessed be He, they have no power of their own, but only through the level of Aharon, who is their groomsman.

So too, the souls cannot by their own power rise to be included in their source, the Infinite Light; Aharon, as their groomsman, gives them the support to reach that union. In Torah Ohr, Miketz (32b), the Alter Rebbe explains why: a person clothed in physical matters could not reach this love were it not for G-d's help, and that help is a love that comes from above.

SECTION 2 • 113-4

The groomsman's joy

3 והנה כמו ענין השושבינים עד"מ שאין זה אלא בשעת החתונה¹² כי משם ואילך אין צריכין עוד לשושבינים.

Now, as with groomsmen, by way of analogy, this applies only at the time of the wedding, for from then on they no longer need groomsmen.

Groomsmen are needed only at the wedding itself; once the couple is married, no one needs to escort them. The explanation (biur) of this maamar printed later in Torah Ohr (110a) asks how the image fits lamps that were raised every evening, and answers that every renewal of light brings joy, as a wedding does, and the raising of the sparks is renewed every day.

כך הנה שושבינות של אהרן הוא בבחי' ביום חתונתו וביום שמחת לבו^{13,14} והוא שמחה של מעלה¹⁵ המתגלה בנשיי [בנשמות ישראל] לשמח לכם בה' השוכן בתוך תורתם ועבודתם שצ"ל בשמחה כמ"ש תחת אשר לא עבדת¹⁶ בשמחה כו'.

So too, Aharon's being a groomsman is at the level of "on the day of his wedding and on the day of the gladness of his heart." It is a joy from above that is revealed in the souls of Israel, to gladden their hearts in G-d, who dwells within their Torah and their service, which must be with joy, as it is written, "Because you did not serve with joy," etc.

Likewise, Aharon's role belongs to the "wedding day," the moment of union described in the verse "on the day of his wedding and on the day of the gladness of his heart." It is a joy from above, revealed in the souls, that gladdens them in G-d, who dwells in their Torah and their service, and that service must be joyful, as the Torah warns, "because you did not serve with joy."

4 ושמחה זו היא באה ע"י אהרן ובשמחה זו הוא שושבין. והענין כי הנה שמחה זו הוא מחמת אוא"ס [אור אין סוף] ב"ה מקור החיים מקור התענוגים [התענוגים] המלוכש במצות.

This joy comes through Aharon, and in this joy he is the groomsman. The explanation is that this joy is because of the Infinite Light (Or Ein Sof), blessed be He, the source of life, the source of delights, that is clothed in the mitzvos.

The joy that Aharon brings is caused by the Infinite Light itself, the source of all life and all delight, which is clothed in the mitzvos.

וכמאמר אק"ב [אשר קדשנו במצותיו]. אשר הוא לשון תענוג גדול מאד עד להלל וכמו באשרי כי אשורני בנות¹⁷ שהוא לשון שמחה והילול על רוב טוב כו'.

This is as in the words "Who (asher) has sanctified us with His commandments": asher is an expression of exceedingly great delight, to the point of praise, as in "In my good fortune (be'oshri), for daughters will call me fortunate (ishruni)," which is an expression of joy and praise over abundant good, etc.

This is hinted in the blessing said over a mitzvah, "asher kideshanu" ("Who has sanctified us with His commandments"): the Alter Rebbe reads asher as related to osher, happiness, as in Leah's words at the birth of Asher, "In my good fortune, for daughters will call me fortunate." The word speaks of joy and praise over abundant good.

SECTION 3 • 15-7

Gan Eden and the mitzvos

5 וכמ"ש ויניחהו בג"ע [בגן עדן]¹⁸ לעבדה ולשמרה. לעבדה במ"ע [במצות עשה]¹⁹ שע"י המצות הוא עושה הג"ע [הגן עדן]²⁰ דהיינו שממשיך בו זיו השכינה

As it is written, "And He placed him in Gan Eden to work it and to guard it": "to work it" with the positive commandments, for through the mitzvos one makes Gan Eden, that is, one draws into it the radiance of the Shechinah (Divine Presence),

Adam was placed in Gan Eden "to work it and to guard it," and the Alter Rebbe reads "to work it" as the positive commandments. Through the mitzvos a person "makes" Gan Eden: he draws into it the radiance (ziv) of the Shechinah. In Likkutei Torah, Sh'lach (39c), the Alter Rebbe adds that the radiance of the lower Gan Eden is drawn from the mitzvos and that of the upper Gan Eden from the Torah.

ליהנות בו לצדיקים שמתענגים על ה' בג"ע [בגן עדן] שהוא תענוג נפלא עד אין קץ שלכן אמרו על אחר מוטב דלידיני²¹ כו'. שכל יסורי גיהנם כדאי לסבול בשביל קבלת תענוג עוה"ב [עולם הבא]

for the tzaddikim who delight in G-d in Gan Eden to enjoy it, which is a wondrous delight without end. This is why they said of Acher, "Better that he be judged," etc.: for all the sufferings of Gehinnom are worth enduring for the sake of receiving the delight of the World to Come.

The tzaddikim in Gan Eden enjoy that radiance, a delight without end. Its greatness is shown by what Rabbi Meir said of Acher, the Sage who left the path of Torah: better that he be judged and then come to the World to Come, for all the suffering of Gehinnom, where a soul is cleansed, is worth bearing to receive that delight.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] על ר"ע [רבי עקיבא] כשרא' [כשראה] כרך גדול של עכו"ם [עובדי כוכבים ומזלות] שחק ואמר אם לעוברי רצונו כך לעושי רצונו²² עאכו"כ [על אחת כמה וכמה]²³.

And as our Sages, of blessed memory, said of Rabbi Akiva: when he saw a great city of idolaters, he laughed and said, "If it is so for those who transgress His will, how much more so for those who do His will!"

Rabbi Akiva's saying makes the same point: seeing a great city of idolaters at ease, he laughed, for if those who transgress G-d's will enjoy such good, how much more will those who do His will. In Torah Ohr, Noach (9d), the Alter Rebbe reads the saying the same way: all that flows to the worlds is only radiance next to G-d's essence, while "those who do His will," Israel, the people close to Him, reach His very essence, a delight without end.

פ"י אם יש הרבה תענוגים כ"כ [כל כך] בבחי' עוברי רצונו שהם תענוגי עוה"ז שירדו ונתגשמו בגשמיו' [בגשמיות] העוה"ז וחומריותו

That is: if there are so many delights at the level of “those who transgress His will,” namely the delights of this world, which came down and became physical in the physicality and materiality of this world,

The Alter Rebbe explains the comparison: “those who transgress His will” stands for the pleasures of this world, delights that came down and became physical.

שלא כדרך השתלשלות וירידת המדרגות מאו"ס [מאור אין סוף] ב"ה מדרגה אחר מדרגה כמו מדרגות דקדושה אלא שהם נפלו ממדרגות עליונות דקדושה דרך נפילה מאיגרא רמה²⁴ כו'.

not by way of the chain of descending worlds (hishtalshelus) and the descent of the levels from the Infinite Light (Or Ein Sof), blessed be He, level after level, as with the levels of holiness, but rather they fell from lofty levels of holiness by way of a fall, “from a high roof,” etc.

They did not come down by the orderly chain of levels, step by step, as holiness does; they fell abruptly from high levels of holiness, “from a high roof [to a deep pit].” Even so they are abundant, which shows how much greater is the delight that comes down in holiness’s proper order.

6 ולכן נק' עוברי רצונו שהעבירו את הדרך. ואם לעוברי רצונו כך יש תענוג הרבה שנפל בשב"כ [בשבירת הכלים] כ"ש [כל שכן] לעושי רצונו

This is why they are called “those who transgress (ovrei) His will”: for they bypassed (he'eviru) the path. And if for those who transgress His will there is so much delight, which fell in the shattering of the vessels (sheviras hakeilim), all the more so for “those who do (osei) His will,”

The pleasures of this world are called ovrei retzono, “those who transgress (literally, pass over) His will,” because they “bypassed the path”: they did not come down through the orderly descent of levels but fell. Their delight fell in the shattering of the vessels (sheviras hakeilim), the Kabbalistic account of how sparks of holy light fell into the lower realms.

דהיינו מה שהוא עשוי ונתון מרצה"ע [מרצון העליון] ב"ה כסדר ירידת המדרגות דקדושה בג"ע [בגן עדן] העליון והתחתון שהוא התענגות על הוי"ה שבודאי יש בו תענוג נפלא והרבה מיני תענוג אין קץ שהוא מקור החיים ומקור התענוגים:

that is, what is made (asui) and given from the Supernal Will, blessed be He, in the order of the descent of the levels of holiness, in the upper and the lower Gan Eden, which is the delight in G-d, in whom there is certainly a wondrous delight and many kinds of delight without end, for He is the source of life and the source of delights.

"Those who do (osei) His will" is read as what is "made" (asui) and given by the Supernal Will in the orderly descent of holiness, into the upper and lower Gan Eden. That delight is in G-d Himself, the source of life and of delights, and so it is wondrous and of endless kinds.

7 והנה תענוג זה נמשך מן המצות שלכן נמשלים המצות לנרות כמו שע"י שמדליקין את הנרות נתמלא הבית אור וזיו. כך ע"י עשיית המצות נמשך זיו בג"ע [בגן עדן] כו'.

Now, this delight is drawn from the mitzvos. This is why the mitzvos are likened to lamps: just as, when the lamps are lit, the house is filled with light and radiance, so through doing the mitzvos radiance is drawn into Gan Eden, etc.

The delight of Gan Eden is drawn from the mitzvos, which is why they are compared to lamps: as a lit lamp fills a whole house with light and radiance, so doing a mitzvah fills Gan Eden with radiance.

לכן כתיב תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרב כל²⁵.

Therefore it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, from an abundance of everything (merov kol)."

Therefore the Torah, in the rebuke, faults those who did not serve G-d "with joy and with gladness of heart, merov kol," which in its plain sense means "when you had an abundance of everything."

יותר מרוב כל²⁶ כי רוב כל הם תענוגי העוה"ב [העולם הבא] והמצות צריך להיות בשמחה יתירה מהם.

[That is,] more than "an abundance of everything": for "an abundance of everything" is the delights of the World to Come, and the mitzvos must be with a joy greater than them.

The Alter Rebbe reads merov kol as "more than an abundance of everything": "an abundance of everything" is all the delights of the World to Come, and the joy in the mitzvos themselves should exceed even them. Kehot notes that this follows the Arizal's well-known reading of the verse, which Tanya, chapter 26, mentions.

SECTION 4 • 18-11

Only the work of His hands

8 והוא כאשר ישים אל לבו כי בשמים ממעל ועל הארץ מתחת על כל שבח מעשה ידיך כו'.

And this [comes about] when one takes to heart that “in the heavens above and on the earth below, for all the praise of the work of Your hands,” etc.

These are words of the Shabbos morning prayers, in the blessing before the Shema: G-d's Name is sanctified “in the heavens above and on the earth below,” and He is blessed “for all the praise of the work of Your hands.” A joy greater than all of Gan Eden comes when a person reflects on what these words mean.

פ"י בשמים ממעל זה גע"ע [גן עדן העליון]. ועל הארץ מתחת זה גע"ת [גן עדן התחתון] אין השבח בהם אליך אלא שהם בחי' מעשה ידיך

The meaning is: “in the heavens above” — this is the upper Gan Eden; “and on the earth below” — this is the lower Gan Eden. The praise in them does not pertain to You; rather, they are the level of “the work of Your hands,”

“The heavens above” is the upper Gan Eden and “the earth below” the lower Gan Eden. In the prayer the words simply bless G-d for His handiwork; the Alter Rebbe reads them as saying that whatever is praised in both Gan Edens is not praise of G-d Himself, only of “the work of His hands.”

כמו עד"מ שמשבחין את האדם במעשה ידיו איך שהוא כותב גדול או שמצייר ציור נאה שהשבח הזה אינו נוגע לחכמתו ולא למהותו ועצמותו.

just as, by way of analogy, a person is praised for the work of his hands, how he is a great scribe or paints a beautiful picture: this praise does not touch his wisdom, nor his being and essence.

An analogy: praising a person for fine handwriting or a beautiful painting says nothing about his wisdom or his inner being; it praises only what his hands have made.

כך כל השבח וההלול שנמשך בג"ע [בגן עדן] לנשמות להתענג על ה' בהשכלתם והשגתם אין השבח הזה אלא בהמשכת מעשה ידיו של הקב"ה לבד שבזה יש להם השכלה והשגה

So too, all the praise and acclaim that is drawn into Gan Eden for the souls, to delight in G-d through their understanding and comprehension — this praise is not [found] except in the drawing down of the work of the hands of the Holy One, blessed be He, alone, through which they have understanding and comprehension.

Likewise, the delight and praise the souls have in Gan Eden, as they grasp G-dliness with their understanding, is praise only of what G-d's “hands” have drawn down to them: that drawing down alone is what they can grasp.

והיינו זיו הנמשך מן המצות שנק' מעשה ידיו של הקב"ה

And this is the radiance drawn from the mitzvos, which are called the work of the hands of the Holy One, blessed be He,

This radiance comes from the mitzvos, which are themselves called "the work of the hands of the Holy One, blessed be He."

כי באתעדל"ת [באתערותא דלתתא] בקיום המצות למטה אתעדל"ע [אתערותא דלעילא] הקב"ה מניח תפלין²⁷ והקב"ה רופא חולים ומברך השנים ומכלכל חיים בחסד כו'.

for through an arousal from below, in fulfilling the mitzvos below, [there is] an arousal from above: the Holy One, blessed be He, puts on tefillin, and the Holy One, blessed be He, heals the sick and blesses the years and sustains the living with kindness, etc.

The mitzvos are G-d's "handiwork" because when we do them below, an arousal from below, G-d does the same above, an arousal from above. So the Sages say that G-d Himself puts on tefillin, and the daily prayers speak of Him healing the sick, blessing the years and sustaining the living with kindness.

ומזה נמשך הזיו בג"ע [בגן עדן] להתענג על הוי"ה בהשכלתם והשגתם בהמשכה זו (וזהו ומעשה ידיו²⁸ מגיד הרקיע²⁹ כי הג"ע [הגן עדן] נק' מתיבתא דרקיע. ועמ"ש בפ"י הללוהו ברקיע עוזו)^{30, 31}

From this the radiance is drawn into Gan Eden, to delight in G-d through their understanding and comprehension of this drawing down. (And this is [the meaning of] "and the firmament declares the work of His hands," for Gan Eden is called "the Academy of the Firmament." And see what is written in the explanation of "Praise Him in the firmament of His strength.")

From this divine "doing" the radiance of Gan Eden is drawn, and the souls delight in grasping it. The parenthesis connects this to the verse "the firmament declares the work of His hands": Gan Eden is called "the Academy of the Firmament," and what it reveals is only "the work of His hands."

וכמה מיני מדרגות זו למעלה מזו בהשכלה זו בכמה מיני תענוגים עד אין קץ שיש כמה מיני ג"ע [גן עדן] כו'.

And there are many kinds of levels, one above the other, in this understanding, with many kinds of delights without end, for there are many kinds of Gan Eden, etc.

Within this grasp there are countless levels, each above the other, and so there are many kinds of Gan Eden, each with its own delight.

הגם שלא נזכר בספרים רק גי'ע [גן עדן] תחתון ועליון הרי אמרו רז"ל [רבותינו זכרונם לברכה] ת"ח [תלמיד חכם] / תלמידי חכמים] אין להם מנוחה ³² שנאמר ילכו מחיל אל חיל ³³ כו'.

Although the books mention only the lower and the upper Gan Eden, our Sages, of blessed memory, said, "Torah scholars have no rest, as it is said, 'They go from strength to strength,'" etc.

The Alter Rebbe answers an objection: the books speak of only two, a lower and an upper Gan Eden. Yet the Sages said that Torah scholars have no rest, even in the World to Come, for they "go from strength to strength," rising level after level.

9 ועי' נאמר כי כל בשמים ובארץ ^{34,35} ותרגומו דאחיד בשמיא ובארע' [ובארעא]. והוא ענין שנזכר בספרים ³⁶ שיש עמוד בגי'ע [בגן עדן] ^{37,38} שבו עולין מגי'ע [מגן עדן] עליון לתחתון שהעמוד הוא המחבר גי'ע [גן עדן] עליון עם תחתון.

Of this it is said, "For all (kol) that is in the heavens and on the earth," and its Targum [renders it], "which holds onto heaven and earth." This is the matter mentioned in the books, that there is a pillar in Gan Eden by which they ascend from the upper Gan Eden to the lower; for the pillar is what joins the upper Gan Eden with the lower.

The verse "For all (kol) that is in the heavens and on the earth" is rendered by its Targum, the Aramaic translation, as "which holds onto heaven and earth": kol is what binds the two together. This, the Alter Rebbe says, is the pillar described in the books, which stands in Gan Eden and joins the upper Gan Eden to the lower. The printed text says one ascends by it "from the upper Gan Eden to the lower," but the Zohar, and Torah Ohr itself at 100b, describe souls rising by this pillar from the lower Gan Eden to the upper.

וכמה בחי' עמודים לכמה בחי' צדיקים יש לכל אי כפי מדרגתו וכמה בחי' עליות בעילוי אחר עילוי כענין נוי'ן אלף יובלות שהכל בחי' עליות ³⁹ כו'.

And there are many levels of pillars for many levels of tzaddikim, for each one according to his rank, and many levels of ascents, elevation after elevation, as with the fifty thousand jubilees, all of which are levels of ascent, etc.

There are many such pillars, one for each level of tzaddikim according to his rank, and many ascents one beyond the other, like the "fifty thousand jubilees," an expression for an immense series of ascents. Likkutei Torah, Korach (52c), explains these jubilees as an ever greater revelation of the inner light in the vessels: the lower Gan Eden receives the radiance of the Infinite Light, the upper Gan Eden a far greater delight.

10 וכל זה הוא בבחי' הזיו שנמשך ממעשה ידיו בלבד. אבל בא"ס ב"ה ממש בעצמותו ומהותו ית' לית מחשבי תפיסא⁴⁰ המלאכים אומרים קדוש ומובדל כו'.

All this is at the level of the radiance drawn from the work of His hands alone. But as for the Infinite One (Ein Sof) Himself, blessed be He, in His essence and being, may He be blessed, “no thought can grasp [Him]”; the angels say [He is] holy and set apart, etc.

All the delights of both Gan Edens are only the radiance that comes from “the work of His hands.” G-d’s own essence is beyond all grasp: “no thought can grasp Him” at all, and the angels call Him “holy,” set apart from them.

ומחמת זה האופנים ברעש גדול כו'. שאומרים איה מקום כבודו. אך המצות עצמן הן בחי' אור הנר שמזה נמשך הזיו.

Because of this, “the Ofanim, with a great noise,” etc., for they say, “Where is the place of His glory?” But the mitzvos themselves are the level of the light of the lamp, from which the radiance is drawn.

That is why the Ofanim, a class of angels, rise “with a great noise,” asking “Where is the place of His glory?”: they cannot grasp Him. Both phrases come from the prayers: the Ofanim “with a great noise” from the blessing before the Shema, and the question from the Kedushah of Musaf. The mitzvos themselves, however, are “the light of the lamp,” of which the radiance of Gan Eden is only the glow.

11 והם מקור הזיו שהם נק' אברים דמלכא בחי' אברין וכלים לאוא"ס [לאור אין סוף] ב"ה ממש. ולכן בכל המצות כתיב לפני ה' לפני ה' ממש

They are the source of the radiance, for they are called “the limbs of the King,” the level of limbs and vessels for the Infinite Light (Or Ein Sof) itself, blessed be He. This is why with all the mitzvos it is written “before Havayah” — truly before Havayah,

The mitzvos are the source of the radiance because they are called “the limbs of the King,” as the Tikkunei Zohar says, “the 248 commandments are the 248 limbs of the King” (quoted in Tanya, chapter 23): limbs and vessels through which the Infinite Light itself acts. That is why the Torah says of the mitzvos “before Havayah”: truly before G-d Himself.

וכמ"ש אשר אנכי מצו⁴¹ך היום. שבבחי היום לעשותם⁴² אנכי ממש הוא עצמותו ומהותו ממש מצו⁴³ך כו'.

and as it is written, "which I (Anochi) command you today": for at the level of "today, to do them," Anochi ("I") itself, which is His very essence and being, "commands you," etc.

The verse "which I (Anochi) command you today" is read literally: in the realm of "today, to do them," the time of action, it is Anochi, "I," G-d's very essence, who commands, and so the Commander Himself is present in each mitzvah. The Sages read "today, to do them" as "today to do them, and tomorrow to receive their reward" (Eruvin 22a).

ואי לזאת תהיה השמחה בקיום המצות גדולה לאלקים⁴³ הוא אוא"ס [אור אין סוף] ב"ה ממש המלוכש בהן ביתר שאת מרב כל. היינו בחי' כל דאחיד בשמיא ובארע' [ובארעא] וכמרז"ל [וכמאמר רבותינו זכרונם לברכה] יפה שעה^{44,45} אי וכו':

Accordingly, the joy in fulfilling the mitzvos shall be "great to Elokim," which is the Infinite Light itself, blessed be He, that is clothed in them, with an exaltation greater than "an abundance of everything," that is, the level of kol ("all") "which holds onto heaven and earth." And as our Sages, of blessed memory, said, "Better is one hour," and so on.

Therefore the joy in the mitzvos should be "great to Elokim": the words echo Jonah 3:3, where Nineveh is "a city great to G-d," that is, exceedingly great, and here "Elokim" is the Infinite Light itself, clothed and hidden in the mitzvos. That joy is far greater than "an abundance of everything," the kol that holds heaven and earth, both Gan Edens, as the Sages said, "Better is one hour [of repentance and good deeds in this world than all the life of the World to Come]." Likkutei Torah, Korach (52d), adds that this hour surpasses even the fifty thousand jubilees of ascent, since they are only radiance, while good deeds draw down G-d's very essence.

SECTION 5 • 112-13

Arranging and raising up

12 והנה להיות גילוי שמחה זו מאור א"ס ב"ה בנפש האדם הוא ע"י אהרן שהוא המדליק את הנרות להיות בחי אורה ושמחה. כי אהרן הוא משבעה רועים⁴⁶ המפרנסים וממשיכים לכללות נשמות ישראל מלמעלה מאוא"ס [מאור אין סוף] ב"ה.

Now, the revelation of this joy from the Infinite Light (Or Ein Sof), blessed be He, in a person's soul comes through Aharon, who is the one who kindles the lamps, so that there be the level of light and joy. For Aharon is one of the seven shepherds who sustain and draw down to the souls of Israel as a whole, from above, from the Infinite Light, blessed be He.

This joy is revealed in the soul through Aharon, who kindles the lamps, so that there be "light and joy." Aharon is one of the "seven shepherds" who sustain the souls of Israel as a whole and draw G-dliness down to them from the Infinite Light. The explanation (biur) of this maamar (Torah Ohr 110c) gives the image: a shepherd feeds his flock not from his own but by bringing them the grass of the field, and so Aharon brings light down from above to the Congregation of Israel.

13 ואהרן הוא הרועה ומפרנס וממשיך לכללות נש"י [נשמות ישראל] בחי אורה ושמחה הנ"ל ובהמשכה זו יש ב' בחי יערוך את הנרות⁴⁷ ובהעלות אהרן את הנרות⁴⁸

Aharon is the shepherd who sustains and draws down to the souls of Israel as a whole the level of light and joy mentioned above. In this drawing down there are two levels: "he shall arrange the lamps" and "when Aharon raises up the lamps."

Aharon, as shepherd, draws this light and joy to all the souls, and the drawing has two stages, matching two phrases of the Torah: "he shall arrange the lamps" and "when Aharon raises up the lamps."

יערוך להיות ערוכה ושמורה בלב ונפש האדם בזכרו על ה' אלהיו בעמקו [בעמקות] הדע' [הדעת] מעומק' [מעומקא] דלכא ביגיעת הנפש בהתכוננות בגדולת ה' כאשר תוכל נפשו שאת

"He shall arrange": that [it] be arranged and kept in a person's heart and soul, when he remembers Havayah his G-d with depth of Daas (knowledge), from the depth of the heart, with toil of the soul, in contemplating the greatness of G-d, as much as his soul is able to bear.

"Arranging" means establishing the love within a person's heart and soul by his own effort: contemplating G-d's greatness deeply, with toil, as far as his soul can bear.

ובהעלות הוא היא המשכות השמחה הבאה מלמעלה להעלות את הנפש ולקשרה באלקים חיים הוא חיי החיים ב"ה מקור החיים ומקור התענוגים שלמעלה מעלה מהשתלשלות למעלה מכדי שתוכל נפשו שאת

And “when [Aharon] raises up”: these are the drawings down of the joy that comes from above, to raise up the soul and bind it to the living G-d, who is the Life of life, blessed be He, the source of life and the source of delights, who is far, far above the chain of descending worlds (hishtalshelus), beyond what his soul is able to bear.

“Raising up” is the joy that comes from above, lifting the soul and binding it to the living G-d, the source of all life and delight, who is far above the chain of descending worlds. It takes the soul beyond what it could reach by its own capacity.

והיא אהבת ככל מאדך⁴⁹ המתגלה בק"ש [בקריאת שמע] ולקיום הק"ש [הקריאת שמע] ככל מאדך תקנו פסוקי דזמרה לפנייה להיות רוממות אל בגרונם⁵⁰ וחרב פיפיות בידם

This is the love of “with all your might” that is revealed in the Shema. And to fulfill the Shema “with all your might,” they instituted Pesukei deZimrah before it, so that there be “the exaltations of G-d in their throat and a two-edged sword in their hand,”

This higher love is “with all your might” (bechol me’odecha), a love without limit, revealed in the Shema. To reach it, the Sages instituted Pesukei deZimrah, the verses of praise said before the Shema, so that “the exaltations of G-d [are] in their throat and a two-edged sword in their hand.”

כי שעת צלותא שעת קרבא^{51,52} לעשות הכנה בנפש האדם תחלה להגביר כח נפשו על המונע"י [המונעים] ומעכבים מבית ומחוץ.

for the time of prayer is a time of battle: to make a preparation in a person’s soul first, to strengthen the power of his soul over what hinders and obstructs it, from within and from without.

Prayer is a battle, so Pesukei deZimrah prepare the soul in advance, strengthening it against all the inner and outer obstacles that hold it back.

וזהו מערב ועד בקר⁵³ כי ברישא חשוכא והדר נהורא⁵⁴ שמאיר בנפשו אורה ושמחה בה' מעט מעט מתוך החשך כו':

And this is “from evening until morning,” for “first darkness and then light”: light and joy in G-d shine in his soul little by little, out of the darkness, etc.

This is why Aharon’s lamp burns “from evening until morning”: as the Sages say, “first darkness and then light.” Light and joy in G-d dawn in the soul gradually, out of the darkness.

SECTION 6 • 14-18

Crushed olive oil

14 אך הדלקת אהרן את הנרות הוא בשמן זית כתית⁵⁵ דוקא וכדאיתא במשנה כותש ונותן לתוך הסל⁵⁶ כו'. הראשון למנורה והשאר למנחות.

But Aharon's kindling of the lamps is specifically with crushed olive oil, as the Mishnah states: "He crushes [the olives] and puts [them] into the basket," etc.; "the first is for the Menorah and the rest is for the meal-offerings."

Aharon lights the lamps specifically with "crushed olive oil." The Mishnah describes how the finest oil was made: the olives were crushed and placed in a basket, and this first oil was for the Menorah, the rest for the meal-offerings.

והענין הוא כי ענין הזית הוא שיש בו מרירות. וכמו שאמרה היונה יהיו מזונתי מרורים כזית⁵⁷ כו'.

The explanation is that the nature of the olive is that it has bitterness, as the dove said, "Let my food be bitter as an olive," etc.

The olive is bitter. As the Sages relate, the dove that brought Noach an olive leaf said, "Let my food be bitter as an olive [but given by Your hand]." The maamar now explains what this bitterness and its crushing mean in the soul.

15 וגם אמרו בגמרא שהזית משכח תלמודו של עי' [שבועים] שנה^{58, 59} כו' שהוא מבחי' עולם השכחה שהוא מעולם הקליפות.

They also said in the Gemara that the olive makes one forget seventy years of his learning, etc., for it is of the level of the world of forgetting, which is of the world of the kelipos (husks).

The Gemara also says that olives make a person forget seventy years of learning. Forgetting belongs to the "world of forgetting," the realm of the kelipos, the husks that conceal G-dliness. The explanation (biur) of this maamar (Torah Ohr 110d) traces forgetting to the shattering of the vessels, which began in Daas, the faculty of knowing.

והיינו ענין הגוף ונה"ב [ונפש הבהמית] שמנוגה ומשכא דחויא וכותשים אותו עד שמוציאים ממנו שמן היינו בחי' חכמה.

This is the body and the animal soul, which are from Nogah and "the serpent's skin"; and one crushes it until oil is extracted from it, which is the level of Chochmah (wisdom).

The "olive" in a person is his body and animal soul, which come from Nogah, the kelipah that mixes good and evil, also called "the serpent's skin" (meshcha dechivya). Crushing it, subduing it, extracts its "oil," which is Chochmah.

16 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כשם שהזית משכח תלמודו של ע' [שבעים] שנים. כך שמן זית מחזיר תלמודו של ע' [שבעים] שנה⁶⁰ כו' כי חכמה הוא מוח הזכרון⁶¹ כמ"ש בפ' קדש שרומזת בחכמה ולזכרון בין עיניך⁶² כו'

As our Sages, of blessed memory, said: "Just as the olive makes one forget seventy years of his learning, so olive oil restores seventy years of his learning," etc., for Chochmah (wisdom) is the faculty of memory, as it is written in the section of Kadesh, which alludes to Chochmah, "and for a remembrance between your eyes," etc.

The Sages taught that just as the olive causes forgetting, olive oil restores seventy years of learning. The oil restores memory because Chochmah is the faculty of memory, as hinted in the tefillin passage Kadesh, which alludes to Chochmah and speaks of "a remembrance between your eyes." The biur on this maamar (Torah Ohr 110d) adds that there was no shattering in Chochmah, and so it restores what the shattering made one forget.

וענין כתישה זו היינו להיות בבחי' אתכפייא סט"א [סטרא אחרא] ע"י לשארית נחלתו שמשים עצמו כשיריים⁶³

And this crushing means being at the level of the subjugation (iskafya) of the sitra achra (the other side) through "the remnant (she'eris) of His inheritance": one who makes himself like leftovers (shirayim).

The "crushing" that yields this oil is iskafya, the subjugation of the sitra achra, through the quality of "the remnant (she'eris) of His inheritance," which the Sages read as one who makes himself like shirayim, leftovers.

שבחי' זו היא המכנעת כל הרצונות שבזלעז"ז [שבזה לעומת זה] שלא יהיה לו חפץ ורצון אחר לעצמו להנות ולהתענג בתענוגי בני אדם בעוה"ז ולא יבקש וירדוף אחריהם כלל

This level is what subdues all the desires of the opposing side, so that he has no other wish or desire for himself, to enjoy and take delight in the delights of people in this world, and he will not seek or pursue them at all.

This quality subdues every desire of the opposing side: such a person has no desire of his own for worldly pleasures and does not pursue them. Likkutei Torah, Eikev (17d), calls it the "sunken seal," the bittul and awe of one who makes himself like leftovers.

כי מאחר שמשים עצמו כשיריים ומותרות בעולם וכאלו אין בו צורך בעולם כלל. מה לו ולעולם כו'.

For since he makes himself like leftovers and superfluities in the world, as if there were no need for him in the world at all, what has he to do with the world? etc.

Since he regards himself as superfluous, as if the world had no need of him, he feels he has nothing to do with the world and its pleasures.

17 ולכן לא יאבה לא העוה"ז ולא העוה"ב [העולם הבא]. וכמ"ש מי לי בשמים⁶⁴ כו' וכמ"ש והיה שארית יעקב⁶⁵ בגוים כו'

Therefore he will desire neither this world nor the World to Come, as it is written, "Whom do I have in heaven," etc.; and as it is written, "And the remnant of Yaakov shall be among the nations," etc.;

Such a person wants neither this world nor the World to Come, as Asaf says to G-d, "Whom do I have in heaven [but You]?" The prophet Michah too speaks of "the remnant of Yaakov... among the nations."

וכתיב בתריה תרום ידך על צריך וכל אויבך יכרתו⁶⁶

and it is written after it, "Your hand shall be raised over your adversaries, and all your enemies shall be cut off."

The next verse says, "Your hand shall be raised over your adversaries, and all your enemies shall be cut off." The maamar reads it of the remnant of Yaakov itself.

שבבחי שארית יעקב שמשים עצמו כשיריים הוא מכרית וירים ידו על צריו בבחי' רוממות אל בגרונם⁶⁷ להיות חרב פיפיות בידם בהתגלות רוממות אוא"ס [אור אין סוף] על נפשו משא"כ בבחי' יש אין אני והוא יכולין לדור⁶⁸ כו'.

For at the level of "the remnant of Yaakov," one who makes himself like leftovers, he cuts [them] off and will raise his hand over his adversaries, at the level of "the exaltations of G-d in their throat," so that there be "a two-edged sword in their hand," through the revelation of the exaltedness of the Infinite Light (Or Ein Sof) upon his soul. Whereas at the level of yesh [a sense of self], "I and he cannot dwell [together]," etc.

The Alter Rebbe applies it to the soul: one at the level of "the remnant," who makes himself like leftovers, overcomes and cuts off whatever opposes his service, through "the exaltations of G-d in their throat," the revelation of the Infinite Light's exaltedness upon his soul. But one who feels himself a separate "something" (yesh) cannot receive it; of such a person G-d says, "I and he cannot dwell [together]."

18 ואין אוא"ס [אור אין סוף] ב"ה שורה ומתגלה אלא במי שבטל כו'. והיינו בחי' חכמה הוא בחי' שמן הנעשה ע"י כתישת הזית

And the Infinite Light (Or Ein Sof), blessed be He, rests and is revealed only in one who is nullified, etc. And this is the level of Chochmah (wisdom), which is the level of oil, produced by crushing the olive:

The Infinite Light rests only on one who is nullified (batel). This bittul is Chochmah, the "oil" that comes from crushing the olive.

שהשמן הוא שנמשך אחר הפתילה ונכלה ונשרף הכל באור הנאחז בפתילה שלא נשאר ממנו כלום (משא"כ מן הפתילה נשאר קצת אפר)⁶⁹

for the oil is what is drawn after the wick and is entirely consumed and burned in the light that holds onto the wick, so that nothing of it remains (whereas of the wick some ash remains).

Oil, unlike the wick, is drawn up after the flame and consumed entirely in the light that holds onto the wick, leaving nothing behind, while the wick leaves some ash. The biur on this maamar (Torah Ohr 111a) adds that the flame's brightness comes only from the oil, which is consumed and becomes fire.

וכך בחי' החכמה הוא בחי' הבטול שבטל ונכלל ממש באור הנר של מצוה זו להיות גילוי אוא"ס [אור אין סוף] ב"ה ממש על נפשו.

So too, the level of Chochmah is the level of self-nullification (bittul): one is nullified and truly included in the light of the lamp of this mitzvah, so that the Infinite Light itself, blessed be He, is revealed upon his soul.

So too, Chochmah is complete self-nullification: one is absorbed wholly into the light of the mitzvah, so that the Infinite Light itself is revealed upon his soul.

ועי"ז מתקיים בנפשו אוא"ס [אור אין סוף] ב"ה הנמשך מן המצוה. משא"כ בלא בחי' שמן הרי אין אור הנר מתקיים על הפתילה לבדה אלא דולקת מהר וכלה כרגע כו'.

Through this the Infinite Light, blessed be He, that is drawn from the mitzvah endures in his soul. Whereas without the level of oil, the light of the lamp does not endure on the wick alone; rather, it burns quickly and is gone in a moment, etc.

Through this bittul the Infinite Light drawn from the mitzvah endures in the soul. A wick without oil flares up and is gone in a moment; so too, without bittul the light of the mitzvah does not last.

SECTION 7 • 19-20

Outside the curtain

19 והנה עבודת אהרן בעריכת הנרות והעלאתם היינו בחינת השמחה של מצוה היא מחוץ לפרכת העדות. וענין הפרכת⁷⁰ הוא כי הנה כתיב כי שמש ומגן⁷¹ הוי"ה אלקים.

Now, Aharon's service in arranging the lamps and raising them up, which is the level of the joy of mitzvah, is "outside the curtain of the Testimony." The matter of the curtain is this: it is written, "For a sun and a shield is Havayah Elokim."

Aharon's service, arranging and raising up the lamps, is the joy of the mitzvah, and it takes place "outside the curtain of the Testimony." To explain the curtain, the Alter Rebbe cites "For a sun and a shield is Havayah Elokim." The biur on this maamar (Torah Ohr 110a) explains the curtain as the partition (parsa) between Atzilus and the worlds below it, which is the Name Elokim that conceals.

פ"י כי שם הוי"ה הוא ענין יחודא עלאה איך שאין עוד מלבדו⁷² וכלא קמיה כלא חשיב כו'

The meaning is: the Name Havayah is the higher unity (yichuda ila'ah), how "there is nothing else besides Him" and "all before Him is considered as nothing," etc.;

The Name Havayah stands for the higher unity (yichuda ila'ah): from G-d's perspective there is nothing besides Him, and all before Him is as nothing.

ושם אלקים הוא המסתיר ומעלים להיות נראה העולם בבחי' יש ודבר כו' רק אעפ"כ [אף על פי כן] מלא כל הארץ כבודו⁷³ בבחי' יחודא תתאה.

and the Name Elokim is what hides and conceals, so that the world appears to be something existent, a thing [in itself], etc.; yet even so, "the whole earth is full of His glory," at the level of the lower unity (yichuda tata'ah).

The Name Elokim conceals, so that the world appears to exist as a thing in itself; yet "the whole earth is full of His glory." Recognizing G-d within a world that seems to exist is the lower unity (yichuda tata'ah).

והנה שם אלקים הוא מגן לשם הוי"ה כמו מגן שעושין לשמש⁷⁴ שמחמת שא"א להסתכל בשמש מרוב בהירותו כו':

Now, the Name Elokim is a shield for the Name Havayah, like a shield that is made for the sun, since it is impossible to look at the sun because of its great brightness, etc.

Elokim is a shield for Havayah, like a cover for the sun: the sun is too bright to look at, and the shield makes its light bearable. In Torah Ohr, Lech Lecha (12a), the Alter Rebbe adds that in the future the Holy One, blessed be He, will take the sun out of its sheath.

20 וזהו ענין והבדילה הפרכת לכם⁷⁵ בין הקדש כו' ושם הוא ענין עריכת הנרות ושמחה ש"מ [של מצוה]

מחוץ לפרכת בבחי' יחודא תתאה להיות רץ לבך⁷⁶ ליחודא עלאה

And this is the meaning of "The curtain shall separate for you between the holy," etc. And there, outside the curtain, is the arranging of the lamps and the joy of mitzvah, at the level of the lower unity (yichuda tata'ah), so that "your heart runs" to the higher unity (yichuda ila'ah),

So the verse says, "The curtain shall separate for you between the Holy [and the Holy of Holies]." Outside the curtain, in the realm of the lower unity, are the arranging of the lamps and the joy of the mitzvah, which make "your heart run" toward the higher unity. In a discourse printed in Torah Ohr (Vayakhel, 115c), the Alter Rebbe adds that the Name Elokim, the dividing curtain, is itself drawn from the Infinite Light, like the Name Havayah.

כי שמחה זו היא בחי' רצוא בנפש מחמת גילוי אור א"ס ב"ה ממש שבמצותיו שעייז אליו לבדו ית' תכסוף ותכלה הנפש בבחי' ובכל מאדך⁷⁷ בשמחה שהיא בחי' ובהעלות אהרן כו':

for this joy is the level of ratzo (running) in the soul, because of the revelation of the Infinite Light (Or Ein Sof) itself, blessed be He, that is in His mitzvos, through which the soul yearns and pines for Him alone, may He be blessed, at the level of "and with all your might," with joy, which is the level of "and when Aharon raises up," etc.

This joy is the soul's ratzo, its running forth toward G-d, aroused by the revelation of the Infinite Light that is in His mitzvos. The soul yearns and pines for Him alone, "with all your might," in joy, and this is "when Aharon raises up" the lamps.

SECTION 8 • ¶21-23

Torah through Moshe

21 אך הכח הזה שיש לאהרן להעלות את הנפש מחוץ לפרכת להיות בה גילוי אהבה זו שהיא בבחי' א"ס הנה עייז נאמר חוקת עולם לדורותם⁷⁸ מאת בני ישראל.

But this power that Aharon has, to raise up the soul outside the curtain so that this love, which is at the level of the Infinite (Ein Sof), be revealed in it: of this it is said, "an eternal statute for their generations, from (me'es) the children of Israel."

Where does Aharon get the power to raise the soul, from outside the curtain, to this infinite love? From what the verse goes on to say: "an eternal statute for their generations, from (me'es) the children of Israel."

פ"י מאת היינו מבח"י אותיות התורה⁷⁹ שמאל"ף ועד תי"ו דהיינו ע"י עסק התורה של בני ישראל שהאדם לומד ומשים לכו ונפשו באותיות שמדבר בהם בדו"ר [בדחילו ורחימו] שאותיות אלו יסודתן בהררי קדש⁸⁰ חכמה עלאה

The meaning is: me'es means from the level of the letters of the Torah, which run from alef to tav (es), that is, through the Torah study of the children of Israel, when a person studies and sets his heart and soul on the letters he speaks, with awe and love, for these letters have "their foundation in the holy mountains," supernal Chochmah (wisdom).

Me'es is read as "from es": alef and tav, the first and last letters, that is, the letters of the Torah. When a Jew studies and puts his heart and soul into the words he speaks with awe and love, he draws on these letters, whose root is in supernal Chochmah, "the holy mountains." In Torah Ohr, Miketz (36c), the Alter Rebbe reads atah ("You") in "For You light my lamp" the same way: its alef and tav are the letters of the Torah, and its hei the mitzvos.

לכן התורה היא אור שהיא מאירה את הנר שנר מצוה היא כלי לאור התורה והתורה היא אור וחיות המצות

Therefore the Torah is light, for it lights the lamp: the lamp of a mitzvah is a vessel for the light of the Torah, and the Torah is the light and life-force of the mitzvos.

So the Torah is the light that lights the lamp: the lamp of the mitzvah is a vessel for the Torah's light, and the Torah is the light and life-force of the mitzvos.

והן הגורמות להיות כח לאהרן להיות שושבין להמשיך אור וגילוי האהבה בנפש האדם ולהיות בה אורה ושמחה ש"מ [של מצוה]. משא"כ ע"ה [עם הארץ] שאין בו בחינת חכמה ארז"ל [אמרו רבותינו זכרונם לברכה] ולא ע"ה [עם הארץ] חסיד^{81,82} כו'.

And they [the letters] are what bring about the power for Aharon to be the groomsman, to draw light and the revelation of love into a person's soul, so that there be in it light and the joy of mitzvah. Whereas of an unlearned person (am ha'aretz), in whom there is no level of Chochmah, our Sages, of blessed memory, said, "nor can an unlearned person be pious," etc.

The letters of the Torah give Aharon his power to serve as groomsman, drawing light and love into the soul and bringing it the light and joy of the mitzvah. Without the Chochmah of Torah this cannot happen, as the Sages said, "an unlearned person cannot be pious (a chassid)."

אך להיות המשכת התורה למטה בישראל הוא ע"י בחי' משה וכמ"ש בזהר⁸³ ע"פ מה יתרון לאדם בכל עמלו שיעמל תחת השמש.⁸⁴ שאני עמלי [עמלא] דאורייתא דהיא לעילא מן שמשא⁸⁵

But the drawing down of the Torah below, into Israel, is through the level of Moshe, as is written in the Zohar on the verse, "What profit has a man in all his toil that he toils under the sun?": "The toil of Torah is different, for it is above the sun."

The Torah itself reaches Israel through the level of Moshe, as the Zohar explains on Koheles' question, "What profit has a man in all his toil that he toils under the sun?": the toil of Torah is different, for it is "above the sun."

ושם הוא מדרגת משה כבד פה וכבד לשון⁸⁶ כו'.

And there, [above the sun,] is the rank of Moshe, "heavy of mouth and heavy of tongue," etc.

That is where Moshe stands, he who was "heavy of mouth and heavy of tongue." In Torah Ohr, Vaera (56d), the Alter Rebbe explains "above the sun" as above the level of "a sun and a shield is Havayah Elokim," and the biur on this maamar (Torah Ohr 111b) says that Moshe is the level of Chochmah of Atzilus, which is why he was "heavy of mouth."

כי בחי' עסק התורה הנה אינו בדרך שמחה ש"מ [של מצוה] שהוא בבחי' רץ לבך מחוץ לפרכת אלא היא בבחי' שוב לאחד

For the level of Torah study is not by way of the joy of mitzvah, which is at the level of "your heart runs," outside the curtain, but rather it is at the level of "return to the One,"

Torah study is not of the same mode as the joy of the mitzvah, which is the heart's "running," outside the curtain; it is "return to the One."

שע"י התורה הוא גילוי יחודו ית' למטה כמו למעלה ע"י התורה שהיא דבר ה' ממש.

for through the Torah His unity, may He be blessed, is revealed below as it is above, through the Torah, which is the very word of G-d.

Through the Torah G-d's unity is revealed below as it is above, for the Torah is G-d's very word. Where "running" is the soul's yearning upward, "return" is the revelation of the higher unity here below.

22 וכמ"ש ודברי אשר שמתי בפיו⁸⁷ דברי ממש הנה ארז"ל [אמרו רבותינו זכרונם לברכה] מתניתא מלכתא⁸⁸

כמלך עצמו שמתאחד עם דבר ה' זו הלכה⁸⁹ שיהא הפסק כך כאלו הפסק הזה יוצא מפי עצמו

As it is written, "And My words that I have placed in your mouth": My words, truly. Our Sages, of blessed memory, said, "The Mishnah is a queen": like the king himself, for one becomes one with "the word of Havayah": this is halachah," that the ruling should be thus, as if this ruling came forth from his own mouth.

Torah is G-d's very word, as G-d promises, "My words that I have placed in your mouth": truly My words. Hence the Sages' "The Mishnah is a queen": one who learns becomes one with "the word of Havayah," which is halachah, as if the ruling came forth from his own mouth, like a king's. Likkutei Torah, Pinchas (76a), explains it the same way: the learner is like a king who commands that this mitzvah be done so.

והיינו מעלת ומדרגת מי שתורתו אומנתו כמו רשב"י [רבי שמעון בר יוחאי] וחביריו (שלכן פטורים מן התפלה שהתפלה היא בחינת בטול בהשתחוואות והמשכת אוא"ס [אור אין סוף] ב"ה המשכות אלו נמשכות ע"י עסק התורה ג"כ)

And this is the distinction and rank of one whose Torah is his occupation, like Rabbi Shimon bar Yochai and his colleagues (which is why they are exempt from prayer: for prayer is the level of self-nullification (bittul), in the prostrations, and the drawing down of the Infinite Light (Or Ein Sof), blessed be He, and these drawings down are drawn through Torah study as well).

This is the level of those whose Torah study is their whole occupation, like Rabbi Shimon bar Yochai and his colleagues. The parenthesis explains why they were exempt from prayer: prayer brings bittul, expressed in bowing, and draws down the Infinite Light, and their Torah study accomplished these same things.

וכמו שא' רשב"י [רבי שמעון בר יוחאי] בחד קטירא אתקטרנא^{90,91} כו' שהוא בחי' בטול באוא"ס [באור אין סוף] ב"ה ממש בבחי' יחודא [יחודא עילאה] ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ות"ת [ותלמוד תורה] כנגד כולם.^{92,93}

And as Rabbi Shimon bar Yochai said, "With one bond I am bound," etc., which is the level of self-nullification in the Infinite Light itself, blessed be He, at the level of the higher unity (yichuda ila'ah). This is why our Sages, of blessed memory, said, "and Torah study is equal to them all."

Rabbi Shimon said, "With one bond I am bound [to the Holy One, blessed be He]": complete bittul in the Infinite Light, the higher unity. That is why "Torah study is equal to them all."

והנה כדי שיגיע לבחי' ומדרגת בטול זה כתיב ויקחו אליך שמן זית זך⁹⁴ בחי' חכמה כי איזהו חכם הרואה את הנולד⁹⁵ דהיינו הנולד מאין ליש.

Now, in order to reach this level and rank of self-nullification, it is written, "that they take to you pure olive oil": the level of Chochmah (wisdom), for "Who is wise? One who sees what is born (hanolad)," that is, what is born from nothing to something.

To reach this bittul one needs the "pure olive oil" brought to Moshe, which is Chochmah. The Sages define the wise man as "one who sees what is born" (hanolad), which the Alter Rebbe reads as seeing how everything is born, continually, from nothing into something.

23 וכמאמר המחדש בטובו בכל יום תמיד מעשה בראשית כו'. כי ההתחדשות מאין ליש הוא תמיד כו'.

As in the saying, "Who in His goodness renews each day, continually, the work of creation," etc. For the renewal from nothing to something is continual, etc.

The daily prayer says that G-d "in His goodness renews each day, continually, the work of creation": creation from nothing into something happens constantly, not once.

והיינו לפי כי אני הוי"ה לא שנית⁹⁶ ואתה הוא קודם שנברא כו' רק ההתחדשות להיות יש הוא רק הארה בעלמא כו'.

That is because "I, Havayah, have not changed," and "You are He before [the world] was created," etc.; rather, the renewal so that there be a yesh (something) is only a mere glimmer, etc.

This is so because "I, Havayah, have not changed": G-d is the same after creation as before it, as the morning prayers say, "You were [the same] before the world was created." What is renewed so that the world exists is only a glimmer of His light, not His essence.

ולכך צ"ל התחדשות ההארה תמיד שלא תבטל במציאות לגמרי כו' וכאשר ישים אל לבו הדבר הזה יהיה בבחי' בטול אליו ית' ורוח אייתי רוח⁹⁷ ואמשיך רוח כו' בטול אוא"ס [אור אין סוף] ב"ה ממש על נפשו בעסק התורה כו'.

Therefore the glimmer must be renewed continually, so that it not be nullified out of existence entirely, etc. And when one takes this matter to heart, he will be at the level of self-nullification (bittul) toward Him, may He be blessed; and "spirit brings spirit and draws spirit," etc.: self-nullification [draws] the Infinite Light (Or Ein Sof) itself, blessed be He, upon his soul, in Torah study, etc.

Since a glimmer would cease to exist if it were not renewed, it must be renewed every moment. One who takes this to heart comes to bittul before G-d, and since "spirit brings spirit and draws spirit," his bittul below draws the Infinite Light itself down upon his soul in his Torah study.

SECTION 9 • ¶24-25

The answers

24 וזהו ואתה תצוה את בני ישראל⁹⁸ תצוה מלשון צוותא והתקשרות⁹⁹ ע"י ויקחו אליך שמן זית זך לבחי

משה תחלה

And this is “And you shall command (tetzaveh) the children of Israel”: tetzaveh is an expression of joining (tzavta) and connection, through “that they take to you pure olive oil,” to the level of Moshe, first.

Now the opening verse is explained: tetzaveh, “you shall command,” is read as tzavta, “joining” and bonding. Israel is bound to Moshe through bringing “pure olive oil,” their Chochmah and bittul, first to the level of Moshe. Likkutei Torah, Pinchas (76a), reads tzav the same way: Moshe is to be “together” with Israel, so that his level of bittul is drawn to them.

ומזה נמשך להיות חוקת עולם מאת בני ישראל¹⁰⁰ להיות אותיות התורי [התורה] גורמת שיערוך אהרן את הנרות בחי שמחה של מצוה מחמת כי אותיות התורה הן הנמשכות מבחי משה ואתה תצוה את בני ישראל כו'.

From this it comes about that there is “an eternal statute from the children of Israel”: that the letters of the Torah bring about Aharon’s arranging of the lamps, the level of the joy of mitzvah, because the letters of the Torah are what is drawn from the level of Moshe: “And you shall command the children of Israel,” etc.

From this bond comes “an eternal statute... from (me’es) the children of Israel”: the letters of the Torah give Aharon the power to arrange the lamps, the joy of the mitzvah. The letters of the Torah come from the level of Moshe, and so the verse says, “And you shall command the children of Israel.”

25 והנה בבחי אהרן שהוא בחי רץ לבך כתיב מערב ועד בקר¹⁰¹ ברישא חשוכא והדר נהורא¹⁰²

Now, of the level of Aharon, which is the level of “your heart runs,” it is written “from evening until morning”: “first darkness and then light.”

This answers the second question. Aharon’s level is “your heart runs,” and of it the verse says “from evening until morning”: “first darkness and then light,” a light that dawns gradually, within time.

אבל בבחי' משה שהוא בבחי' שוב לאחד וגילוי יחודו ית' בבחי' יח"ע [יחודא עילאה] כתיב להעלות נר תמיד¹⁰³ שהוא גילוי יחוד עליון שלמעלה מהזמן ולפניו ית' כחשכה כאורה¹⁰⁴ שהוא השה ומשה כו' וד"ל [ודי למבין]:

But of the level of Moshe, which is at the level of “return to the One” and the revelation of His unity, may He be blessed, at the level of the higher unity (yichuda ila'ah), it is written “to raise up a lamp continually”: this is the revelation of the higher unity, which is above time, and before Him, may He be blessed, “darkness is as light,” for He is the One who is equal and makes equal, etc. And this suffices for one who understands.

Moshe's level is “return to the One,” the revelation of the higher unity, and so of him the verse says “to raise up a lamp continually”: a unity above time, before which “darkness is as light.” G-d is “the One who is equal and makes equal,” as the High Holiday prayers say, and the Alter Rebbe leaves the rest to the understanding reader. The biur on this maamar (Torah Ohr 111b) adds that time is rooted in Malchus, the Matrona whose groomsman is Aharon, while Moshe, “the man of G-d,” is above time.

IN ONE'S AVODAH

To do the mitzvos with a joy greater than all the delights of the World to Come, knowing that G-d's very essence is clothed in them; to “arrange” that love through deep contemplation of G-d's greatness, preparing in Pesukei deZimrah for the battle of prayer; to “crush the olive” by making oneself like leftovers, with no desire for this world's pleasures, so that the light of the mitzvah endures; and to study Torah with awe and love, taking to heart that the world is renewed from nothing at every moment, which brings bittul and draws the Infinite Light upon the soul.

QUESTIONS FOR DISCUSSION

1. Why is a groomsman needed only on the wedding day, and what does this say about Aharon's role in the soul's service?
2. If all of Gan Eden is only “the work of His hands,” why should the joy of doing a mitzvah in this world be greater than its delights?
3. How does making oneself like “leftovers” produce Chochmah, the “oil” in which the light of the mitzvah endures?
4. What is the difference between “your heart runs” (Aharon) and “return to the One” (Moshe), and why does Aharon's power depend on Moshe?
5. Why does Aharon's lamp burn “from evening until morning” while Moshe's is “continual”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

ואתה תצוה

This maamar is also printed in the Lemberg edition of Torah Ohr, at 8c, and the Mittler Rebbe's transcript of its explanation (biur) is printed further on in Torah Ohr, at 110a, where it sets out the roots of this maamar's ideas, beginning with Aharon, "the groomsman of the Matrona," as the one who raises up the fallen sparks.

KEHOT'S NOTE

נדפס גם בתו"א לעמבערג ח, ג. הנחת כ"ק אדה"א בסה"מ תקס"ז ע' סו. ביאור-הנחת כ"ק אדה"א נדפס לקמן ק', א. ראה לעיל בצינונים לכ"ק אדמו"ר זי"ע. ובהערות וצינונים לפלח הרמון בראשית ק, א (ד"ה מאי חנוכה) מציין לכאן. המאמר עם הגהות וקיצורים באוה"ת תצוה ע' איתקמא. הערות ע' איתקסג. קיצור ע' איתקסט. ע' איתקעג. קיצור והגהות ע"ז בכרך ח ע' ג'נו. הגהות ע' ג'נט. ד"ה זה בס' מאמרי אדה"א שמות ח"ב ע' שטו מיוסד על מאמר זה.

2

ואתה תצוה

G-d tells Moshe to command Israel to bring him pure olive oil, crushed for lighting, "to raise up a lamp continually": the opening verse of Parshas Tetzaveh. The maamar asks why the oil is brought to Moshe when the lighting is Aharon's.

שמות כ"ז:20 Exodus 27:20

וְאַתָּה תִּצְוֶה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זֶה כֶּתִית לְמָאֹר לְהַעֲלֹת נֵר תָּמִיד:

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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KEHOT'S NOTE

שמות כז, כ.

3

ויקחו אליך

The Gemara reads "to you" as "to you, and not to Me: I do not need its light." According to the Kehot note, Or HaTorah quotes this passage in sharpening the maamar's question.

Menachot 86b:5-7 ז"ה-ב:ה' Menachot 86b:5-7

(ויקרא כד, ב) צו את בני ישראל ויקחו אליך שמן זית זך אמר רבי שמואל בר נחמני אליך ולא לי לא לאורה אני צריך: שלחן בצפון ומנורה בדרום אמר ר' זריקא אמר ר' אלעזר לא לאכילה אני צריך ולא לאורה אני צריך (מלכים א' ו, ד) ויעש לבית חלוני שקופים אטומים תנא שקופין [מבפנים] ואטומים [מבחוץ] לא לאורה אני צריך

Wikisource Talmud Bavli (CC-BY-SA)

4

מחוץ לפרכת אשר על העדת יערך אתו אהרן

G-d continues: Aharon and his sons are to arrange the lamp in the Tent of Meeting, outside the curtain over the

Ark of the Testimony, "from evening until morning." Since the lamp is Aharon's task, the question arises.

שמות כ"ז:21 Exodus 27:21

בְּאֵהָל מוֹעֵד מִחוּץ לַפְּרֶכֶת אֲשֶׁר עַל־הַעֲדָת יַעֲרֶךְ אֹתוֹ אֶהְרֹן וּבָנָיו מַעֲרֵב עַד־בֹּקֶר לִפְנֵי ה' חֶמֶת עֹלָם לְדֹרֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל:

In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall set it in order, to burn from evening to morning before the L-RD; it shall be a statute for ever throughout their generations on the behalf of the children of Israel.

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5

למה צוה ה' ויקחו אליך

Or HaTorah quotes the Gemara (Menachos 86b), "to you": and not to Me; I do not need its light," and asks how it can be "to you" when the lamps belong to Aharon and not to Moshe.

KEHOT'S NOTE

ראה תו"כ פ' אמור פ"ג ובהגהות מהר"ד. באוה"ת ע' איתקמא הביא מגמרא "פ"ט דמנחות דפ"ו ע"ב אליך ולא לי לא לאורה אני צריך, וקשה איך היא אליך, הרי זה שייך לאהרן ולא למשה". וראה שם ע' איתקעה.

PARAGRAPH 2

6

Kehot's note points to Leviticus 24:2 for these words.

ויקרא כ"ד:2 Leviticus 24:2

צו אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זֶה כֶּתִית לְמָאֹר לְהַעֲלֹת נֵר תָּמִיד:

'Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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7

להעלות נר תמיד

The first verse, which speaks of bringing the oil to Moshe, describes the lamp as "continual" (tamid).

שמות כ"ז:20 Exodus 27:20

וְאַתָּה תִּצְוֶה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זֶה כֶּתִית לְמָאֹר לְהַעֲלֹת נֵר תָּמִיד:

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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8

מערב עד בקר

The second verse, about Aharon, says only "from evening until morning," without "continually"; the difference is explained at the end of the maamar.

שמות כ"ז:21 Exodus 27:21

בְּאֵהָל מוֹעֵד מִחוּץ לַפְּרֶכֶת אֲשֶׁר עַל־הַעֲדָת יַעֲרֶךְ אֹתוֹ אֶהְרֹן וּבָנָיו מַעֲרֵב עַד־בֹּקֶר לִפְנֵי ה' חֶמֶת עֹלָם לְדֹרֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל:

In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall set it in order, to burn from evening to morning before the L-RD; it shall be a statute for ever throughout their generations on the behalf of the children of Israel.

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9 אהרן שושבינא דמטרוניתא

At 32b (Miketz), Aharon, “the groomsman of the Matrona,” is one of the seven shepherds who channel G-dliness into the Congregation of Israel, so that the souls burn with a love that rises like a flame of itself.

KEHOT'S NOTE

נסמן לעיל לב, ב. ראה לקמן ק', א ובמ"מ לשם. באוה"ת ע' איתקסג מבאר ענין שושבינא ומביא רא"י מהרשב"ם פ"ט דב"ב קמד, ב דמתרגמינן בשמואל-ב ס"ז טז רעה דוד שושבינא דדוד.

10 אהרן שושבינא דמטרוניתא

In the Raaya Mehemna, “the masters of the Mishnah” say that Moshe was the groomsman of the King, which is Tiferes, and Aharon the groomsman of the Matrona, which is Malchus. Kehot lists it, in its note at Torah Ohr 32b, among the sources of the phrase.

ספר זוהר, ויקרא מ"ז:342-49:334 זohar, Vayikra מ"ז:ש"ב

All this happened when the men were sinful and not worthy that the spirit of prophecy should rest upon them.' AND IF THE WHOLE CONGREGATION OF ISRAEL SHALL ERR, ETC. This has been explained to mean, “err in interpreting the law”. The “congregation” (‘adath) refers to those who were in Jerusalem, from whence instruction went forth to all the people, so that if those who were there erred the whole people erred. AND THE THING BE HID FROM THE EYES OF THE ASSEMBLY: the eyes of the assembly are the ...

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

11 ואהרן הוא השושבין

The note sends the reader to Or HaTorah on Bamidbar, p. 9, on Aharon as the groomsman.

KEHOT'S NOTE

ע"י באוה"ת פ' במדבר ע' ט.

PARAGRAPH 3

12 ענין השושבינים . . אלא בשעת החתונה

The note points to a talk in Likkutei Sichos, vol. 22, on this point, that groomsman are needed only at the time of the wedding.

KEHOT'S NOTE

ראה לקו"ש חכ"ב ע' 62.

13 ביום חתונתו וביום שמחתו לבו

The Song calls the daughters of Zion to go out and gaze at King Shlomo, “at the crown with which his mother crowned him on the day of his wedding and on the day of the gladness of his heart.” The Mishnah (Taanis 4:8) reads the wedding day as the giving of the Torah; the maamar

applies it to the time when the groomsman is needed. (Kehot's note prints 3:8.)

שיר השירים ג':י"א Song of Songs 3:11

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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KEHOT'S NOTE

שה"ש ג, ח.

14 Kehot's note points to Song of Songs 3:11 for these words.

שיר השירים ג':י"א Song of Songs 3:11

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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15 שמחה של מעלה

In the glosses on this maamar in Or HaTorah the reading is “a joy of mitzvah” (simchah shel mitzvah) instead of “a joy from above” (simchah shel ma’alah).

KEHOT'S NOTE

באוה"ת הגהות על מאמר זה הג"י: של מצוה.

16 תחת אשר לא עבדת

Moshe warns Israel that the curses will come “because you did not serve Havayah your G-d with joy and with gladness of heart.” It shows that Torah and service must be joyful.

דברים כ"ח:47 Deuteronomy 28:47

תחת אשר לא-עבדת את-י' אלקיך בשמחה ובטוב לבב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מזו.

PARAGRAPH 4

17 באשרי כי אשוני בנות

Leah's words when Zilpah bore a son, whom she named Asher. The word there means happiness and praise, and the maamar reads the asher of the blessing over mitzvot in the same sense.

בראשית ל"ג:13 Genesis 30:13

ותאמר לאה באשרי כי אשוני בנות ותקרא את-שמו אשר:

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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KEHOT'S NOTE

בראשית ל, יג.

PARAGRAPH 5

18

ויניחהו בג"ע

G-d placed Adam in Gan Eden "to work it and to guard it": in its plain sense, to tend and keep the garden. The maamar reads "to work it" as the positive commandments, through which a person makes Gan Eden.

בראשית ב:טו:15 Genesis 2:

וַיִּקַּח ה' אֱלֹהִים אֶת־הָאָדָם וַיְנַחֵהוּ בְּגַן־עֵדֶן לְעֹבְדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

19

לעבדה במ"ע

At 5d (Bereishis), Adam was placed in Gan Eden "to work it," meaning the 248 positive commandments, to draw the Infinite Light into Gan Eden; through the abundance of revealed light, the holy sparks that had fallen into evil would rise of themselves, without battle.

KEHOT'S NOTE

נסמן לעיל ה, ד.

20

שע"י המצות הוא עושה הג"ע

Likkutei Torah explains that the radiance in the upper Gan Eden is drawn from Torah and that in the lower Gan Eden from fulfilling the mitzvos, as "to work it" is the positive commandments and "to guard it" the prohibitions; Adam was in the lower Gan Eden, on earth.

KEHOT'S NOTE

ראה גם לקו"ת פ' שלח לט, ג. נתבאר בארוכה באוה"ת פ' חוקת ע' ארתבב ואילך.

21

מוטב דלידייני

When Acher died, the Sages said that he would be neither judged nor brought to the World to Come; Rabbi Meir said, "Better that he be judged and come to the World to Come." The maamar cites it to show that the delight of the World to Come is worth any suffering.

חגיגה ט"ו ב:ג:15b Chagigah 15b:

כי נח נפשיה דאחר, אמרי: לא מידן לדידייניה, ולא לעלמא דאתי ליתי. לא מידן לדידייניה — משום דעסק באורייתא, ולא לעלמא דאתי ליתי — משום דחטא. אמר רבי מאיר: מוטב דלידייניה ולייתי לעלמא דאתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

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KEHOT'S NOTE

חגיגה טו, ב. ראה לעל ח, ד.

22

אם לעוברי רצונו כך לעושי רצונו

Hearing the tumult of Rome from afar, the Sages wept and Rabbi Akiva laughed: "If it is so for those who transgress

ואתה תצוה את בני ישראל ויקחו אליך כו'

His will, how much more so for those who do His will." The maamar uses it to compare the fallen pleasures of this world with the delight of Gan Eden.

מכות כ"ד ב:א:2-1 Makkot 24b:

באש, ולא נבכה? אמר להו: לכה אני מצחק, ומה לעוברי רצונו כה, לעושי רצונו על אחת כמה וכמה. שוב פעם אחת היו עולין לירושלים, כיון שהגיעו להר הצופים קרעו בגדיהם, כיון שהגיעו להר הבית ראו שועל שיצא מבית קדשי הקדשים, התחילו הן בוכין ורבי עקיבא מצחק. אמרו לו: מפני מה אתה מצחק? אמר להם: מפני מה אתם בוכים? אמרו לו: מקום שכתוב בו "וזהר הקרב יומת", ועכשיו שועלים הלכו בו, ולא נבכה?!

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23

ר"ע כשראה כרך גדול

Kehot's note sends the reader to Torah Ohr 15d for Rabbi Akiva's saying, which is at 9d (Noach 3:8); the note there points back to the beginning of Tetzaveh, so the printed ט is probably a misprint for ט. At 9d the saying is explained: all that flows to the worlds is only radiance next to G-d's essence, while Israel, the people close to Him, reach His essence, a delight without end.

KEHOT'S NOTE

נסמן לעיל טו, ד.

24

דרך נפילה מאיגרא רמה

Reading the verse "He cast down from heaven to earth" in Lamentations, Rabbi let the scroll fall from his hand and said, "From a high roof to a deep pit." The maamar uses the phrase for the abrupt fall of the delights from the levels of holiness.

חגיגה ה' ב:ט"ז-ט"ז:16-17 Chagigah 5b:

רבי הוה נקיט ספר קינות וקא קרי בגייה, כי מטא להאי פסוקא "השליך משמים ארץ" — נפל מן זדיה, אמר: מאיגרא רם לבינא עמיקתא. רבי ורבי חייא הוו שקלי ואזלי באורחא, כי מטו לכהוא מתא, אמרי: איכא צורבא מרבנן הכא? נזיל וניקביל אפיה. אמרי: איכא צורבא מרבנן הכא, ומאור עינים הוא. אמר לקה רבי חייא לרבי: תיב את, לא תזיל בנשיאותך. איזיל אנא ואקביל אפיה.

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PARAGRAPH 7

25

In Moshe's rebuke the curses come for serving G-d without joy "when you had an abundance of everything," its plain sense. The maamar reads merov kol as "more than an abundance of everything": the joy in the mitzvos should exceed all the delights of the World to Come.

דברים כ"ה:מ"ז:28 Deuteronomy 28:

תחת אשר לא עבדת אתי' אלקיך בשמחה ובטוב לבב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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26

יותר מרוב כל

Tanya, chapter 26, cites "Because you did not serve Havayah your G-d with joy" and refers to the Arizal's well-known interpretation of the verse; Kehot notes that the maamar's reading, "more than an abundance of everything," follows that interpretation.

KEHOT'S NOTE

וכפי האריז"ל המובא בתניא פכ"ו.

PARAGRAPH 8

27

הקב"ה מניח תפלין

The Gemara asks, "From where do we know that the Holy One, blessed be He, puts on tefillin?" The maamar cites it as an example of the arousal from above that answers our fulfillment of the mitzvot below.

ברכות ר' א: י"ח-י"ז: 17-18 Berakhot 6a

אמר רבי אבין בר רב אדא, אמר רבי יצחק: מנין שהקדוש ברוך הוא מניח תפלין שנאמר: "נשבע ה' בימינו ובזרוע עזו". "בימינו" — זו תורה, שנאמר: "מימינו אש דת למו", "ובזרוע עזו" — אלו תפלין, שנאמר: "ה' עז לעמו יתן".

Rab Abin b. Rab Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, lays Tefillin ? As it is said, "The L-rd hath sworn by His right hand, and by the arm of His strength" (Is. Ixii. 8). "By His right hand" means Torah ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto ...

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28

בהשכלתם — (וזהו ומעשה ידיו

In Or HaTorah the passage beginning "And this is [the meaning of] 'and the firmament declares the work of His hands'" is marked as a gloss (hagahah).

KEHOT'S NOTE

באזה"ת ע' איתקמג מציין קודם זה הגי'.

29

ומעשה ידיו מגיד הרקיע

David's psalm: "The heavens tell the glory of G-d, and the firmament declares the work of His hands": the sky, by its very being, proclaims its Maker. Since Gan Eden is called "the Academy of the Firmament," the maamar reads it: what Gan Eden declares and grasps is only "the work of His hands."

תהילים י"ט: 19 Psalms

השמים מספרים כבוד־אל ומעשה ידיו מגיד הרקיע:

The heavens declare the glory of G-d, and the firmament showeth His handiwork;

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30

ועמ"ש בפ"י הללוהו ברקיע עזו

Kehot suggests that the cross-reference "see what is written in the explanation of 'Praise Him in the firmament of

His strength'" means the discourse with that opening in the Siddur.

KEHOT'S NOTE

אולי הכוונה לד"ה זה בסידור סט, ד.

31

הללוהו ברקיע עזו

"Praise G-d in His sanctuary; praise Him in the firmament of His strength." The parenthesis refers to an explanation of this verse given elsewhere.

תהילים ק"א: 150 Psalms

הללו־ה' ה־לְלוּ־אֱלֹהִים בְּקֹדֶשׁ הַלְלוּהוּ בְּרִקְיעַ עֻז׃

Hallelujah. Praise G-d in His sanctuary; Praise Him in the firmament of His power.

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32

ת"ח אין להם מנוחה

"Torah scholars have no rest, neither in this world nor in the World to Come, as it is said, 'They go from strength to strength.'" The maamar infers that there are many levels of Gan Eden, one above the other.

ברכות ס"ד א: י"ב-י"ג: 64a Berakhot

אמר רבי חייה בר אשי אמר רב: תלמידי חכמים אין להם מנוחה לא בעולם הזה ולא בעולם הבא, שנאמר: "ילכו מחיל אל חיל יראוה אל אלקים בציון". אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים מרבים שלום בעולם, שנאמר: "וכל בניה למודי ה' ורב שלום בניה".

R. Hiyya b. Ashe said in the name of Rab[3] : The disciples of the wise have rest neither in this world nor in the world to come; as it is said, "They go from strength to strength, every one of them appeareth before G-d in Zion." R. Eleazar said in the name of R. Hannina: The disciples of the wise increase peace in the world; as it is said, "And all thy children shall be taught of the L-rd ; and great shall be the peace of thy children" ...

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KEHOT'S NOTE

ברכות סד, א.

33

ילכו מחיל אל חיל

Of the pilgrims going up to Zion the psalm says, "They go from strength to strength; [each] appears before G-d in Zion." The Sages base on it the endless ascent of Torah scholars.

תהילים פ"ד: 84 Psalms

ילכו מחיל אל־חיל יראוה אל־אלקים בציון:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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KEHOT'S NOTE

תהלים פד, ה.

PARAGRAPH 9

34 כי כל בשמים ובארץ

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

KEHOT'S NOTE

דברי הימים א כט, יא.

35 כי כל בשמים ובארץ

From David's blessing before the assembly: "Yours, G-d, are the greatness and the might... for all that is in the heavens and on the earth [is Yours]." The maamar quotes its Aramaic rendering, "which holds onto heaven and earth," making kol the bond between the two.

I Chronicles 29:11א"י: דברי הימים א כ"ט

לֵךְ ה' הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנְצַח וְהַיְהוּד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ
לֵךְ ה' הַמְמַלְכָה וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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36 ענין שנוכר בספרים

At 7c (Bereishis), the Alter Rebbe explains the pillar between the lower and the upper Gan Eden as self-nullification: to rise to a higher grasp, a soul must first set aside its sense of self and the grasp it had before.

KEHOT'S NOTE

לקמן ק, ב מצייין לוח"ב ריא, א. ולפי ויחי ריט, א. וראה בהמצויין לעיל ז, ג. ולקמן ק, ב.

37 עמוד בגי'ע

The Zohar describes a pillar standing in the middle of the Garden, by which souls rise upward through an opening in the firmament. The maamar calls it the pillar that joins the lower and the upper Gan Eden.

Zohar, Vayakhel 24:316-325ש"י: שט"ז-שכ"ה

The celestial river brings forth the souls who fly off into the Garden; the lower river in the terrestrial Garden, on the other hand, builds up the souls and makes them fit and able to enjoy those radiances, and so to mount up to the celestial Paradise through the central opening of the firmament and by the pillar that stands in the centre of the Lower Paradise. That pillar is enveloped in cloud and smoke and bright flashes, the cloud and smoke encircling it from the outside in order to ...

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

38 עמוד בגי'ע

The Zohar on Vayechi also speaks of a pillar of three colors, called "the foundation of Mount Zion," by which the soul rises. Kehot lists it with the passage above as the source for the pillar in Gan Eden.

Zohar, Vayechi 21:171-23:182כ"ג: קפ"ב-כ"א: קע"א

R. Judah said: 'For seven days the soul goes to and fro from his house to his grave, and from his grave to his house,

mourning for the body, as it is written: "His flesh shall suffer pain for him, and his soul shall mourn for it" (Job 14, 22), and it grieves to behold the sadness in the house. We have learnt that after seven days the body begins to decay, and the soul goes in to its place. It enters the cave of Machpelah, where it is allowed ...

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

39 גוי'ן אלף יובלות שהכל בחי עליית

Likkutei Torah, Korach explains the ascents of the worlds through "fifty thousand jubilees" as an ever-greater revelation of the inner light in the vessels: the lower Gan Eden is a vessel for the radiance of the Infinite Light, the upper Gan Eden for a far greater delight.

KEHOT'S NOTE

ראה לקו"ת קרח ע' נב, ג.

PARAGRAPH 10

40 לית מחשב' תפיסא

From Eliyahu's prayer at the opening of the Tikkunei Zohar: "You are the highest of all the high, the most hidden of all the hidden; no thought can grasp You at all." The maamar applies it to G-d's own essence, as against the radiance that Gan Eden receives.

Tikkunei Zohar 17a:10-12ב"ב: י"ז א: י"ב-י"א

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיות (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 11

41 אשר אנכי מצוך

Moshe tells Israel, "And these words, which I command you today, shall be upon your heart"; in the plain sense "I" is Moshe, conveying G-d's commands. The maamar reads Anochi ("I") as G-d's very essence, who commands each mitzvah.

Deuteronomy 6:6ו': דברים

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

42 היום לעשותם

Rabbi Yehoshua ben Levi expounds "which I command you today, to do them": today is for doing them, and tomorrow for receiving their reward. The maamar calls this

world, the time of action, the level of “today, to do them,” where G-d’s very essence commands.

Eruvin 22a:5-6 ר"ה: א-ה: ר"ה: 5-6 עירובין

והיינו דאמר רבי יהושע בן לוי: מאי דכתיב “אשר אנכי מצוה היום לעשותם”, “היום לעשותם” — ולא למחר לעשותם, “היום לעשותם” — למחר לקבל שכרם. אמר רבי חגי, ואיתימא רבי שמואל בר נחמני: מאי דכתיב “אך אפיס?” “אך אף” מבני לכה!

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43

גדולה לאלקים

Of Nineveh, to which Yonah was sent, the verse says that it “was a city great to G-d (gedolah l'Elokim)”: in its plain sense, an exceedingly great city. The maamar borrows the words: the joy in the mitzvos should be “great to Elokim,” to the Infinite Light clothed in them.

Yonah 3:3 ג'י: 3:3 יונה

וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כַּדְּבַר ה' וְנִינְוָה הָיְתָה עִיר־גְּדוֹלָה לְאַלְקִים מְהֵלֶךְ שְׁלֹשֶׁת יָמִים:

So Jonah arose, and went unto Nineveh, according to the word of the L-RD. Now Nineveh was an exceeding great city, of three days' journey.

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44

יפה שעה א'

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

KEHOT'S NOTE

אבות פ"ד מ"ז.

45

יפה שעה א'

Rabbi Yaakov says, “Better is one hour of repentance and good deeds in this world than all the life of the World to Come.” It supports the claim that the joy of the mitzvah exceeds all the delights of Gan Eden.

Pirkei Avot 4:17 מ"ז: ד'י: 4:17 משנה אבות

הוא היה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

PARAGRAPH 12

46

שבעה רועים

Michah prophesies that when Assyria invades the land, “we shall raise against it seven shepherds and eight princes of men.” The Gemara (Sukkah 52b) names the seven shepherds as leaders of Israel’s history; the maamar

counts Aharon among them, as one who sustains the souls of Israel and draws G-dliness down to them.

Micah 5:4 ד"ה: 5:4 מיכה

וְהָיָה זֶה שְׁלוֹם אֲשׁוּר כִּי־יָבֹא בְּאַרְצֵנוּ וְכִי יֵדְרֶה בְּאַרְמְנוֹתֵינוּ וְהִקְמַנּוּ עָלָיו שִׁבְעָה רֹעִים וְשְׁמֹנֶה נָסִיכִי אָדָם:

And this shall be peace: When the Assyrian shall come into our land, And when he shall tread in our palaces, Then shall we raise against him seven shepherds, And eight princes among men.

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PARAGRAPH 13

47

יערוך את הנרות

G-d commands that Aharon “shall arrange the lamps on the pure Menorah before Havayah continually”: in the plain sense, set them in order for lighting. The maamar reads “arranging” as setting the love in order in the heart through one’s own contemplation.

Leviticus 24:4 ד"ה: 24:4 ויקרא

עַל הַמְּנֹרֶה הַטְּהֹרָה יַעְרֹךְ אֶת־הַנֵּרוֹת לִפְנֵי ה' תָּמִיד:

He shall order the lamps upon the pure candlestick before the L-RD continually.

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48

ובהעלות אהרן את הנרות

“And when Aharon raises up the lamps at dusk, he shall burn it [the incense]”: in the plain sense, when he kindles them and makes the flame rise. The maamar reads “raising up” as the joy from above that lifts the soul.

Exodus 30:8 ח"ה: 30:8 שמות

וּבְהֶעֱלֹת אֶהְרֹן אֶת־הַנֵּרוֹת בֵּין הָעֶרְבִים יִקְטִירֶנָּה קִטְרֶת תָּמִיד לִפְנֵי ה': לְדֹרֹתֵיכֶם:

And when Aaron lighteth the lamps at dusk, he shall burn it, a perpetual incense before the L-RD throughout your generations.

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49

אהבת בכל מאדך

Moshe commands in the Shema, “And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” “With all your might” is the love beyond the soul’s own measure.

Deuteronomy 6:5 ו'ה: 6:5 דברים

וְאַהֲבָתָה אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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50

רוממות אל בגרונם

The psalm pictures the faithful praising G-d while armed for battle: “The exaltations of G-d in their throat and a two-edged sword in their hand.” Said in Pesukei deZimrah, it

describes the preparation for the Shema as both praise and battle.

Psalms 149:6: "וְרָחַב פִּיפִּיּוֹת בְּיָדָם"

רוֹמְמוֹת אֵל בְּגִרְוֹנָם וְחָרַב פִּיפִּיּוֹת בְּיָדָם:

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

51 שעת צלולת שעת קרבא

KeHOT's note points to Zohar III, 243a for these words.

Zohar III, 243a: "זח"ג רמג, א

KEHOT'S NOTE

ראה זח"ג רמג, א.

52 שעת צלולת שעת קרבא

The Zohar there speaks of "the battle of prayer" (kerava detzelosa) of the evening prayer, which lasts until dawn; Kehot points to it for the saying that the time of prayer is a time of battle.

ספר זוהר, פנחס פ"ה:תקע"ב-87:582-85:572 Zohar, Pinchas
פ"ו:תקפ"ב

53 מערב ועד בקר

Aharon arranges the lamp "from evening until morning"; the maamar reads it as light emerging gradually out of darkness.

שמות כ"ז:21 Exodus 27:21

בִּאֵהָל מוֹעֵד מִחוּץ לַפֶּרֶכֶת אֲשֶׁר עַל־הַעֲדָת יַעֲרֶךְ אֹתוֹ אֶהְרֹן וּבָנָיו מִעֶרֶב עַד־בֹּקֶר לִפְנֵי ה' חֻקַּת עוֹלָם לְדֹרֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל:

In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall set it in order, to burn from evening to morning before the L-RD; it shall be a statute for ever throughout their generations on the behalf of the children of Israel.

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54 ברישא חשוכא והדר נהורא

Asked why goats walk ahead of sheep, the Gemara answers, "As at the creation of the world: first darkness and then light." The maamar applies this order to the soul's service.

שבת ע"ז ב:ח"ז Shabbat 77b:8

... אָמַר לָקָה: מַאי טַעְמָא עֵינִי מַסְגֵּן בְּרִישָׁא וְהָדָר אִימְרִי? אָמַר לָקָה כְּבָרִיתוֹ שֶׁל עוֹלָם, דְּבְרִישָׁא חֲשׁוּכָא וְהָדָר נְהוּרָא. מַאי טַעְמָא הָנִי מַכְסִּינֵי וְהָנִי מְגַלִּינֵי? הָנִי דְּמַכְסִּינֵי מִינִיחֵיהּ — מַכְסִּינֵי, וְהָנִי דְּלֹא מַכְסִּינֵי מִינִיחֵיהּ — מְגַלִּינֵי. מַאי טַעְמָא גְּמָלָא זֹוֹטֵר גְּנוּבְתִּיחָא? מְשׁוּם דְּאָכַל כִּסְיָא. מַאי טַעְמָא תוֹרָא אֲרִיכָא גְּנוּבְתִּיחָא? מְשׁוּם דְּדִייר בְּאַגְמִי, וּבְעֵי לְכַרְכּוּשֵׁי בְּקִי.

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PARAGRAPH 14

55 בשמן זית כתית

G-d tells Moshe that the oil must be "pure olive oil, crushed (kasis), for lighting." The maamar asks what the crushing signifies.

שמות כ"ז:20 Exodus 27:20

וְאָמַתָּה תִּצְוֶה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זֵית זָךְ כְּתִית לְמָאוֹר לְהַעֲלֹת נֵר תָּמִיד:

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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56 כותש ונותן לתוך הסל

The Mishnah describes three pressings of the olive: the oil from olives crushed and placed in a basket is the first, then come the oils pressed with a beam and ground; the first is for the Menorah and the rest for the meal-offerings.

מנחות פ"ו א:ח"י-86a:8-11 Menachot 86a:8-11

הַיֵּיתָה הָרֵאשׁוֹן מִגִּרְגְּרוֹ בְּרֵאשׁ הַיֵּיתָה וְכֹוֹשׁ וְנוֹתֵן לְתוֹךְ הַסֵּל ר' יְהוּדָה אוֹמֵר סְבִיבוֹת הַסֵּל זֶה רֵאשׁוֹן [חֹזֵר] וְטוֹעֵן בְּקוֹרָה ר' יְהוּדָה אוֹמֵר בְּאַבְנִים זֶה שֵׁנִי חֹזֵר וְטוֹעֵן זֶה שְׁלִישִׁי הָרֵאשׁוֹן לַמִּנְחָה וְהַשָּׂא לַמִּנְחָה

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KEHOT'S NOTE

מנחות פו, א. במאמרי אדה"א כאן עי' שכג מבאר ענין זה בעבודה.

57 יהיו מזונותי מרורים כזית

The dove that returned to Noach with an olive leaf said, "Let my food be bitter as an olive but given by Your hand, rather than sweet as honey and dependent on flesh and blood." The maamar cites it for the olive's bitterness.

עירובין י"ח ב:ט"ו Eruvin 18b:15

וְאָמַר רַבִּי יְרֵמְיָה בֶּן אֶלְעָזָר, מַאי דְּקָתִיב: "וְהָנָה עֵלָה זֵית טָרֶף בְּפִיָּה" — אֶמְרָה יוֹנָה לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא: רְבוּנוֹ שֶׁל עוֹלָם, יִהְיוּ מְזוֹנוֹתַי מְרוּרִין כְּזֵית וּמְסוּרִין כְּדֶהָ, וְאַל יִהְיוּ מְתוּקִין כְּדָבָשׁ וְתִלְוִין כְּיֵד בֶּשֶׂר וְדָם. קָתִיב הָכָא "טָרֶף", וְקָתִיב הָתָם "הַטָּרִיפְנִי לֶחֶם חֻקִּי".

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KEHOT'S NOTE

עירובין יח, ב. ב"ר לג, ט.

PARAGRAPH 15

58 שהזית משכח תלמודו של עי שנה

KeHOT's note points to Horayot 12b for these words.

הוריות י"ב ב:12b Horayot 12b:12

KEHOT'S NOTE

הוריות יב, ב. וראה לקמן קו, ד.

59 שהזית משכח תלמודו של עי שנה

Rabbi Yochanan said, "Just as the olive makes one forget seventy years of learning, so olive oil restores seventy

years of learning.” (Kehot’s note prints 12b.)

Horayot 13b:3-4 ד-ג:ב ייג ב-ג:ד

”הַרְגִיל בְּשֶׁמֶן זַיִת.” מְסִיעֵה לֵקָה לְרִבִּי יוֹחָנָן, דָּאָמַר רַבִּי יוֹחָנָן: כְּשֶׁם שֶׁהָיָה מְשַׁכַּח תְּלִמּוּד שֶׁל שְׁבַעִים שָׁנָה, כִּךָּ שֶׁמֶן זַיִת מְשִׁיב תְּלִמּוּד שֶׁל שְׁבַעִים שָׁנָה. ”וְהַרְגִיל בִּיָּזֵן וּבְשָׁמִים.” מְסִיעֵה לֵקָה לְרַבָּא, דָּאָמַר רַבָּא: חֲמָרָא וְרִיחָנִי פְּחָחִין.

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PARAGRAPH 16

60 כשם שהזית משכח תלמודו של עי שנים. כך שמן זית מחזיר תלמודו של עי שנה

Rabbi Yochanan’s saying quoted in full: olive oil restores what the olive makes one forget. The maamar explains why: the oil is Chochmah, the faculty of memory.

Horayot 13b:3-4 ד-ג:ב ייג ב-ג:ד

”הַרְגִיל בְּשֶׁמֶן זַיִת.” מְסִיעֵה לֵקָה לְרִבִּי יוֹחָנָן, דָּאָמַר רַבִּי יוֹחָנָן: כְּשֶׁם שֶׁהָיָה מְשַׁכַּח תְּלִמּוּד שֶׁל שְׁבַעִים שָׁנָה, כִּךָּ שֶׁמֶן זַיִת מְשִׁיב תְּלִמּוּד שֶׁל שְׁבַעִים שָׁנָה. ”וְהַרְגִיל בִּיָּזֵן וּבְשָׁמִים.” מְסִיעֵה לֵקָה לְרַבָּא, דָּאָמַר רַבָּא: חֲמָרָא וְרִיחָנִי פְּחָחִין.

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61 כי חכמה הוא מוח הזכרון

In the explanation (biur) of this maamar, at the end of 110d, the oil pressed from the crushed olive is Chochmah, “the faculty of memory” of the light of Abba: forgetting comes from the shattering of the vessels, and since there was no shattering in Chochmah, it restores what was forgotten.

KEHOT’S NOTE

ראה לקמן קי, סע”ד. לקו”ת ס”פ קדושים. שה”ש לג, א. ובכ”מ.

62 ולזכרון בין עיניך

Moshe tells the people that the Exodus “shall be for you a sign on your hand and a remembrance between your eyes”: the tefillin, in the section Kadesh. The maamar links the “remembrance” of this section, which alludes to Chochmah, to Chochmah as the faculty of memory.

Exodus 13:9 ט:ט:ט

וְהָיָה לָךְ לְאוֹת עַל־יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּזְכֹּר הַתּוֹרָה הַזֹּאת בְּפִיךָ כִּי כִּדְ הַזִּקָּה הַזֹּאת הָיָה מִמְצָרִים:

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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KEHOT’S NOTE

שמות יג, ט.

63 לשארית נחלתו שמשים עצמו כשיריים

The prophet praises G-d, “who pardons iniquity and passes over transgression for the remnant of His inheritance,” Israel. The Gemara reads “remnant” (she’eris) as one who

ואתה תצוה את בני ישראל ויקחו אליך כו

makes himself like leftovers (shirayim). (Kehot’s note prints 7:8.)

Micah 7:18 ח”ט:ז

מִי־אֵל כְּמוֹד נֶשֶׁא עוֹן וְעֹבֵר עַל־פֶּשַׁע לְשֹׁאֲרֵית נַחְלָתוֹ לֹא־הִחְזִיק לְעַד אִפּוֹ כִּי־חִפְץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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Rosh Hashanah 17a:15-16 ט”ו-ט”ז

רַב הוּנָא בְּרִיהַ דְּרַב יְהוֹשֻׁעַ הָלַשׁ, עַל רַב פָּפָא לְשִׁילִי בָקָה. חֲזַיְיָה דְּחָלִישׁ לָקָה עֲלֵמָא, אָמַר לְהוּ: צְבִיתוּ לָקָה וְנוֹדַתָּא. לְסוּף אֵיתַפַּח, הָוָה מִיְכְּסִיף רַב פָּפָא לְמִיחְזִייהָ. אָמְרוּ לָקָה: מָאִי חֲזַיְיָ? אָמַר לְהוּ: אִין, הָכִי הָוָה, וְאָמַר לְהוּ הַקְדוּשׁ בְּרוּךְ הוּא: הוּאִיל וְלֹא מוֹקִים בְּמִילֵיהָ — לֹא תִקְוֹמוּ בְּהַדְיָה, שְׁנֵאֲמַר: “נֹשֵׂא עוֹן וְעֹבֵר עַל פֶּשַׁע”, לְמִי נֹשֵׂא עוֹן — לְעֹבֵר פֶּשַׁע. “לְשֹׁאֲרֵית נַחְלָתוֹ”, אָמַר רַבִּי אֲחָא בַר חֲנִינָא: אֵלֶיהָ — וְקוּץ בָּהּ: “לְשֹׁאֲרֵית נַחְלָתוֹ” — וְלֹא לְכָל נַחְלָתוֹ,

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KEHOT’S NOTE

מיכה ז, ח. ר”ה יז, א. ראה לקו”ת עקב יז, ד.

PARAGRAPH 17

64 מי לי בשמים

Asaf says to G-d, “Whom do I have in heaven [but You]? And besides You I desire nothing on earth.” It expresses wanting neither this world nor the World to Come, only G-d.

Psalms 73:25 כ”ה:כ

מִי־לִי בְשָׁמִים וְעַמָּה לֹא־חֲפָצְתִי בְּאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT’S NOTE

תהלים עג, כה.

65 והי שארית יעקב

Michah foretells that “the remnant of Yaakov shall be among the nations, in the midst of many peoples, like a lion among the beasts of the forest”: few among many, yet strong and fearing none. The maamar reads “remnant” (she’eris) as one who makes himself like leftovers (shirayim).

Micah 5:7 ח”ז:ז

וְהָיָה שְׁאֲרִית יַעֲקֹב בְּגוֹיִם בְּקֶרֶב עַמִּים רַבִּים כְּאֲרִיָּה בְּכַהֲמוֹת יַעַר כְּכַפִּיר בְּעֹדְרֵי־צֹאן אֲשֶׁר אֵם־עֹבֵר וְרֶמֶס וְטָרֵף וְאִין מַצִּיל:

And the remnant of Jacob shall be among the nations, in the midst of many peoples, As a lion among the beasts of the forest, As a young lion among the flocks of sheep, Who, if he go through, treadeth down and teareth in pieces, And there is none to deliver.

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KEHOT’S NOTE

מיכה ה, ז.

66

תרום ידך על צריך וכל אויבך יכרתו

The next verse: "Your hand shall be raised over your adversaries, and all your enemies shall be cut off." In the plain sense the prophet may be addressing G-d or Israel; the maamar reads it of the remnant of Yaakov, whose adversaries are what hinders the soul, overcome through self-effacement. (context: Steinsaltz Tanakh)

Micah 5:8'ח:ח' Micah

תָּרֹם יָדְךָ עַל-צָרֶיךָ וְכָל-אֹיְבֶיךָ יִכָּרְתוּ:

Let Thy hand be lifted up above Thine adversaries, And let all Thine enemies be cut off. .

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67

רוממות אל בגרונם

"The exaltations of G-d in their throat and a two-edged sword in their hand." Here the sword is the revelation of G-d's exaltedness upon the soul, which cuts off its adversaries.

Psalms 149:6'ו:ט' Psalms

רִומְמוֹת אֵל בְּגִרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם:

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

68

אין אני והוא יכולין לדור

Of every person who has haughtiness of spirit the Holy One, blessed be He, says, "I and he cannot dwell together in the world." The maamar applies it to one at the level of yesh, who feels himself a separate "something."

Sotah 5a:14'ד:י"ד Sotah

אָמַר רַב הִסְדָּא, וְאִיתִימָא מִר עֻקְבָּא: כָּל אָדָם שֵׁישׁ בּו גִּסּוֹת הָרוּחַ, אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: אֵין אֲנִי וְהוּא יְכוּלִין לְדוֹר בְּעוֹלָם, שְׁנַאָמַר: "מְלָשְׁנִי בִסְתֵר רַעְהוּ אוֹתוֹ אֶצְמִית גְּבַה עֵינַיִם וְרַחֵב לִכְבּ אוֹתוֹ לֹא אוֹכְלִי". אֵל תִּקְרִי "אוֹתוֹ", אֵלָא "אוֹתוֹ לֹא אוֹכְלִי". אֵיכָא דְמִתְנִי לֵה אֶמְסַפְרִי לְשׁוֹן הָרַע, שְׁנַאָמַר: "מְלָשְׁנִי בִסְתֵר רַעְהוּ אוֹתוֹ אֶצְמִית".

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PARAGRAPH 18

69

(משא"כ . . אפר)

This parenthetical remark, that the wick leaves some ash, is also found in the manuscript of the Alter Rebbe's maamarim.

KEHOT'S NOTE

מוסגר זה נמצא גם בכת"י מאמרי אדה"ז.

PARAGRAPH 19

70

וענין הפרכת . . הפרכת לכם

This explanation of the curtain is quoted in Yahel Or on Psalm 84, the psalm of "For a sun and a shield is Havayah

Elokim."

KEHOT'S NOTE

מובא ביהל אור לסי' פד ע' שא. ובסה"מ תרל"ט ע' ג. ראה במאמרי אדה"א כאן ע' שכד בענין הפרכת והפרסא.

71

כי שמש ומגן הי אלקים

The psalm of the sons of Korach says, "For a sun and a shield is Havayah Elokim; G-d gives grace and glory": G-d is light and protection to those who serve Him. The maamar reads Havayah as the "sun" and Elokim as the "shield" that covers it.

Psalms 84:12'ב:י"ב Psalms

כִּי שֶׁמֶשׁ וּמִגֵּן הִי אֱלֹקִים חֵן וְכָבוֹד יְתֵן הִי לֹא יִמְנַע טוֹב לְהַלְכִּים בְּתַמִּים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

72

שאין עוד מלבדו

Moshe tells Israel, "You have been shown, to know that Havayah is G-d; there is nothing else besides Him." The maamar uses it to define the higher unity.

Deuteronomy 4:35'ה:ל"ה Deuteronomy

אֵתָה הָרְאֵתָ לְדַעַת כִּי הִי הוּא הָאֱלֹקִים אֵין עוֹד מִלְבְּדוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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73

מלא כל הארץ כבודו

The seraphim's call: "Holy, holy, holy... the whole earth is full of His glory." The maamar uses it for the lower unity: G-d's glory fills a world that seems to exist on its own.

Isaiah 6:3'ג:ו:י"ג Isaiah

וְקָרָא זֶה אֶל-זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ הִי צְבָאוֹת מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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74

כמו מגן שעושין לשמש

At 12a (Lech Lecha) the same verse is explained: were the sun not in its sheath, its great light could not be borne, and the sheath is the shield that lets us bear it; in the future the Holy One, blessed be He, will take the sun out of its sheath.

KEHOT'S NOTE

ראה לעיל יב, א. ובהמשך תרס"ו ע' רכה.

PARAGRAPH 20

75

והבדילה הפרוכת לכם

G-d tells Moshe to hang the curtain so that it "shall separate for you between the Holy and the Holy of Holies." The

maamar places Aharon's lamps and the joy of mitzvah outside it, in the realm of the lower unity.

שמות כ"ו:33ג' Exodus 26:33

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהַבֵּאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֶת אֲרוֹן הָעֵדוּת וְהַבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֹּדָשִׁים:

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

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KEHOT'S NOTE

שמות כו, לג. וראה לקמן קטו, ב.

76

רץ לבך

"If your heart runs, return to the place, for so it is said, 'And the chayos ran and returned.'" The maamar calls Aharon's joy "your heart runs" and the level of Moshe "return to the One."

ספר יצירה א'ח:8 Sefer Yetzirah 1:8

עשר ספירות בלימה בלום פיר מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

77

ובכל מאדך

"And you shall love Havayah your G-d... with all your might": the boundless love in which the soul yearns for G-d alone.

דברים ו'ה:6 Deuteronomy 6:5

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לֵבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 21

78

חוקת עולם לדורותם

The verse ends, "an eternal statute for their generations, from the children of Israel": in the plain sense, the oil is to be supplied by the children of Israel. The maamar reads me'es ("from") as from the letters alef-tav, the letters of the Torah. (context: Steinsaltz Tanakh)

שמות כ"א:21 Exodus 27:21

בִּאֵהָל מוֹעֵד מִחוּץ לַפָּרֹכֶת אֲשֶׁר עַל־הָעֵדוּת יַעֲרֶה אֹתוֹ אֶהְיֶה וּבְנֵי מִעֲרָב עַד־בֹּקֶר לִפְנֵי ה' חֻקַּת עוֹלָם לְדוֹרָתָם מֵאֵת בְּנֵי יִשְׂרָאֵל:

In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall set it in order, to burn from evening to morning before the L-RD; it shall be a

statute for ever throughout their generations on the behalf of the children of Israel.

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KEHOT'S NOTE

שמות כו, כא.

79

לדורותם — מבחי' אותיות התורה

At 36c (Miketz), es (alef-tav) is likewise read as the letters of the Torah from alef to tav, in the verse "For You (atah) light my lamp": the Torah and the mitzvos light up the darkness of the body and the animal soul, which keeps the love of G-d from shining.

KEHOT'S NOTE

ראה לעיל לו, ג. בלקוית' פינחס עו, א מציין לכאן. וראה גם סידור לו, ג. לקוית' נשא כו, ב.

80

יסודתן בהררי קדש

The psalm of the sons of Korach opens, "Its foundation is in the holy mountains," speaking of Jerusalem, founded on the hills of holiness. The maamar applies it to the letters of the Torah, rooted in supernal Chochmah.

Psalms 87:1 תהילים פ"ז:1

לְבִנְיָקָרְחַם מְזִמּוֹר שִׁיר יְסוּדָתוֹ בְּהַר־יִקְדָּשׁ:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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81

ולא ע"ה חסיד

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

KEHOT'S NOTE

אבות פ"ב מ"ה.

82

ולא ע"ה חסיד

Hillel used to say, "A boor does not fear sin, nor can an unlearned person be pious." The maamar cites it to show that without the Chochmah of Torah the love of G-d cannot be drawn into the soul.

Pirkei Avot 2:5 משנה אבות ב'ה:5

הוא ה"ה אומר, אין בור ירא חטא, ולא עם הארץ חסיד, ולא הפלסן למד, ולא המקפזן מלמד, ולא כל המרבה בסחורה מחכים. ובמקום שאין אנשים, השתדל להיות איש:

He used to say: A brute is not sin-fearing, nor is an ignorant person pious; nor can a timid person learn, nor can an impatient person teach; nor will someone who engages too much in business become wise. In a place where there are no men, strive to be a man.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

83

וכמ"ש בוהר

At 56d (Vaera) the same Zohar is cited: the toil of Torah is "above the sun," which the Alter Rebbe explains as far above the level of "a sun and a shield is Havayah Elokim"; this is why Torah study is equal to all the mitzvos.

KEHOT'S NOTE

פי' ויחי רכג, ב. וראה גם לעיל נו, ד ובמ"מ לשם.

84 מה יתרון לאדם בכל עמלו שיעמל תחת השמש

Koheles asks, "What profit has a man in all his toil that he toils under the sun?": what lasts of all one's labor in this world. The Zohar answers that the toil of Torah is above the sun.

Ecclesiastes 1:3: קהלת א':ג

מה יתרון לאדם בכל עמלו שיעמל תחת השמש:

What profit hath man of all his labour Wherein he laboureth under the sun?

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85 שאני עמלי דאורייתא דהיא לעילא מן שמשא

The Zohar on Vayechi comments on Koheles' question: the toil of Torah is different, for it is above the sun. The maamar places Moshe's level there.

Zohar, Vayechi 31:283-32:294 רצ"ב:ל"ב:רפ"ג-ל"א:ויחי

R. Simeon said further: 'With regard to Solomon's words, "What profit hath man in all his labour?" (Eccl. 1, 3), these do not apply to labour in the study of the Torah, since the statement is qualified by the words, "wherein he laboureth under the sun", and the study of the Torah is above the sun.' Said R. Hiya: 'Study of the Torah which is prosecuted for worldly ends is also accounted "under the sun", as it does not ascend aloft'. R. Eleazar said: 'Though a man should live ...

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

86 כבד פה וכבד לשון

At the burning bush Moshe says to G-d, "I am heavy of mouth and heavy of tongue," unfit, as he says, to speak for Him. The maamar links these words to Moshe's level, "above the sun."

Exodus 4:10: שמות ד':י

ויאמר משה אלהי כי אדני לא איש דברים אנכי גם מתמול גם משלשם גם מאז דברך אל עבדך כי כבד פה וכבד לשון אנכי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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PARAGRAPH 22

87 ודברי אשר שמתי בפיו

G-d's covenant with those who return to Him: "My spirit that is upon you and My words that I have placed in your mouth shall not depart from your mouth." The maamar reads "My words" literally: the words of Torah a person speaks are G-d's own words.

Isaiah 59:21: ישעיהו נ"ט:כ"א

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתי בפיו לא ימוש מפיו ורע ורע ורע אמר ה' מעתה ועד עולם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth,

nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע"י נט, כא.

88 מתניתא מלכתא

At 49b (Shemos) the Alter Rebbe explains why the Mishnah is likened to a queen, in connection with the Sages' reading of "There are sixty queens" as the sixty tractates.

KEHOT'S NOTE

ראה לעיל מט, ב.

89 דבר ה' זו הלכה

On the verse "they will roam to seek the word of Havayah and will not find it," the Gemara says, "The word of Havayah: this is halachah." So one who learns halachah unites with G-d's word.

Shabbat 138b:11-12 שבת קל"ח ב:י"א-י"ב

"דבר ה' — זו הלכה, דבר ה' — זה הקץ, דבר ה' — זו נבואה. ומאי 'ישוטטו לבקש את דבר ה'?' אמרו: עתידה אשה שתטול כפר של תרומה ותחזור בכתי כנסיות ובכתי מדרשות לידע אם טמאה היא ואם טהורה היא, ואין מכין.

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KEHOT'S NOTE

שבת קלח, ב.

90 בחד קטירא אתקטרנא

The note points to Shaarei Orah, in its gate on Purim, for Rabbi Shimon's saying "With one bond I am bound."

Zohar III, 288a זח"ג רפח,

KEHOT'S NOTE

אד"ז זח"ג רפח, א. ראה שערי אורה שער הפורים עג, ב. דרך מצותיך פו, ב.

91 בחד קטירא אתקטרנא

In the Idra Zuta Rabbi Shimon bar Yochai says, "All the days that I have been bound to this world, with one bond I have been bound to the Holy One, blessed be He." The maamar calls this complete bittul in the Infinite Light.

Zohar, Idra Zuta 1:29-4:37 ספר זוהר, האדרא זוטא א"כ:ט"ד-ל"ז

92 ות"ת כנגד כולם

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

KEHOT'S NOTE

פאה פ"א מ"א.

93 ות"ת כנגד כולם

The Mishnah lists mitzvos whose fruits a person enjoys in this world while the principal remains for the World to Come, and concludes, "and Torah study is equal to them all."

Mishnah Peah 1:1 משנה פאה א':א

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיין, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה

והקרו קצמת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והבאת שלום בין אדם לחברו, ותלמוד תורה כנגד כולם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

94 ויקחו אליך שמן זית זך

The opening verse again: the pure olive oil brought to Moshe is now identified with Chochmah, the way to bittul.

שמות כ"ז:20 Exodus 27:20

ואתה תצוה את־בני ישראל ויקחו אליך שמן זית זך כתית למאור להעלות נר תמיד:

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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95 איזהו חכם הרואה את הנולד

Alexander of Macedon asked the elders of the Negev, "Who is called wise?" They answered, "One who sees what is born (hanolad)": in the plain sense, one who foresees the outcome of things. The maamar reads it as seeing how everything is born from nothing.

תמיד ל"ב א:7 Tamid 32a:7

אמר להם: אידין מתקרי חכים? אמרו להם: איזהו חכם - הרוֹאֶה אֶת הנולד. אמר להם: אידין מתקרי גבור? אמרו לו: איזהו גבור - הכובש את יָצְרוֹ. אמר להם: אידין מתקרי עשיר? אמרו להם: איזהו עשיר - השִׁמְח בְּחֻלְקוֹ.

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KEHOT'S NOTE

תמיד לב, א.

PARAGRAPH 23

96 אני הוי"ה לא שנייתי

G-d says through Malachi, "For I, Havayah, have not changed, and you, children of Yaakov, have not ceased to be." The maamar reads it: G-d is the same after creation as before it, and creation is only a glimmer of His light.

מלאכי ג':6 Malachi 3:6

כי אני ה' לא שנייתי ואֲנִי בְּנִי־יַעֲקֹב לא כְּלִיתִם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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97

ורוח אייתי רוח

The Zohar teaches that everything depends on desire: "spirit draws spirit and brings spirit." The maamar applies it: one's bittul draws the Infinite Light down upon the soul.

Zohar II, 162a א, קסב, זח"ב

KEHOT'S NOTE

זח"ב קסב, א.

PARAGRAPH 24

98

ואתה תצוה את בני ישראל

The maamar's opening verse, now explained: tetzaveh means joining (tzavta), Israel's bond with Moshe through the "pure olive oil" of Chochmah and bittul.

שמות כ"ז:20 Exodus 27:20

ואתה תצוה את־בני ישראל ויקחו אליך שמן זית זך כתית למאור להעלות נר תמיד:

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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99

מלשון צוותא והתקשרות

Or HaTorah, as quoted in the note, connects this reading to the Sages' saying in the first chapter of Berachos (6b) that the whole world was created only "to accompany (let-zavos) this one," and refers to this maamar and to the discourse "Tzav es korbani" in Likkutei Torah.

KEHOT'S NOTE

באוה"ת בשלח עי תלב מציין "עיד מארז"ל פ"ק דברכות ד"ו סע"ב בענין כל העולם כולו לא נברא אלא לצוות לזה ועמ"ש סד"ה ואתה תצוה [הכוונה לכאן] ובלק"ת בד"ה צו את קרבני הראשון רפ"ד."

100

חוקת עולם מאת בני ישראל

"An eternal statute... from the children of Israel": the letters of the Torah, drawn from Moshe, which give Aharon his power.

שמות כ"ז:21 Exodus 27:21

בִּאֵהָל מוֹעֵד מִחוּץ לַפֶּרֶכֶת אֲשֶׁר עַל־הַעֲדֹת יַעֲרָה אֹתוֹ אֶהְרֹן וּבָנָיו מִעֶרֶב עַד־בֹּקֶר לִפְנֵי ה' חֻקַּת עוֹלָם לְדֹרֹתֵם מֵאֵת בְּנֵי יִשְׂרָאֵל:

In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall set it in order, to burn from evening to morning before the L-RD; it shall be a statute for ever throughout their generations on the behalf of the children of Israel.

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PARAGRAPH 25

101

מערב ועד בקר

Aharon's lamp burns "from evening until morning," with-

in time, light following darkness.

שמות כ"ז:21א

בְּאֵהָל מוֹעֵד מִחוּץ לַפֶּרֶכֶת אֲשֶׁר עַל־הָעֵדֻת יַעֲרֶךְ אֹתוֹ אֶהְרֹן וּבָנָיו מֵעֶרֶב
עַד־בֹּקֶר לִפְנֵי ה' חֹקֶת עוֹלָם לְדֹרֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל:

In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall set it in order, to burn from evening to morning before the L-RD; it shall be a statute for ever throughout their generations on the behalf of the children of Israel.

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KEHOT'S NOTE

שמות כז, כא.

102

ברישא חשוכא והדר נהורא

"First darkness and then light," the order of creation, which the Gemara gives as the reason goats walk before sheep.

Shabbat 77b:8ד"ע

... אָמַר לָקַח: מַאי טַעמָא עֵיזִי מַסְנֵן בְּרִישָׁא וְהָדָר אִימְרִי? אָמַר לָקַח
כְּבָרֵיתוֹ שֶׁל עוֹלָם, דְּבְרִישָׁא חֲשׁוּכָא וְהָדָר נְהוּרָא. מַאי טַעמָא הֵנִי
מַכְסִינֵן וְהֵנִי מַגְלִינֵן? הֵנִי דְּמַכְסִינֵן מִינֵיהּ — מַכְסִינֵן, וְהֵנִי דְּלֹא מַכְסִינֵן
מִינֵיהּ — מַגְלִינֵן. מַאי טַעמָא גְּמָלָא זֹוּטֵר גְּנוּבְתִּיהּ? מִשּׁוּם דְּאָכַל כִּיסִּי.
מַאי טַעמָא תוֹרָא אֲרִיכָא גְּנוּבְתִּיהּ? מִשּׁוּם דְּדִיר בְּאַגְמִי, וּבְעֵי לְכַרְכּוּשִׁי
בְּקִי.

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KEHOT'S NOTE

שבת עז, ב.

103

להעלות נר תמיד

Moshe's verse speaks of a "continual" lamp: the higher unity, above time.

שמות כ"ז:20א

וְאַתָּה תִּצְוֶה אֶת־בְּנֵי יִשְׂרָאֵל וְיָקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זֶה כִּתִּית לַמָּאוֹר
לְהַעֲלֹת נֵר תָּמִיד:

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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KEHOT'S NOTE

שמות כז, כ.

104

כחשכה כאורה

David says to G-d, "Even darkness is not dark for You, and the night shines like the day; darkness is as light": nothing is hidden from Him. Before G-d darkness and light are the same.

Psalms 139:12ב"ט

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם כַּחֲשִׁיכָה 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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ועשית בגדי קדש לאהרן אחיך וגוי' ואתה תדבר...

“You shall make holy garments for Aharon your brother”



The great love that comes from above, Aharon's level of “abundant in kindness,” must be clothed in garments to dwell in the soul, and those garments are the Torah and the mitzvos; they are made at three levels, by Moshe, by the wise-hearted and by every Jew.

THE MAAMAR IN BRIEF

The Torah ascribes the making of Aharon's garments to three makers: Moshe, the wise-hearted, and simply “they,” all Israel. Aharon, the High Priest and man of Chesed, draws down ahavah rabbah, a great love from above, and his garments are the garments of that love. The Alter Rebbe distinguishes two kinds of Chesed. Avraham's “everlasting kindness” is the natural love hidden in every Jew; it belongs to the ordered chain of worlds and is awakened by an unearned arousal from above. Aharon's “abundant in kindness” is the Infinite Light entering Chochmah from above that chain, reaching it only as a glimmer through the “hairs” of Aharon's beard, through many contractions. A person's own love and self-nullification evoke that supernal love, as a face is reflected in water, until it is revealed in his soul up to “with all your might.” Because this love is beyond intellect, it must be clothed in the Torah, studied for its own sake, and in the mitzvos. These garments are made at three levels: Moshe's, drawing the Torah from its hidden source; the wise-hearted, whose bittul draws wisdom; and every Jew, whose simple mitzvos and acceptance of Heaven's yoke draw down the royal garment.

OUTLINE

- 1 **The question and the garments of love** ¶1-2
Why Aharon's garments are made by three makers; Aharon draws down the great love, and his garments are its garments; a person's days are the garments of Torah and mitzvos his soul needs.
- 2 **Two kinds of Chesed** ¶3-6
Avraham's “everlasting kindness,” the arousal from above that comes first and awakens the natural love, against Aharon's “abundant in kindness,” drawn down by a person's own effort, above the chain of cause and effect.

- 3 The beard of Aharon: light through hairs** ¶7-9
The Infinite Light reaches Chochmah only as a glimmer through many contractions, like life in hair or an idea in a teacher's words; a person's love from below brings these contractions about.
-
- 4 Drawing the great love into the soul** ¶10-12
Aharon as nir'eh, "seen": by contemplating G-d's unity and setting aside every other desire, a person causes the supernal love to rest in his soul like sight, up to "with all your might."
-
- 5 Torah and mitzvos as the garments** ¶13-16
The love needs vessels: Torah studied for its own sake draws the Infinite Light into Chochmah, and the mitzvos, tzedakah and Chesed, draw it into Chesed and complete the 248 limbs of the King.
-
- 6 The first level: Moshe** ¶17-21
Moshe draws the Torah from its hidden source; Israel are the Torah's bridegroom; the blessing over the mitzvos comes from a place higher than giver and receiver, from Moshe's level, and its goal is the garment of G-d's kingship.
-
- 7 The wise-hearted and all Israel** ¶22-23
The wise-hearted, with one nullified heart, draw a spirit of wisdom; all Israel, through simple mitzvos and accepting the yoke of Heaven, draw down the royal garment and the supernal attributes.
-

KEY CONCEPTS

Everlasting kindness (chesed olam) חסד עולם

Chesed that works within the ordered chain of worlds; Avraham's level, and the natural love hidden in every Jew, awakened by an arousal from above that comes before any effort.

Abundant in kindness (verav chesed) ורב חסד

Aharon's level: the Infinite Light entering Chochmah and Chesed from above the chain of cause and effect, drawn down in answer to a person's own effort.

Great love (ahavah rabbah) אהבה רבה

A love of G-d beyond what the soul can reach by itself, given from above through Aharon and rising to "with all your might."

Arousal from below and from above אתערותא דלתתא ואתערותא דלעילא

A person's own effort, which calls forth a divine response; one arousal from above precedes that effort, and a higher one answers it.

Hairs שערות

The image for the faint glimmer, passing through many contractions, by which the Infinite reaches Chochmah, as life passes from the brain into the hair.

Garments לבושים

The Torah and the mitzvos, in which the great love is clothed so that the soul can hold it; also the soul's garments in Gan Eden, made day by day.

The wise-hearted חכמי לב

Those whose single heart is nullified before G-d, and who therefore receive a spirit of wisdom from above.

Royal garment (levush malchus) לבוש מלכות

The garment that every Jew draws down by keeping the mitzvos simply and accepting the yoke of Heaven, rooted in the supernal blessing.

SECTION 1 • 11-2

The question and the garments of love

1 ועשית בגדי קדש^{1,2} לאהרן אחיך וגוי' ואתה תדבר אל כל חכמי לב אשר מלאתיו רוח חכמה ועשו את בגדי אהרן לקדשו³ וגוי' ועשו בגדי קדש לאהרן אחיך ולבניו⁴ וגוי'.

“You shall make holy garments for Aharon your brother,” etc.; “And you shall speak to all the wise-hearted, whom I have filled with a spirit of wisdom, and they shall make Aharon’s garments to sanctify him,” etc.; “And they shall make holy garments for Aharon your brother and for his sons,” etc.

The maamar opens with three verses from the beginning of Exodus 28 about making the priestly garments. In the first G-d tells Moshe, “You shall make”; in the second the wise-hearted make them; in the third the Torah says only “they shall make,” without naming who.

להבין שלש עשיות הללו שבבגדי אהרן של משה ושל חכמי לב וסתם ועשו משמע של כלל ישראל.

[We need] to understand these three makings of Aharon’s garments: that of Moshe, that of the wise-hearted, and the unqualified “and they shall make,” which implies [a making] of the whole of Israel.

The Alter Rebbe asks why the same garments are made three times over, by three different makers. He will answer that these are three levels at which garments are made for the soul’s love: Moshe’s, that of the wise-hearted, and that of every Jew, since an unqualified “they” means the people as a whole.

הנה אהרן הוא משבעה רועים⁵ המפרנסים וממשיכים לכללות נש״י [נשמות ישראל] מאוא״ס [מאור אין סוף] ב״ה שהוא איש החסד⁶ וכהן גדול הממשיך בחי׳ אה״ר [אהבה רבה] ובגדי אהרן הם לבושים לאהבה זו.^{7,8}

Now, Aharon is one of the seven shepherds who sustain and draw down [influence] to the souls of Israel as a whole from the Infinite Light (Or Ein Sof), blessed be He; for he is the man of Chesed (kindness) and the High Priest, who draws down the level of great love (ahavah rabbah). And Aharon’s garments are garments for this love.

The “seven shepherds” are the great leaders who channel divine life to the whole Jewish people, and Aharon is one of them. As the High Priest and the embodiment of Chesed, he draws down ahavah rabbah, “great love”: a love of G-d that comes to a person as a gift from above, beyond what he reaches by his own effort, and Aharon’s garments are the garments in which that love is clothed. The Tzemach Tzedek (Or HaTorah, Tetzaveh, p. 1587) infers from these words that the garments of this love are not the ordinary garments every soul has (paragraph 2), and that a soul which has this great love has garments drawn from Aharon’s own.

2 וכענין מ"ש ימים יוצרו⁹ שהימים הם בחי' לבושים. וכמ"ש בזוהר¹⁰ ע"פ ואברהם זקן בא בימים¹¹ יומין עלאין דאינון לבושין^{12,13} כו'.

This is like what is written, "Days were formed," for the days are the level of garments; and as is stated in the Zohar on the verse "And Avraham was old, come into days": "supernal days, which are garments," etc.

The verse "days were formed" is read as saying that a person's days are formed into something: they become garments for the soul. Plainly, "Avraham was old, come into days" means he was advanced in years; the Zohar reads it as his entering his "supernal days," which are the soul's garments.

לפי שכל נשמה יש לה לבושים של תורה ומצות אשר יעשה אותם האדם ומכוונת¹⁴ המצות ורעותא דלבא נעשו לבושין בגי'ע [בגן עדן] העליון. וממצות מעשיות סתם נעשו לבושים בגי'ע [בגן עדן] התחתון כנודע.

For every soul has garments of Torah and mitzvos, which a person does: from the intention of the mitzvos and the heart's desire (re'usa deliba), garments are made in the Higher Gan Eden; and from plain practical mitzvos, garments are made in the Lower Gan Eden, as is known.

Every soul acquires garments from the Torah and mitzvos it performs. What is done with intention (kavanah) and the heart's desire becomes a garment in the Higher Gan Eden, the upper paradise of souls; deeds done without that inner dimension become garments in the Lower Gan Eden.

והימים הקצובים לאדם מספר ימי שני חייו כ"כ [כל כך] ימים בשיעור לבושין שצריכה הנשמה להיות לה מהתורה ומצות אשר יעשה דבר יום ביומו:

And the days allotted to a person, the number of the days of the years of his life, are just so many days as the measure of the garments that the soul needs to have from the Torah and mitzvos that he will do, each day's portion on its day.

This is why days are called garments: the number of days allotted to each person matches exactly the garments his soul needs to acquire, each day with its own portion of Torah and mitzvos. In Torah Ohr, Mishpatim (75d), the Alter Rebbe explains why they are called "days": the mitzvos, rooted above time, come down to be enclothed in time, day by day, so that the soul can grasp them.

SECTION 2 • 113-6

Two kinds of Chesed

3 והנה נודע כי אברהם הוא הרועה הראשון משבעה רועים הממשיך ג"כ בחי' אהבה לכללות נשמות ישראל. וכמ"ש אברהם אוהבי.¹⁵

Now, it is known that Avraham is the first shepherd of the seven shepherds, who also draws down the level of love to the souls of Israel as a whole, as it is written, "Avraham, who loves Me."

Avraham is also one of the seven shepherds, indeed the first of them, and like Aharon he draws love down to all the souls of Israel: Yeshayahu calls him "Avraham, who loves Me." So the question arises how the two kinds of love differ.

וההפרש שבין מדת אהרן איש החסד ובין מדת אברהם¹⁶ אוהבי יובן ע"פ מ"ש בזוהר אית חסד ואית חסד¹⁷ אית חסד דאקרי חסד עולם. ואית חסד דאקרי ורב חסד כו':

And the difference between the attribute of Aharon, the man of Chesed, and the attribute of Avraham, "who loves Me," will be understood from what is stated in the Zohar: "There is Chesed and there is Chesed: there is a Chesed called 'everlasting kindness' (chesed olam), and there is a Chesed called 'and abundant in kindness' (verav chesed)," etc.

To explain the difference between their loves, the Alter Rebbe cites the Zohar that there are two kinds of Chesed: chesed olam, "everlasting kindness" (olam also means "world"), and verav chesed, "and abundant in kindness," one of the Thirteen Attributes of Mercy.

4 וביאור הענין זה הנה נודע דבאתערותא דלתתא אתערותא דלעילא.

The explanation of this matter: it is known that through an arousal from below [there comes] an arousal from above.

A basic principle from the Zohar is that a stirring from below, a person's own effort, calls forth a response from above. The Alter Rebbe uses it to explain the two kinds of Chesed.

והנה גם לפני¹⁸ אתערותא דלתתא קדמה אתערותא דלעילא כדי שתהא אתעדל¹⁹ [אתערותא דלתתא] לעורר לב האדם להקיצו משנתו בהבלי העולם שטבע האדם נמשך אחריהם ולהמשיך לבו לעבודת¹⁹ ה' לדבקה בו.

Now, even before the arousal from below, an arousal from above comes first, so that there may be an arousal from below: to awaken a person's heart, to rouse him from his sleep in the vanities of the world, after which human nature is drawn, and to draw his heart to the service of G-d, to cleave to Him.

Yet even before a person makes any effort, an arousal from above must come first, unprompted. It wakes him from his absorption in the vanities of the world, toward which human nature is drawn, and stirs his heart so that he can begin, on his own, the arousal from below: serving G-d and cleaving to Him. Likkutei Torah, Vayikra (2b), citing this discourse, gives an example: a person is sometimes suddenly inspired in prayer without any preparation, and the inspiration soon fades; it is an arousal from above meant to awaken his own.

5 ואתעדל¹⁹ [ואתערותא דלעילא] זו היא מבחי' חסד עולם.²⁰ וכמ"ש וחסד ה' מעולם ועד עולם. חסדי ה' עולם אשירה הוא בחינת מדרגת אברהם שזכה להיות מרכבה לחסד זה.

This arousal from above is from the level of everlasting kindness (chesed olam), as it is written, "And the kindness of Havayah is from everlasting to everlasting"; "I will sing of the kindnesses of Havayah forever (olam)" — this is the level of Avraham's rank, who merited to be a chariot (merkavah) for this Chesed.

The arousal from above that comes first, unearned, is chesed olam, the "everlasting kindness" of which the verses speak. This is Avraham's level: he was a "chariot" for this Chesed, wholly given over to it, as a chariot has no will of its own apart from its rider.

וכמ"ש חסד לאברהם²¹ שהיא מדת האהבה הטבעית שכלב כללות נש"י [נשמות ישראל]²² רק שהיא מסותרת ומכוסה בלבוש שק שהם הגוף ונה"ב [ונפש הבהמית].²³

As it is written, "kindness to Avraham": this is the attribute of the natural love in the heart of the souls of Israel as a whole, except that it is hidden and covered by a garment of sackcloth, namely the body and the animal soul.

"Kindness to Avraham" is the natural love for G-d hidden in the heart of every Jew, an inheritance from Avraham. But it is hidden and covered by the body and the animal soul, which the Alter Rebbe likens to a garment of sackcloth.

6 ואתערותא דלעילא זו היא לעורר את האהבה עד שתחפץ²⁴ להתפשט מלבושיה לדבקה בו ית' ולצעוק אל ה' בצר לו מקרב איש ולב עמוק²⁵ להמשיך לבו אחר ה' כטבע נפשו מאליו וממילא.

This arousal from above is to awaken the love, until it desires to strip off its garments, to cleave to Him, may He be blessed, and to cry out to G-d in his distress from the inwardness of a man and a deep heart, to draw his heart after G-d, as is the nature of his soul, of itself and as a matter of course.

The arousal from above that comes first awakens a person's natural love until it longs to shed its garments, the body and animal soul that hide it, and cleave to G-d. It moves him to cry out to G-d from the depths of his heart, as his soul does by nature, without effort.

אך באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] הוא שמעורר האדם למעלה בחי' ורב חסד שהוא בחי' אהרן כהן גדול שבחי' זו מאד נעלה מבחי' חסד עולם

But through an arousal from below, an arousal from above: that is, a person arouses on high the level of "abundant in kindness" (verav chesed), which is the level of Aharon the High Priest. And this level is far loftier than the level of everlasting kindness (chesed olam),

The second arousal from above comes only in answer to a person's own effort. It draws down verav chesed, "abundant in kindness," which is Aharon's level and far loftier than Avraham's chesed olam.

כי חסד עולם הוא מבחי' התהוות ההשתלשלות בסדר המדרגות דרך עילה ועלול שכל עלול יש לו איזה ערך ויחוס עם עילתו

for everlasting kindness is from the level of the coming into being of the chain of descending worlds (hishtalshelus), in the order of the levels, by way of cause and effect, where every effect bears some proportion and relation to its cause,

Chesed olam belongs to the "world" (olam), the ordered chain of descending worlds. In that chain each level is caused by the one above it, and so it bears some proportion and relation to its cause.

כמו עדי"מ גילוי השכל במדות אהוי"ר [אהבה ויראה] כו' שהמדות מקבלים מגילוי השכל שהוא מלוכש בהם ממש וכן המדות כמחשבה ומחשבה בדבור כו'.

as, by way of analogy, the revelation of the intellect in the emotive attributes (middos), love and awe, etc.: the emotive attributes receive from the revelation of the intellect, which is actually en-clothed in them; and likewise the emotive attributes in thought, and thought in speech, etc.

The analogy is the human psyche: the intellect enters the emotions, so that love and awe follow from understanding; the emotions then shape thought, and thought shapes speech. Each stage receives from the one before it, which is truly present within it.

אבל בחי' רב חסד הוא למעלה מעלה²⁶ מן ההשתלשלות שהוא בחי' גילוי ההמשכה והתלבשות אור א"ס ב"ה בחכמה וחסד כו'.

But the level of “abundant in kindness” is far, far above the chain of descending worlds: it is the level of the revelation of the drawing down, and the enclothing, of the Infinite Light (Or Ein Sof), blessed be He, in Chochmah (wisdom) and Chesed, etc.

Verav chesed stands above that chain altogether. It is the Infinite Light itself being drawn down and enclothed in Chochmah and Chesed, not the effect of any cause within the chain. In Likkutei Torah, Shir HaShirim (30d), citing this discourse, the Alter Rebbe calls this inner Chesed the level of the “supernal Kohen” above Atzilus.

דהיינו להיות ראשית ההתהוות של בחי' חכמה כו' והחכמה מאין ממש תמצא²⁷ שאין ערוך אליו כלל וכמ"ש בת"י [בתיקוני זוהר]²⁸ לאו דאית לך צדק ידיעא²⁹ כו' ולא מכל מדות כו'.

That is, for there to be the beginning of the coming into being of the level of Chochmah, etc.; and Chochmah “is found from ayin (nothing)” in the most literal sense, for there is no comparison to Him at all, as is stated in the Tikkunei Zohar: “Not that You have a known righteousness,” etc., “nor of any of the attributes,” etc.

The very first emergence of Chochmah, the beginning of all that comes into being, is a creation “from nothing” (ayin), since the Infinite bears no comparison to it at all; Iyov's “where (me'ayin) shall wisdom be found” is read as “wisdom comes from nothing.” The Tikkunei Zohar, part of the Zohar literature, says the same in Eliyahu's prayer: G-d in Himself has no definable righteousness, nor any of the attributes.

SECTION 3 • ¶7-9

The beard of Aharon: light through hairs

7 וגם מן החכמה הוא למעלה רם ונשא כו'. וכמ"ש כלם בחכמה עשית³⁰ בחי' עשייה גופנית כו'.

And He is also above Chochmah, exalted and lofty, etc., as it is written, “You have made them all with wisdom”: the level of physical making, etc.

The Infinite is above even Chochmah, the highest faculty of intellect. “You have made them all with wisdom” implies that, before Him, even Chochmah counts as mere “making,” like the lowest level of physical action.

ודרך גילוי זה והמשכה זו להיות התלבשות אוא"ס [אור אין סוף] ב"ה בחכמה³¹ הוא כמ"ש כי הנה כשמן הטוב על הראש³² יורד על הזקן זקן אהרן.

And the way of this revelation and this drawing down, so that the Infinite Light (Or Ein Sof), blessed be He, is enclothed in Chochmah, is as it is written — for behold: “Like the good oil upon the head, running down upon the beard, the beard of Aharon.”

If there is no comparison between them, how can the Infinite Light be enclothed in Chochmah at all? The verse about the oil running down Aharon's beard shows the way. Tanya (chapter 35, in a gloss), citing what the Alter Rebbe heard from his teacher, explains why, as Etz Chaim says, the Infinite Light unites even with Atzilus only by first being enclothed in Chochmah: He is the true One, besides Whom there is nothing, and that is the level of Chochmah.

פ"י מה שנמשך בבחי' זקן אהרן דיקנא דכהנא רבא שהוא בחי' שערות. דהיינו כמשל ההארה היוצאת דרך נקבי שערות הראש או הזקן ממותרי מוחין שהשערות הן חלולין ויונקין מהמוחין שבראש

That is: what is drawn down by way of the level of “the beard of Aharon,” “the beard of the High Priest” (dikna dechahana raba), which is the level of hairs. That is, as in the analogy of the illumination that goes out through the openings of the hairs of the head or of the beard, from the surplus of the brain (mochin): for the hairs are hollow and draw nourishment from the brain in the head,

Aharon's beard, called in Aramaic “the beard of the High Priest,” stands for the level of hairs. Hairs grow from the surplus of the mochin, here the brain itself, the seat of the intellect: they are hollow channels that draw a faint illumination from it.

ועל כל זה אין להם ערך ויחוס כלל עם המוחין שבראש שהם חב"ד [חכמה בינה ודעת] ואין עיקר חיות המוחין מתפשט בהם

yet for all that, they bear no proportion or relation at all to the brain in the head, which is Chochmah, Binah and Daas, and the main life-force of the brain does not spread into them;

Although the hairs draw from the brain, they bear no proportion or relation to it at all: the brain, the seat of Chochmah, Binah and Daas, does not send its main life-force into them. Likkutei Torah, Sh'lach (46a), citing this discourse, adds the other side: though the hairs are only the brain's surplus, they still draw from its very essence.

שהרי אם יחתוך אדם שער ראשו לא ירגיש המוח כאב כלל שאין מתפשט בהם אלא הארה בעלמא להיות להם רק יניקה ואחיזה במוחין.

for if a person cuts the hair of his head, the brain feels no pain at all, since nothing spreads into them but a mere illumination, so that they have only nourishment from, and a hold in, the brain.

The proof is that cutting one's hair causes no pain: the brain's life does not reach the hair, which has only a slight nourishment from the brain and a hold in it.

כך עדי"מ הוא גילוי אור והתלבשותו בחכמה וחסד שאין ערוך כלל

So too, by way of analogy, is the revelation of light and its enclothement in Chochmah and Chesed, for there is no comparison at all.

So it is above: the light that is revealed and enclothed in Chochmah and Chesed bears no comparison at all to its source, as the hair bears none to the brain.

ולהיות נמשך מבחי' דלאו מכל מדות כו' ולמעלה מגדר חכמה כו' התהוות בחי' חכמה ומדות אין זה אלא זיו והארה בעלמא בבחי' שערות שהם צמצומים רבים ועצומים להמשיך ההארה.

And for there to be drawn down, from the level of “not of any of the attributes,” etc., and from above the bounds of Chochmah, etc., the coming into being of the level of Chochmah and the emotive attributes — this is nothing but a mere radiance and illumination, at the level of hairs, which are many and immense contractions (tzimtzumim) to draw down the illumination.

Chochmah and the emotive attributes are brought into being from the level of “not of any of the attributes,” the Infinite as He is above all the Sefiros, beyond the bounds of Chochmah; what reaches them from there is only a faint radiance, like the life that passes through a hair. The “hairs” are many immense contractions (tzimtzumim), which let only a glimmer pass through.

8 וכמשל זה של השערות שהוא בגשמיות הגוף כך יש עוד משל רוחני בחיות הנפש מהמשכת איזה חכמה בצירופי אותיות הדבור.

And like this analogy of the hairs, which is in the physicality of the body, there is also a spiritual analogy, in the life-force of the soul: from the drawing down of some wisdom into combinations of the letters of speech.

A second analogy, this time from the life of the soul rather than the body: the way wisdom is conveyed through combinations of letters in speech.

כמו למשל אותיות דבורי הרב המלמד ומסביר איזה חידוש ושכל לתלמידו

For example, the letters of the words of a teacher who teaches and explains some novel idea and concept to his student.

The example is a teacher explaining a new idea to his student through words.

כי הנה צירופי אותיות מדבור הרב אינם עצמיות השכל שהרי יכול להיות הסבר הזה גם בצירופי אותיות אחרות רק הם כדמיון השערות כי על ידן ובתוכן עובר השפעת השכל

For the combinations of the letters of the teacher's speech are not the essence of the concept, since this explanation could also be given in other combinations of letters; rather, they are like the hairs, for through them and within them the flow of the concept passes;

The letters and words the teacher uses are not the idea itself, since the same idea could be put in quite different words. They are like hairs: the idea passes through them and is carried within them, yet they are not its essence.

ולפי שבעצמות השכל של הרב אין תפיסא להתלמיד לכך צ"ל צירופי אותיות הדבור להעביר ולהמשיך השכל של הרב לתלמיד.

and since the student has no grasp of the essence of the teacher's concept, therefore there must be combinations of the letters of speech to convey and draw the teacher's concept down to the student.

The student cannot grasp the teacher's mind directly, so the idea must be contracted into words to reach him. In the same way the Infinite Light must pass through many contractions to be drawn into Chochmah.

9 והנה הגורם להיות צמצומים אלו להמשכת גילוי זה היא אתערותא דלתתא

Now, what causes these contractions (tzimtzumim) for drawing down this revelation is the arousal from below.

What brings about these contractions, which let the revelation be drawn down, is a person's own arousal from below.

שע"י האהבה שממטה למעלה כמים הפנים ³³ כו' כך היא האהבה עליונה אהבתי אתכם ³⁴ אמר הוי"ה דהיינו להיות בחי' הוי"ה צמצום והתפשטות כו' כי אהבה דוחקת את הבשר: ³⁵

For through the love from below to above, "as water [reflects] the face," etc., so is the supernal love, "I have loved you, says Havayah" — that is, for there to be the level of Havayah, contraction and expansion, etc., for "love compresses the flesh."

Love directed upward from below is answered from above, as a face is reflected in water: that is the supernal love of Malachi's "I have loved you, says Havayah." The Name Havayah stands for contraction and expansion, and "love compresses the flesh": as love makes room where there seems to be none, the supernal love leads the Infinite to contract itself so that it can be revealed to man.

SECTION 4 • 110-12

Drawing the great love into the soul

10 והנה באתערותא דלתתא זו שהאדם מעורר למעלה ממשיך ג"כ על נפשו למטה להיות גילוי בחי' זו

בנפשו

Now, through this arousal from below, by which a person arouses on high, he also draws down upon his soul below, so that this level is revealed in his soul.

A person's arousal from below does two things: it awakens "abundant in kindness" above, and it also draws that level down into his own soul, so that he comes to feel it.

כי אתערותא דלעילא הוא מבחי' אהרן שהוא משבעה רועים הרועה וממשיך הגילוי בכנס"י [בכנסת

ישראל] הוא שורש כל נש"י [נשמות ישראל] ואהרן אותיות נראה³⁶ שהוא כמ"ש עין בעין נראה³⁷ כו'.
 For the arousal from above is from the level of Aharon, who is one of the seven shepherds, who shepherds and draws down the revelation into the Congregation of Israel (Knesses Yisrael), which is the root of all the souls of Israel. And [the name] Aharon has the letters of nir'eh ("is seen"), as it is written, "eye to eye [You] are seen," etc.

The arousal from above comes from Aharon, the shepherd who channels revelation into Knesses Yisrael, the collective root of all Jewish souls. His name, alef-hei-reish-nun, has the same letters as nir'eh (nun-reish-alef-hei), "is seen," as in "eye to eye You are seen": his is a level of open, visible revelation. The Tzemach Tzedek (Or HaTorah) gives this reading of the name in the name of the Shelah, and Sefer HaSichos 5701 (p. 152) records it as a saying of the Baal Shem Tov.

דהיינו להיות גילוי אתערותא דלעילא זו בנפש האדם בהתפעלות והתגלות הלב וכדמיון ראייה חושיית ויומשך עליו גילוי אור האה"ר [האהבה רבה] הבאה מלמעלה כמו שיתבאר לקמן.

That is, that this arousal from above be revealed in a person's soul, in the stirring and revelation of the heart, like physical sight; and the revelation of the light of the great love (ahavah rabbah) that comes from above will be drawn down upon him, as will be explained below.

The aim is for this arousal to be revealed in the soul as a felt stirring of the heart, as vivid as physical sight. Then the great love (ahavah rabbah) from above, which the maamar explains further on, is drawn down upon the person.

11 וכמ"ש ואהבת את³⁸ ה' אלקיך כו'. וע"ד דרשת רז"ל [רבותינו זכרונם לברכה] שיהא שם שמים מתאהב³⁹ כו'

כלומר שואהבת הוא פועל יוצא לשלישי

As it is written, "And you shall love Havayah your G-d," etc. And along the lines of our Sages' exposition, "that the Name of Heaven become beloved," etc. — that is, ve'ahavta ("and you shall love") is a verb that acts upon a third party:

The commandment to love G-d is read, with the Talmud's "that the Name of Heaven become beloved through you," as a love whose effect reaches beyond the lover. Ve'ahavta is taken as a transitive verb: it acts on a "third party" and causes love there.

דהיינו שתפעול את האהבה העליונה שהיא אהבתי אתכם כו' להיות בחי' גילוי בנפש שהוי"ה יהי [יהיה] אלקיך אלוה שלך כו'

that is, that you bring about the supernal love, which is "I have loved you," etc., so that there will be the level of revelation in the soul that Havayah will be your G-d (Elokecha), a G-d of your own, etc.

The "third party" is the supernal love, G-d's "I have loved you." A person's love for G-d causes that love to be revealed in his soul, so that Havayah, the transcendent G-d, becomes Elokecha, "your G-d," present to him personally.

והיינו ע"י התבוננותו בחי' אחד⁴⁰ איך שהוא אחד בחי' ודי' שהם ז' רקיעים והארץ ודי' רוחות העולם שתמשך בהם בחי' אחד הוא יחודו להיות מתייחדים וכלולים בא'

And this comes through his contemplating "Havayah is One" (echad): how He is One in the ches and the dalet, which are the seven heavens and the earth and the four directions of the world, so that there is drawn into them the level of One, which is His unity, so that they become united and included in the One.

The way to this is contemplating "Havayah is One" (echad). In echad, the ches (numerically eight) stands for the seven heavens and the earth and the dalet (four) for the four directions; G-d's oneness is to be drawn into them all, so that everything is united and included in the One.

וכן למעלה מעלה ברוחניות עד רום המעלות יש בחי' ז' רקיעים וארץ כו' שהם בחי' לך ה' הגדולה והגבורה⁴¹ כו' שהם בחי' שמים אש ומים

And likewise far above, in spirituality, up to the highest heights, there is the level of seven heavens and earth, etc., which are the level of "Yours, Havayah, are the greatness and the might," etc., which are the level of heaven (shamayim): fire (esh) and water (mayim).

The same structure exists in the spiritual worlds, up to the very highest. There the "heavens" are the emotive Sefiros named in David's blessing, "Yours, Havayah, are the greatness and the might...", from Chesed onward; they are "heaven," shamayim, read as esh, fire, and mayim, water.

ולך ה' הממלכה היא בחי' ארץ והכל בבחי' לך ה' שהם בבחי' בטול אליו ית'

And “Yours, Havayah, is the kingdom” is the level of earth. And all of it is at the level of “Yours, Havayah,” for they are in a state of self-nullification (bittul) to Him, may He be blessed,

“Yours, Havayah, is the kingdom” is Malchus, the “earth.” All of them are called “Yours,” for they are entirely nullified before Him.

מחמת כי נשגב שמו לבדו רק הודו וזיוו על ארץ ושמים⁴² דהיינו על כל בחי' ארץ ושמים הנ"ל וארץ קדמה לשמים כו'

because “His Name alone is exalted,” and only “His glory” and His radiance are “upon earth and heaven,” that is, upon all the levels of earth and heaven mentioned above; and earth preceded heaven, etc.

They are nullified because G-d's Name itself is exalted beyond them all; only His glory and radiance spread over “earth and heaven,” that is, over all the levels just described. The maamar adds “only” and “radiance” to the psalm's words, and remarks that here earth comes before heaven, leaving the point there.

והגורם להיות יחוד זה והמשכה זו הוא כי הוי"ה אלקינו דהיינו שישראל הם המייחדים שמו והממשיכים להיות יחודו ית' למטה להיות גילוי א"ס בעולמות שבאתערותא דלתתא תליא מילתא

And what causes this unity and this drawing down is that Havayah is “our G-d” (Elokeinu): that is, Israel are the ones who unify His Name and draw down His unity, may He be blessed, below, so that the Infinite One (Ein Sof) is revealed in the worlds; for the matter depends on the arousal from below,

This unity is drawn into the worlds because Havayah is “our G-d”: it is Israel who unify His Name and draw His oneness down below, so that the Infinite is revealed in the worlds. In the Zohar's words, the matter depends on the arousal from below.

וכמ"ש בת"ז [בתיקוני זהר] לאו דאית לך צדק ידיעא כו' אלא לאחזאה כו' כפום עובדיהון⁴³ דב"נ [דבני נשא]

as is stated in the Tikkunei Zohar: “Not that You have a known righteousness,” etc., “but to show,” etc., “according to the deeds of human beings.”

The Tikkunei Zohar says that G-d in Himself has no defined attribute of righteousness, yet He reveals Himself through the attributes in order to show how the world is conducted, “according to the deeds of human beings.”

של להיות לאחזאי [לאחזאה] דהיינו גילוי איך אתנהג עלמא בצדק ובמשפט דהיינו בבחי' מדות ולהיות יוצא מההעלם שהוא בחי' דלאו מכל מדות כו' הוא כפום עובדיהון דב"נ [דבני נשא] תלוי במעשה התחתונים כו'

Meaning: for there to be “to show” — that is, a revelation of how the world is conducted with righteousness and with justice, that is, through the level of the attributes (middos), and for this to come out of the concealment, which is the level of “not of any of the attributes,” etc. — is “according to the deeds of human beings”: it depends on the deeds of the lower beings, etc.

Showing that G-d conducts the world with righteousness and justice means that the Sefiros emerge from concealment, from the level of “not of any of the attributes,” G-d as He is above them. Whether that revelation takes place depends on the deeds of people below.

וכאשר יעמיק מחשבתו וישים על לבו הדברים האלה אזי יהיה שם שמים מתאהב כו'

And when he deepens his thought and takes these matters to heart, then “the Name of Heaven will become beloved,” etc.:

When a person deeply contemplates all this and takes it to heart, then, in the Sages' words, “the Name of Heaven becomes beloved” through him.

שיהי' [שיהיה] גילוי האהבה העליונה שורה ומתגלה בנפש בבחי' ראייה שיהא הלב רואה כו'.⁴⁴

that is, the revelation of the supernal love will rest and be revealed in the soul in the manner of sight, so that the heart sees, etc.

That is, the supernal love rests and is revealed in his soul, so that his heart “sees” G-dliness and does not merely understand it.

12 וגילוי זה בנפש הוא מחמת אתערותא דלתתא בכל לבבך בשני יצריך⁴⁵ שגם היצה"ר [היצר הרע] יהי'

[יהיה] לאכפייא כו' שלא יהי' [יהיה] לו רק לב א' לאכיהם שבשמים.

And this revelation in the soul comes because of the arousal from below of “with all your heart (levavecha)” — “with both your inclinations”: that the evil inclination too be subdued (le'iskafya), etc., so that he has only one heart, for their Father in Heaven.

What draws this revelation is a person's own effort to love G-d “with all your heart.” The Mishnah reads levavecha, written with a doubled letter beis, as “with both your inclinations”: even the evil inclination is to be subdued (iskafya), so that the whole heart is one, given to the Father in Heaven.

וכמ"ש ועמך לא חפצתי בארץ.⁴⁶ וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] בטל רצונך^{47,48} כוי שלא יהי [יהיה] לו חפץ ורצון אחר להיות פוסח על שתי הסעיפים⁴⁹ כוי.

As it is written, "And besides You I desire nothing on earth"; and as our Sages, of blessed memory, said, "Nullify your will," etc.: that he should have no other desire or will that would leave him limping between two opinions, etc.

"Besides You I desire nothing on earth" and the Mishnah's "Nullify your will before His will" say the same: no competing desire is left, no "limping between two opinions," as Eliyahu said to the people on Mount Carmel.

כי ע"י שצמצם א"ע [את עצמו] וישליך מנגד נפשו ורצונו שבגשמיות וישים אליו לבו רוחו ונשמתו⁵⁰ כוי אזי כמים הפנים לפנים⁵¹ תהיה אהבה עליונה שורה ומתגלה בו

For through his contracting himself, and casting away his soul and his will that are in physical things, and setting his heart, his spirit and his soul toward Him, etc., then, "as water [reflects] face to face," the supernal love will rest and be revealed in him,

The person "contracts himself": he casts aside his soul and his will as they are invested in physical things, and turns his heart, spirit and soul to G-d. Then, as a face is mirrored in water, the supernal love answers in kind and rests in him.

להיות האהבה דוחקת את הבשר⁵² בבחי צמצומים רבים להאיר מתוכם אוא"ס [אור אין סוף] ב"ה בגילוי על נפשו

so that the love "compresses the flesh," in the manner of many contractions (tzimtzumim), so as to cause the Infinite Light (Or Ein Sof), blessed be He, to shine from within them, in revelation upon his soul,

Just as he contracted himself, the supernal love "compresses" itself through many contractions, and through them the Infinite Light shines openly upon his soul.

שיושפע עליו שפע רב וגלוי עצום עד שיגיע למעלת ומדרגת וכלל מאדך⁵³ הוא בחי אה"ר [אהבה רבה] הבאה מלמעלה

so that an abundant flow and an immense revelation will be bestowed upon him, until he reaches the rank and level of "and with all your might" (uvchol me'odecha), which is the level of great love (ahavah rabbah) that comes from above,

An abundant flow is bestowed on him, until he reaches "with all your might" (me'odecha, from me'od, "very much"), a love without limit. This is ahavah rabbah, the great love that comes from above.

שהוא למעלה מכדי שתוכל נפשו שאת בכלות הנפש ובטול במציאות כו' כי אהרן שושבינא דמטרוניתא⁵⁴ שהוא המגביה ומנשא נש"י [נשמות ישראל] עד רום המעלות.

which is beyond what his soul is able to bear, with expiry of the soul (kelos hanefesh) and nullification of [its] existence, etc. For Aharon is "the groomsman of the Matronita (the Queen)," who lifts and raises the souls of Israel to the highest heights.

This love is more than the soul can contain; it brings kelos hanefesh, the soul's longing to the point of expiry, and the nullification of its very existence. It comes through Aharon, "the groomsman of the Queen," who lifts the souls of Israel to the highest levels. The previous maamar (Torah Ohr, Tetzaveh 1) explains the image: as bride and groom need an attendant to support them, the souls cannot reach their source in the Infinite Light by their own strength, only through Aharon.

וכמ"ש אלה מסעי כו'⁵⁵ ביד משה ואהרן וכתוב הוא אהרן ומשה⁵⁶ אשר אמר ה' להם הוציאו את בני ישראל מארץ מצרים על צבאותם פי' למעלה מצבאותם למעלה משרש נשמותיהם:

As it is written, "These are the journeys," etc., "by the hand of Moshe and Aharon"; and it is written, "This is Aharon and Moshe, to whom Havayah said: Bring the children of Israel out of the land of Egypt al tzivosam (according to their hosts)" — meaning, above (al) their hosts, above the root of their souls.

The verses that pair Moshe and Aharon in bringing Israel out of Egypt end "al tzivosam," plainly "according to their hosts." The maamar reads al as "above": Aharon raises the souls even above their own root.

SECTION 5 • ¶13-16

Torah and mitzvos as the garments

13 אך הנה לבחיי גלוי⁵⁷ האהבה צ"ל בחיי כלי ולבוש במה שתשרה ותתלבש האהבה שתבא ליד גלוי כפוי"מ [בפועל ממש]

However, for the level of the revelation of the love, there must be the level of a vessel and a garment, in which the love may rest and be en clothed, so that it comes to revelation in actual fact;

Revealed love needs a vessel and a garment in which to rest, so that it can come into actual expression.

כי אין אור בלא כלי ולבוש. ועל זה נאמר זקן אהרן שיורד על פי מדותיו.⁵⁸

for there is no light without a vessel and a garment. And of this it is said, "the beard of Aharon, which runs down upon the opening of his garments (middosav)."

This is a general rule: no light can be received without a vessel. The end of the verse alludes to it: "the beard of Aharon" runs down "upon the opening of his garments (middosav)."

מדותיו מלשון מדו בד⁵⁹ אלו הלבושין⁶⁰ שהם הם התורה והמצוות שהם בחי לבושין לאהבה זו

Middosav is from the term “his linen garment” (mido vad): these are the garments, which are none other than the Torah and the mitzvos, which are the level of garments for this love.

Middosav is read as “his garments,” from the priest’s “linen garment” (mido vad), which Rashi explains as a garment made to his measure (middah); the word also sounds like middos, “attributes,” the word the next line uses. These garments are the Torah and mitzvos, the garments of this love; the Rebbe Maharash (Sefer HaMaamarim 5634) notes that the Targum, too, renders it “the hem of the garment.”

כי מאחר שבחי אהבה זו נמשכה מבחי דלאו מכל מדות כו'. למעלה מגדר חכמה כו' אינה נתפסת בשום שכל שבגדר חכמת הנבראים והשגתם אלא כאשר תפיסא ומתלבשת בתורה ומצוות שהם רצונו וחכמתו ית' מבחי את חכמים ולא בחכמה ידיעא⁶¹ כו'.

For since this love is drawn from the level of “not of any of the attributes (middos),” etc., above the bounds of Chochmah, etc., it cannot be grasped by any intellect within the bounds of the wisdom and comprehension of created beings, except when it is grasped and en clothed in Torah and mitzvos, which are His will and His wisdom, may He be blessed, from the level of “You are wise, but not with a known wisdom,” etc.

Because the love comes from “not of any of the attributes,” above the bounds of Chochmah, no created intellect can grasp it. It can be held only when it is clothed in Torah and mitzvos, which are G-d’s own will and wisdom, from the level of “You are wise, but not with a known wisdom.”

14 וזהו והיו הדברים האלה אשר אנכי מצוך⁶² כו' שלהיות גלוי בחי אנכי מי שאנכי⁶³ הוא ע"י והיו הדברים האלה דוקא ולכך ודברת בם⁶⁴ ולא⁶⁵ בדבריי [בדברים] בטלים.

And this is [the meaning of] “And these words which I (Anochi) command you shall be,” etc.: for the revelation of the level of Anochi — “I, Who I am” — comes specifically through “And these words shall be.” And therefore: “and you shall speak of them,” and not of idle words.

The Shema’s “And these words which I command you shall be” is read with emphasis on Anochi, “I”: the revelation of G-d’s very Self, “I, Who I am,” comes only through “these words,” the Torah. Hence “you shall speak of them,” and not of idle matters.

ופי' ודברת מלשון ידבר עמים⁶⁶ שהוא לשון הנהגה והמשכה. כלומר שהמשכות גלויי האהבה יהיה בלבוש התורה דוקא ולא בשאר חכמות שהם לשכל והשגת הנבראים

And the meaning of “and you shall speak” (vedibarta) is from the term “He leads (yadber) nations,” which is a term of leading and drawing down. That is, the drawing down of the revelation of the love shall be specifically in the garment of the Torah, and not in other wisdoms, which are for the intellect and comprehension of created beings;

Vedibarta, “you shall speak,” is related to yadber in the psalm’s “He subdues (yadber) nations under us,” which the Alter Rebbe, here and elsewhere in Torah Ohr, takes as a term of leading and drawing down. So the verse means: draw down the revelation of the love specifically through the garment of the Torah, not through other wisdoms, which belong to created intellect.

כי כולם נק' אצלו ית' דברים בטלים דלאו אורחא דמלכא⁶⁷ לאשתעי במילין דהדיוטא אלא דוקא בחי' התורה שהיא בחי' דלאו בחכמה ידיעא כו' שהוא למעלה מעלה מגדר ושכל והשגת הנבראים כו'.

for all of them are called, in relation to Him, may He be blessed, idle words, since “it is not the way of the King to speak of the matters of a commoner”; but only [of] the level of the Torah, which is the level of “not with a known wisdom,” etc., which is far, far above the bounds, intellect and comprehension of created beings, etc.

Before G-d every other wisdom is “idle words”; as the Zohar says, a king does not talk about a commoner’s affairs. Only the Torah, which comes from His wisdom that is “not a known wisdom,” is far above all created understanding. In Likkutei Torah, Kedoshim (29d), the Alter Rebbe applies the same saying to creation itself: the Ten Utterances are “matters of a commoner” before G-d, while the Ten Commandments draw down His inner wisdom and will.

15 ועיי' עסק התורה למטה שהיא חכמתו ית' ממשכינן האהבה העליונה להיות גלוי אוא"ס [אור אין סוף] בחכמה כו'.

And through the study of Torah below, which is His wisdom, may He be blessed, one draws down the supernal love, so that there is a revelation of the Infinite Light (Or Ein Sof) in Chochmah, etc.

Studying Torah below, since Torah is G-d’s own wisdom, draws down the supernal love, so that the Infinite Light is revealed in Chochmah.

וזהו ענין עסק התורה לשמה לשם התורה דהיינו להיות גלוי אוא"ס [אור אין סוף] בחכמה שהיא בחי' התורה דאורייתא מחכמה נפקת.⁶⁸

And this is the meaning of Torah study lishmah ("for its sake"): for the sake of the Torah, that is, so that there be a revelation of the Infinite Light in Chochmah, which is the level of the Torah, for "the Torah issues from Chochmah."

This is the true meaning of studying Torah lishmah, "for its sake": for the sake of the Torah itself, that the Infinite Light be revealed in Chochmah, which is the Torah's source, since "the Torah issues from Chochmah."

16 וזו היא המשכת ראשית התהוות ההשתלשלות מאין ליש שהוא ראשית חכמה וצ"ל המשכה ב' במדות ג"כ בראשית שהוא החסד כי הוא ראשית הבנין. וכמ"ש כי אמרתי עולם חסד יבנה⁶⁹

And this is the drawing down of the beginning of the coming into being of the chain of descending worlds (hishtalshelus), from nothing to something, which is the beginning, Chochmah (reishis chochmah). And there must also be a second drawing down, into the emotive attributes (middos), at [their] beginning, which is Chesed, for it is the beginning of the building, as it is written, "For I said: The world shall be built by Chesed."

Drawing the Infinite Light into Chochmah is the first step of creation "from nothing to something," for Chochmah is reishis, "the beginning" (the phrase reishis chochmah, plainly "the beginning of wisdom," is read as "the beginning, which is Chochmah"). A second drawing down is needed into the emotive attributes, at their beginning, Chesed, the foundation of the building, as in "The world shall be built by Chesed."

והמשכה זו ע"י עשיית המצות שכללותן נק' בשם צדקה וחסד.

And this drawing down comes through doing the mitzvos, whose general and collective expression (klalus) is called by the name tzedakah and Chesed.

This second drawing down comes through doing the mitzvos, which as a whole are called tzedakah (charity) and Chesed.

ובפרטן מתחלקין לרמ"ח. רמ"ח אברין דמלכא שבהם ועל ידם ממשיכים גלוי למעלה⁷⁰ אור א"ס ב"ה בחסד.

And in their particulars they divide into 248: the 248 "limbs of the King," in which and through which one draws down, on high, a revelation of the Infinite Light (Or Ein Sof), blessed be He, in Chesed.

In their particulars the positive mitzvos number 248, and Kabbalah calls them the "248 limbs of the King." Through each of them a revelation of the Infinite Light is drawn down above, in Chesed.

וזהו ושמרו דרך⁷¹ ה' לעשות צדקה כו'. דרך ה' כלומר המשכת גלוי הוי' מהעלם אל הגלוי

And this is [the meaning of] “And they shall keep the way of Havayah, to do tzedakah,” etc. “The way of Havayah”: that is, the drawing down of the revelation of Havayah from concealment into revelation

Avraham’s descendants “keep the way of Havayah, to do tzedakah.” The “way” is the path by which the revelation of Havayah is drawn from concealment into the open.

(ונק' המשכה זו בשם דרך עד"מ כמו דרך שמהלכין בה מעיר לעיר) לעשות צדקה כו' שיהיה התהוות בחי' צדקה וחסד.

(this drawing down is called by the name “way” by way of analogy, like a road on which one travels from city to city); “to do tzedakah,” etc.: that the level of tzedakah and Chesed should come into being.

The parenthesis explains the image: as a road leads from one city to another, the drawing down leads from the hidden to the revealed. “To do (la'asos) tzedakah” is read as “to make” it: to bring tzedakah and Chesed into being above.

וכמ"ש וצדקה ביעקב אתה עשית⁷² שנמשך בחי' צדקה מלמעלה ע"י ישראל. אל תקרי בניך אלא בוניך^{73,74} שעל ידיהם הוא בנין החסד. וכמ"ש עולם חסד יבנה.

As it is written, “And tzedakah in Yaakov You have made”: that the level of tzedakah is drawn down from above through Israel. “Do not read banayich (‘your children’) but bonayich (‘your builders’): for through them is the building of Chesed, as it is written, “The world shall be built by Chesed.”

“Tzedakah in Yaakov You have made” is read as: through Yaakov, G-d draws tzedakah down from above. Likewise “do not read banayich, your children, but bonayich, your builders”: Israel build the edifice of Chesed by which the world is built.

ולכך נק' כנ"י [כנסת ישראל] יונתי תמתי כלומר שמתממת ומשלמת אותי כביכול להיות תמים ושלם ברמ"ח אברים דמלכא. כלומר שממשיכים להיות בחי' רמ"ח אברים ע"י רמ"ח מצות כו':

Therefore the Congregation of Israel (Knesses Yisrael) is called “My dove, My perfect one (tamasi)”: that is, she makes Me perfect and complete, as it were, to be whole and complete in the 248 limbs of the King. That is, they draw down so that there will be the level of the 248 limbs, through the 248 mitzvos, etc.

Hence Israel is called tamasi, “My perfect one,” read as “she who perfects Me”: through the 248 positive mitzvos Israel, as it were, complete the 248 limbs of the King.

SECTION 6 • ¶17-21

The first level: Moshe

17 והנה בתקון ועשיית⁷⁵ לבושים אלו יש ג' בחינות ומדרגות מדרגה הא' הוא של משה כי משה נקרא על שם כי מן המים משיתוהו.⁷⁶

Now, in the fashioning and making of these garments there are three levels and grades. The first grade is that of Moshe, for Moshe is named for “because I drew him (meshisihu) out of the water.”

Now the maamar returns to the three makings of the garments and explains them as three levels. The first is Moshe's, whose very name comes from “I drew him (meshisihu) out of the water.”

ופירוש משיתוהו מההעלם אל הגלוי שנמשך מן ההעלם שלמעלה מן ההשתלשלות מן המים בחי' מקור התורה שכל התורה היא בחינת כד שנשאב מן הים הם כ"ד ספרי דאורייתא. וכמ"ש ותמלא כדה⁷⁷ ותעל.⁷⁸

And the meaning of meshisihu (“I drew him”) is: from concealment into revelation, for he was drawn from the concealment that is above the chain of descending worlds (hishtalshelus), “from the water,” the level of the source of the Torah. For the whole Torah is the level of a jug (kad) drawn from the sea: these are the twenty-four (kaf-dalet) books of the Torah. As it is written, “and she filled her jug and went up.”

Moshe was drawn from the hidden level above the chain of worlds, the “water” that is the source of the Torah. The Torah as we have it is like a jug (kad, whose letters have the value 24) drawn from that sea: the twenty-four books of Scripture; as Rivkah “filled her jug and went up.”

18 והנה על בחי' לבוש זה הוא ענין מה שארז"ל [שאמרו רבותינו זכרונם לברכה] שהתורה נק' כלה ומאורשה⁷⁹ קהלת יעקב⁸⁰ וישראל הם בחי' חתן המשפיע כו'

Now, concerning this level of garment is the matter of what our Sages, of blessed memory, said: that the Torah is called a bride, and “the betrothed (me'orashah) of the congregation of Yaakov,” and Israel are the level of the bridegroom, the one who bestows, etc.,

The Sages' teaching that the Torah is the “betrothed” of the congregation of Yaakov (reading morashah, “inheritance,” as “betrothed”) belongs to this first level. The Torah is the bride and Israel the bridegroom, the one who gives.

שהם המשפיעים להיות בחיי אוא"ס [אור אין סוף] בחכמה והם העוסקים בתורה לשמה לשם התורה. דהיינו שיהיה התהוות בחינת תורה.

for they are the ones who bestow, so that there will be the level of the Infinite Light (Or Ein Sof) in Chochmah; and they are the ones who engage in Torah lishmah, for the sake of the Torah, that is, so that the level of Torah will come into being.

Israel "give" to the Torah by causing the Infinite Light to be in Chochmah. That is what those who study Torah lishmah do: they bring the Torah into being, as it were.

וכן במצות כתיב ועשיתם אתם.⁸¹ אשר יעשה אתם האדם⁸² כו'. שהאדם הוא הממשיך ועושה אותן מצות.

And likewise of the mitzvos it is written, "and you shall make them"; "which a person shall make," etc.: for it is the person who draws down and makes those mitzvos.

The same holds for the mitzvos: "and you shall make them" and "which a person shall make" show that it is the person who "makes" the mitzvos, drawing them down.

19 והנה בזה יובן ענין ברכת המצות⁸³ שהוא כענין ברכת חתנים ונישואין וכמ"ש בזהר לית ברכתא שריא⁸⁴ אלא באתר דדכר ונוקי' [ונוקבא]⁸⁵ כו'

Now, with this the matter of the blessing over the mitzvos will be understood, which is like the matter of the blessing of bridegrooms and marriage, as is stated in the Zohar: "Blessing rests only in a place where there are male and female," etc.

Since a person "makes" the mitzvos, it is understood why a blessing is said over them: it is like the blessings of a wedding. The Zohar says that blessing rests only where male and female are joined.

שבמקום שיש משפיע⁸⁶ ומקבל נשפע תוספת ורבו שפע והארה מלמעלה מעלה ממקום גבוה מאד נעלה יותר משל ב' הבחי'⁸⁷ של המשפיע ושל המקבל.

For in a place where there is a giver and a receiver, there flows an increase and abundance of flow and illumination from far above, from a very high place, loftier than [the place] of the two levels, of the giver and of the receiver.

Where a giver and a receiver unite, a blessing flows down from a place higher than both of them. So too, when Israel join with the Torah and mitzvos as groom and bride, an added blessing comes from far above. Earlier in Torah Ohr (Vayechi, 48a) the Alter Rebbe explains this: when the "male" and "female" levels are joined, they draw down a level higher than both, as under the wedding canopy a revelation comes from the encompassing levels.

20 וכמ"ש זכר ונקבה בראם⁸⁸ ויברך אתם.⁸⁹ וברכה והמשכה זו היא מבחי' משה למעלה מההשתלשלות. ולכך ביום שהוקם המשכן כתיב ויביאו את המשכן אל משה אמר ויהי נועם^{90.91.92} כוי

As it is written, "Male and female He created them, and He blessed them." And this blessing and drawing down is from the level of Moshe, above the chain of descending worlds (hishtalshelus). Therefore, on the day the Mishkan was set up, it is written, "And they brought the Mishkan to Moshe"; he said, "May the pleasantness be," etc.,

"Male and female He created them, and He blessed them": the blessing follows the union. That blessing comes from Moshe's level, above the chain of worlds, which is why on the day the Mishkan was set up it was brought to Moshe, and he blessed the people with "May the pleasantness of Havayah our G-d be upon us."

שתהא השראת הברכה מלמעלה מעלה והיא ברכת המצות⁹³ ברוך כוי מלך העולם שיהא ריבוי שפע ברכה והמשכה מעולם ועד עולם.⁹⁴

that the blessing should rest from far above. And this is the blessing over the mitzvot, "Blessed," etc., "King of the world (olam)": that there be an abundance of the flow of blessing and drawing down, from world to world (me'olam ve'ad olam).

So too the blessing over a mitzvah draws its blessing from far above. Its words, "Blessed ... King of the world (olam)," mean that an abundant flow of blessing comes down from one world to another.

21 ותכלית וסוף הברכה⁹⁵ הוא להיות גלוי מלכותו ית' מלכותך מלכות כל עולמים⁹⁶

And the purpose and end of the blessing is that His sovereignty, may He be blessed, be revealed: "Your kingdom is a kingdom of all worlds."

The goal of the blessing is the revelation of G-d's sovereignty: "Your kingdom is a kingdom of all worlds." Likkutei Torah, Shabbos Shuvah (67b), citing this passage, explains why every blessing opens "Blessed are You": the world exists so that G-d may be King, and the bittul of even its lowest, physical existence must be drawn from the highest source.

והוא בחיי לבוש כמ"ש ה' מלך גאות לבש⁹⁷ וכתוב ומרדכי יצא⁹⁸ מלפני המלך בלבוש מלכות שמדת מלכותו היא בחיי לבוש⁹⁹ לחכמתו ורצונו ומדותיו ית'

And this is the level of a garment, as it is written, "Havayah reigns; He is clothed in majesty"; and it is written, "And Mordechai went out from before the king in royal apparel (levush malchus)": for His attribute of sovereignty (Malchus) is the level of a garment for His wisdom and His will and His emotive attributes, may He be blessed,

Sovereignty (Malchus) is a "garment": "Havayah reigns; He is clothed in majesty," and Mordechai's "royal apparel" both join kingship to clothing. G-d's sovereignty is the garment of His wisdom, will and emotive attributes. In Likkutei Torah, Acharei (28a), quoting this point, the Alter Rebbe explains why Malchus is a garment: it conceals G-dliness so that creatures seem to exist apart from Him, for only so can He be called their King.

הנמשך ומתגלה בתוספת וריבוי האור שלמעלה מעלה מסדר ההשתלשלות וזו היא בחיי ברכה שברכה היא בחיי תוספת וריבוי כו'.

which is drawn down and revealed with the increase and abundance of the light that is far above the order of the chain of descending worlds (hishtalshelus). And this is the level of blessing, for blessing is the level of increase and abundance, etc.

His wisdom, will and attributes are drawn down and revealed through Malchus with the added light from above the chain of worlds. That added light is what "blessing" means, for blessing is increase and abundance.

SECTION 7 • ¶22-23

The wise-hearted and all Israel

22 ומדרגה השנית היא בחיי עשיית לבוש שעושים חכמי לב הנקי חכמי לב ע"ש [על שם] שאין להם אלא לב אחד בבחי בטול בחיי חכמה

The second grade is the level of the making of a garment that the wise-hearted make. They are called "wise-hearted" because they have only one heart, in a state of self-nullification (bittul), the level of Chochmah.

The second level of making the garments is that of the wise-hearted. They are called "wise-hearted" because their heart is undivided and wholly nullified before G-d, and self-nullification (bittul) is the mark of Chochmah.

כי בחי' נפרד שיש לו שתי לבבות עליו נאמר אשר אתם זנים אחריהם¹⁰⁰ כו' שאין אדם עובר עבירה
אא"כ [אלא אם כן]¹⁰¹ נכנס בו רוח שטות שנסתלק ממנו בחי' חכמה כו'

For of the level of the separated one, who has two hearts, it is said, “after which you go astray,” etc.; for “a person does not commit a transgression unless a spirit of folly enters him,” that is, the level of Chochmah has departed from him, etc.;

One who is “separate” from G-d has two hearts, divided between holiness and his own desires; of him it is said, “after which you go astray.” The Sages teach that a person sins only when a spirit of folly enters him, that is, when Chochmah has left him.

משא"כ בבחי' לב אחד ע"ז נאמר אשר מלאתיו רוח חכמה¹⁰² להיות נשפע עליו רוח חכמה מאתערוותא
דלעילא ע"י אתעדל"ת [אתערוותא דלתתא] חכמי לב.

whereas of the level of one heart it is said, “whom I have filled with a spirit of wisdom”: that a spirit of wisdom flows upon him from the arousal from above, through the arousal from below of the wise-hearted.

Of one whose heart is undivided it is said, “whom I have filled with a spirit of wisdom”: his own arousal from below, his bittul, draws a spirit of wisdom upon him as an arousal from above.

23 ולכך ועשו את בגדי אהרן לקדשו¹⁰³ שגם הם עושים בגדי אהרן בבחינת קדש העליון על ידי המשכת
חכמתו ורצונו ית' מאחר שהם בטלים אליה ונעשים בחי' מרכבה.

Therefore: “And they shall make Aharon’s garments to sanctify him”: they too make Aharon’s garments, at the level of the supernal holiness (kodesh), through drawing down His wisdom and will, may He be blessed, since they are nullified to it and become the level of a chariot (merkavah).

Because the wise-hearted are nullified before G-d’s wisdom and become a “chariot” for it, they too make Aharon’s garments “to sanctify him,” at the level of supernal holiness (kodesh), drawn down through His wisdom and will.

ומדרגה השלישית הוא בחי' ועשו סתם של כלל ישראל דלא כתיב בהם לקדשו אלא סתם לכהנו לי¹⁰⁴

The third grade is the level of the unqualified “and they shall make” of the whole of Israel, about whom “to sanctify him” is not written, but only, unqualified, “to serve Me as priest.”

The third level is the plain “they shall make” of all Israel. Of them the verse does not say “to sanctify him,” only “to serve Me as priest.”

שהוא בחי' עשיית המצות מעשיות בסתם מאהבה הטבעית המסותרת בלבד ואעפ"כ [ואף על פי כן] הם ממשיכים לבוש עליון לאהבה זו דהיינו לבוש מלכות

This is the level of doing the practical mitzvos plainly, from the hidden natural love alone; and nevertheless they draw down a supernal garment for this love, namely the garment of sovereignty (levush malchus),

This is the doing of the practical mitzvos simply, from the hidden natural love alone, without the higher levels of the first two. Even so, it draws down a supernal garment for the love: the "royal garment" (levush malchus).

כי שום תשים עליך מלך¹⁰⁵ כתיב בקבלת עומ"ש [עול מלכות שמים] בשלימות בלב ונפש ונעוץ סופן¹⁰⁶ כוי' שהלבוש נמשך מבחי' ברכה עליונה כוי'. וע"ז נאמר איש אשר כבדתו¹⁰⁷ כוי'.

for "You shall surely set a king over you" is written [of] accepting the yoke of the Kingdom of Heaven completely, with heart and soul; and "their end is wedged [in their beginning]," etc., so that the garment is drawn from the level of the supernal blessing, etc. And of this it is said, "each according to his blessing," etc.

"You shall surely set a king over you" is fulfilled by accepting the yoke of Heaven's kingship fully, with heart and soul. And since "their end is wedged in their beginning," the lowest level is bound to the highest: the royal garment drawn by simple deeds comes from the supernal blessing, as in "each according to his blessing."

ועל ידי זה נמשכו להם גם המדות עליונות. וזהו והם יקחו את הזהב ואת התכלת¹⁰⁸ שהם גוונים עלאין כוי' וד"ל [ודי למבין]:

And through this, the supernal emotive attributes (middos) too are drawn down to them. And this is [the meaning of] "And they shall take the gold and the blue (techeiles)," which are "supernal colors," etc. And this suffices for one who understands.

Through this the supernal emotive attributes are drawn to them too. That is the meaning of "they shall take the gold and the blue," the materials of the garments, called in Aramaic "supernal colors," that is, divine attributes.

IN ONE'S AVODAH

A person need not wait for inspiration from above alone: by making his heart one, setting aside every other desire and contemplating G-d's unity, he draws the great love from above into his own soul. That love must then be housed in Torah study for its own sake and in the practical mitzvos; and even the simplest Jew, keeping the mitzvos from the hidden natural love and accepting the yoke of Heaven, makes a royal garment for it.

QUESTIONS FOR DISCUSSION

1. Why does the maamar call Avraham's love "everlasting kindness" and Aharon's "abundant in kindness," and how does each come to a person?
2. What do the analogies of the hair and of a teacher's words teach about how the Infinite reaches Chochmah?
3. How can a person's own love cause G-d's love to contract itself and be revealed in his soul?
4. Why must the great love be clothed in Torah and mitzvos rather than in other wisdom?
5. What does each maker of Aharon's garments, Moshe, the wise-hearted and all Israel, contribute, and why is even the simplest level called a "royal garment"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ועשית בגדי קדש

the passage shares nothing with the note

KEHOT'S NOTE

נדפס בתורא לעמבערג ט, ג. הנחת כ"ק אדה"א בסה"מ תקס"ה ח"א ע' דש. שם ע' שייב נמצא ג"כ ביאור. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. חלק מהמאמר באוה"ת תצא ע' איתקעו בד"ה ואתה הקרב (מתחיל מהקטע והנה נודע). קיצורים למאמר זה בכרך ח ע' גסו. המאמר עם הגהות ע' איתקפו (מהסגנון נראה שההגהות נכתבו בהיותו צעיר — ושייכים להסוג שנדפסו באוה"ת בראשית כרך ו מפרשת וישב ואילך). ביאור ע' איתקצח (כנראה הביאור הוא להצ"צ והביאור הוא הנדפס בסה"מ תקס"ה ח"א ע' שייב) ועם הגהות באוה"ת כרך ז ע' איתרד ובכרך ח ע' גע. קיצור ע' איתר. להדרוש שבתורא ע' איתרכו. ביאור וקיצור מהדרוש ע' איתרלג. להדרוש שבתורא ע' איתשנו. קיצור ע' ביתשסה. המאמר משנת תקס"ה. באוה"ת כרך ז ע' ביתשסג מציין "הדרוש ואלה המשפטים והדרוש ועשית בגדי קודש נאמרו מרבינו ז"ל סמוכים זה לזה בפ' משפטים ובפ' תצוה דשנת תקס"ה". ד"ה זה במאמרי אדה"א כאן ע' שלח, מיוסד על ד"ה זה. ד"ה זה נזכר בלקו"ת ויקרא ב, ב בענין אתעדל"ע לעורר אתעדל"ת. וראה גם בפ' אמור כו, ג. עקב יז, ב. בלקו"ת צו ט, ד מציין לכאן בענין והחכמה מאין תמצא מבחי' שאין ערוך שהוא רק בחי' שערות.

2 ועשית בגדי קדש

"You shall make holy garments for Aharon your brother, for glory and for splendor." G-d says this to Moshe, so the maamar calls it the making "of Moshe," the first of the three.

שמות כ"ח:2' Exodus 28:2

ועשית בגדי־קדש לאהרן אחיך לְכבוד ולתפארת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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

KEHOT'S NOTE

שמות כח, ב.

3 ואתה תדבר אל כל חכמי לב אשר מלאתי רוח חכמה ועשו את בגדי אהרן לקדשו

Moshe is to speak to the wise-hearted, whom G-d has filled with a spirit of wisdom, and they will make Aharon's garments "to sanctify him, to serve Me as priest." This is the second making, that of the wise-hearted.

שמות כ"ח:3' Exodus 28:3

ואתה תדבר אל־כָּל־חַכְמֵי־לֵב אֲשֶׁר מִלֵּאתִי רוּחַ חֲכָמָה וְעָשׂוּ אֶת־בְּגֵדֵי אֶהְרֹן לְקֹדְשׁוֹ לְכַהֲנֹתִי:

And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister unto Me in the priest's office.

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4 ועשו בגדי קדש לאהרן אחיך ולבניו

After listing the garments, the verse says "and they shall make holy garments for Aharon your brother and for his sons, to serve Me as priest," without naming the makers. The maamar reads this as the making of all Israel.

שמות כ"ח:4' Exodus 28:4

וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאַפֻּד וּמַעֲלִיל וּכְתָנֶת תִּשְׁבֵּץ מְצֻנֶּתֶת וְאַבְנֵי יָעֶשׂוּ בְּגֵדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ וּלְבָנָיו לְכַהֲנֹתִי:

And these are the garments which they shall make: a breast-plate, and an ephod, and a robe, and a tunic of chequer work, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto Me in the priest's office.

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5 אהרן הוא משבעה רועים

The Talmud explains the "seven shepherds" of the verse in Micah as David in the middle, Adam, Shes and Mesushelach at his right, and Avraham, Yaakov and Moshe at his left. Kehot refers to it for the term; the maamar, like the Tikkunim in the Zohar Chadash that Kehot also cites, counts Aharon among the seven.

סוכה נ"ב ב:י"ג Sukkah 52b:13

"וְהָיָה זֶה שְׁלוֹם אֲשׁוּר כִּי יָבֹא בְּאַרְצָנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וְיִקְרָאנוּ עָלָיו שְׁבַע רֹעִים וְשִׁמְנֶה נְסִיכֵי אָדָם. מֵאֵן יִנְהוּ שְׁבַע רֹעִים? דָּוִד בְּאַמְצַע, אָדָם שֶׁתּ וּמִתּוֹשֶׁלַח מִיְמֵינוּ, אֲבִרְהָם יַעֲקֹב וּמֹשֶׁה בְּשִׁמְאֵלוֹ. וּמֵאֵן יִנְהוּ שְׁמֹנֶה נְסִיכֵי אָדָם? יִשִּׁי, וְשָׂאוּל, וְשִׁמְשׁוֹן, עֲמוֹס, וְצַפְנִיָּה, צִדְקִיָּה, וְיִשָּׁי, וְאַלְיָהוּ.

And this shall be peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes among men" (Micah 5:4). Who are the "seven shepherds"? — David in the middle, Adam, Seth and Methuselah on his right, and Abraham, Jacob and Moses on his left. And who are the "eight princes among men"? — Yishai, Shaul, Shmuel, Amos, Zephaniah, Zedekiah, the Messiah, and Elijah.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

תיקונים בזהר חדש (קד, א). וראה סוכה נב, ב.

6 שהוא איש החסד

The encyclopedia gives Aharon's attribute as "abundant in kindness," but notes that the explanations of this Torah Ohr maamar in Or HaTorah tie the title "man of Chesed" to Aharon as he is in Atzilus.

KEHOT'S NOTE

ראה ספר הערכים-חב"ד כרך ב טור תרכד ערך אהרן הערה 2: "היא בחי' 'ורב חסד', אבל כביאורים לתורא (אוה"ת תצוה ע' איתרד, א' תריח) שתואר זה הוא לבחי' אהרן שבאצ"י. . ואפשר דמ"ש בתורא שם שבחי' 'ורב

חסד" היא מדתו של אהרן "איש החסד" הוא — לפי שגם בהיותו באצילות הוא בבחי' זו". ע"ש.

7 בהמשך תערב חלק ב' ע' תתעב

The Rebbe Rashab cites this Torah Ohr maamar there for the idea that the letters of speech are like hairs.

KEHOT'S NOTE

ובתו"א . . דאותיות הדבור הן כדוגמת השערות. בלקו"ת שלח מו, א. שה"ש ט, ב. מציין לכאן בענין המשכה ע"י שערות. בלקו"ת קרח נג, א מציין בענין אותיות הדבור נק' ג"כ שערות. בלקו"ת נצבים נ, א שיש כמה בחי' בלבושים הנעשים ממעשה המצות. בלקו"ת ראה לג, א. וזאת הברכה ק, ב — נסמן לכאן.

8 ובגדי אהרן הם לבושים לאהבה זו

The Tzemach Tzedek infers from the wording "Aharon's garments are garments of this love, just as every soul has garments" that these garments are not the soul's own garments, or the comparison would say nothing.

KEHOT'S NOTE

באוה"ת ע' איתקפו מדייק הצ"צ "מדקדוק לשונו ובגדי אהרן הם לבושים של אהבה זו וכמו שיש לבושים לכל נשמה כו', מוכן דלבושים אלו של אהבה זו אינו הלבושים של הנשמה, דא"כ מהו וכמו שיש כו', היינו הך . . ולפ"ז יובן כמה רבבות מדריגות שונות בבחי' הלבושים של הנשמה, אם הם מבחי' נשמה שהי' לה בחי' אה"ר דמבחי' אהרן כה"ג שאז הלבושים נמשכים מבחי' לבושים דאהרן הנ"ל".

PARAGRAPH 2

9 מים יוצרו

David says to G-d: "Your eyes saw my unformed body; in Your book they were all written; days were formed": every day of his life was set down before it came. The Alter Rebbe reads "days were formed" as the days being fashioned into the soul's garments. (context: Steinsaltz Tanakh)

Psalms 139:16 ט"ז:ט תהילים

גִּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְּךָ כָּלֶם יִכְתְּבוּ יָמִים יָצְרוּ וְלוֹ אֶחָד בָּהֶם:

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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

KEHOT'S NOTE

תהלים קלט, טז. וראה אוה"ת כרך ז ע' ביתשנח שמציין לד"ה אוסרי לגפן שיש ב' לבושים.

10 וכמ"ש בזהר

The note points there for why the garments are called by the name "days."

KEHOT'S NOTE

ח"א קכט, א. רכד, א. וראה סה"מ תקס"ה ח"א ע' רנז מפני מה נק' הלבושים בשם ימים. וראה לעיל עה, ד. ראה הלשון מהזהר באוה"ת פ' בלק ע' תתקמ.

11 "And Avraham was old, come into days, and Havayah blessed Avraham with everything." Plainly "come into

days" means advanced in years; the Zohar reads it as entering into supernal days.

Genesis 24:1 א'ד:א בראשית

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וְה' בֵּרַךְ אֶת־אֲבְרָהָם בְּכָל:

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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12 ואברהם זקן בא בימים יומין עלאין דאינון לבושין

The Zohar on Chayei Sarah reads "come into days" as Avraham's entering, in his old age, "into those supernal days." Kehot cites it as one of the two Zohar passages behind the Alter Rebbe's words.

ספר זוהר, חיי שרה ט"ו:ק"ייד-15:114-16:121 זכ"א

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, "and King David was old, he came into days" (I Kings 1, 1). But the penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.'

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

13 ואברהם זקן בא בימים יומין עלאין דאינון לבושין

The Zohar on Vayechi teaches that the days a righteous person fills with good become "garments of glory" in which his soul is clothed in the World to Come, quoting "days were formed"; of Avraham, who was worthy, it says "he came into days," clothing himself in his own days.

ספר זוהר, ויחי ל"ב:רצ"ד-ש"ג32:294-303 Zohar, Vayechi

14 האדם ומכוונת

The Lemberg printing reads "the person, and live by them; and with the intention" (האדם וחי בהם ובכוונת), continuing the words of the verse "which a person shall do, and live by them."

KEHOT'S NOTE

בתו"א דפוס לעמבערג שנת תורה ט, ג: האדם וחי בהם ובכוונת. אבל בבזק 1052 כמו שנדפס כאן.

PARAGRAPH 3

15 אברהם אוהבי

G-d comforts Israel through Yeshayahu: "But you, Israel, My servant, Yaakov whom I have chosen, the seed of Avraham who loves Me." The verse names love as Avraham's defining attribute.

Isaiah 41:8 מ"א:ח:ד ישעיהו

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זֶרַע אֲבְרָהָם אֱהָבִי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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KEHOT'S NOTE

ישע"י מא, ח.

16 וההפרש שבין מדת אהרן . . מדת אברהם

There the Tzemach Tzedek lists several places in Chassidus that discuss the difference between Aharon's attribute and Avraham's.

KEHOT'S NOTE

באוה"ת כרך ז ע' ב'תשנח מציין לכמה מקומות בדא"ח. ובארוכה ראה בספר הערכים-חב"ד ערך אברהם וערך אהרן.

17 אית חסד ואית חסד

Asked how G-d's kindness can be both "above the heavens" and "up to the heavens," Rabbi Yosei answers: "There is Chesed and there is Chesed," a higher Chesed and a lower one.

Zohar I, 219a, זח"א ריט,

Zohar III, 133b, זח"ג קלג,

KEHOT'S NOTE

זח"א ריט, א. זח"ג קלג, ב. ראה אוה"ת חנוכה שו, א. ראה גם אוה"ת פ' תצוה ע' איתקפו.

PARAGRAPH 4

18 והנה גם לפני אתעדל"ת קדמה אתעדל"ע

The note points there for the arousal from above that comes before the arousal from below.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ג ע' תשכא.

19 לעבודת ה'

That manuscript reads "to the service of man to G-d" (לעבודת האדם לה) instead of "to the service of G-d."

KEHOT'S NOTE

בבזך תניא-ברוק: לעבודת האדם לה'.

PARAGRAPH 5

20 חסדי ה' עולם אשירה

"I will sing of the kindnesses of Havayah forever (olam); to all generations I will make known Your faithfulness with my mouth." Again Chesed is joined to olam.

Psalms 89:2, תהילים פ"ט:

חסדי ה' עולם אֲשִׁירָה לְדֹר וָדֹר אֲדִיעֶה אֲמוֹנָתְךָ בְּפִי:

I will sing of the mercies of the L-RD for ever; To all generations will I make known Thy faithfulness with my mouth.

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KEHOT'S NOTE

תהלים פט, ב.

21 חסד לאברהם

The prophet closes his book with a prayer: "Grant truth to Yaakov, kindness to Avraham, as You swore to our fathers." Chesed is Avraham's attribute, which the Alter Rebbe identifies with the natural love in every Jew.

Micah 7:20, מיכה ז:

תתן אמת ליעקב חסד לאברהם אשר־נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ.

22

שוי"ה שהיא — נשי"י

In the line from "this is" to "the souls of Israel," the manuscript reads "Israel" (ישראל) instead of "the souls of Israel" (נשי"י).

KEHOT'S NOTE

בבזך 1052: ישראל.

23

וחסד ה' מעולם

"And the kindness of Havayah is from everlasting to everlasting upon those who fear Him": David sets G-d's lasting kindness against man's days, which pass like grass. The verse joins Chesed to olam, "everlasting," the Chesed of the arousal from above that comes first.

Psalms 103:17, תהילים ק"ג:

וְחֶסֶד ה' מֵעוֹלָם וְעַד־עוֹלָם עַל־יִרְאָיו וְצִדְקָתוֹ לְבְנֵי בְנִים:

But the mercy of the L-RD is from everlasting to everlasting upon them that fear Him, And His righteousness unto children's children;

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KEHOT'S NOTE

תהלים קג, יז.

PARAGRAPH 6

24 The maiden adjures the daughters of Jerusalem "not to awaken or stir up the love until it desires," that is, to let love grow in its own time; the adjuration recurs in the Song. The Alter Rebbe borrows its words in another sense: the arousal from above awakens the hidden love "until it desires" to cleave to G-d. (context: Steinsaltz Tanakh)

Song of Songs 3:5, שיר השירים ג':

הַשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם בְּצִבְאוֹת אוֹ בְּאִילוֹת הַשָּׂדֶה אִם־תַּעֲרִירוּ אִם־תַּעֲזֹרוּ אֶת־הָאֲהָבָה עַד שֶׁתִּחַפֵּץ:

I adjure you, O daughters of Jerusalem, By the gazelles, and by the hinds of the field, That ye awaken not, nor stir up love, Until it please.'

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25

מקרב איש ולב עמוק

"...the inward part of a man, and a deep heart": in the psalm, the depths in which the wicked hide their schemes. The Alter Rebbe uses the words for the depths of a person's own heart, from which he cries out to G-d. (context: Steinsaltz Tanakh)

Psalms 64:7, תהילים ס"ד:

יִחַפְּשׁוּ־עוֹלֹת תִּמְנוּ חֶפֶשׁ מְחַפֵּשׁ וְקָרַב אִישׁ וְלֵב עֵמֶק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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26 אבל בחי' ורב חסד הוא למעלה מעלה . . כמ"ש כשמן הטוב

Likkutei Torah quotes this passage there, from "But the level of abundant in kindness" to "like the good oil upon the head, running down upon the beard," in a discussion of how light reaches the worlds only through the level of "hairs" and by contraction, since otherwise the worlds could not receive it.

KEHOT'S NOTE

קטע מובא בלקו"ת פ' כי תצא לו, ג. ראה לקו"ת שה"ש ל, ד. סה"מ תרכ"ז (הוצאה חדשה) ע' סו.

27 והחכמה מאין ממש תמצא

Iyov, after describing how man mines the hidden treasures of the earth, asks: "But wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": Chochmah comes into being from the Infinite, which bears no comparison to it. (context: Steinsaltz Tanakh)

איוב כ"ח:י"ב Job 28:12

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב. בלקו"ת צו ט, ד מציין לכאן.

28 וכמ"ש בת"ז

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

KEHOT'S NOTE

בהקדמה (פתח אליהו).

29 From Eliyahu's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: "But not that You have a known righteousness, which is judgment, nor a known justice, which is mercy, nor any of these attributes at all." G-d in Himself is above all the Sefiros.

Tikkunei Zohar 17b:5'ה' תקוני זוהר י"ז ב:

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיע' דאיהו רחמי ולא מכל אליו מדות כלל.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 7

30 כלם בחכמה עשית

The psalmist marvels at creation: "How many are Your works, Havayah! You have made them all with wisdom." The Alter Rebbe reads it to mean that, before G-d, even wisdom is only "making."

Psalms 104:24'ה' תהילים ק"ד כ"ד

מה־רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ חגיגה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד. "כלם" — כ"ה גם בדפוס ראשון ובדפוס זיטאמיר. אבל בנ"ך 1052: כולם.

31

להיות התלבשות אוא"ס ב"ה בחכמה

The gloss to chapter 35 of Tanya gives the reason for the Etz Chaim's teaching that the Infinite Light unites even with the World of Atzilus only by first being en clothed in Chochmah: the Infinite is the true One, alone, with nothing besides Him, and that is the level of Chochmah.

Tanya, Likkutei Amarim 35:7-8 אמרים; ליקוטי ראשון; חלק ראשון; ל"ה:ז-ח'

... והנה, כשהאדם עוסק בתורה, אזי, נשמתו שהיא נפשו האלהית, עם שני לבושה הפנימים לבדם, שהם, כח הדבור ומחשבה, נקללות באור ה' אין־סוף ברוך־הוא, ומיוחדות בו ביוחד גמור. והיא השפעת השכינה על נפשו האלהית, כמאמר רבותינו זכרונם לברכה שאפילו אחד שיושב ועוסק בתורה – שכינה עמו.

Kehot Publication Society (CC-BY-NC)

KEHOT'S NOTE

ראה תניא פל"ה בהג"ה.

32

כשמן הטוב על הראש

David likens brothers dwelling together to "the good oil upon the head, running down upon the beard, the beard of Aharon, that runs down upon the opening of his garments": the anointing oil on Aharon's head ran down his beard to the collar of his robe. The oil flowing down through the beard illustrates the drawing down of the Infinite Light through the "hairs." (context: Steinsaltz Tanakh)

Psalms 133:2'ב' תהילים קל"ג ב'

כשמן הטוב על־הראש ירד על־הזקן וזמן־הזמן שירד על־פי מדותיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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KEHOT'S NOTE

תהלים קלג, ב.

PARAGRAPH 9

33

כמים הפנים

"As in water face answers to face, so the heart of man to man." The love a person directs upward is mirrored back in G-d's love for him.

Proverbs 27:19'ט' משלי כ"ז:י"ט

כמים הפנים לפנים כן לִב־הָאָדָם לָאָדָם:

As in water face answereth to face, So the heart of man to man.

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34

אהבתי אתכם

G-d tells Israel through Malachi, "I have loved you, says Havayah," and when they ask how, He answers that He

loved Yaakov. The prophet's words describe the supernal love that answers man's love.

מלאכי א' ב' 1:2 Malachi

אֶהְבֵּתִי אֶתְכֶם אָמַר ה' וְאַמְרַתֶּם בְּמֶה אֶהְבֵּתֵנוּ הֲלוֹא־אֵךְ עָשׂוּ לְיַעֲקֹב נְאֻם־ה' וְאֶהְבֵּת אֶת־יַעֲקֹב:

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב. לקמן צה, ד מציין לכאן.

35

אהבה דוחקת את הבשר

When a matron questioned how two very stout sages could have fathered children, one answer recorded is "love compresses the flesh." The Alter Rebbe applies the saying to the supernal love, which brings about contraction.

בבא מציעא פ"ד א' ד' 84a:4 Bava Metzia

אָמְרָה לָהּ הָיָא מְטְרוּנִיתָא: בְּנִיכָם אֵינָם שְׁלָכָם. אָמְרוּ לָהּ: שְׁלָחוּ גְדוּל מְשָׁלָנוּ. כָּל שָׂכָן. אִיכָא דְאָמְרִי, הֲכִי אָמְרוּ לָהּ: "כִּי כְּאִישׁ גְּבוּרָתוֹ". אִיכָא דְאָמְרִי הֲכִי, אָמְרוּ לָהּ: "אֶהְבָּה דּוּחֶקֶת אֶת הַבָּשָׂר".

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

KEHOT'S NOTE

ב"מ פד, א.

PARAGRAPH 10

36

ואהרן אותיות נראה

The Zohar on Emor says the clouds of glory came in Aharon's merit, reading "that eye to eye [Aharon] is seen." Kehot cites it, with the commentaries Mikdash Melech and Ramaz, for Aharon's name as nir'eh.

זח"ג קג, 103a Zohar III

KEHOT'S NOTE

זח"ג קג, א. ובמק"מ ובהרמ"ז שם. כ"ה בלקוית בהעלותך ל, א. באוה"ת תצוה ע' איתרא כ' זה בשם השלי"ה פ' תרומה. ראה סי' השיחות תשי"א ע' 152 שזה אמר הבעש"ט. ע"ש. ובספר הערכים-חב"ד כרך ב ע' תרכט להערה 681 בדיוק לשון של סי' השיחות הנ"ל. בלקוית שמע"צ צא, ג מציין לכאן.

37

עין בעין נראה

After the spies' report, Moshe pleads that the nations have heard "that You, Havayah, are in the midst of this people, that eye to eye You, Havayah, are seen." The maamar links nir'eh with Aharon's name.

במדבר י"ד:יד Numbers 14:14

וְאָמְרוּ אֲלֵי־יֹשֵׁב הָאָרֶץ הַזֹּאת שָׁמְעוּ כִּי־אַתָּה ה' בְּקֶרֶב הָעָם הַזֶּה אֲשֶׁר־עִין בְּעִין נִרְאָה אַתָּה ה' וְעָנָנְךָ עֹמֵד עֲלֵהֶם וּבָעַדְתָּ עֵינֵי אֹתָם הַלֵּךְ לִפְנֵיהֶם יוֹמָם וּבָעָמֹד אֵשׁ לַיְלָה:

they will say to the inhabitants of this land, who have heard that Thou L-RD art in the midst of this people; inasmuch as Thou L-RD art seen face to face, and Thy cloud standeth over them, and Thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night;

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KEHOT'S NOTE

במדבר יד, יד.

PARAGRAPH 11

38

ואהבת את ה' אלקיך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar reads the verb as a love that causes love beyond the one who loves.

דברים ו' ה' 5:6 Deuteronomy

וְאֶהְבֵּת אֶת ה' אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

39

שיהא שם שמים מתאהב

Abaye explains "And you shall love Havayah your G-d" as "that the Name of Heaven become beloved through you," through Torah study and pleasant, honest dealings that make people love G-d. The Alter Rebbe applies it to drawing G-d's love into the soul.

יומא פ"ו א' י"ב 86a:12 Yoma

אֲבַיִי אָמַר, כְּדִתְנִיא: "וְאֶהְבֵּת אֶת ה' אֱלֹהֶיךָ", שִׁיְהֵא שֵׁם שְׁמַיִם מִתְאַהֵב עַל יָדְךָ. שִׁיְהֵא קוּרָא וְשׁוּנָה וּמִשְׁמַשׁ תִּלְמִידֵי חֲכָמִים, וִיְהֵא מִשְׁאֵל וּמִתְנָה בְּנִחָת עִם הַבְּרִיּוֹת, מֶה הַבְּרִיּוֹת אוֹמְרוֹת עֲלֵיו — אֲשֶׁרִי אָבִיו שְׁלָמְדוֹ תוֹרָה, אֲשֶׁרִי רַבּוֹ שְׁלָמְדוֹ תוֹרָה. אוֹי לָהֶם לְבָרִיּוֹת שֶׁלֹּא לָמְדוּ תוֹרָה, פְּלוּנִי שְׁלָמְדוֹ תוֹרָה — רָאוּ כִּמָּה נְאִים דְּרַכִּיו, כִּמָּה מִתּוֹקְנִים מַעֲשִׂיו. עֲלֵיו הַתּוֹב אוֹמֵר: "וַיֹּאמֶר לִי עַבְדִּי אֶתָּה יִשְׂרָאֵל אֲשֶׁר בָּךְ אֶתְפָּאֵר".

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KEHOT'S NOTE

יומא פו, א. באוה"ת כרך ח ע' ג"סח: ובמ"א פ"י שיהא שם שמים מתאהב שיאיר תוספת אור בבחי' השם ע"ד מ"ש ביום ההוא יהי הוי' אחד ושמו אחד כי שמים הוא ז"א ושם שמים הוא מל".

40

בה' אחד

"Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar draws on both phrases of the Shema: contemplating "Havayah is One" and "Havayah is our G-d."

דברים ו' ד' 4:6 Deuteronomy

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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41

לך ה' הגדולה והגבורה

David's blessing before the whole assembly: "Yours, Havayah, are the greatness, the might, the beauty, the victory and the splendor, for all that is in heaven and on earth; Yours, Havayah, is the kingdom." It names the

Sefiros from Chesed ("greatness") to Malchus ("the kingdom").

I Chronicles 29:11א"י: דברי הימים א כ"ט

לֵךְ ה' הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּחַ וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ
לֵךְ ה' הַמְמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרָאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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42 כי נשגב שמו לבדו רק הודו וזיוו על ארץ ושמים

The psalm calls all creation to "praise the Name of Havayah, for His Name alone is exalted; His glory is upon earth and heaven." The maamar adds "only" and "His radiance": only G-d's glory, not His Name itself, extends over the worlds.

Psalms 148:13א"י: תהילים קמ"ח

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגָּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אָרֶץ וּשְׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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43 לאו דאית לך צדק ידיעא כו' אלא לאחזאה כו' כפום עובדיהון

From Eliyahu's prayer: "You are wise, but not with a known wisdom ... only to make known Your strength and power to people, and to show them how the world is conducted with judgment and mercy, which are righteousness and justice, according to the deeds of people," and "not that You have a known righteousness." The revelation of the attributes depends on human deeds.

Tikkunei Zohar 17b:3-5ה'י"ז ב: תקוני זוהר י"ז ב:ג

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא כדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיאתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיעא דאיהו רחמי ולא מכל אליו מדות כלל.

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44 Kehot's note points to Tikkunei Zohar 17b:2 for these words.

Tikkunei Zohar 17b:2ה'י"ז ב: תקוני זוהר י"ז ב:ב

וכל ספירין כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כנופא בלא נשמתא.

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PARAGRAPH 12

45 בכל לבבך בשני יצריך

The Mishnah: "With all your heart' (levavecha): with both your inclinations, the good inclination and the evil incli-

nation." The doubled letter in levavecha means the whole heart, both inclinations, is given to G-d.

Berachot 54a:6א"ר: ברכות נ"ד א

חייב אדם לברך על הרעה כשם שמברך על הטובה, שנאמר: "ואהבת את ה' אלקיך בכל לבבך וגו'". "בכל לבבך" — בשני יצריך, ביצר טוב וביצר הרע. "ובכל נפשך" — אפילו הוא נוטל את נפשך. "ובכל מאדך" — בכל ממונה. דבר אחר: "בכל מאדך" — בכל מדה ומדה שהוא מודד לך הוי מודה לו.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

ברכות נד, א.

46 ועמך לא חפצתי בארץ

"Whom have I in heaven? And besides You I desire nothing on earth." No desire remains but for G-d.

Psalms 73:25ה"כ: תהילים ע"ג

מִי־לִי בְּשָׁמַיִם וְעִמָּךְ לֹא־חָפְצָתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

47 בטל רצונו

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

KEHOT'S NOTE

אבות פ"ב מ"ג.

48 בטל רצונו

"Nullify your will before His will, so that He will nullify the will of others before your will." The Alter Rebbe uses it for setting aside every desire but G-d's. (Kehot: Avos 2:3)

Pirkei Avot 2:4ה'ד: משנה אבות ב'

הוא ה'ה אומר, עשה רצונו כרצונו, כדי שיצטוו רצונו כרצונו. בטל רצונו מפני רצונו, כדי שיבטל רצון אחרים מפני רצונו. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמוע, שסופו להשמע. ואל תאמר לכשאפנה אשנה, שמא לא תפנה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

49 פוסח על שתי הסעיפים

On Mount Carmel Eliyahu asks the people, "How long will you limp between two opinions? If Havayah is G-d, follow Him." The Alter Rebbe uses the words for a heart divided between G-d and other desires.

I Kings 18:21א"ח:כ"א

וַיָּגֶשׁ אֵלָיוּהוּ אֶל־כָּל־הָעָם וַיֹּאמֶר עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסַּעֲפִים אִם־ה' הָאֱלֹקִים לָכוּ אַחֲרָיו וְאִם־הַבַּעַל לָכוּ אַחֲרָיו וְלֹא־עֲנֹה הָעָם אֹתוֹ דָּבָר:

And Elijah came near unto all the people, and said: 'How long halt ye between two opinions? if the L-RD be G-d, follow Him; but if Baal, follow him.' And the people answered him not a word.

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50 אליו לבו רוחו ונשמתו

Elihu says of G-d: "If He sets His heart upon him, gathers to Himself his spirit and his soul," all flesh would perish. The Alter Rebbe borrows the words in the opposite direction: a person turning his heart, spirit and soul to G-d. (context: Steinsaltz Tanakh)

Job 34:14ד"י:י"ד

אִם־יִשִּׁים אֱלֹהֵי לְבוֹ רוּחוֹ וְנִשְׁמָתוֹ אֱלֹהֵי יָאֶסֶף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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51 כמים הפנים לפנים

"As in water face answers to face, so the heart of man to man." Self-nullification below is answered by the supernal love.

Proverbs 27:19ט"ז:י"ט

כַּמֵּיִם הַפָּנִים לַפָּנִים כֵּן לִב־הָאָדָם לָאָדָם:

As in water face answereth to face, So the heart of man to man.

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52 האהבה דוחקת את הבשר

"Love compresses the flesh," the Talmud's saying about love that makes room where there seems to be none. Here the supernal love contracts itself to reach the person.

Bava Metzria 84a:4ד"א:ד"א

אָמְרָה לָהּ הָיָא מִטְרוּנִיתָא: פְּנִיָּם אֵינָם שְׁלָכָם. אָמְרוּ לָהּ: שְׁלָחִי גְדוּל מִשְׁלָנִי. כָּל שָׂכָן. אֵיכָא דְאָמְרִי, הֲכִי אָמְרוּ לָהּ: "כִּי כְּאִישׁ גְּבוּרָתוֹ". אֵיכָא דְאָמְרִי הֲכִי, אָמְרוּ לָהּ: "אֲהֵבָה דּוֹחֶקֶת אֶת הַבָּשָׂר".

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53 ובכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your

...ועשית בגדי קדש לאהרן אחיך וגוי ואתה תדבר

"might" is the highest level, love without limit.

Deuteronomy 6:5ו'ה:ו'

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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54 אהרן שושבינא דמטרוניטא

The source of "the groomsman of the Matronita" is given there.

KEHOT'S NOTE

נסמן לעיל פא, א. בלקו"ת מסעי צד, ב מציין לכאן.

55 אלה מסעי כו

"These are the journeys of the children of Israel, who went out of the land of Egypt by their hosts, by the hand of Moshe and Aharon." Aharon shares in leading Israel out.

Numbers 33:1א"ג:ל'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאָתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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KEHOT'S NOTE

במדבר לג, א.

56 הוא אהרן ומשה

"This is Aharon and Moshe, to whom Havayah said: Bring the children of Israel out of the land of Egypt according to their hosts (al tzivosam)," the whole people in its ranks. The maamar reads al as "above." (context: Steinsaltz Tanakh)

Exodus 6:26ו'כ:ו'

הוּא אֶהְרֹן וּמֹשֶׁה אֲשֶׁר אָמַר ה' לָהֶם הוֹצִיאוּ אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צִבְאָתָם:

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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KEHOT'S NOTE

שמות ו, כו.

PARAGRAPH 13

57 אך הנה לבחיי גלוי

In this manuscript the second section of the maamar begins here.

KEHOT'S NOTE

בכרך 1052 נסמן סעיף ב).

58 זקן אהרן שיוורד על פי מדותיו

The end of the verse: the oil runs from Aharon's beard "upon the opening of his garments (middosav)." The maa-

mar reads middosav as the garments of the love.

תהלים קל"ג:ב' Psalms 133:2

כְּשֶׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַנֶּהָן וְזֶן־אֶהְרֶן שִׁירֵד עַל־פִּי מְדוּתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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KEHOT'S NOTE

תהלים קלג, ב.

59

מדו בד

G-d's instruction for removing the ashes from the altar: "And the priest shall put on his linen garment (mido vad)." Rashi explains mido as a garment made to the priest's measure (middah); so middosav means "his garments."

ויקרא ו:ג' Leviticus 6:3

וְלִבְשׁ הַכֹּהֵן מְדוּ בֶד וּמִכְנָסֵי־בֶד יִלְבֹּשׁ עַל־בָּשָׂרוֹ וְהָרִים אֶת־הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוּ אֵצֶל הַמִּזְבֵּחַ:

And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar.

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60

שו"ה מדו — אלו הלבושים

Explains middosav as garments, as the Targum renders "the hem of the garment" (imra delevusha), and as Rashi explains.

KEHOT'S NOTE

בס"ה"מ תרל"ד ע"ד רד כמו שת"י על אימרא דלבושא, וכן פרש"י יעו"ש.

61

אנת חכים ולא בחכמה ידיעה

From Eliyahu's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: "You are wise, but not with a known wisdom; You understand, but not with a known understanding." The Torah and mitzvos come from this wisdom, beyond any wisdom that can be known.

Tikkunei Zohar 17b:3

אנת חכים ולא בחכמה ידיעה. אנת הוא מבין ולא מבינה ידיעה. לית לך אתר ידיעה אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

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PARAGRAPH 14

62

והיו הדברים האלה אשר אנכי מצוך

Moshe tells Israel: "And these words, which I command you today, shall be upon your heart." Plainly "I" (Anochi) is Moshe; the Alter Rebbe hears in it G-d's own Anochi, "I, Who I am," revealed through the words of the Torah.

דברים ו:ו' Deuteronomy 6:6

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

...ועשית בגדי קדש לאהרן אחיך וגוי' ואתה תדבר

And these words, which I command thee this day, shall be upon thy heart;

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63

אנכי מי שאנכי

The source for "I, Who I am" is given there: when the light that encompasses all worlds is gathered into a person's innermost heart, "these words which I (Anochi, Who I am) command you" follows, drawing down the revelation of G-dliness and the coming into being of the Torah at the level of fire and water.

KEHOT'S NOTE

נסמן לעיל א, א.

64

ודברת כם

"And you shall teach them to your children and speak of them." "Speak of them" is read as leading and drawing down through the words of Torah.

דברים ו:ז' Deuteronomy 6:7

וְשִׁנַּנְתֶּם לְבָנֵיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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65

ודברת כם ולא בדברים בטלים

The Sages derive from "and speak of them": "of them, and not of other matters," so that idle talk transgresses a positive command. The maamar applies it to drawing down the love only through Torah.

יומא י"ט ב' Yoma 19b:10

רבי אחא אומר: "ודברת בם", עשה אותן קבע ואל תעשם עראי. אמר רבא: השח שיחת חולין — עובר בעשה, שנאמר: "ודברת בם", בם — ולא בדברים אחרים. רב אחא בר עקיב אמר: עובר בקלאו, שנאמר: "כל הדברים יגעים לא יוכל איש לדבר".

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KEHOT'S NOTE

ראה יומא יט, ב. מדרש תהלים (באבער) לט, ד. הלי ת"ת לכ"ק אדה"ו פ"ג ח"ה.

66

מלשון ידבר עמים

"He subdues (yadber) peoples under us, and nations under our feet," in a psalm of G-d's kingship. Plainly yadber means "subdues"; the Alter Rebbe reads it, from the root of dibbur, speech, as leading and drawing down. (context: Steinsaltz Tanakh)

Psalms 47:4

יְדַבֵּר עַמִּים תַּחְתֵּינוּ וְלְאֻמִּים תַּחַת רַגְלֵינוּ:

He subdueth peoples under us, and nations under our feet.

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KEHOT'S NOTE

תהלים מז, ד. וראה לעיל ד, א. נו, א. סח, ב.

67

דלאו אורחא דמלכא

The Zohar on Beha'alsecha argues that a king of flesh and blood would not stoop to speak of a commoner's matters, let alone write them down; all the more so the Supreme King. The Alter Rebbe applies it to every wisdom other than Torah.

Zohar III, 149b, קמט, בח"ג

KEHOT'S NOTE

זח"ג קמט, ב. וראה לקו"ת בהר כט, ד.

PARAGRAPH 15

68

דאורייתא מחכמה נפקת

The Zohar on Mishpatim, on "and wisdom, where shall it be found," says: "The Torah issues from Chochmah, from the place called holy, and Chochmah issues from the place called holy of holies."

Zohar II, 121a, קכא, זח"ב

KEHOT'S NOTE

זח"ב קכא, א.

PARAGRAPH 16

69

כי אמרתי עולם חסד יבנה

"For I said: Kindness shall be built forever (olam chesed yibaneh); in the heavens You establish Your faithfulness." Plainly olam here means "forever"; the maamar reads it as "the world is built by Chesed": Chesed is the first building block of the world. (context: Steinsaltz Tanakh)

Psalms 89:3: תהילים פ"ט: ג

כ"אמרתי עולם חסד יבנה שמים תכן אמונתך בהם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג. ראה ביאור הפסוק בלקו"ת שה"ש יב, ב.

70

שו"ה רמ"ח — גלוי למעלה

In the line from "248" to "a revelation above," the manuscript has the words in the order "above, a revelation" (גלוי למעלה) instead of "a revelation above".

KEHOT'S NOTE

בבז"ל 1052: למעלה גלוי.

71

ושמרו דרך ה'

G-d says of Avraham that he will command his children, "and they shall keep the way of Havayah, to do tzedakah and justice." The "way" is read as the path along which the revelation is drawn down.

Genesis 18:19: ראשית י"ח: ט"ט

כי ידעתי למען אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ה' לעשות צדקה ומשפט למען ה' על-אברהם את אשר-דבר עלי:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the

end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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KEHOT'S NOTE

בראשית יח, יט.

72

וצדקה ביעקב אתה עשית

The psalm praises the King who loves justice: "Justice and tzedakah in Yaakov You have made." The maamar reads "in Yaakov" as "through Yaakov": the level of tzedakah is drawn down from above through Israel.

Psalms 99:4: תהילים צ"ט: ד

ועז מלך משפט אהב אתה כוננת מישרים משפט וצדקה ביעקב אתה עשית:

The strength also of the king who loveth justice— Thou hast established equity, Thou hast executed justice and righteousness in Jacob.

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KEHOT'S NOTE

תהלים צט, ד.

73

אל תקרי בניך אלא בוניך

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

KEHOT'S NOTE

סוף ברכות. וש"נ.

74

אל תקרי בניך אלא בוניך

At the end of Berachos, on "All your children (banayich) shall be taught of Havayah, and great shall be the peace of your children": "do not read banayich but bonayich, your builders." Here Israel are the builders of the structure of Chesed.

Berachot 64a:14: ברכות ס"ד א: י"ד

אל תקרי בנ"י אלא בוני"ה. "שלוש רב לאהבי תורתך ואין למי מכשול". "יהי שלום בחילך שלוח באתמנותיה". "למען אחי ורעי אדברה גא שלום כה. למען בית ה' אלקינו אבקשה טוב לך". "הי עז לעמו יתן ה' יברכה את עמו בשלום".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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PARAGRAPH 17

75

והנה בתקון ועשיית הלבושים

Likkutei Torah refers there to this discourse, "that in the fashioning and making of Aharon's garments there are three levels and grades," in connection with the threefold "Holy"; but all this applies only to the light that shines in

the worlds, while of G-d's essence no comprehension applies at all.

KEHOT'S NOTE

בלקוּיִת קדושים ל, ג מציין לכאן: "ועמ"ש. . שבתיקון ועשיית בגדי אהרן יש ג' בחינות ומדריגות אך כ"ז רק בבחי' האור המאיר בעולמות אבל בעצמותו ית' אין שייך שום השגה". ע"ש. וראה גם לקוּיִת שה"ש יח, ג. יט, ב. כ, ד.

76

מן המים משיתיהו

Pharaoh's daughter names the child Moshe, "for I drew him out of the water." The maamar reads the drawing as from concealment into revelation.

Exodus 2:10 שמות ב':י

וַיִּגְדַּל הַיֶּלֶד וַתְּבָאֶהוּ לְבֵת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתֶהוּ:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י. ראה סה"מ תרל"ד ע' רו.

77

ותמלא כדה

Rivkah "went down to the spring, filled her jug and went up." The jug (kad) drawn from the spring is the Torah drawn from its hidden source.

Genesis 24:16 בראשית כ"ד:ט"ז

וַהֲנַעֲרַת סִבַּת מִרְיָהּ מֵאֵד בְּתוּלָה וְאִישׁ לֹא יָדָעָהּ וַתֵּרֶד הָעֵינָה וַתִּמְלֵא כֶּדָה וַתַּעַל:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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KEHOT'S NOTE

בראשית כד, טז.

78

שו"ה הא' — הוא של משה

There the Tzemach Tzedek lists several earlier places in Torah Ohr on the levels of Moshe.

KEHOT'S NOTE

באזה"ת כרך ז ע' ב'תשסג מציין לכמה מקומות בתו"א לעיל בענין מדרגות משה. ע"ש.

PARAGRAPH 18

79

שארז"ל שהתורה נק' כלה ומאורשה

Kehot's note points to Pesachim 49b for these words.

Pesachim 49b פסחים מ"ט ב'

KEHOT'S NOTE

פסחים מט, ב.

80

קהלת יעקב

"The Torah that Moshe commanded us is the inheritance (morashah) of the congregation of Yaakov." This is the

...ועשית בגדי קדש לאהרן אחיך וגוי' ואתה תדבר

verse the Sages (Pesachim 49b) read as me'orasah, "betrothed."

Deuteronomy 33:4 דברים ל"ג:ד

תֹּרָה צֹוֹה־לָנוּ מֹשֶׁה מוֹרְשָׁה קְהֵלֶת יַעֲקֹב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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81

ועשיתם אתם

"If you walk in My statutes and keep My commandments, and do (make) them." The maamar reads it as the person "making" the mitzvos.

Leviticus 26:3 ויקרא כ"ו:ג

אִם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעָשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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KEHOT'S NOTE

ויקרא כו, ג.

82

אשר יעשה אתם האדם

"Keep My statutes and My laws, which a person shall do and live by them." The person is the one who "makes" the mitzvos.

Leviticus 18:5 ויקרא י"ח:ה

וּשְׁמֶרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחִי בָהֶם אָנִי

Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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Ezekiel 20:11 יחזקאל כ':יא

וְאֶתֵּן לָהֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי הַדּוֹעֵתִי אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחִי בָהֶם:

And I gave them My statutes, and taught them Mine ordinances, which if a man do, he shall live by them.

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KEHOT'S NOTE

ויקרא יח, ה. יחזקאל כ, יא.

PARAGRAPH 19

83

והנה בזה יובן ענין ברכת המצות . . גילוי מלכותו ית'

the passage shares nothing with the note

KEHOT'S NOTE

נתבאר באזה"ת כרך ח ע' גיעא. לעיל נג, ב מציין לכאן בענין ברכת המצות. וכ"ה בלקוּיִת ואתחנן י, ג. עקב טז, ב. ראה כב, א [ועמ"ש כעין זה סד"ה ועשית . . בענין ברכת המצות] שמע"צ פא, ב-ג. שה"ש יז, ב.

84

לית ברכתא שריא

On "male and female He created them ... and He blessed them," the Zohar on Vayetzei says that as soon as Adam

and Chavah were joined, "He blessed them," "for blessing rests only in a place where male and female are found."

Zohar I, 165a א"א קסה, זח

KEHOT'S NOTE

זח"א קסה, א. קפב, א.

85 ברכתא שריא אלא באתר דדכר ונוק'

The Zohar on Vayeshev repeats that blessings rest only where male and female are found together, citing "male and female He created them, and He blessed them."

Zohar, Vayeshev 5:57-68 ס"ה-ז' וישב ה' ויברך אתם

86 שבמקום שיש משפיע

The note points there on the principle that where there is a giver and a receiver, an added flow comes down.

KEHOT'S NOTE

ראה אוה"ת פ' ואתחנן ע' תכט.

87 מלמעלה — ממקום גבוה מאד נעלה יותר משל ב' הבחי'

There the Alter Rebbe explains that when ahavah rabbah and ahavas olam, the Names Mah and Ban, male and female, are joined, they draw down the Name AB, "love in delights," which is higher than both: this is "male and female He created them, and He blessed them," and it is like the wedding canopy, under which, because groom and bride both enter, a revelation comes from the encompassing levels.

KEHOT'S NOTE

ראה לעיל מח, א. ובלקו"ת אמור לו, ג.

PARAGRAPH 20

88 זכר ונקבה בראם

The words here quote Genesis 1:27; the passage is shown below.

בראשית א:כ"ז Genesis 1:27

וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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KEHOT'S NOTE

בראשית א, כז.

89 זכר ונקבה בראם ויברך אתם

"Male and female He created them, and He blessed them, and called their name Adam": the Torah's summary of man's creation, told in Genesis 1:27-28. Blessing follows the union of male and female. (Kehot: Genesis 1:27)

בראשית ה:ב' Genesis 5:2

זָכָר וּנְקֵבָה בָּרָאֵם וַיְבָרֶכְהֶם אֹתָם וַיִּקְרָא אֶת-שְׁמֵם אָדָם בְּיוֹם הַבְּרָאָה: male and female created He them, and blessed them, and called their name Adam, in the day when they were created.

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90

ויהי נועם

On "and Moshe blessed them," Rashi: he said to them, "May it be His will that the Shechinah rest upon the work of your hands," and "May the pleasantness of Havayah our G-d be upon us."

Rashi on Exodus 39:43 מ"ג:ט' על שמות ל"ט

ויברך אתם משה. אָמַר לָהֶם יְהִי רְצוֹן שְׁתַּשְׁרָה שְׁכִינָה בְּמַעֲשֵׂה יְדֵיכֶם, וַיְהִי נֶעֱם ה' אֱלֹהֵינוּ עָלֵינוּ וְגו', וְהוּא אֶחָד מִיָּא מְזֻמְרִים שֶׁבְּתַפְלָה לְמִשְׁכָּה (ספרא):

AND MOSES BLESSED THEM — He said to them "May it be the will of G-d that His Shechinah rest upon the work of your hands; 'and let the beauty of the L-rd our G-d be upon us and establish Thou the work of our hands upon us'" (Psalms 90:17.) (Sifra, Shemini, Mechilta d'Miluim 2 15) This (from ויהי נועם onward) is part of one of the eleven Psalms (90–100) that are in the section beginning with, תפלה למשה, (Numbers Rabbah 12:9).

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)

91

ויהי נועם

The Midrash asks what blessing Moshe gave when he saw the completed work, and answers: "May the pleasantness of Havayah our G-d be upon us"; he said, "May the Shechinah rest upon the work of your hands."

Bamidbar Rabbah 12:9 ט"ז:ב' במדבר רבה

92

ויהי נועם

"May the pleasantness of Havayah our G-d be upon us, and establish the work of our hands," from the psalm titled "A prayer of Moshe." These are the words of Moshe's blessing over the Mishkan.

Psalms 90:17 י"ז:צ' תהילים

וַיְהִי נֶעֱם אֱלֹהֵינוּ עָלֵינוּ וְיִבְרַךְ אֱלֹהֵינוּ וְיִשְׁמַח בְּמַעֲשֵׂה יְדֵינוּ כֹּהֲנָה: כוֹהֲנָה:

And let the graciousness of the L-rd our G-d be upon us; Establish Thou also upon us the work of our hands; Yea, the work of our hands establish Thou it.

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93

ביום שהוקם המשכן . . והיא ברכת המצות

The Tzemach Tzedek quotes this passage there: since blessing rests where male and female are, and male and female are Z'eir Anpin and Malchus, it follows that the blessing comes from Binah, and this is the meaning of "May the pleasantness be."

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך ג ע' אישיא: "ומבאר שם [הכוונה לכאן] שבמקום שיש דכר ונוק' שורה הברכה, ודו"ג הם ז"א ומל' א"כ משמע שהברכה הוא מהבינה וזהו ענין ויהי נועם כו'."

94

ויביאו . . אמר ויהי נועם

"And they brought the Mishkan to Moshe." The finished work was brought to Moshe, from whose level the blessing

came.

שמות ל"ג:39 Exodus

וַיָּבִיאוּ אֶת־הַמִּשְׁכָּן אֶל־מֹשֶׁה אֶת־הָאֹהֶל וְאֶת־כָּל־כֵּלָיו קִרְסָיו קִרְסָיו
בְּרִיחוֹ וְעַמֻּדָיו וְאֹדְנָיו:

And they brought the tabernacle unto Moses, the Tent, and all its furniture, its clasps, its boards, its bars, and its pillars, and its sockets;

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KEHOT'S NOTE

שמות לט, לג. רש"י שם, מג. מד"ר פ' נשא פ"ב. וראה ביהל אור ע' שדכ. בלקו"ת צו יא, א מציין לכאן.

PARAGRAPH 21

95

ותכלית וסוף הברכה

There Likkutei Torah explains why a blessing opens with "Blessed are You": the world exists so that G-d may be King, and the bittul of the lowest, physical existence must be drawn from the highest source, the Infinite Light that encompasses all worlds; for this it refers to the end of this discourse, "the purpose and end of the blessing."

KEHOT'S NOTE

בלקו"ת שבת שובה סז, ב מציין לכאן.

96

מלכותך מלכות כל עולמים

"Your kingdom is a kingdom of all worlds, and Your dominion is in every generation." The blessing's purpose is the revelation of this kingship.

Psalms 145:13 תהילים קמ"ה:יג

מְלִכּוּתְךָ מְלִכּוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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97

ה' מלך גאות לבש

"Havayah reigns; He is clothed in majesty": when His kingship is revealed in the world, He is robed in it. Kingship is described as a garment. (context: Steinsaltz Tanakh)

Psalms 93:1 תהילים צ"ג:א

ה' מֶלֶךְ גָּאוֹת לָבַשׁ לְבָשׁ ה' עוֹ הַתְּאֵזָר אֶת־תְּכוֹנֹת תְּבֵל כָּל־תְּמוּטָה:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

98

ומרדכי יצא

"And Mordechai went out from before the king in royal apparel of blue and white, with a great crown of gold." Kingship is again a garment.

Esther 8:15 אסתר ח:ט"ו

וּמִרְדֵּכָי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בְּלִבוֹשׁ מְלָכוּת תְּכֵלֶת וְחֹר וְעֹטְרָת זָהָב גְּדוּלָּה וְתַכְרִיחַ בּוֹץ וְאַרְגָּמָן וְהָעִיר שׁוֹשָׁן צִהָלָה וְשִׂמְחָה:

...ועשית בגדי קדש לאהרן אחיך וגוי ואתה תדבר

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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KEHOT'S NOTE

אסתר ח, טו.

99

שו"ה גאות — שמדת מלכותו היא בחי' לבוש

Likkutei Torah quotes the point there: the mitzvos are the King's commands, and Malchus is called a garment, as in "Havayah reigns; He is clothed in majesty." It goes on to ask how "reigning" applies at all, since the very existence and life of the creatures come from Malchus.

KEHOT'S NOTE

מובא בלקו"ת אחרי כה, א. שה"ש יז, ב.

PARAGRAPH 22

100

אשר אתם זונים אחריהם

The tzitzis are to keep Israel from straying "after your heart and after your eyes, after which you go astray." A divided heart draws a person after his desires.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרֵי לִבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT'S NOTE

במדבר טו, לט.

101

שאינ אדם עובר עבירה אא"כ

Reish Lakish: "A person does not commit a transgression unless a spirit of folly enters him." The maamar explains this as Chochmah having departed from him.

Sotah 3a:3-4 ד"ג:א-ג:ד סוטה

תַּנְיָא, הֵיךְ רַבִּי מֵאִיר אָמַר: אָדָם עוֹבֵר עֲבִירָה בְּסִתְרָה וְהַקְדוּשׁ בְּרוּךְ הוּא מַכְרִיז עָלָיו בְּגָלוּי, שְׁנַאֲמַר: "וְעָבַר עָלָיו רוּחַ קִנְיָא", וְאִין עֲבִירָה אֵלָּא לְשׁוֹן הַכְרֹזָה, שְׁנַאֲמַר: "וַיִּצֹ מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמַחְנֶה". רִישׁ לְקִישׁ אָמַר: אִין אָדָם עוֹבֵר עֲבִירָה אֵלָּא אִם כֵּן נִכְנַס בּוֹ רוּחַ שְׁטוּת, שְׁנַאֲמַר: "אִישׁ אִישׁ כִּי תִשְׁטֶה אִשְׁתּוֹ", "תִּשְׁטֶה" כְּתִיב.

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

KEHOT'S NOTE

סוטה ג, א.

102

אשר מלאתיו רוח חכמה

The wise-hearted, "whom I have filled with a spirit of wisdom," are the ones told to make Aharon's garments.

Exodus 28:3 שמות כ"ח:ג

וְאֵתָה תְּדַבֵּר אֶל־כָּל־חֲכָמֵי־לֵב אֲשֶׁר מִלֵּאתִי רוּחַ חֲכָמָה וְעָשׂוּ אֶת־בְּגָדֵי אֶהְרֹן לְמִדְּשׁוֹ לְכַהֲנֻתִּי:

And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister unto Me in the priest's office.

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KEHOT'S NOTE

שמות כה, ג.

PARAGRAPH 23

103 ועשו את בגדי אהרן לקדשו

"...and they shall make Aharon's garments to sanctify him, to serve Me as priest": the making by the wise-hearted, which includes "to sanctify him."

שמות כ"ח:3: Exodus 28:3

וְאַתָּה תְּדַבֵּר אֶל־כָּל־חֲכָמֵי־לֵב אֲשֶׁר מִלֵּאתִיו רוּחַ חָכְמָה וַעֲשׂוּ אֶת־בְּגָדֵי אֶהְרֹן לְקֹדֶשׁוֹ לְכַהֲנֹתִי:

And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister unto Me in the priest's office.

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104 לכהנו לי

After listing the garments: "and they shall make holy garments for Aharon your brother and for his sons, to serve Me as priest," without "to sanctify him." The maamar reads this as the making of all Israel.

שמות כ"ח:4: Exodus 28:4

וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאַפֹּדִי וּמְעִיל וְכִתְנֹת תְּשַׁבֵּץ מִצְנָפֶת וְאַבְנֹת וַעֲשׂוּ בְגָדֵי־קֹדֶשׁ לְאַהֲרֹן אֶחֱיָהּ וּלְבָנָיו לְכַהֲנֹתִי:

And these are the garments which they shall make: a breast-plate, and an ephod, and a robe, and a tunic of chequer work, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto Me in the priest's office.

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105 שום תשים עליך מלך

The Torah's law of the king: "You shall surely set over you a king whom Havayah your G-d shall choose." Here it stands for accepting G-d's own kingship.

דברים י"ז:ט"ו: Deuteronomy 17:15

שׁוּם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ מִקְרֹב אֶחָיָהּ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכָרִי אֲשֶׁר לֹא־אֶחָיָהּ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

ונעוץ סופן

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The lowest level is bound to the highest.

ספר יצירה א':7: Sefer Yetzirah 1:7

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

107 איש אשר כברכתו

Yaakov blessed his sons, "each according to his blessing he blessed them." The garment drawn by each one's deeds comes from the supernal blessing.

בראשית מ"ט:28: Genesis 49:28

כָּל־אֵלֶּה שְׁבִטֵי יִשְׂרָאֵל שְׁנַיִם עָשָׂר וְזֹאת אֲשֶׁר־דִּבֶּר לָהֶם אַבְיָהֶם וַיְבָרֶךְ אוֹתָם אִישׁ אֲשֶׁר כְּבָרְכָתוֹ בְּרַךְ אֹתָם:

All these are the twelve tribes of Israel, and this is it that their father spoke unto them and blessed them; every one according to his blessing he blessed them.

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KEHOT'S NOTE

בראשית מט, כח.

108 והם יקחו את הזהב ואת התכלת

"And they shall take the gold, the blue, the purple, the scarlet and the linen" to make the garments. The colors stand for supernal attributes.

שמות כ"ח:5: Exodus 28:5

וְהֵם יִקְחוּ אֶת־הַזָּהָב וְאֶת־הַתְּכֵלֶת וְאֶת־הָאַרְגָּמָן וְאֶת־תּוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ:

And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen.

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ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה'

“And you shall make a tzitz of pure gold”



The gold tzitz on Aharon’s forehead is the shining of a great love that comes from above. Amalek, the arrogance of the self, is an iron partition that keeps it from the heart; the self-nullification of Moshe, through Torah, breaks the partition, and the steady will to cleave to G-d that stays on the “forehead” after prayer awakens the Supernal Will, the source of the Thirteen Attributes of Mercy that bear iniquity.

THE MAAMAR IN BRIEF

The tzitz bore “Holy to Havayah,” Kodesh below and the Name above; on Aharon’s forehead it “bears iniquity” and brings “favor” (ratzon). Tzitz means shining: the light of ahavah rabbah, a great love above understanding that Aharon draws down, unlike the love a person produces through Daas. Since the Destruction an iron partition made of sin blocks it, and G-d “peers through the lattices” only where a broken heart and thoughts of teshuvah open cracks. The chief partition is Amalek, brazen self-importance within and in honor-seeking dress; Amalek is “kes Yah,” covering the yud-hei of contemplation so that it never becomes the vav-hei of felt love. The remedy is the “men of Moshe”: Torah learned in Moshe’s self-nullification, G-d’s own wisdom within and around the learner, which defeats Amalek. Torah and mitzvos draw down Kodesh, the higher Chochmah; above it is Havayah, whose first level, the will of wills, answers from above. The love of prayer fades, but its impression on the “forehead,” a steady will and the heart’s assent, can last all day, and it awakens the Thirteen Attributes of Mercy that bear and transform iniquity.

OUTLINE

1 The tzitz and its light

¶1-4

The verses raise three questions: Kodesh below and Havayah above, atonement, and “favor” on the forehead. Tzitz means shining: the great love from above that Aharon draws down, above the love born of Daas. G-d “peers through the lattices” of the iron partition that sin set up after the Destruction; a broken heart and thoughts of teshuvah open windows and cracks in it.

2 Amalek, the partition

¶15-8

The main partition is Amalek, head of the nations: in the soul, brazen arrogance, inwardly and in honor-seeking dress, which the priestly garments “for honor and for splendor” were made to transform. Amalek warred for nothing because he could not bear another’s greatness. He is “kes Yah”: the throne without its alef becomes a covering.

3 Yud and hei: the covered Name

¶19-12

The hei of Yah is the expansion of the Infinite Light to fill and encompass the worlds; the yud is the tzimtzum that must come first, as the hei is written by drawing out a yud. In a person, yud-hei is contemplating G-d’s greatness, which should become vav-hei, revealed love; Amalek covers it, so the heart understands but is not moved.

4 The men of Moshe

¶13-17

Amalek falls only to the “men of Moshe,” whose quality is “And what are we?” Torah must be “the Torah of Moshe,” learned in self-nullification, not making a chalal; as G-d’s Chochmah, which is bittul, it removes the world’s concealment and puts His words within and His shadow around the learner. So Moshe makes the tzitz: his bittul breaks the partition through thoughts of teshuvah.

5 Gold, seal and the two levels of Havayah

¶18-22

Gold is fiery love, above the cool love of silver. The engravings of a seal are the Torah’s letters, the same letters even when pressed into physical matters. Torah and mitzvos draw down Kodesh, the higher Chochmah, but it is below Havayah; the first Havayah, the will of wills, calls forth the second, the source of the Thirteen Attributes. The arousal from below draws down the arousal from above, until love is revealed even on the forehead.

6 The forehead

¶23-29

As the skull covers the brain, the forehead covers Daas, which in prayer binds the soul to G-d with longing and delight. That love fades, must be renewed daily, and can fall into worldly self-inflation; but an impression stays on the forehead, a simple will and assent that keep work casual and Torah primary. This constant will awakens the Supernal Will and the Thirteen Attributes of Mercy, which bear iniquity: this is how the tzitz atones.

KEY CONCEPTS

Tzitz צִיץ

The gold plate on the High Priest’s forehead. The maamar reads the word as shining, as in “his crown will shine” and “peering through the lattices”: the light of great love from above.

Great love (ahavah rabbah) אהבה רבה

A love for G-d above Daas, which understanding cannot produce; Aharon, one of the seven shepherds, draws it down. It is also called “the desire of the heart” (re’usa deliba).

The iron partition מחיצה של ברזל

The barrier that has stood between Israel and their Father in Heaven since the Destruction. It stands before the receivers, not before G-d, and is made of sin; teshuvah opens windows and cracks in it.

Kes Yah כס י"ה

The shortened throne and Name of Exodus 17:16. Amalek, arrogance, covers the yud-hei of contemplation so that it does not become the vav-hei of love felt in the heart.

The men of Moshe אנשי משה

Those who share Moshe’s self-nullification, “And what are we?” Only they defeat Amalek, chiefly through Torah learned as G-d’s own wisdom.

Kodesh below, Havayah above קדש למי"ד למטה והוי' למעלה

The layout of the tzitz. Kodesh is the higher Chochmah drawn down through Torah and mitzvos, the arousal from below; above it is Havayah, the arousal from above.

The will of wills (ra'ava dera'avin) רעוא דרעוין

The first Havayah, the source of G-d's will to create, which calls forth the second Havayah and the Thirteen Attributes of Mercy that bear iniquity.

The forehead מצח

The covering over Daas. After prayer it keeps an impression (reshimu) of the love: a simple will and the heart's assent to cleave to G-d, which can last all day.

SECTION 1 • 11-4

The tzitz and its light

1 ועשית ציץ^{1,2,3} זהב טהור ופתחת עליו פתוחי חותם קדש לה'. ואמרו רז"ל [רבותינו זכרונם לברכה] קדש למייד למטה^{4,5,6} והוי למעלה.

“And you shall make a headplate (tzitz) of pure gold, and engrave upon it, the engravings of a seal, ‘Holy to Havayah.’” And our Sages, of blessed memory, said: “Kodesh [and the letter] lamed below, and Havayah above.”

The maamar opens with the verse commanding the tzitz, the gold plate the High Priest wore on his forehead, engraved “Holy to Havayah.” The Sages describe how the words were laid out: Kodesh together with the lamed (the “to” of “to Havayah”) on the lower line, and the Name Havayah alone on the line above. The maamar will explain why holiness is “below” and the Name “above.”

ולהבין זה וגם להבין מ"ש והי' [והיה] על מצח אהרן ונשא אהרן את עון הקדשים⁷ וגוי שהציץ מכפר ונושא עון.

To understand this, and also to understand what is written, “And it shall be upon Aharon’s forehead, and Aharon shall bear the iniquity of the holy things,” etc.: that the tzitz atones and bears iniquity.

The next verse says that the tzitz is on Aharon’s forehead and that through it he “bears the iniquity of the holy things,” the offerings the Children of Israel consecrate. The Alter Rebbe sets out to explain how this plate atones and carries iniquity.

וסיפא דקרא והי' [והיה] על מצחו תמיד לרצון להם לפני הוי'. שבמה שהוא נושא את הציץ על המצח נמשך רצון.

And the end of the verse [says], “And it shall be upon his forehead always, for favor (ratzon) for them before Havayah”: through his bearing the tzitz upon the forehead, will (ratzon) is drawn down.

The verse ends: the tzitz is on his forehead “always, for favor (ratzon) for them before Havayah.” The Hebrew ratzon also means “will,” and the maamar reads it so: wearing the tzitz on the forehead draws down a divine will, a favor from above.

ולהבין ענין זה.⁸ (אך) הנה ציץ הוא מלשון יציץ נזרו.⁹ מציץ מן החרכים.¹⁰ נץ החמה.

To understand this matter: (but) tzitz is from the expression “his crown will shine (yatztiz)”; “peering (meitzitz) through the lattices”; netz hachamah, “the sunrise.”

Before answering, the Alter Rebbe explains the word tzitz itself through three related words: “his crown will shine (yatztiz)” (Psalms 132:18), “peering (meitzitz) through the lattices” (Song of Songs 2:9), and netz hachamah, the moment the sun’s first light appears. The Rebbe Maharash (Sefer HaMaamarim 5627) notes that the root has two senses, shining and gazing, as Rashi explains “peering”; here the Alter Rebbe draws from all three the sense of a shining forth.

דהיינו הארת אור וזיו. והוא אור האהבה רבה הבאה מלמעלה¹¹ שהיא בחי' אהרן זקן אהרן שיורד¹² על פי מדותיו.¹³

That is, a shining of light and radiance. And this is the light of the great love (ahavah rabbah) that comes from above, which is the level of Aharon: “Aharon’s beard, which flows down over the collar of his garments.”

So the tzitz signifies a shining forth of light. That light is ahavah rabbah, a “great love” for G-d that comes from above rather than from a person’s own efforts; it is Aharon’s quality, pictured in the psalm by “Aharon’s beard” that flows down. The previous maamar (Torah Ohr, Tetzaveh 2) explains why it comes through the beard, the level of hairs: it comes from above the chain of worlds, so it reaches a person only as a glimmer, through many contractions.

שאהרן הוא רועה משבעה רועים¹⁴ המפרנסים לכנס"י [לכנסת ישראל] המשכות אא"ס [אור אין סוף] ב"ה ואהרן הוא הממשיך בחי' אה"ר [אהבה רבה].

For Aharon is a shepherd, one of the seven shepherds who sustain the Congregation of Israel (Knesses Yisrael) with the drawing-down of the Infinite Light (Or Ein Sof), blessed be He; and Aharon is the one who draws down the level of great love (ahavah rabbah).

Aharon is counted among the “seven shepherds” who sustain the Jewish people by drawing down to them the flow of the Infinite Light. His particular task among them is to draw down this great love.

2 והגם שהכל בידי שמים חוץ מיראת שמים.¹⁵ מ"מ יש אהבה ויש אהבה. יש אהבה שהיא למטה מן הדעת ותולדתה והיא בכח הנפש עצמה.

And although “everything is in the hands of Heaven except the fear of Heaven,” nevertheless there is love and there is love. There is a love that is below Daas (knowledge) and is its offspring, and it lies within the power of the soul itself.

The Sages taught that “everything is in the hands of Heaven except the fear of Heaven”: awe and love of G-d depend on a person’s own choice and effort. Even so, there are two kinds of love. One is born of Daas, a person’s understanding and contemplation, and so lies within the soul’s own power.

ויש אה"ר [אהבה רבה] שהיא למעלה מן הדעת הוא בחי אהרן הרועה וממשיך לכנס"י [לכנסת ישראל] והוא בחי רעותא דלבא.

And there is great love (ahavah rabbah), which is above Daas: this is the level of Aharon, the shepherd, who draws [it] down to the Congregation of Israel; and it is the level of the desire of the heart (re'usa deliba).

The other, great love (ahavah rabbah), is above Daas: understanding cannot produce it, and it comes from above. Drawing it down to the Jewish people is Aharon's work as a shepherd; it is called re'usa deliba, "the desire of the heart," a longing deeper than reasoned feeling.

3 וז"ש [וזהו שכתוב] לאהבה את¹⁶ ה' אלקיכם וגו'. ולא כתיב [כתיב] לאהוב אלא לאהבה שימשיך האדם את לבו לאהבה עליונה היא רעותא דלבא שיהי [שיהיה] רצונו לה' לבדו ולדבקה בו בא"ס ב"ה ממש.

And this is [the meaning of] what is written, "To love Havayah your G-d," etc. It is not written le'ehov ("to love") but le'ahavah ("to [the] love"): that a person should draw his heart to the higher love, which is the desire of the heart (re'usa deliba), so that his will be for G-d alone, and to cleave to Him, to the Infinite One (Ein Sof) Himself, blessed be He.

This explains the verse "to love Havayah your G-d." Instead of the usual infinitive le'ehov the Torah writes le'ahavah, which can be read "to the love": a person is to draw his heart toward the higher love, re'usa deliba, wanting nothing but G-d Himself and to cleave to Him.

וכמ"ש מי לי בשמים¹⁷ וגו' פי' שמים ג"ע [גן עדן] העליון¹⁸ כו' דכולא קמ"י [קמיה] כלא חשיב. אני הו"י לא שנית¹⁹ ואתה הוא משנברא העולם ואתה הוא קודם שנברא²⁰ [שנברא העולם] כו'.

As it is written, "Whom have I in heaven?" etc.: "heaven" means the upper Gan Eden, etc., for everything before Him is considered as nothing. "I, Havayah, have not changed," and "You are He since the world was created, and You are He before the world was created," etc.

The psalmist says, "Whom have I in heaven?": even the upper Gan Eden, where souls are rewarded, means nothing to him, for before G-d everything counts as nothing. The quotations that follow describe the One this love seeks: G-d Himself, who is not changed by creation and is the same before it and after it.

4 ועל אהבה זו נאמר מציץ מן החרכים כי הנה זה עומד אחר²⁰ כתלינו. שמשחרב בהמ"ק [בית המקדש]²¹ יש כותל ומחיצה של ברזל מפסקת בין ישראל לאביהם שבשמים.

And of this love it is said, "peering through the lattices," for "behold, he stands behind our wall." For since the Holy Temple was destroyed, there is a wall and an iron partition that separates between Israel and their Father in Heaven.

The higher love is described in the Song of Songs: the Beloved "stands behind our wall... peering through the lattices." The Talmud teaches that since the Temple was destroyed an iron wall stands between Israel and their Father in Heaven; that wall is what stands between us and the open shining of this love.

כי הגם שאין דבר חוצץ לפניו ית'²² ח"ו [חס ושלום] כי גם חשך לא יחשיך ממך²³ הרי באמת לא אמרו בין אביהם שבשמים לישראל אלא בין ישראל לאביהם שבשמים. שהחיצה הוא בפני המקבלים.

For although nothing interposes before Him, may He be blessed, G-d forbid, for "even darkness does not darken for You," in truth [the Sages] did not say "between their Father in Heaven and Israel," but "between Israel and their Father in Heaven": the interposition is before the recipients.

Nothing can screen anything from G-d, for "even darkness does not darken for You." That is why the Sages said the wall is "between Israel and their Father," not "between the Father and Israel": the barrier stands before the receivers, not before Him.

עונותיכם היו מבדילין ביניכם וכו'. שמונע את אור האהבה העליונה מישראל ואעפ"כ [ואף על פי כן] הוא מציץ מן החרכים וחלונות. חלונות הם חורים גדולים. וחרכים הם חורים קטנים וסדקים.

"Your iniquities have separated between you," etc.: [the partition] that withholds the light of the higher love from Israel. And nevertheless, He peers through the lattices and windows. Windows are large holes, and lattices are small holes and cracks.

The barrier is the one Yeshayahu names: "your iniquities have separated between you [and your G-d]." Tanya (Iggeres HaTeshuvah, chapter 5) explains why only sin separates: nothing physical or spiritual screens anything before G-d, but sin goes against the Supreme Will that gives life to everything. The partition withholds the light of the higher love, yet G-d still "peers through the lattices" and windows, openings large and small.

דהיינו ע"י שבירת המחיצה לפתוח חלונות וחרכים שהם בחי' לב נשבר והרהורי תשובה הבאים לאדם לכל חד וחד לפום שיעורא דיליה:²⁴

That is, through breaking the partition, to open windows and lattices, which are the level of a broken heart and thoughts of teshuvah that come to a person, to each and every one according to his measure.

Those openings are made by breaking the partition through a broken heart and thoughts of teshuvah, which come to every person in his own measure. Through them the light of the higher love shines in, to a greater or lesser degree.

SECTION 2 • 115-8

Amalek, the partition

5 והנה עיקר המסך המבדיל ומחיצה המפסקת הוא ראשית גוים עמלק²⁵. שהוא ראש לשבעה גוים.²⁶
וכתיב מלחמה לה' בעמלק²⁷ מדר דר

Now, the main separating screen and dividing partition is “the first of the nations, Amalek,” for he is the head of the seven nations. And it is written, “Havayah has a war with Amalek from generation to generation.”

The chief barrier is Amalek, whom Bilaam called “the first of the nations,” the head of the seven nations of Canaan, and the Torah says that “Havayah has a war with Amalek from generation to generation.” The Tzemach Tzedek (Or HaTorah) explains why Amalek is “first”: the seven nations come from the seven emotive attributes that fell in the breaking of the vessels (the primordial shattering of which Kabbalah speaks), but Amalek from Daas, their head and source.

אפי' [אפילו] בזמן הזה שלא שייך מלחמת עמלק בגשמיות. מ"מ ברוחניות הנפש יש בחי' עמלק והיינו בחי' גסות הרוח בחוצפה וגבהות כמ"ש אם תגביה כנשר²⁸ וגוי וממנה באות מדות רעות מבית ומבחוץ. מבית בפנימית הנפש גסות הלב ונצחנות וכיוצא בהן.

Even in this time, when a war against Amalek does not apply physically, nevertheless, in the spiritual life of the soul there is the aspect of Amalek, namely coarseness of spirit with brazenness and haughtiness, as it is written, “Though you soar aloft like the eagle,” etc. And from it come bad traits, within and without. Within, in the inner dimension (pnimiyus) of the soul: coarseness of heart, the urge to win, and the like.

That war goes on even now, when there is no physical Amalek to fight: in the soul, Amalek is coarse, brazen arrogance, the self that “soars like the eagle.” From it grow bad traits inside and out; inside, in the soul's inner life, haughtiness, the urge to win, and the like.

6 ומבחוץ בבחי' חיצונית ההנהגת הגוף בפו"מ [בפועל ממש] ברדיפת הכבוד ומלבושי בגדי כבוד ותפארת ולהתנהג בכבוד ותפארת וכיוצא בהן.

And without, in the outer dimension (chitzoniyus): the conduct of the body in actual deed, in the pursuit of honor, dressing in garments of honor and splendor, conducting oneself with honor and splendor, and the like.

Outwardly, Amalek shows in how a person carries his body: chasing honor, wearing garments of honor and splendor, and conducting himself with pomp.

ועל כוונה זו נעשו בגדי כהונה לכבוד ולתפארת²⁹ לאהרן ולבניו וגו'. להיות בחיי אתהפכא מן היש ולגרמיה שהוא בחיי עמלק שהוא ענין הגדלת היש בכל דרכיו והנהגותיו.

And for this purpose the priestly garments were made “for honor and for splendor” for Aharon and his sons, etc.: to be the level of transformation (is'hapcha) away from self-existence (yesh) and from [living] for oneself, which is the level of Amalek, that is, the aggrandizement of self-existence in all his ways and conduct.

That is why the priestly garments were made “for honor and for splendor”: to turn this very drive around. Garments of honor worn in G-d's service transform (is'hapcha) the self-inflation of the yesh, which is Amalek's whole way of life.

7 וכך היתה מדתו של עמלק בזמן משה

And such was the trait of Amalek in the time of Moshe.

Amalek's attack in Moshe's time shows his nature.

שהרי ישראל לא באו להלחם אתו ולא שמו לבם אליו רק הוא מעצמו ומאיליו בא לעורר מלחמת חנם מפני גדולתן של ישראל והאותות והמופתים שלא היי [היה] יכול לסבול שיהיה איזה דבר גדול מבלעדו.

For Israel had not come to fight him and had paid him no attention; rather, he came of himself and on his own to stir up a war for nothing, because of the greatness of Israel and the signs and wonders, for he could not bear that there be anything great besides him.

Israel had not come to fight him and had paid him no attention; he came of his own accord to start a war for nothing, because he could not bear Israel's greatness and the signs and wonders done for them: nothing great could exist besides him.

וככה הוא בכל אדם שלא יוכל לסבול מי שיהיה גדול ממנו בעיני אלהים ואדם³⁰ כו'. ועכ"פ [ועל כל פנים] שלא יהיה הוא קטן ושפל. לכן מיפה עצמו במלבושי כבוד כו'.

And so it is in every person: he cannot bear that anyone be greater than he “in the eyes of G-d and man,” etc., and at any rate, [he insists] that he himself not be small and lowly. Therefore he beautifies himself with garments of honor, etc.

The same Amalek lives in every person: he cannot bear anyone greater than himself, or at least insists that he not be small. So he dresses himself in garments of honor.

8 והנה בבחי' זו של עמלק נאמר כס³¹ י"ה שאין השם שלם³² ואין הכסא שלם.³³ כסא הוא השראת המלך היושב על הכסא להיות ושכנתי בתוכם.³⁴

Now, of this aspect of Amalek it is said, “kes Yah” (“the throne of Yah”): that the Name is not complete and the throne is not complete. A throne (kisei) is the indwelling of the King who sits upon the throne, so that there be “And I will dwell within them.”

After the war with Amalek the verse says “a hand is upon kes Yah,” writing kes instead of the full kisei (throne) and Yah instead of the full Name. Rashi, following the Midrash, explains that G-d swore by His throne, and that while Amalek exists neither His Name nor His throne is complete. A throne is where a king sits and rests: the image of G-d dwelling among His people, “And I will dwell within them.”

והיינו בבחי' כסא באל"ף שאלופו של עולם שורה. משא"כ בהסתלקות האל"ף נעשה כס מלשון כסוי.

That is, at the level of kisei with an alef, for the Master (Aluf) of the world rests [there]; whereas when the alef departs, it becomes kes, from the term kisui (covering).

Kisei is spelled with an alef, the letter of Aluf, “Master,” for there the Master of the world rests. Without the alef it becomes kes, related to kisui, “covering”: G-d’s presence is covered instead of revealed.

SECTION 3 • 19-12

Yud and hei: the covered Name

9 והתכסות זו היא על שם י"ה. כי בכל אחד ואחד יש שם י"ה. כמ"ש עזי וזמרת³⁵ יה ויהי לי לישועה.

And this covering is over the Name Yah. For in each and every one there is the Name Yah, as it is written, “My strength and song is Yah, and He has become my salvation.”

Amalek’s covering falls on the Name Yah, the letters yud and hei, which is present in each and every one, as in “My strength and song is Yah.” The next paragraphs explain what each of these two letters stands for.

כי הנה ה"א הוא בחי' התפשטות אורך ורוחב כו'. והוא בחי' התפשטות והמשכות אור אין סוף ב"ה להיות סובב כל עלמין וממלא כל עלמין.

For the hei is the level of expansion, [in] length and breadth, etc.; and it is the level of the expansion and drawing-forth of the Infinite Light (Or Ein Sof), blessed be He, to be the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin).

The hei, a letter drawn out in length and breadth, stands for expansion: the Infinite Light spreading out to encompass and to fill all the worlds.

10 והיו"ד הוא בחי' צמצום ישת חשך סתרו³⁶ שכדי להיות התפשטות המשכה להיות ממלא וסובב כ"ע [כל עלמין] אפי' [אפילו] עולמות עליוני [עליונים] אין ערוך כו'. וכמשל טפה נגד ים אוקיינוס ויותר מכן לאין קץ כו'.

And the yud is the level of tzimtzum (contraction): "He made darkness His hiding place." For in order that there be an expansion of the flow, to fill and encompass all worlds (memalei and sovev kol almin): even the higher worlds have no comparison, etc., as in the analogy of a drop against the ocean, and infinitely more than that, etc.

The yud, the smallest letter, a mere point, stands for tzimtzum, G-d's concealment of His light, as in "He made darkness His hiding place." For the light to spread out and fill and encompass the worlds it had first to be contracted, since even the highest worlds bear no comparison to the Infinite Light, less than a drop beside the ocean.

11 ולכך הוצרך להיות בחי' צמצום תחילה ואח"כ התפשטות כו'. ולכן בתמונת האותיות בכתיבת שם הוי' תמונת ה' ראשונה של שם היא ג"כ עד"מ שמתחילה עושין היו"ד ואח"כ ממשיכי' [ממשיכים / ממשיכין] ממנה לרוחב ואורך למטה כו'.³⁷

Therefore there had to be the level of tzimtzum first, and afterwards expansion, etc. And therefore, in the shape of the letters in the writing of the Name Havayah, the shape of the first hei of the Name is also, by way of analogy, [made so] that one first makes the yud and afterwards draws from it breadth, and length downward, etc.

That is why contraction comes first and expansion after. The written shape of the first hei of the Name shows it: the scribe first makes a yud and then draws it out in breadth and down in length.

12 ובחי' זו נמשכה בכל אדם להתבונן בגדולת א"ס ב"ה איך שהוא ממכ"ע [ממלא כל עלמין] וסוכ"ע ואיך שכ"ז [שכל זה] אינו אלא בחינת צמצום כי אין ערוך כו'.

And this level is drawn down into every person: to contemplate the greatness of the Infinite One (Ein Sof), blessed be He, how He fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), and how all this is only a level of tzimtzum, for there is no comparison, etc.

The pattern of yud and hei is present in every person as contemplation: thinking how G-d fills and encompasses all worlds, and how even all that is only a contraction of His light, for the worlds bear no comparison to Him.

ומזה ישוב לאהבה את ה' ולדבקה בו ממש בבחינת אהבה העליונה. והיינו המשכת הוי"ו להיות בחינת וי"ה.

And from this he will turn to love G-d and to cleave to Him truly, with the level of the higher love. And this is the drawing-down of the vav, so that there be the level of vav-hei.

From such contemplation a person should come to love G-d and cleave to Him with the higher love. In terms of the Name, this is drawing down the vav so that the yud-hei of understanding comes to be revealed as vav-hei, felt in the heart.

אבל עמלק הוא כס^{38,39} י"ה שהוא המכסה על בחינת י"ה שלא יתגלה בבחי' וי"ה שלא יוליד האהבה בהתגלות לבו.

But Amalek is kes Yah: he is what covers over the level of yud-hei, so that it is not revealed in the level of vav-hei, so that it does not give birth to love in the revelation of his heart.

Amalek is "kes Yah": he covers the yud-hei so that it is not revealed as vav-hei, and the person's understanding does not give birth to love that is revealed in his heart.

שאף שלבבו יבין את כל זאת לא תתפעל הנפש ולא יאיר בה אור האהבה מחמת שנעשה מחיצה של ברזל המפסקת ומונעת את האור:

For even though his heart understands all this, the soul is not stirred and the light of love does not shine in it, because an iron partition has been formed that separates and withholds the light.

So a person can understand all this in his heart and still not be moved; the light of love does not shine in his soul, because the iron partition blocks it.

SECTION 4 • ¶13-17

The men of Moshe

13 והעצה היעוצה לזה הנה במלחמת עמלק כתיב ויאמר משה וגו' בחר לנו אנשים.⁴⁰ לנו דוקא שלכבוש מלחמת עמלק צריכים אנשי משה דוקא⁴¹ ובחי' משה הוא כמ"ש ונחנו מה⁴² בחינת בטול והתכללות לגמרי באוא"ס [באור אין סוף] ב"ה.⁴³

And the counsel given for this: in the war against Amalek it is written, "And Moshe said," etc., "Choose for us men." "For us" specifically: for to prevail in the war against Amalek, the men of Moshe specifically are needed. And the level of Moshe is as it is written, "And what are we?": the level of self-nullification (bittul) and complete inclusion in the Infinite Light (Or Ein Sof), blessed be He.

The remedy is in the account of the war with Amalek: Moshe told Yehoshua, "Choose for us men," and "for us" means Moshe's own men, for only "men of Moshe" can defeat Amalek; Moshe's quality is his "And what are we?", complete self-nullification (bittul) in the Infinite Light. In a talk of 10 Shevat 5717, quoted in the Kehot note, the Rebbe explained the "men of Moshe" as those bound to the leader of the generation, the extension of Moshe in every generation.

14 והנה כל התורה על שמו נק' תורת משה.⁴⁴ תורה צוה לנו משה⁴⁵ וגו'. והיינו שיהיה כל דרכי התורה [התורה] והעבודה ע"פ בחינת משה.

Now, the entire Torah is called by his name, "the Torah of Moshe": "Moshe commanded us the Torah," etc. That is, all the ways of Torah and of [divine] service should be according to the level of Moshe.

The whole Torah is named after Moshe, "the Torah of Moshe," and "Moshe commanded us the Torah": all of a person's Torah study and divine service should be in the manner of Moshe. The Tzemach Tzedek (Or HaTorah) cites the Midrash (Yalkut, end of Malachi) that the Torah bears Moshe's name because he gave his life for it.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה⁴⁶ אפי' [אפילו] תורה אין לו.⁴⁷ רק שצריך להיות תורת משה בבחינת בטול באוא"ס [באור אין סוף] ב"ה לגמרי.

As our Sages, of blessed memory, said: "Whoever says, 'I have nothing but Torah,' does not have even Torah." Rather, it must be the Torah of Moshe, in the level of complete self-nullification (bittul) in the Infinite Light (Or Ein Sof), blessed be He.

The Sages said that one who says "I have nothing but Torah" does not have even Torah. Torah must be "the Torah of Moshe": learned in complete self-nullification to the Infinite Light, not held as one's own achievement. Likkutei Torah, Bamidbar (4b), referring here, hears in "I have (li)" the voice of a separate self, which leaves no room for Torah.

15 וכמ"ש ולא תחללו⁴⁸ שלא להיות בחינת חלל. כמאמר דוחק רגלי השכינה⁴⁹ כביכול אלא כמאמר

אתה הוא עד שלא נבה"ע [נברא העולם] ואתה הוא משנבה"ע [משנברא העולם]. הוא ממש בלי שום שינוי

As it is written, "And you shall not profane (sechalelu)," [meaning] not to be in the state of a void (chalal), as in the saying, "pushing the feet of the Shechinah (Divine Presence)," as it were; but rather as in the saying, "You are He before the world was created, and You are He since the world was created": truly He, without any change at all;

The verse "You shall not profane (sechalelu) My holy Name" is read as "do not make a chalal, an empty space": do not act as though there were a place void of G-d. The Talmud says one who walks with haughty bearing "pushes the feet of the Shechinah," as though there were no room for Him; instead, a person should live by "You are He before the world was created, and You are He since," truly the same, without any change.

דכמו שהי' [שהיה] עד שלא נבה"ע [נברא העולם] ממלא את הכל וגם המקום הזה שנברא בו העולם כך עתה כו'.

for just as before the world was created He filled everything, including this very place in which the world was created, so [it is] now, etc.

Just as before creation He filled everything, including the very place where the world now stands, so it is now.

16 ואיך הוא זה והרי העולם מעלים כו' אלא היינו ע"י עסק התורה דאורייתא מחכמה נפקת וכתוב הוי'

בחכמה יסד⁵⁰ וגו'

But how is this so, when the world conceals, etc.? Rather, this is through occupation with the Torah, for the Torah comes forth from Chochmah (wisdom), and it is written, "Havayah founded [the earth] with Chochmah," etc.;

How can there be no concealment, when the world plainly conceals G-d? Through Torah study: the Torah comes from Chochmah, G-d's wisdom, as in "Havayah founded the earth with Chochmah."

שבחכמה שורה אא"ס [אור אין סוף] ב"ה שהחכמה היא היא בחינת בטול כח מ"ה [מה] ולכך גם האדם שלומד התורה הרי בכל דבר הלכה או אגדה שלומד מלובש בה בחי' חכמה שבה מלובש אוא"ס [אור אין סוף] ב"ה

for the Infinite Light (Or Ein Sof), blessed be He, rests in Chochmah, since Chochmah is itself the level of self-nullification (bittul), ko'ach mah ("the potential of 'what'"). Therefore, also for a person who learns Torah: in every matter, whether halachah or aggadah, that he learns, there is en-clothed in it the level of Chochmah, in which the Infinite Light, blessed be He, is en-clothed.

The Infinite Light rests in Chochmah because Chochmah is self-nullification: the word is read as ko'ach mah, "the potential of 'what'," a power that does not feel itself as anything. So in every law or teaching a person learns, Chochmah is en-clothed, and the Infinite Light within it.

וא"כ הוא בבחי' בטול בשעת עסק התורה לחכמתו ית' ואין מעלים ומסתיר מאחר שאין נראה ליש ודבר נפרד בפ"ע [בפני עצמו] רק שהיא חכמתו ית' הבטלה אליו ואין עוד מלבדו.⁵¹

If so, at the time of occupation with the Torah he is in a state of self-nullification to His wisdom, may He be blessed, and nothing conceals and hides, since [the Torah] does not appear as a something (yesh), a thing separate unto itself, but [only] as His wisdom, may He be blessed, which is nullified to Him, and "there is nothing else besides Him."

So while he learns, the learner is nullified to G-d's wisdom. Nothing then hides G-d, because the Torah does not appear as a separate thing but as His wisdom, nullified to Him: "there is nothing else besides Him."

17 ועל זה נאמר ואשים דברי בפיו⁵² דברי ממש ופ"י דברי בפיו היינו בחי' פנימית. ובצל ידי כסיתך הן בחי' מקיפים שאוא"ס [שאור אין סוף] ב"ה שורה ומתגלה בו בבחי' פנימי [פנימיות / פנימית] ובחי' מקיף

And of this it is said, "And I have put My words in your mouth": My words, literally. And the meaning of "My words in your mouth" is the level of the inner [light] (pnimi); and "in the shadow of My hand I have covered you" is the level of the encompassing [lights] (makifim): that the Infinite Light (Or Ein Sof), blessed be He, rests and is revealed in him at the level of inner [light] and the level of encompassing [light];

G-d says through Yeshayahu, "I have put My words in your mouth, and in the shadow of My hand I have covered you." The words of Torah are G-d's own words, an inner light the learner takes in; "the shadow of My hand" is encompassing light around him. So the Infinite Light rests on him and is revealed in him, within and around.

ועי"י כן הוא כובש מלחמת עמלק שהוא היש כו' כי ביטול זה הוא הפך היש והוא המכניע ומשבר המחיצה של ברזל⁵³ כו'

and thereby he prevails in the war against Amalek, which is the yesh, etc.; for this self-nullification (bittul) is the opposite of the yesh, and it is what subdues and breaks the iron partition, etc.

This bittul is the opposite of Amalek's yesh, the inflated self, so it wins the war against him and breaks the iron partition. Earlier in Torah Ohr (Yisro, 68b) the Alter Rebbe likens the Torah within and the mitzvos around to a fire set both inside a vessel and around it, which burns away the coarseness of the animal soul completely.

וזהו ועשית ציצן⁵⁴ דקאי על משה שהוא הוא העושי^[העושה] את הציצן להיות יציץ נזרו⁵⁵ של אור האהבה רבה

And this is [the meaning of] "And you shall make a tzitz," which refers to Moshe: he is the one who makes the tzitz, so that there be "his crown will shine (yatztiz)" of the light of great love (ahavah rabbah),

So "You shall make a tzitz" is addressed to Moshe: he is the one who makes the tzitz, so that the light of great love "shines" (yatztiz) like a crown.

להיות מציץ מן החרכים⁵⁶ וזורה עי"י עשיית חרכים וחלונות שבירת המחיצה שהן הרהורי תשובה מבחי' בטול אנשי משה וכמ"ש בחר לנו⁵⁷ וגו' כנ"ל.⁵⁸

to be "peering (meitzitz) through the lattices" and shining forth through the making of lattices and windows, the breaking of the partition, which are thoughts of teshuvah from the level of the self-nullification of the men of Moshe, as it is written, "Choose for us," etc., as mentioned above.

That light "peers through the lattices" and shines through lattices and windows, openings in the partition made by thoughts of teshuvah that come from the self-nullification of the men of Moshe, as in "Choose for us men."

SECTION 5 • ¶18-22

Gold, seal and the two levels of Havayah

18 וציץ זה הוא זהב טהור הוא בחי' מעלת הזהב על הכסף.

And this tzitz is pure gold: [this] is the level of the superiority of gold over silver.

The tzitz is of pure gold, which ranks above silver.

ושתייהן הן בחי' אהבה כמ"ש לי הכסף ולי הזהב⁵⁹ וגוי רק הכסף הוא בחי' קרירות והזהב הוא בחי' רשפי אש האהבה:⁶⁰

And both of them are the level of love, as it is written, "Mine is the silver and Mine is the gold," etc.; only, silver is the level of coolness, and gold is the level of the "flashes of fire" of love.

Both metals stand for love, for both belong to G-d, "Mine is the silver and Mine is the gold"; but silver is a cool, calm love, and gold is love like "flashes of fire." The tzitz, the great love from above, is the fiery kind.

19 ופתחת עליו פתוחי חותם.⁶¹ הן אותיות התורה כי חותמו של הקב"ה אמת⁶² ואין אמת אלא תורה.^{63, 64}

"And you shall engrave upon it, the engravings of a seal": these are the letters of the Torah, for "the seal of the Holy One, blessed be He, is truth," and "there is no truth but Torah."

The engraving on the tzitz stands for the letters of the Torah. The Talmud calls G-d's seal "truth," and the Jerusalem Talmud says that truth is Torah, so the Torah's letters are His seal.

ונק' בחי' חותם כי התורה אשר לפנינו שנתלבשה בענינים גשמיים היא היא בחי' חותם כדמיון האותיות שנחקקים⁶⁵ על השעוה שאינו מערך ומהות האותיות שבמחשבה או בדבור רק מ"מ הן אותיות עצמן שנצטיירו ונתגשמו כו'.

And it is called the level of a seal because the Torah that is before us, which has become enclothed in physical matters, is itself the level of a seal, like letters impressed in wax, which are not of the order and essence of the letters in thought or in speech; but nevertheless they are the letters themselves, which have taken form and become physical, etc.

The Torah we have, clothed in physical matters, is like a seal's impression in wax: not of the same order as the letters in thought or speech, yet truly the same letters, given form and made physical. The Rebbe Maharash (Sefer HaMaamarim 5627) develops the image: letters cut into a brilliant gem cannot be read until they are pressed into wax, yet the letters in the wax are the very same.

20 וכך הנה כתיב בצלמנו כדמותנו⁶⁶ דקאי על התורה שבע"פ [שבעל פה] שהיא בחי' דמות ודמיון בעלמא שהיא בחי' חותם עדי"מ כאותיות הנחקקין על השעוה כו'

And so it is written, "In our image, after our likeness," which refers to the Oral Torah, which is merely the level of a likeness and resemblance, which is the level of a seal, by way of analogy, like letters impressed in wax, etc.

"In our image, after our likeness" is applied to the Oral Torah, which is only a "likeness" of the higher wisdom, like a seal's impression in wax.

אעפ"כ [אף על פי כן] יסודתה בהררי קדש⁶⁷ העליון ח"ע [חכמה עילאה] שבכל הלכה כו' וע"י זה נמשך בחי' קדש העליון בעסק התורה והמצות בבחי' פנימי [פנימיות / פנימית] ומקיפין שהתורה היא פנימית והמצות הן לבושי ומקיפין כמאמר אשר קדשנו במצותיו

Nevertheless, "its foundation is in the mountains of holiness," the supernal Kodesh (holiness), the higher Chochmah (Chochmah Ila'ah) that is in every halachah, etc. And through this the level of the supernal Kodesh is drawn down through occupation with the Torah and the mitzvos, at the level of inner [light] and encompassing [lights]: for the Torah is inner, and the mitzvos are garments and encompassing [lights], as in the saying, "Who has sanctified us with His mitzvos."

Even so, its foundation is "in the mountains of holiness": the supernal Kodesh, the higher Chochmah, present in every law. Through it this supernal holiness is drawn down when a person engages in Torah and mitzvos, the Torah as an inner light and the mitzvos as garments and encompassing lights, as the blessing says, "Who has sanctified us with His mitzvos."

והנה המשכה זו היא בחי' קדש למ"ד למטה והוי' למעלה שבחי' קדש עדיין היא נק' למטה מבחי' הוי'

Now, this drawing-down is the level of "Kodesh [and the letter] lamed below, and Havayah above": for the level of Kodesh is still called "below" the level of Havayah.

This drawing-down is the "Kodesh below" of the tzitz, for holiness, however lofty, is still below the level of Havayah.

כי הנה יש ב' בחי' ⁶⁸ הוי' כמ"ש ויעבר הוי' על פניו ⁶⁹ ויקרא הוי' הוי' ופסיק טעמא בינייהו כי הן ב' בחי'

For there are two levels of Havayah, as it is written, "And Havayah passed before him and called: Havayah, Havayah," and the cantillation separates between them, for they are two levels.

For there are two levels of Havayah, as in the Thirteen Attributes, "Havayah, Havayah," where a pause in the cantillation separates the two Names. Earlier in Torah Ohr (Beshalach, 61d) the Alter Rebbe explains the same verse as two Names of Havayah, the lower of which brings all the worlds into being from nothing.

כי ענין הוי' מורה שהוא מהוה כל ההוויות מאין ליש⁷⁰ כוי עיי' שעלה ברצונו כך ויש מקור ושרש לזה להיות עולה כך ברצונו ולהיות מקור להוות כל ההוויות והוא הוי' הראשון שהוא לרצון לפני הוי"ה הב' ונקי רעוא דרעוין:⁷¹

For the meaning of Havayah indicates that He brings all beings (havayos) into being from nothing to something, etc., through its having arisen thus in His will; and there is a source and root for this, for it to arise thus in His will and to be a source for bringing all beings into being: that is the first Havayah, which is “for ratzon (will) before” the second Havayah, and is called “the will of wills” (ra’ava dera’avin).

The Name Havayah speaks of “bringing into being” (mehaveh): G-d brings all beings into existence from nothing, because it arose so in His will. That will has its own source, the first Havayah: the verse’s “for favor (ratzon) before Havayah” is read as the will (ratzon) that is “before” the second Havayah, called “the will of wills.”

21 וזהו ויקרא⁷² הוי' הוי'. שהוי' הא' קורא וממשיך הוי' הב' להיות נאצלות ומתגלות י"ג מכילין דרחמי שהן מקורות כל ההוויות⁷³ וכל ההשתלשלות ובחי' הוי' הא' הוא למעלה מעלה מבחי' קדש ונקרא רעוא דרעוין.

And this is [the meaning of] “And He called: Havayah, Havayah”: the first Havayah calls and draws forth the second Havayah, so that the Thirteen Attributes of Mercy (yud-gimmel mechilin derachamei) are emanated and revealed, which are the sources of all beings and of the entire chain of descending worlds (hishtalshelus). And the level of the first Havayah is far, far above the level of Kodesh, and is called “the will of wills” (ra’ava dera’avin).

So “And He called: Havayah, Havayah” means that the first Havayah calls forth the second, so that the Thirteen Attributes of Mercy are emanated and revealed; these are the sources of all beings and of the whole chain of worlds. The first Havayah, far above Kodesh, is the will of wills.

22 ועיי' עסק התורה והמצות הנ"ל בבחי' הנ"ל נמשך שיהיי [שיהיה] קדש למ"ד למטה היא בחי' אתעדל"ת

[אתערותא דלתתא] והוי"ה למעלה היא אתעדל"ע [אתערותא דלעילא]

And through the occupation with Torah and mitzvos mentioned above, in the manner mentioned above, it comes about that there is “Kodesh [and the letter] lamed below,” which is the level of the arousal from below (isarusa dilesata), “and Havayah above,” which is the arousal from above (isarusa dile'eila).

Through Torah and mitzvos as described, both lines of the tzitz come about: “Kodesh below” is the arousal from below, a person’s own service; “Havayah above” is the arousal from above that answers it. Likkutei Torah, Tazria (21c), citing this maamar, defines the Name “above” as the level an arousal from below does not reach; it comes only as the answer from above.

כי על ידי עסק התורה שהיא חכמתו ורצונו יתברך הרי כמים הפנים⁷⁴ כוי ורוח אייתי רוח ואמשיך
רוח רצון עליון רעוא דרעוין

For through occupation with the Torah, which is His wisdom and will, may He be blessed, “as water [reflects] the face,” etc., and “spirit brings spirit and draws down spirit”: the Supernal Will, the will of wills (ra’ava dera’avin).

Since the Torah is G-d’s wisdom and will, engaging in it works like a reflection in water, face answering face: a person’s spirit draws down a spirit from above, the Supernal Will, the will of wills.

ועל ידי זה נעשה גלוי רעותא דלבא ואור האהבה עליונה בנפש בלי מסך מבדיל מחיצה מפסקת כוי עד
שיהיי [שיהיה] על מצח אהרן⁷⁵ גיכ גילוי בחיי זו:

And through this there comes about a revelation of the desire of the heart (re’usa deliba) and of the light of the higher love in the soul, without a separating screen [or] dividing partition, etc., until there is a revelation of this level upon Aharon’s forehead too.

This reveals the desire of the heart and the light of the higher love in the soul, with no partition in the way, until it is revealed even on “Aharon’s forehead.”

SECTION 6 • ¶23-29

The forehead

23 וביאור ענין המצח הוא כמו עד”מ בגשמיו’ [בגשמיות] שיש בתלת חללי דגלגלתא תלת מוחין חב”ד [חכמה
בינה ודעת]. ויש גולגלתא דחפיא על מוחא.

The explanation of the matter of the forehead: just as, by way of analogy, in physical terms, there are three brains, Chochmah, Binah and Daas, in the three cavities of the skull, and there is a skull that covers the brain.

To explain the forehead, the Alter Rebbe uses the body as an analogy: the skull has three cavities holding three “brains,” Chochmah, Binah and Daas, and the skull covers them.

כך ברוחני [ברוחניים] הנה המוחין הם חב"ד [חכמה בינה ודעת] והדעת הוא הכח המקשר את חכ' [חכמה] ובינה להיות תקועה בחוזק כל ימוט שכאשר נגמר בכח חכמתו ובינתו בגדולת א"ס ב"ה כך תהא נפשו קשורה בה לבדו.

So too in spiritual terms: the intellect (mochin) is Chochmah, Binah and Daas, and Daas is the power that binds Chochmah and Binah, so that [the matter] be fixed firmly, never to be moved; so that, just as [the matter] has been concluded by the power of his Chochmah and Binah regarding the greatness of the Infinite One (Ein Sof), blessed be He, so his soul shall be bound to G-d alone.

In the soul too the intellect is Chochmah, Binah and Daas. Daas binds Chochmah and Binah so that what is understood stays firmly fixed; once a person has grasped G-d's greatness, Daas binds his soul to G-d alone in the same way.

24 והנה במוחין דחב"ד [דחכמה בינה ודעת] שם הוא גילוי אא"ס [אור אין סוף] ב"ה בהתבוננות בסדר התפלה וכיוצא בה איך שברוך שאמר והי' [והיה] העולם ויחיד ומיוחד וחי העולמים מלך וישתבח שמך כו'.

Now, in the intellect (mochin) of Chochmah, Binah and Daas there is the revelation of the Infinite Light (Or Ein Sof), blessed be He, through contemplation in the order of prayer and the like: how "Blessed is He Who spoke and the world came to be," and "Unique and singular, and Life of the worlds, King," and "May Your Name be praised," etc.

During prayer the intellect reveals the Infinite Light, as a person contemplates the words he says in the order of the prayers: "Blessed is He Who spoke and the world came to be," "Unique and singular, Life of the worlds, King," "May Your Name be praised."

וכך הוא התקשרות הדעת בגילוי עוצם התשוקה והתענוג. אך יש בחי' גלגלתא דחפ"י [דחפ"א] על מוחא וכנגד הדעת הוא המצח שהוא הכסוי על הדעת להעלים גלוי הדעת וההתקשרות.

And so is the binding of Daas: with a revelation of the intensity of longing and delight (taanug). But there is the level of "the skull that covers the brain"; and corresponding to Daas is the forehead, which is the covering over Daas, to conceal the revelation of Daas and the binding.

Daas then binds the person to G-d with intense longing and delight. But just as the skull covers the brain, the forehead, which corresponds to Daas, is a covering over Daas that hides this revelation and bond.

25 ולכן אחר התפלה חולפת ועוברת כו' וצריך לחזור ולהתפלל בכל יום⁷⁶ לעורר את האהבה וע"ז נאמר והיו הדברים האלה⁷⁷ אשר אנכי מצוך היום.

Therefore, after prayer [the love] passes and fades, etc., and one must pray again every day to arouse the love. And of this it is said, "And these words, which I command you today, shall be."

That is why the love of prayer fades once prayer is over, and one must pray again each day to awaken it. The verse speaks of "these words, which I command you today."

ואמרו רז"ל [רבותינו זכרונם לברכה] בכל יום⁷⁸ יהיו בעיניך כחדשים לחדש את האהבה. כי לפי שהוא ית' מחדש בכ"י [בכל יום] תמיד מע"ב [מעשה בראשית] לכך גם האהבה מתחדשת כו'.

And our Sages, of blessed memory, said: "Every day they shall be in your eyes as new": to renew the love. For since He, may He be blessed, renews the work of creation every day, constantly, therefore the love too is renewed, etc.

The Sages read "today" to mean that the words should be new in your eyes every day; here that means renewing the love. Since G-d renews the work of creation every day, the love too is renewed.

26 והנה כאשר לבבו פונה זה לכרמו כו' יכול להיות מן הנפילים להמשיך לבו אחר תענוגי עוה"ז שהן רבוי והגדלת היש.

Now, when his heart turns, "this one to his vineyard," etc., he can become one of the fallen (nefilim), drawing his heart after the delights (taanug) of this world, which are the multiplication and aggrandizement of self-existence (yesh).

When people leave prayer and turn each "to his vineyard," to his own affairs, a person can become "one of the nefilim," the fallen (the name of the giants of Genesis 6:4, which Rashi explains as "those who fell"), drawing his heart after the pleasures of this world, which only multiply and inflate the self (yesh).

וכתי' [וכתיב] תועבת ה' כל גבה לב⁷⁹ אפי' [אפילו] בחי' חיצוני' שהן הנהגת הלבושין כנ"ל וארז"ל [ואמרו] רבותינו זכרונם לברכה] אין אני והוא יכולים לדור⁸⁰ כאחת.

And it is written, "Every haughty heart is an abomination to Havayah": even the outer level, which is the conduct of the garments mentioned above. And our Sages, of blessed memory, said: "I and he cannot dwell together."

Scripture calls every haughty heart "an abomination to Havayah," and this includes the outward kind described above, the honor-seeking conduct of dress. The Talmud says that of the arrogant G-d says, "I and he cannot dwell together."

27 וכמ"ש אין דעת⁸¹ אלהים בארץ שכאשר הוא מושקע בארציות וחומריות אין בו דעת אלהים והתקשרות. אך כ"ז [כל זה] הוא בבחי' עכו"ם [עובדי כוכבים ומזלות] שנקראו כך ע"ש [על שם] שהם אומות ומקורות לכל עניני עוה"ז.

As it is written, "There is no knowledge of G-d in the land (ba'aretz)": when he is sunk in earthiness (artziyus) and materiality, there is no knowledge of G-d and no bond [with Him] in him. But all this is at the level of the akum ("worshippers of stars and constellations"), who are so called because they are nations (umos) and sources for all the matters of this world.

"There is no knowledge of G-d in the land" describes a person sunk in earthiness (artziyus, from eretz, "land"), with no knowledge of G-d and no bond with Him. Such total immersion belongs to the level the text calls akum, "worshippers of stars and constellations," of whom it says that they are so called because they are umos and sources of all the matters of this world; beside "sources," umos ("nations") may be heard as imos, "mothers."

משא"כ בבחי' ישראל יכול להיות עצת חכמינו ז"ל [זכרנו לברכה / זכרונם לברכה] עשה מלאכתך עראי⁸² וטפל לבד בבחי' קרירות כמו שכפאו שד כו'.

Whereas at the level of Israel, there can be [fulfilled] the counsel of our Sages, of blessed memory, "Make your work casual," and secondary only, in a manner of coolness, as one compelled by a demon, etc.

At the level of Israel, by contrast, a person can follow the Sages' counsel to make work casual and secondary, doing it coolly, as though compelled. As the word "level" shows, the text is contrasting two ways a person can stand toward the world.

28 וזהו והי' [והיה] על מצח אהרן⁸³ שגם אחר התפלה שחולפת ועוברת האהבה מ"מ נשאר רשימו על כחי' מצח שהוא כיסוי שעל הדעת

And this is [the meaning of] "And it shall be upon Aharon's forehead": that even after prayer, when the love passes and fades, nevertheless an impression (reshimu) remains on the level of the forehead, which is the covering over Daas,

This is the meaning of "upon Aharon's forehead": after prayer the love fades, but an impression (reshimu) of it remains on the forehead, the covering over Daas.

דהיינו בחינת חיצוניות החב"ד [החכמה בינה ודעת] והוא ענין רצון פשוט לדבקה בו ית' בלי עומק התבוננות כבשעת התפלה רק הסכמת הלב מחיצוניות הדעת אחר אשר נגמר בדעתו כך בשעת התפלה

that is, the level of the outer dimension (chitzoniyus) of Chochmah, Binah and Daas. And this is a simple will to cleave to Him, may He be blessed, without depth of contemplation as at the time of prayer, but only the heart's assent, from the outer dimension of Daas, after he has concluded thus in his Daas at the time of prayer;

That impression is the outer level of the intellect: a simple will to cleave to G-d, without the deep contemplation of prayer, the heart's assent that follows from what the person concluded in prayer.

כי הגם שגילוי עוצם התשוקה והתענוג שבדעת חלף ועבר אחר התפלה מ"מ רשימו ניכר להיות רצון והסכמת הלב לדבקה בו ית' ולהיות מלאכתו עראי וטפל ותורתו קבע ועיקר.

for although the revelation of the intensity of longing and delight (taanug) that is in Daas has passed and gone after prayer, nevertheless a noticeable impression [remains]: to have a will and the heart's assent to cleave to Him, may He be blessed, and to make his work casual and secondary and his Torah fixed and primary.

The intense longing and delight pass, but a noticeable impression remains: a will and assent to cleave to G-d, which keeps work casual and secondary and Torah fixed and primary.

29 ורצון זה והסכמה זו יכולה להיות תמיד. וזהו והי' [והיה] על מצחו תמיד לרצון להם לפני הוי"ה⁸⁴

And this will and this assent can be constant. And this is [the meaning of] "And it shall be upon his forehead always, for favor (ratzon) for them before Havayah":

This will and assent can last all day, which is why the verse says the tzitz is on his forehead "always, for ratzon."

שע"י אתעדל"ת [אתערותא דלתתא] זו אתערותא דלעילא לעורר רצה"ע [רצון העליון] רעוא דרעוין והתגלות בחי' הוי"ה המקור אל הי"ג מדה"ר [מדות הרחמים] שע"י הגילוי רצה"ע [רצון העליון] הוא נושא עון הקדשים ואתהפכא כו'.

that through this arousal from below (isarus dilesata) [there comes] an arousal from above (isarus dile'eila), to arouse the Supernal Will, the will of wills (ra'ava dera'avin), and the revelation of the level of Havayah that is the source of the Thirteen Attributes of Mercy; for through this, the revelation of the Supernal Will is what "bears the iniquity of the holy things," and [there is] transformation (is'hapcha), etc.

This arousal from below awakens an arousal from above: the Supernal Will, the will of wills, and the revelation of the Havayah that is the source of the Thirteen Attributes of Mercy. That revelation "bears the iniquity of the holy things" and transforms it.

וכנודע שיי"ג מדה"ר [מדות הרחמים] רחום וחנון⁸⁵ נושא עון כו' נמשכות מבחי' רצון העליון. והיינו כשיהיה גילוי רצון זה גם על בחי' מצח אהרן (כי זה לעומת זה⁸⁶ מצח אשה זונה)^{87,88}

As is known, the Thirteen Attributes of Mercy, "compassionate and gracious," "bearing iniquity," etc., are drawn from the level of the Supernal Will. And this is when this revelation of will is also on the level of Aharon's forehead (for "one opposite the other": "a harlot's forehead"),

The Thirteen Attributes, "compassionate and gracious... bearing iniquity," flow from the Supernal Will, and they are revealed when the will is present on the forehead too. In the parenthesis the Alter Rebbe notes the opposite: as there is a holy forehead, so there is "a harlot's forehead," brazen and unashamed.

משא"כ כשאין הגילוי רצון אלא בחב"ד [בחכמה בינה ודעת] דהיינו בשעת תפלה לבדה בשעת התבוננות ולא כל היום כולו:

which is not so when the revelation of will is only in Chochmah, Binah and Daas, that is, only at the time of prayer, at the time of contemplation, and not the whole day long.

It is not so when the will is revealed only in the intellect, during prayer and contemplation, and not all day.

IN ONE'S AVODAH

Contemplate G-d's greatness in prayer until it becomes love, and know that what keeps understanding from reaching the heart is Amalek, the self's arrogance, inward and in the pursuit of honor. Learn Torah as G-d's own wisdom, in self-nullification, which breaks that partition and opens it through thoughts of teshuvah. When prayer is over and its warmth fades, keep the impression it leaves: a simple, steady will to cleave to G-d, so that all day your work stays casual and secondary and your Torah fixed and primary.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that the iron partition stands "between Israel and their Father in Heaven" and not the other way around? What does that say about where the work of removing it lies?
2. How can a person understand G-d's greatness fully and still feel nothing? How does the maamar explain this through the letters yud-hei and vav-hei and the image of "kes Yah"?
3. Why is Torah study in particular the answer to Amalek, and what is the difference between "the Torah of Moshe" and a person who says "I have nothing but Torah"?
4. Holiness (Kodesh) is written below the Name on the tzitz. What does it mean that even holiness drawn down through Torah and mitzvos is "below" Havayah, and what lies above it?
5. What remains on the "forehead" after the love of prayer fades, and how can something so simple atone and "bear iniquity"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ועשית ציצן

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

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הנחת כ"ק אדה"א בתו"ח תצוה [אותיות מרובעות] שנו, א. עוד הנחה בסה"מ תקס"ו ח"א. המאמר עם הגהות וקיצורים באוה"ת עי איתרצ. ביאור עי איתשיו. שייך לדי"ה ועשית ציצן עי איתשלב. [קיצורים] כרך ז עי ביתשסו. כרך ח עי גיפא. ראה גם סה"מ תרכ"ז (הוצאת תש"ס) עי קנב. פלח הרמון שמות עי שנו. ראה די"ה זה בסה"מ תרנ"א עי קלט. בתורת חיים הנ"ל מציין שהמאמר הוא משנת תקס"ו, וכן נמצא המאמר בגוכתי"ק אדה"א בין מאמרי שנת תקס"ו. וראה רשימת המאמרים בסה"מ תקס"ו הערה 13. אוה"ת עי איתשיו.

2 ועשית ציצן

The Torah commands that a plate of pure gold be made for the High Priest, engraved like a seal with the words "Holy to Havayah." The whole maamar explains this verse.

שמות כ"ח:36

ועשית ציצן זהב טהור ופתחת עליו פתוחי חותם קדש לה'

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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

KEHOT'S NOTE

שמות כה, לו.

3 ציצן

Rashi explains yatztiz as "will shine," like "they sparkled like burnished copper" in Ezekiel 1:7. Or HaTorah, cited in the Kehot note, quotes this explanation.

Rashi on Psalms 132:18

ציצן. יאיר כמו ונוצצים כעין נחושת (יחזקאל א':ז):

will shine Heb. ציצן, which shine, like (Ezek. 1:7): "and they sparkled (ונוצצים) like the color of burnished copper."

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

4 קדש למי"ד למטה והוי' למעלה

A baraita describes the tzitz as a gold plate two fingers wide, written in two lines, the Name above and "Kodesh lamed" below; Rabbi Eliezer son of Rabbi Yose says he saw it in Rome written on one line. The Kehot note records the Babylonian Talmud's wording, "yud-hei above and Kodesh lamed below," found also in Sukkah 5a.

Shabbat 63b:15-16

שבת ס"ג ב: ט"ו-ט"ז
אמר לקה אב"י: וציצן אריג הוא?! והתנאי: ציצן כמין טס של זהב, ורחב שתי אצבעות, ומוקף מאזן לאזן, וכתוב עליו בשתי שיטין: "יוד הא" למעלה, ו"קודש למד" למטה. ואמר רבי אליעזר ברבי יוסי: אני ראיתיו ברומי וכתוב עליו "קדש לה" בשתי אחת.

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

KEHOT'S NOTE

ירושלמי יומא פ"ד ה"א. מגילה פ"א ה"ט. שבת סג, ב (הג"י יו"ד ה"א למעלה וקדש למי"ד למטה — וכ"ה בסוכה ה, א). בלקו"ת תזריע כא, ג מציין לכאן: "דבחי" שם ה' מלמעלה הינו מה שאין אתעדל"ת מגעת שם".

5 קדש למי"ד למטה והוי' למעלה

The Jerusalem Talmud says the tzitz bore "Holy to Havayah," with Kodesh below and the Name above, "like a king who sits upon his throne." The Alter Rebbe asks why the Name stands above holiness.

Jerusalem Talmud Yoma 4:3-4

... ונפן שלזהב היתה עומדת על פתחו שלהיכל. אמר רבי אחא בר יצחק. בשעה שפנה שלמה את בית המקדש צר כל מיני אילנות לתוכו. ובשעה שהיו אילו שבחוץ [עושין פירות] היו אילו שבפנים עושין פירות. הלא היא דכתיב פרח תפרח ותגל אף גילת ורגן וגר. אימתי יבשו. אמר רבי יצחק חנינא בר יצחק. בשעה שהעמיד מנשה צלם בהיכל יבשו. דכתיב ופרח לבנון אומלל.

MISHNAH: He slaughters it and receives its blood in a pitcher which he hands to one who stirs it on the fourth level of the Temple Hall so it should not congeal. He took a fire-pan and ascended to the top of the altar where he cleared away coals to both sides and collects coals on the fire pan from the interior well-burned ones, descends, and puts it on the fourth level in the courtyard. HALAKHAH: So is the Mishnah: on the fourth level in the courtyard. It was stated:

...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

6 קדש למי"ד למטה

Discussing which letters written beside the Name share its holiness, the Jerusalem Talmud cites the tzitz, where "Kodesh lamed" was below and the Name above, set apart from it. These are the words the Alter Rebbe quotes.

Jerusalem Talmud Megillah 1:9

7 והי' על מצח אהרן ונשא אהרן את עון הקדשים

The tzitz is on Aharon's forehead, and through it he bears the iniquity of the holy things that Israel consecrates. The maamar asks how the tzitz atones.

שמות כ"ח:38

והיה על-מצח אהרן ונשא אהרן את-עון הקדשים אשר יקדישו בני ישראל לכל-מתנת קדשיהם והיה על-מצחו תמיד לרצון להם לפני ה'

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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8

ולהבין ענין זה

The Mittlerer Rebbe's version adds two more questions here: the verses imply that Moshe himself was commanded to make the tzitz, and that the tzitz must be specifically on Aharon's forehead.

KEHOT'S NOTE

בתנ"ח יש כאן עוד דיוקים: א) דממשמעות הכתובים משמע דלמשה נצטווה מעשה הציץ שהוא דוקא יעשנו, ב) ושהציץ יהי דוקא על מצח אהרן. ע"ש.

9

ציצין נזור

"Upon him his crown will shine (yatztiz)," G-d's promise for the king of David's line. The Alter Rebbe uses it to show that tzitz is an expression of shining.

Psalms 132:18 תהילים קל"ב:י"ח

אויביו אֶלְבִּישׁ בִּשֶׁת וְעָלְיוֹ צִיצֵי נֹזֵר:

His enemies will I clothe with shame; But upon himself shall his crown shine.'

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KEHOT'S NOTE

תהלים קלב, יח. באוה"ת כרך ז ע' ביתשטו מביא פ"י רש"י "יאר כמו ונוצצים כעין נחשת קלל ביחזקאל ס"א ז'".

10

מציצין מן החרכים

The maiden describes her beloved behind the wall, "peering through the lattices," glimpsed only through the cracks. The Alter Rebbe brings it as another use of the word tzitz, and in paragraph 4 applies it to the higher love. (context: Steinsaltz Tanakh)

Song of Songs 2:9 שיר השירים ב':ט

דומה דודי לצבי או לעפר האילים הנהיזה עומד אחר כתלנו משגיח מן החלונות מציצין מן החרכים:

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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KEHOT'S NOTE

שה"ש ב, ט. בסה"מ תרכ"ז (הוצאת תש"ס) ע' קנב מבאר שבציץ יש ב' פירושים הא' לשון הארה כמו נץ החמה, יציץ נזור, יציץ ופרח ישראל שהוא מלשון הארה כ"י, הב' מלשון הבטה מלשון מציצין מן החרכים וכמו שפרש"י על מציצין לשון הבטה, ע"ש בארוכה שמפרש ההפרש בין ב' פ"י אלו. וראה גם בתנ"ח תקכה, ב.

11

והוא אור האהבה רבה הבאה מלמעלה

The Tzemach Tzedek comments that, since the tzitz is Yesod of Abba (citing Me'orei Or, letter tzadi, §19), this great love is like the love drawn from Chochmah, the Chesed of Abba: a love above the intellect that comprehends.

KEHOT'S NOTE

באוה"ת ע' איתרצ העיר ע"י "לפמ"ש במא"א אות צ' סייט דציץ הוא יסוד אבא, א"כ אהבה רבה זו היא ע"ד אהבה הנמשכת מן החכמה שהוא ענין חסד דאבא והוא בחי אהבה שלמעלה מהשכל המושג". ע"ש. בלקרית שלח מג, ג מצייין לכאן. וראה בפלח הרמון.

12

זקן אהרן שיוורד

On Aharon's beard: the High Priest raises the souls of Israel to their source by drawing down great love to them, from G-d's attribute "abundant in kindness." It comes specifically through hairs, the beard, because it is above the chain of descending worlds, unlike love born only of the intellect.

Psalms 132:2 תהילים קל"ב:ב

KEHOT'S NOTE

תהלים קלב, ב. בענין זקן אהרן ראה לקרית קרח נד, א.

13

זקן אהרן שיוורד על פי מדותיו

The psalm compares the unity of brothers to the fine oil that runs down Aharon's beard to the collar of his garments. The Alter Rebbe uses it for Aharon's quality, the great love that comes down from above. (Kehot: Psalms 132:2)

Psalms 133:2 תהילים קל"ג:ב

כשמן הטוב על-הראש ירד על-הזקן וזמן-אחרון שירד על-פי מדותיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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14

שאהרן הוא רועה משבעה רועים

The previous maamar says the same: Aharon is one of the seven shepherds who sustain and draw down from the Infinite Light to all the souls of Israel; as the man of kindness and the High Priest he draws down great love, and his garments are garments for that love.

KEHOT'S NOTE

נסמן לעיל פב, א. לקרית בהעלותך כט, ג ואילך.

PARAGRAPH 2

15

שהכל בידי שמים חוץ מיראת שמים

Rabbi Chanina teaches that everything is in the hands of Heaven except the fear of Heaven, citing "What does Havayah your G-d ask of you but to fear." The Alter Rebbe accepts that love and awe are in a person's hands, yet distinguishes a love that comes from above.

Berakhot 33b:23-24 ברכות ל"ג ב:כ"ג-כ"ד

ואמר רבי חנינא: הכל בידי שמים, חוץ מיראת שמים. שנאמר: "ועתה ישראל מה ה' אֱלֹהֶיךָ שׂוֹאֵל מֵעֲמֶךָ כִּי אִם לִירְאָה". אטו יראת שמים מילתא זוטרתא היא? והאמר רבי חנינא משום רבי שמעון בן יוחי: אין לו להקדוש ברוך הוא בבית גגיו אלא אוצר של יראת שמים, שנאמר "יראת ה' היא אוצרו".

R. Hannina also said : Everything is in the hand of Heaven except the fear of Heaven; as it is said, "And now, O Israel, what doth the L-rd thy G-d require of thee but to fear" (Deut. x. 12). Is, then, the fear of Heaven a small thing? Lo, R. Hannina has said in the name of R. Simeon b. Johai : The Holy One, blessed be He, has in His treasury nothing but the store of heavenly fear; as it is said, "And the fear of the L-rd ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

Zohar I, 59a נט, א"ח

KEHOT'S NOTE

ברכות לג, ב. ושי"ג. זח"א נט, א. "א"כ אהוי"ר תלויי הם בעבודת האדם מלמטלמ"ע" — סה"מ תרכ"ז ע' קנג.

PARAGRAPH 3

16

לאהבה את ה' אלקיכם

The second paragraph of the Shema commands "to love Havayah your G-d and to serve Him with all your heart." The Alter Rebbe reads the form le'ahavah as drawing the heart to the higher love.

Deuteronomy 11:13ג"א: דברים

וְהָיָה אִם־שָׁמַעַתְּ שְׁמֵעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֶנֶכִּי מְצִוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־לִבְכֶּם וּבְכָל־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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KEHOT'S NOTE

דברים יא, ג.

17

מי לי בשמים

"Whom have I in heaven? And besides You I desire nothing on earth." The Alter Rebbe brings it to describe a love that wants G-d alone, not even the upper Gan Eden.

Psalms 73:25הכ"ב: תהילים

מִי־לִי בַשָּׁמַיִם וְעַמָּךְ לֹא־תִפְצְצֵנִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

18

פי שמים ג"ע העליון

On "Many waters cannot quench the love": "heaven and earth" in "Whom have I in heaven..." are the upper and lower Gan Eden, where souls delight through "the river that goes out of Eden"; even so, "Whom have I in heaven?", for Gan Eden is only for a time, and the main revelation will come in the time to come.

KEHOT'S NOTE

ראה לעיל יז, ד.

19

אני הוי לא שנית

G-d says through Malachi: "For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed." It shows that G-d is not changed by creating the world, so the higher love seeks Him as He is.

Malachi 3:6ג'ר: מלאכי

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא כָלִיתֶם:

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה'

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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PARAGRAPH 4

20

The maiden hears her beloved, who "stands behind our wall, gazing through the windows, peering through the lattices." The Alter Rebbe reads it as the higher love that still shines through the partition.

Song of Songs 2:9ט"ב: שיר השירים

דוֹמָה דוֹדִי לְצִבִּי אוֹ לְעֶפֶר הָאֵילִים הַנִּהְיָה עוֹמֵד אַחֵר כְּתָלָנוּ מִשְׁגִּיחַ מִן־הַחֲלֹנוֹת מְצִיץ מִן־הַחֲרָכִים:

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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21

שמשחרב בהמ"ק

Rabbi Elazar teaches that since the Temple was destroyed an iron wall separates Israel from their Father in Heaven, citing "Take an iron griddle and set it as an iron wall between you and the city." The Alter Rebbe makes this wall the partition that withholds the higher love.

Berakhot 32b:7-8ח"ז-ח"ז: ברכות

וְאָמַר רַבִּי אֱלֶעָזָר: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ נִפְסְקָה חוֹמַת בְּרוּל בֵּין יִשְׂרָאֵל לְאַבְיָהֶם שְׁבַשְׁמִים, שֶׁנֶּאֱמַר: "וְאַתָּה קַח לָךְ מַחְבֶּת בְּרוּל וְנָתַתָּ אוֹתָהּ קִיר בְּרוּל בֵּינָךְ וּבֵין הָעִיר". אָמַר רַבִּי חֲנִינִי אָמַר רַבִּי חֲנִינָא: כָּל הַמְּאָרִיךְ בְּתַפְלָתוֹ, אֵין תַּפְלָתוֹ חוֹזֶרֶת רִיקָם. מִנָּא לֵן — מִמַּשָּׁה רַבִּינוּ, שֶׁנֶּאֱמַר: "וְאַתָּה תִּפְלַל אֶל ה', וְכִתִּיב בְּתַרְיָה: "וַיִּשְׁמַע ה' אֵלַי גַּם בַּפֶּעַם הַהִיא".

R. Eleazar also said : From the day the Temple was destroyed, a wall of iron divides between Israel and their Father in Heaven ; as it is said, "And take thou unto thee an iron griddle, and set it for a wall of iron between thee and the city" (Ezek. iv. 3). R. Hannin said in the name of R. Hannina : Whoever prolongs his prayer, his prayer will not return empty. Whence have we this ? From Moses our teacher ; as it is said, "And I prayed ...

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KEHOT'S NOTE

ברכות לב, ב. ובאוה"ת ע' איתרצא מביא מה שכתב המהרש"א שם: "ולענין תפלה דרחמי קאמר דיאנה נשמעת כ"כ מיום שחרב בהמ"ק, אבל לענין שבחו ית' לקדושה וברכו הא אמרינן דאפילו מחיצה של ברזל אינה מפסקת בין ישראל לאביהם שבשמים". ע"ש. וראה שם ע' איתשלו. ראה גם אוה"ת מג"א (הוצאת תשי"ג) ע' ריו (הוצאה הראשונה ע' בית).

22

כי הגם שאין דבר חוצץ לפניו ית'

Iggeres HaTeshuvah compares the soul's descent to breath blown into the body: if anything interposes, breath does not arrive.

KEHOT'S NOTE

ראה תניא אגה"ת פ"ה. נזכר בלקו"ת בלק עג, ג.

23

גם חשך לא יחשיך ממך

David says to G-d: "Even darkness does not darken for You; night shines like the day." It shows that nothing hides anything from G-d, so the partition must stand before the recipients.

Psalms 139:12 ט"ז:י"ט תהילים

גם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם כְּחֹשֶׁכָה 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.

24

עונותיכם היו מבדילין

Yeshayahu tells the people that Havayah's hand is not too short to save: "Your iniquities have separated between you and your G-d." The Alter Rebbe names sin as the substance of the partition.

Isaiah 59:2 ב"ב:ט"ז ישעיהו

כִּי אִם־עֲוֹנוֹתֵיכֶם הָיוּ מִבְדִּילִים בֵּינְכֶם לְבֵינִי אֶלְקֵיכֶם וְחַטְאוֹתֵיכֶם הִסְתִּירוּ פְנֵיהֶם מִפְּנֵי מִשְׁמוֹעַ:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישעיי נט, ב.

PARAGRAPH 5

25

Bilaam sees Amalek and says, "Amalek is the first of the nations, and his end is to perish forever": plainly, as Rashi explains, the first to make war on Israel. The maamar reads "first" as head: Amalek heads the nations and is the main screen between Israel and G-d.

Numbers 24:20 כ"ד:כ"ג במדבר

וַיֵּרָא אֶת־עַמְלֵק וַיֹּאמֶר מִשְׁלֹ וַיֹּאמֶר רִאשִׁית גּוֹיִם עַמְלֵק וְאַחֲרָיו עָדִי אֶכְדֶּ:

And he looked on Amalek, and took up his parable, and said: Amalek was the first of the nations; But his end shall come to destruction.

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26

ראשית גוים עמלק שהוא ראש לשבעה גוים

Or HaTorah remarks that Rashi and Ramban on Balak strain to explain how Amalek is "first of the nations," and that this maamar resolves it: the seven nations come from the seven lower attributes (Chesed, Gevurah, Tiferes...) that fell in the breaking of the vessels, but Amalek from Daas, the head and source of the attributes, as the Arizal's writings say.

KEHOT'S NOTE

באוה"ת עי איתרצד העיר "כי רש"י והרמב"ן בפי בלק נדחקו איך עמלק הוא ראשית גוים, אך ע"פ מ"ש אתי שפיר כי שבעה גוים נמשכים ממה שנפל בשבחה"כ מז"ת, אך עמלק הוא מבחי מה שנפל מהדעת והדעת הוא ראש

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה

ומקור להמדות כו' וכן איתא בכתבי האריז"ל. "היינו כי שבעה גוים נמשכים מז"ת שהם חג"ת כו' שהוא מה שנפלו ממדות דתהו בשבחה"כ, משא"כ עמלק הוא ראשית להם כי הוא מבחי הדעת שהוא ראש ומקור להמדות כו' — אוה"ת בלק עי אנג. וראה בסה"מ תרכ"ז עי קס.

27

מלחמה לה' בעמלק

After the battle Moshe declares that Havayah has a war with Amalek from generation to generation. The Alter Rebbe applies it to the inner war with Amalek in every generation.

Exodus 17:16 ט"ז:י"ז שמות

וַיֹּאמֶר כִּי־יָד עֲלֵיכֶם קָה מִלְחָמָה לַה' עִמְלֵק מִדּוֹר דּוֹר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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KEHOT'S NOTE

שמות יז, טז.

28

אם תגבי כנשר

The prophet tells Edom, from whom Amalek descends, "Though you soar aloft like the eagle... from there I will bring you down." The Alter Rebbe uses it for the brazen haughtiness that is Amalek in the soul.

Obadiah 1:4 ד'י"ד עובדיה

אִם־תִּגְבֶּיָה כְּנֶשֶׁר וְאָם־בֵּין כּוֹכְבִּים שָׂיִם קִנְךָ מִשָּׁם אוֹרִידְךָ נְאֻם־ה'

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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KEHOT'S NOTE

עובדי' א, ד.

PARAGRAPH 6

29

Moshe is told to make holy garments for Aharon "for honor and for splendor." The Alter Rebbe explains their purpose as transforming the drive for honor.

Exodus 28:2 כ"ח:ב' שמות

וַעֲשִׂיתָ כְּגֵדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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PARAGRAPH 7

30

בעיני אלהים ואדם

The phrase "in the eyes of G-d and man" comes from Proverbs, where one who keeps kindness and truth finds favor and good understanding in the eyes of G-d and man. Here it describes the greatness that Amalek in a person cannot bear in another.

Proverbs 3:4 ד'י"ג משלי

וּמִצְאֵחַן וְשִׂכְל־טוֹב בְּעֵינֵי אֱלֹקִים וְאָדָם:

So shalt thou find grace and good favour In the sight of G-d and man.

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PARAGRAPH 8

31

כס י"ה

"For a hand is upon the throne of Yah (kes Yah): Havayah has a war with Amalek." The shortened kes and Yah are read as the incompleteness of the throne and the Name while Amalek remains.

Exodus 17:16 שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כֶּס קַה מִלְחָמָה לְהִי בְעַמְלֶק מִדֹּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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32

שאינ השם שלם

Likkutei Torah, referring back to this maamar, explains "the Name is not complete" in exile: the letters vav-hei are separated from yud-hei.

KEHOT'S NOTE

ראה לקו"ת ראה יח, ג.

33

שאינ השם שלם ואין הכסא שלם

Rashi, from the Midrash: the Holy One, blessed be He, swore by His throne, and His Name is not complete nor His throne complete until Amalek's name is wiped out; hence kes for kisei and Yah for the full Name.

Rashi on Exodus 17:16 שמות י"ז:ט"ז על רש"י

... נשבע הקב"ה שאין שמו שלם ואין כסאו שלם עד שימחה שמו של עמלק כלו, וכשימחה שמו יהיה השם שלם והכסא שלם, שנאמר "האויב תמו חרבות לנצח" (תהלים ט), זהו עמלק שכתוב בו "ועברתו שמרה נצח" (עמוס א'), "וערים נתשת אבד זכרם המה" (תהלים שם), מהו ואמר אחריו? "והי לעולם ישב" — הרי השם שלם, "כונן למשפט כסאו" — הרי כסאו שלם:

BECAUSE כי יד על כס יח. AND HE SAID — i. e. Moses said. THE HAND IS UPON THE THRONE OF JAH — the hand of the Holy One, blessed be He, is raised to swear by His throne that He will have war and enmity against Amalek to all eternity. And what is the force of כס — why does it not say as usual כסא? And the Divine Name, also, is divided into half (יה is only the half of the Tetragrammaton)! The Holy One, blessed be ...

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)

34

ושכנתי בתוכם

"Make Me a Sanctuary, and I will dwell within them." The Alter Rebbe uses it for what the complete throne means, G-d resting openly among His people.

Exodus 25:8 שמות כ"ה:ח

וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֹתִי בְּתוֹכָם:

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה

And let them make Me a sanctuary, that I may dwell among them.

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PARAGRAPH 9

35

עזי וזמרת י"ה

From the Song at the Sea: "My strength and song is Yah, and He has become my salvation." The Alter Rebbe brings it to show the Name Yah in each person.

Exodus 15:2 שמות ט"ו:ב

עֲזִי וְזִמְרַת קַה וְיִהְיֶה־לִּי לְיִשׁוּעָה זֶה אֱלֹהֵי וְאֶנְוֶהוּ אֱלֹקֵי אָבִי וְאֶרְמְנֶהוּ:

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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KEHOT'S NOTE

שמות טו, ב.

PARAGRAPH 10

36

ישת חשך סתרו

"He made darkness His hiding place, His pavilion around Him." The Alter Rebbe uses it for the tzimtzum, the concealment that comes before the light can spread into the worlds.

Psalms 18:12 תהילים י"ח:כ"ב

יִשְׁתַּחֲשֹׁךְ סִתְרוֹ סִבִּיבוֹתָיו סָכָתוֹ חֹשְׁכֵי־מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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PARAGRAPH 11

37

כי הנה . . ואח"כ התפשטות

Or HaTorah on Balak quotes this passage, from "For the hei is the level of expansion" to "and afterwards expansion."

KEHOT'S NOTE

מובא באוה"ת בלק עי תתקנן.

PARAGRAPH 12

38

אבל עמלק הוא כס י"ה

The Tzemach Tzedek's commentary on Tehillim quotes a passage of this maamar, beginning with "But Amalek is kes Yah."

KEHOT'S NOTE

קטע מכאן מובא ביהל אור עי תקס.

39

כס י"ה

"For a hand is upon kes Yah: Havayah has a war with Amalek." The Alter Rebbe reads kes Yah as Amalek cover-

ing the yud-hei so that it is not revealed as vav-hei.

Exodus 17:16: שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כֶּסֶּם קָה מִלְחָמָה לָהּ בְּעַמֶּלֶק מִדֹּר־דָּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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PARAGRAPH 13

40 ויאמר משה גוי בחר לנו אנשים

When Amalek attacks, Moshe tells Yehoshua, "Choose for us men, and go out and fight Amalek." The Alter Rebbe stresses "for us": men of Moshe's kind.

Exodus 17:9: שמות י"ז:ט"ט

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוֹשֻׁעַ בְּחַר־לָנוּ אַנְשִׁים וְצֵא הִלָּחֶם בְּעַמֶּלֶק מִחֹרֶף אֲנֹכִי נִצֵּב עַל־רֹאשׁ הַגִּבְעָה וּמָחָר אֶת־הָאֱלֹקִים בְּיָדִי:

And Moses said unto Joshua: 'Choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of G-d in my hand.'

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KEHOT'S NOTE

שמות י"ז, ט.

41 שלכבוש מלחמת עמלק צריכים אנשי משה דוקא

The note points there for a later discussion of this point: that only men of Moshe can win the war against Amalek.

KEHOT'S NOTE

ראה סה"מ תרס"ה ע' ריט. ד"ה זכור תשלי"ה.

42 ונחנו מה

Moshe and Aharon tell the complaining people, "And what are we, that you complain against us?" The Alter Rebbe takes it as the definition of Moshe's self-nullification.

Exodus 16:7: שמות ט"ז:ז

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלַגְתֵּיכֶם עָלָיו וְנַחֲנוּ מָה כִּי תִלִּינוּ עָלָינוּ:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?

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KEHOT'S NOTE

שמות טז, ז.

43 בשיחת מוצש"ק פי בשלח יי שבט תשי"ז פי כ"ק אדמו"ר זי"ע

The Rebbe explained "men of Moshe" as people bound to the leader of the generation, the extension of Moshe in every generation; and when there are "men of Moshe," the command comes: go out and fight Amalek.

KEHOT'S NOTE

אנשי משה — הם אנשים שקשורים עם נשיא הדור אפשוטותא דמשה בכל דרא ודרא . . ואז — כשישנם "אנשי משה" — בא הציווי צא והלחם בעמלק.

PARAGRAPH 14

44 נקי תורת משה

Or HaTorah cites the Yalkut at the end of Malachi: the Torah bears Moshe's name "because he gave his life for it."

KEHOT'S NOTE

ראה אוה"ת נ"ך ע' תקסא. באוה"ת כרך ז ע' ביתסו "עיי' שנתן נפשו עלי" בילקוט סוף מלאכי. וראה בסה"מ תרכ"ז ע' תסח עוד ביאור למה נקי התורה תורת משה.

45 תורה צוה לנו משה

"Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." The Alter Rebbe brings it to show that the Torah is called by Moshe's name.

Deuteronomy 33:4: דברים ל"ג:ד

תוֹרָה צִוְּהֵנוּ מֹשֶׁה מוֹרְשָׁה קְהֵלֶת יִשְׂרָאֵל:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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46 כל האומר אין לי אלא תורה

Likkutei Torah, referring here, explains that the essence of Torah study is complete self-nullification to the Infinite Light, "you shall not profane," not making a chalal.

KEHOT'S NOTE

בלקו"ת במדבר ד, ב. מציין לכאן.

47 כל האומר אין לי אלא תורה אפי' תורה אין לו

Rabbi Yose teaches that whoever says he has nothing but Torah does not have even Torah, for study without practice is not study. The Alter Rebbe reads it as Torah learned without self-nullification.

Yevamot 109b:4-5: יבמות ק"ט ב:ד-ה'

עֲרַבִי שְׁלֻצִיזוֹן — דְּעֵבְדִי שְׁלוֹף דּוּץ. תוֹקֵעַ עֲצָמוֹ לְדַבֵּר הֶלְכָּה — דְּתַנְיָא, רַבִּי יוֹסִי אוֹמֵר: כָּל הַאֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֵלָּא: כָּל הַאֹמֵר אֵין לוֹ אֵלָּא תוֹרָה — אֵין לוֹ אֵלָּא תוֹרָה. הָא נִמִּי פְּשִׁיטָא! אֵלָּא דְאִפִּילוּ תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פֶּפְא, אָמַר קְרָא: "וְלִמְדַתְּם וְעִשִּׂיתֶם" — כָּל שֶׁשָּׁנֹה בְּעִשְׂיָה יִשְׁנֹה בְּלִמְיָדָה, כָּל שֶׁאֵינוֹ בְּעִשְׂיָה אֵינוֹ בְּלִמְיָדָה.

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PARAGRAPH 15

48 ולא תחללו

"And you shall not profane My holy Name, and I will be sanctified among the Children of Israel." The Alter Rebbe reads sechalelu as making a chalal, a space empty of G-d.

Leviticus 22:32: ויקרא כ"ב:ל"ב

וְלֹא תַחֲלִלּוּ אֶת־שֵׁם קֹדֶשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשְׁכֶם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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KEHOT'S NOTE

ויקרא כב, לב. ראה גם לעיל סח, ב.

49

דוחק רגלי השכינה

One who walks with an upright, haughty bearing even four cubits is as though he pushes the feet of the Shechinah, for “the whole earth is full of His glory.” The Alter Rebbe uses it for the self-assertion that treats a place as empty of G-d.

ברכות מ”ג ב:”ט כ”ט-43b: Berakhot

ויש אומרים, אף לא יפסיע פסיעה גסה: דאמר מר, פסיעה גסה נוטלת אחד מחמש מאות ממאור עיניו של אדם. מאי תקנתיה? להדריה בקדושה דבי שמי. ואל יהלך בקומה זקופה: דאמר מר המהלך בקומה זקופה אפילו ארבע אמות, כאילו דוחק רגלי שכינה, דכתיב: “מלא כל הארץ כבודו”.

Some declare he should not walk with a big stride. For the teacher has said: A big stride takes away one five hundredth part of the light of a man's eyes. What is the remedy for if? He may restore it [by drinking the wine of] Sanctification on the [Sabbath] night. He should not walk with an erect carriage. For the teacher has said: He who walks with an erect carriage, even a distance of four cubits, is as though he pushed against the feet of the Shekinah; ...

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KEHOT'S NOTE

ברכות מג, ב.

PARAGRAPH 16

50

הוי בחכמה יסד

“Havayah founded the earth with wisdom; He established the heavens with understanding.” The Alter Rebbe brings it to show that Chochmah is where G-d's light rests.

משלי ג:”ט 3:19 Proverbs

ה' בחכמה יסד-ארץ כונן שמים בתבונה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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51

ואין עוד מלבדו

“You were shown, to know that Havayah is G-d; there is nothing else besides Him.” Here it describes how, in Torah study, nothing appears separate from G-d.

דברים ד:”ה 4:35 Deuteronomy

אתה הראת לדעת כי ה' הוא האֱלֹהִים אין עוד מלבדו:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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PARAGRAPH 17

52

ואשים דברי בפיו

“I have put My words in your mouth, and in the shadow of My hand I have covered you.” The Alter Rebbe reads the

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה'

two halves as the inner and the encompassing light of Torah.

ישעיהו נ”א:ט”ז 51:16 Isaiah

ואשם דברי בפיו ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון צמיאתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: ‘Thou art My people.’

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53

והוא המכניע ומשבר המחיצה של ברזל

Discussing teshuvah as turning back “face to face,” Likkutei Torah refers to this maamar for the iron partition and its breaking through thoughts of teshuvah, and connects it with Aharon the High Priest drawing great love into the Congregation of Israel.

KEHOT'S NOTE

בלקוית נשא כה, א מציין לד"ה זה.

54

ועשית ציץ

The command to make the tzitz is addressed to Moshe. The Alter Rebbe reads it as Moshe's self-nullification producing the shining of great love.

שמות כ”ח:ל”ו 28:36 Exodus

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה'

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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55

יצין נזרו

“Upon him his crown will shine.” It names the shining of great love that the tzitz stands for.

תהילים קל”ב:י”ח 132:18 Psalms

אויביו אֶלְבִּישׁ בִּשֶׁת וְעָלָיו יִצִּין נִזְרוֹ:

His enemies will I clothe with shame; But upon himself shall his crown shine.'

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56

מציץ מן החרכים

The beloved “peering through the lattices.” The lattices are the openings that teshuvah makes in the partition.

שיר השירים ב:”ט 2:9 Song of Songs

דומה דודי לזכבי או לעפר האילים הנה זה עומד אחר כתלנו משגיח מן החלונות מציץ מן החרכים:

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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57

בחר לנו

“Choose for us men,” Moshe's words before the battle with Amalek. It points back to the men of Moshe of paragraph

13.

שמות י"ז:ט"ז Exodus 17:9

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוֹשֻׁעַ בְּחַר־לָנוּ אַנְשִׁים וְצֵא הֵלָחֶם בַּעֲמֶלֶק מִחֶר אֲנֹכִי
נִצֵּב עַל־רֹאשׁ הַגִּבְעָה וּמָטָה הָאֱלֹקִים בְּיָדִי:

And Moses said unto Joshua: 'Choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of G-d in my hand.'

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58

ואשים דברים בפיו . . ובצל ידי כסיתיך

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

KEHOT'S NOTE

ישעיה נא. טז.

PARAGRAPH 18

59

לי הכסף ולי הזהב

Chaggai encourages the builders of the Second Temple: "Mine is the silver and Mine is the gold, says Havayah of Hosts." The Alter Rebbe reads silver and gold as two kinds of love. (context: Steinsaltz Tanakh)

חגי ב' ח"ה Haggai 2:8

לי הכסף ולי הזהב נאם ה' צבאות:

Mine is the silver, and Mine the gold, saith the L-RD of hosts.

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KEHOT'S NOTE

חגי ב, ח.

60

רשפי אש האהבה

"Love is strong as death... its flashes are flashes of fire." The Alter Rebbe uses the phrase for the fiery love that gold stands for.

שיר השירים ח' ו"ה Song of Songs 8:6

שִׁמְנִי כַחֲתָם עַל־לִבִּי כַחֲתָם עַל־רֹדֶף כִּי־עֵצָה כְּמוֹת אֶהְבֶּה קֶשֶׁה
כְּשֹׂאֵל קִנְיָהּ רֶשֶׁפִּיהָ רֶשֶׁפִּי אֵשׁ שֶׁלִּבִּי בָתְּחָה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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PARAGRAPH 19

61

ופתחת עליו פתוחי חותם

The words on the tzitz are to be engraved "the engravings of a seal." The Alter Rebbe reads them as the letters of the Torah.

שמות כ"ח:ל"ו Exodus 28:36

וְעָשִׂיתָ צִיצִי זָהָב וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לָהּ:

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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ועשית ציץ זהב וטהור ופתחת עליו פתוחי חותם קדש לה

62

חותמו של הקב"ה אמת

Rabbi Chanina teaches that the seal of the Holy One, blessed be He, is truth (emes). The Alter Rebbe brings it to identify the seal with the Torah.

שבת נ"ה א"י Shabbat 55a:12

וְרִישׁ לְקִישׁ אָמַר: "תִּיּוֹ" — סוּף חוֹתְמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, דָּאָמַר רַבִּי חֲנִינָא: חוֹתְמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא "אֱמֶת". (אָמַר) רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי [אָמַר]: אֵלּוּ בְּנֵי אָדָם שֶׁקִּיְמוּ אֶת הַתּוֹרָה כְּלָהּ מֵאֲלָף וְעַד תֵּיּוֹ.

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יומא ס"ט ב:ח"ט Yoma 69b:8-9

אָמַר רַב חֲנִינָא: שָׁמַע מִיְנָהּ חוֹתְמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא "אֱמֶת". אוֹתִיבּוֹ בְּתַעֲנִיתָא תִּלְתָּא יוֹמִין וּתְלָתָא לֵילֵוֹאֲתָא, מְסֻרוּהוּ נִיְהִלְיָהּ. נִפְקָא אֲתָא כִּי גוֹרְיָא דְנוֹרָא מִבֵּית קֹדֶשׁ הַקְּדוֹשִׁים, אָמַר לְהוּ נְבִיא לִישְׂרָאֵל: הִינֵנּוּ יִצְרָא דְעֻבְדָּהּ זְרָה, שְׁנֵאָמַר: "וַיֹּאמֶר זֹאת הִרְשָׁעָה".

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KEHOT'S NOTE

שבת נה, א. יומא סט, ב. ירושלמי סנהדרין פ"א ה"א.

63

ואין אמת אלא תורה

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

KEHOT'S NOTE

ירושלמי ר"ה ג, ח.

64

ואין אמת אלא תורה

Expounding "and truth was cast to the ground," the Jerusalem Talmud says that truth means nothing but Torah, citing "Buy truth and do not sell it." Together with the previous source it makes the Torah G-d's seal.

תלמוד ירושלמי ראש השנה 3:9 Jerusalem Talmud Rosh Hashanah 3:9

ג'ט:

... בַּר נָשׁ בִּישׁ הוּא. כִּי דוֹר תִּהְיוּכּוֹת הָמָּה. רַבִּי לִוִּי בִּשְׁם רַבִּי חֲמָא בַּר חֲנִינָה. וְהִיָּה הַנְּשׁוּף אֵין כְּתוּב כָּאֵן אֶלָּא כֹּל הַנְּשׁוּף. אֶפִּילוּ נְשִׁיכָת כָּלָב. אֶפִּילוּ נְשִׁיכָת נָחֶשׁ. וְלֹא דְמִיָּא. נְשִׁיכָת כָּלָב וְרָאָה. נְשִׁיכָת נָחֶשׁ וְהִבִּיט. רַבִּי יוֹדָה גּוֹזְרִיא בִּשְׁם רַבִּי אָחָא. נְשִׁיכָת כָּלָב שְׁאִינּוּ מִמִּינוּ. וְרָאָה. נְשִׁיכָת נָחֶשׁ שְׁהוּא מִמִּינוּ. וְהִבִּיט. וְרַבְּנָן אָמְרִי. נְשִׁיכָת כָּלָב שְׁאִינּוּ מִחֲלָחֵל. וְרָאָה. נְשִׁיכָת נָחֶשׁ שְׁהוּא מִחֲלָחֵל. וְהִבִּיט.

MISHNAH: Similarly, the Eternal said to Moses, yourself make a poisonous snake and put it on a pole. 21:8., etc. Does the snake kill or the snake make live? But in times when Israel look upwards and make their thought subservient to their Father in Heaven they were healed, otherwise they were rotting. HALAKHAH: . rabba 31(8). Rabbi Yasa said, in four places it is said "make for yourself." In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver ...

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65

כדמיון האותיות שנחקקים

Quotes this image of letters impressed in wax.

גיתין כ"א Gittin 20a

KEHOT'S NOTE

ראה גיטין כ, א. מובא בסה"מ פרי"ת ע"י צח. בסה"מ תרכ"ז ע"י קסב מבאר המשל באריכות כשהאותיות חקוקים על אבן טוב מחמת בהירות האבן אין יכולים לקרות האותיות כ"א עד שיחתום בהחיתום על השעוה, הנה מחמת גסות השעוה ניכרים האותיות היטב, אך עכ"פ הנה האותיות שעל השעוה הם האותיות ממש שעל האבן טוב, כך יובן בנמשל למעלה התורה הגם שירדה למטה ונתלבשה בדברים גשמיים, הנה עכ"ז שרש התורה היא ממש כמו שהיא הגבה למעלה רק שנתלבשה בדברים גשמיים כו'. ע"ש.

PARAGRAPH 20

66

בצלמנו כדמותינו

"Let us make man in our image, after our likeness." The Alter Rebbe applies "likeness" to the Oral Torah, a likeness of the higher wisdom.

בראשית א: כ"ו: Genesis 1:26

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׁ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

67

יסודתה בהררי קדש

"Its foundation is in the holy mountains," the opening of a psalm of the sons of Korach about Zion, founded on the mountains of Jerusalem. The Alter Rebbe reads "mountains of holiness" as the supernal Kodesh, the higher Chochmah, in which the Oral Torah is rooted. (context: Steinsaltz Tanakh)

Psalms 87:1 א"ו: תהילים

לְבִנְי־קֶרַח מִזְמוֹר שִׁיר יְסוּדָתוֹ בְּהַר־יִקְדָּשׁ:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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68

כי הנה יש ב' בחי' הוי'

On "And Israel saw the great hand," the Alter Rebbe explains "And He called: Havayah, Havayah" as two Names of Havayah; one is the lower Havayah, which brings all the worlds into being from nothing.

KEHOT'S NOTE

ראה לעיל פ' בשלח סא, ד.

69

ויעבר ה' על פניו

After the sin of the Golden Calf, G-d passes before Moshe and proclaims the Thirteen Attributes of Mercy, beginning with the Name twice. The Alter Rebbe reads the two Names as two levels of Havayah.

Exodus 34:6 ל"ד: שמות

וַיַּעֲבֹר ה' עַל־פְּנֵיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶץ אֲפִים וְרַב־חֶסֶד וְאֱמֶת:

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה'

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

70

שהוא מהוה כל ההוויות מאין ליש

Explains the phrase: He brings into being all that exists, for anything that exists and is created can be called hoveh, as in "Be (hoveh) master over your brothers" (Genesis 27:29).

KEHOT'S NOTE

"ר"ל שהוא מהוה כל הנמצאות, כי כל דבר שנמצא וגברא שייך לקרותו הוה מלשון הוה גביר לאחריו בפי תולדות כו, כט" — אוה"ת תצוה ע' א'תשיא.

71

הוי' הראשון . . הב' ונקי רעוא דרעוין

The note points there for a long explanation of all of this: the first and second Havayah, and the will of wills.

KEHOT'S NOTE

ראה בכ"ז בארוכה בדי"ה נשא את ראש תער"ב.

PARAGRAPH 21

72

ויקרא הוי' הוי'

"And He called: Havayah, Havayah, G-d, merciful and gracious." The Alter Rebbe reads it as the first Havayah calling forth the second.

Exodus 34:6 ל"ד: שמות

וַיַּעֲבֹר ה' עַל־פְּנֵיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶץ אֲפִים וְרַב־חֶסֶד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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73

י"ג מכילין דרחמי שהן מקורות כל ההוויות

The Thirteen Attributes of Mercy, though very lofty levels, still relate to "world," as it is written, "Remember Your mercies and Your kindnesses, for they are me'olam (from of old)."

KEHOT'S NOTE

"כי באמת יג"מ הרחמים אף שהן מדרגות עליונות מאד מ"מ הן שייכים לבחי' עולם כמ"ש זכור רחמיך וחסדיך כי מעולם המה" — אוה"ת תצוה ע' א'תשיא.

PARAGRAPH 22

74

כמים הפנים

"As water reflects face to face, so the heart of man to man." The Alter Rebbe uses it for the way the arousal from below draws the arousal from above.

Proverbs 27:19 ט"ז: משלי

כַּמֵּיִם הַפָּנִים לְפָנִים כֹּן לִבֵּי־הָאָדָם לְאָדָם:

As in water face answereth to face, So the heart of man to man.

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75

על מצח אהרן

The tzitz “shall be upon Aharon’s forehead.” The maamar now turns to what the forehead means.

Exodus 28:38 שמות כ”ח:ל”ח

וְהָיָה עַל־מִצַּח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת־עֲוֹן הַקִּדְּשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי יִשְׂרָאֵל לְכָל־מִתְנַת קִדְּשֵׁיהֶם וְהָיָה עַל־מִצַּחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה'

And it shall be upon Aaron’s forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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PARAGRAPH 25

76

בכל יום יהיו בעיניך

On “which I command you today,” the Sifrei says the words should not be like an old decree that no one regards, but like a new one that everyone runs to read. The Alter Rebbe applies it to renewing the love each day.

Sifrei Devarim 33:1 א”ג:ל”ג דברים

(דברים ו ו) וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִּי מְצַוֶּה הַיּוֹם עַל לְבָבְךָ, רַבִּי אוֹמֵר: לָמָּה נֶאֱמַר? לִפִּי שְׂנֵאָמֶר (דברים ו ה): “וְאֶהְבֶּתָ אֶת ה' אֱלֹהֶיךָ בְּכָל לְבָבְךָ”, אֵינִי יוֹדֵעַ: כִּיצַד אוֹהֲבִים אֶת הַמֶּקּוֹם? תִּלְמִיד לּוֹמֵר: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִּי מְצַוֶּה הַיּוֹם עַל לְבָבְךָ, תֵּן הַדְּבָרִים הָאֵלֶּה עַל לְבָבְךָ, שֶׁמֶתוֹךְ כִּךְ אֶתָּה מְכִיר אֶת מִי שְׂאֵמֶר וְהָיָה הָעוֹלָם וּמִדְּבַק בְּדִרְכּוֹ!

(Devarim 6:6) “And these things that I command you this day shall be upon your heart”: From “And you shall love the L-rd your G-d with all your heart,” I do not know how I come to love the Holy One Blessed be He; it is, therefore written “And these things that I command you this day shall be upon your heart.” For in this way you come to recognize the Holy One Blessed be He and to cleave to His ways.

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77

והיו הדברים האלה

Moshe tells Israel, in the first paragraph of the Shema: “And these words, which I command you today, shall be upon your heart.” The Alter Rebbe stresses “today”: every day anew.

Deuteronomy 6:6 דברים ו”ג:ו”ג

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִּי מְצַוֶּה הַיּוֹם עַל־לְבָבְךָ:

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT’S NOTE

דברים ו, ו.

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה'

78

בכל יום יהיו בעיניך כחדשים

KeHOT’s note points to Deuteronomy 6:6 for these words.

Deuteronomy 6:6 דברים ו”ג:ו”ג

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִּי מְצַוֶּה הַיּוֹם עַל־לְבָבְךָ:

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT’S NOTE

ספרי דברים ו, ו. ראה רש”י שמות יט, א. דברים ו, ו. יא, יג.

PARAGRAPH 26

79

תועבת ה' כל גבה לב

“Every haughty heart is an abomination to Havayah.” The Alter Rebbe applies it even to outward haughtiness in dress and conduct.

Proverbs 16:5 ט”ו:ה’ משלי

תועבת ה' כל־גִּבְה־לֵב יָד לִידָּהּ לֹא יִנָּקֶה:

Every one that is proud in heart is an abomination to the L-RD; My hand upon it! he shall not be unpunished.

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KEHOT’S NOTE

משלי טו, ה.

80

אין אני והוא יכולים לדור

Of anyone with coarseness of spirit, the Holy One, blessed be He, says, “I and he cannot dwell in the world.” It shows why self-inflation drives out the love of G-d.

Sotah 5a:14 טוטה ה' א:י”ד

אָמַר רַב חֲסִידָא, וְאֵימִיתִימָא מִר עוֹקְבָא: כָּל אָדָם שִׁישׁ בּוֹ גִּסּוּת הָרוּחַ, אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: אֵין אֲנִי וְהוּא יְכוּלִין לְדוֹר בְּעוֹלָם, שְׂנֵאָמֶר: “מִלְּשֹׁנִי בִּסְתֵר רָעָה אוֹתוֹ אֶצְמִית גְּבַה עֵינַיִם וּרְחַב לֵבָב אֹתוֹ לֹא אוּכַל.” אֵל תִּקְרִי “אֹתוֹ,” אֵלָּא “אֹתוֹ לֹא אוּכַל.” אֵיכָא דְּמִתְנִי לָהּ אֶמְסַפְרִי לְשׁוֹן הָרַע, שְׂנֵאָמֶר: “מִלְּשֹׁנִי בִּסְתֵר רָעָה אוֹתוֹ אֶצְמִית.”

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

KEHOT’S NOTE

טוטה ה, א.

PARAGRAPH 27

81

אין דעת אלקים בארץ

Hoshea rebukes the people of the land: “There is no truth, no kindness, and no knowledge of G-d in the land.” The Alter Rebbe hears in ba’aretz, “in the land,” earthiness (artziyus): one sunk in it has no knowledge of G-d.

Hosea 4:1 הושע ד’ א”א

שָׁמְעוּ דְּבָרֵי־ה' בְּנֵי יִשְׂרָאֵל כִּי רִיב לָהֶם עִם־יֹשְׁבֵי הָאָרֶץ כִּי אֵין־אֱמֶת וְאֵין־חֶסֶד וְאֵין־דַּעַת אֱלֹקִים בְּאָרֶץ:

Hear the word of the L-RD, ye children of Israel! For the L-RD hath a controversy with the inhabitants of the land, Because there is no truth, nor mercy, Nor knowledge of G-d in the land.

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KEHOT’S NOTE

הושע ד, א.

82

עשה מלאכתך עראי

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

KEHOT'S NOTE

אבות פי"א מ"ט.

PARAGRAPH 28

83

והי על מצח אהרן

"And it shall be upon Aharon's forehead." The Alter Rebbe reads the forehead as the outer level of the mind, where the impression of prayer stays.

שמות כ"ח:ל"ח Exodus 28:38

וְהָיָה עַל־מִצַּח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת־עֹזֶן הַקִּדְשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי יִשְׂרָאֵל לְכָל־מִתְנַת קִדְשֵׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה'

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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PARAGRAPH 29

84

והי על מצחו תמיד לרצון להם לפני הוי"ה

The tzitz is on Aharon's forehead "always, for favor (ratzon) for them before Havayah," and through it he bears the iniquity of the holy things. The Alter Rebbe reads "always" as a will that lasts all day.

שמות כ"ח:ל"ח Exodus 28:38

וְהָיָה עַל־מִצַּח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת־עֹזֶן הַקִּדְשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי יִשְׂרָאֵל לְכָל־מִתְנַת קִדְשֵׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה'

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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85

רחום וחנן

The Thirteen Attributes of Mercy begin "Havayah, Havayah, G-d, compassionate and gracious," and go on to "bearing iniquity." The Alter Rebbe says they flow from the Supernal Will.

שמות ל"ד:ו Exodus 34:6

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה'

86

זה לעומת זה

"G-d made one opposite the other." The Alter Rebbe uses it to set the holy forehead against its unholy counterpart.

קהלת ז':י"ד Ecclesiastes 7:14

בְּיוֹם טוֹבָה הָיָה כְּטוֹב וּבְיוֹם רָעָה רָאָה גַם אֶת־זֶה לְעִמְתּוֹ עֲשֵׂה הָאֱלֹקִים עַל־דְּבַרְתָּ שְׁלֹא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוּמָה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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87

(כי זה . . מצח אשה זונה)

The note records that this parenthetical remark is found also in a manuscript of the Alter Rebbe's maamarim.

KEHOT'S NOTE

מוסגר זה נמצא גם בכת"י מאמרי אדה"ז.

88

מצח אשה זונה

The prophet rebukes Israel: "You had a harlot's forehead; you refused to be ashamed." It is the brazen forehead opposite Aharon's.

ירמיהו ג':ג Jeremiah 3:3

וַיִּמְנְעוּ רִבְבִּים וּמִלְקוֹשׁ לֹא הָיָה וּמִצַּח אִשָּׁה זוֹנָה הָיָה לָהּ מֵאֲנֵת הַכָּלָם:

Therefore the showers have been withheld, and there hath been no latter rain; yet thou hadst a harlot's forehead, thou refusedst to be ashamed.

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KEHOT'S NOTE

ירמ"י ג, ג (ומצח).

ביאור על הנ"ל

An Explanation of the Above



The tzitz on Aharon's forehead is the steady will to G-d, without reasons, that remains after the contemplation of prayer has faded. Moshe makes it, drawing from the Will of all wills above Atzilus through his self-nullification and higher Daas, so that this will stays "always for favor," overcomes Amalek's brazen "forehead," and brings atonement.

THE MAAMAR IN BRIEF

This maamar explains the preceding one on the tzitz, the golden headplate on the High Priest's forehead. The three brains are Chochmah, Binah and Daas; the forehead faces Daas and is its outer counterpart, the settled agreement that remains after the mind's inner engagement has passed. Aharon draws down great love, but it comes and goes, because Amalek, the kelipah that knows its Master and still keeps Daas from reaching the heart, stands as an iron partition. Moshe's self-nullification, conveyed through Torah studied with bittul, overcomes it; so Moshe makes the tzitz, a light from above rooted in the higher Daas and the Name Mah. The gold is fiery love; the seal engraving is the letters of Binah, which relate to G-d as an impression relates to its seal. "Holy to Havayah" was written on two lines: kodesh-lamed below, the inner and encompassing lights of Torah and mitzvos, and Havayah above, the Will of all wills that no effort from below reaches. In a person this keeps the will constant all day, even at work. From that level flow the Thirteen Attributes of Mercy, so the tzitz "bears iniquity."

OUTLINE

- | | | |
|----------|---|----|
| 1 | Heading
An explanation of the preceding maamar on the tzitz. | ¶1 |
| 2 | The forehead and Daas
The three brains are Chochmah, Binah and Daas; the forehead, opposite Daas, is its outer counterpart: the agreement to uphold what the mind concluded, an impression left after the intellect has departed. | ¶2 |
| 3 | Aharon's love and Amalek's barrier
Aharon's love comes and goes because Amalek, the kelipah opposite Daas, is an iron partition; Moshe's self-nullification, through Torah studied with bittul, removes it, for the Torah we study is the lower Chochmah. | ¶3 |

4	Moshe makes the tzitz	¶4
	The tzitz is a light from above, rooted in the higher Daas and the Name Mah, which Amalek cannot oppose; its gold is fiery love, and its seal engraving is the letters of Binah, which are to G-d as an impression is to its seal.	
5	Kodesh-lamed below, Havayah above	¶5
	Torah and mitzvos draw inner and encompassing lights in answer to effort from below; Havayah above is the Will of all wills, Atik, before Atzilus, which no arousal from below reaches.	
6	Always for favor	¶6-7
	In a person the forehead is the will that remains after prayer; Moshe, Daas itself, draws the Will of all wills onto Aharon's forehead so that it lasts all day, with Torah fixed and work occasional.	
7	Two foreheads	¶8
	Amalek too has a forehead, the brazen "forehead of a harlot"; the tzitz, from Moshe, nullifies it.	
8	Bearing iniquity	¶9
	From the Will of all wills come the Thirteen Attributes of Mercy, including "bearing iniquity," and through them Atzilus; all this is drawn down through the tzitz.	

KEY CONCEPTS

The forehead (mitzcha) מצחא

The outer counterpart of Daas: the settled agreement and will, without reasons, that remains as an impression after the mind's contemplation in prayer.

Amalek עמלק

The kelipah opposite Daas: knowing one's Master yet rebelling, a brazen pride that keeps knowledge from moving the heart.

Self-nullification and the Name Mah ביטול, שם מ"ה

Moshe's "what are we?"; its highest form, the nullification of one's very being, overcomes Amalek, and Torah must be studied with it.

Kodesh-lamed below, Havayah above קדש למ"ד למטה

הוי"ה מלמעלה

The two lines on the tzitz: the lights drawn by Torah and mitzvos in answer to human effort, and the higher Name Havayah, which no effort from below reaches.

The Will of all wills רעוא דכל רעוין

The will for the will to create, the level of Atik above Atzilus, from which the tzitz draws its constancy and atonement.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

The radiance of the second Havayah, including "bearing iniquity"; from them Atzilus and its Ten Sefiros come into being.

SECTION 1 • 11

Heading

1 ביאור על הנ"ל

An explanation of the above.

This short maamar explains the one before it, "And you shall make a tzitz of pure gold," on the golden head-plate the High Priest wore on his forehead. It takes up that maamar's themes (the forehead, Aharon's love, Moshe's self-nullification against Amalek, and the two Names Havayah) and sets them out more fully in Kabbalistic terms. The Tzemach Tzedek's Or HaTorah records it as the Biur on "And you shall make a tzitz" from the year 5566 (1805-06), the one printed in Torah Ohr.

SECTION 2 • 12

The forehead and Daas

2 הנה תלת חללין² דגלגלתא³ (הנוכר בזוהר ואתחנן דף רס"ב א') הן תלת מוחין חב"ד [חכמה בינה ודעת].

Now, the "three cavities of the skull" (mentioned in the Zohar, Va'eschanan, page 262a) are the three brains (mochin): Chochmah (wisdom), Binah (understanding) and Daas (knowledge).

The Zohar (Va'eschanan) speaks of three cavities in the skull of Z'eir Anpin that hold three brains; the Alter Rebbe identifies them with the three powers of the intellect, Chochmah, Binah and Daas. The previous maamar used the same image to explain the forehead, and this Biur now sets it out in detail.

ועל כל חלק מוח גשמי שורה אור השכל השייך למוח ההוא (וע' מק"מ [מקדש מלך] שם פ"י המוחין הן חב"ד [חכמה בינה ודעת] דז"א ואור המתלבש בהן היינו מחב"ד [מחכמה בינה ודעת] דאימא) כנודע בחכמת הרפואה⁴ וכשם שהוא למטה באדם בגשמי⁵ [בגשמיות / בגשמית] כך הוא למעלה בז"א.

And upon each part of the physical brain rests the light of the intellect that belongs to that brain (and see the Mikdash Melech there, which explains that the brains are the Chochmah, Binah and Daas of Z'eir Anpin (the emotive attributes), and the light that is encloded in them is from the Chochmah, Binah and Daas of Imma), as is known in the science of medicine. And just as it is below, in man, physically, so it is above, in Z'eir Anpin.

Just as each part of the physical brain is the seat of its own power of thought, so each of these supernal "brains" carries its own light of intellect. The Mikdash Melech, a commentary on the Zohar, explains that the "brains" are the intellect of Z'eir Anpin itself, while the light within them comes from the intellect of Imma, the higher configuration of Binah; and what is physical in man mirrors what is above. For the medical point the Tzemach Tzedek, in Or HaTorah, refers to the books of anatomy and to Shvilei Emunah and Sefer HaBris.

והנה על המוחין וחב"ד [וחכמה בינה ודעת] חופף הגולגלת. ובסוף הגולגלת היא מצחא. והמצח הוא כנגד מוח הדעת

Now, the skull covers the brain and Chochmah, Binah and Daas. And at the end of the skull is the forehead (mitzcha). And the forehead is opposite the brain of Daas,

The skull covers the brain, and the forehead lies at the edge of the skull. Because the forehead is set opposite the brain of Daas, it shares the function of Daas in an outer way, as the next parts explain.

כי מוח הדעת הוא באמצע שמוח חכמה ומוח בינה הם מלפנים ומוח הדעת באחוריים באמצע ב' המוחין חו"ב [חכמה ובינה].

for the brain of Daas is in the middle: the brain of Chochmah and the brain of Binah are in front, and the brain of Daas is at the back, in the middle between the two brains, Chochmah and Binah.

In the anatomy described here, the brains of Chochmah and Binah lie in front, side by side, and the brain of Daas lies behind them in the middle. So the forehead, at the front and center, lines up with Daas.

ולכן הוא נגד המצח. והדעת הוא ענין התקשרות בפנימיות שכפי שנגמר בחו"ב [בחכמה ובינה] כן יתקיים. ולכן לעומתו מכוון המצח שהוא בחיצוניות המוחין ג"כ בחינה זו

That is why it is opposite the forehead. And Daas is the matter of binding (hiskashrus) in the inner dimension (pnimiyus): that just as [a matter] was concluded in Chochmah and Binah, so will it be upheld. And therefore, aligned opposite it, is the forehead, which, in the outer dimension (chitzoniyus) of the brains, is also this same level:

Daas is the power that binds a person inwardly to what his mind has grasped, so that a conclusion reached through Chochmah and Binah stays firm. The forehead does the same thing on the outside: it is the outer counterpart of Daas.

דהיינו ההסכמה שהוסכם לקיים מה שרצה ע"פ השכל. והוא רשימו שנשאר אחר הסתלקות המוחין כנ"ל.

namely, the agreement, that it has been agreed to uphold what one willed according to the intellect. And it is a reshimu (impression) that remains after the departure of the mochin, as mentioned above.

The role of the forehead is "agreement": a settled resolve to keep what the mind once decided, even after the intellectual excitement has gone. The previous maamar explained that after prayer the love fades but a reshimu, an impression, remains on the "forehead"; this resolve is that impression.

(אך הדעת הוא בחי' פנימיות שבעוד החו"ב [החכמה ובינה] מאירין בתוקפן הוא מקשרם וממשיכם בבחי' פנימיותו כו'. וע' בשער היחודים פ"ז [פרק ז'] מבואר איך הדעת מאיר במצחא. וכ"ה בע"ה [בעץ חיים] ובזהר הרקיע על האד"ר [האדרא רבא]⁵ גבי מצחא כו' ע"ש):

(But Daas is the level of the inner dimension: while Chochmah and Binah are shining in their full strength, it binds them and draws them [down] in the level of its inner dimension, etc. And see Sha'ar HaYichudim, chapter 7, where it is explained how Daas shines in the forehead. And so it is in Etz Chaim, and in Zohar HaRakia on the Idra Rabba, regarding the forehead, etc.; see there.)

The parenthesis distinguishes the two: Daas works inside, binding Chochmah and Binah while they shine in full strength, whereas the forehead keeps their impression afterward. For how Daas shines in the forehead the Alter Rebbe refers to Rabbi Chaim Vital's Sha'ar HaYichudim (chapter 7) and Etz Chaim, and to Zohar HaRakia, a commentary on the Zohar, on the forehead in the Idra Rabba, the Zohar's "Great Assembly." In Likkutei Torah, Shir HaShirim (23c), the Alter Rebbe explains from that passage that the forehead is the vessel for the will, which is above Chochmah, and so belongs to the level "not a man," above the division of the Sefiros.

SECTION 3 • 13

Aharon's love and Amalek's barrier

3 והנה אהרן הוא מז' רועים שממשיך רעותא דלבא כו'. אך באמת אח"כ חולפת ועוברת שיש מחיצה של ברזל מפסקת רק לפעמים מציץ מן החרכים. היינו הרהורי תשובה.

Now, Aharon is one of the seven shepherds, who draws down the yearning of the heart (re'usa d'liba), etc. But in truth, afterward it passes and goes away, for there is an iron partition that interposes; only at times is there "peering (meitzitz) through the lattices," that is, thoughts of teshuvah (return).

Aharon is one of the "seven shepherds" who sustain the Jewish people, and his task is to draw down great love, the heart's yearning for G-d (re'usa d'liba). The previous maamar explained that this love fades after prayer, because an "iron partition" separates Israel from their Father in Heaven, and breaks through only now and then, as the beloved in the Song of Songs "peers (meitzitz) through the lattices"; those glimpses are sudden thoughts of teshuvah. That maamar also read the word tzitz itself as this meitzitz, a glint of light shining through.

וא"כ פעמים הוא כך ופעמים כך. והעצה להיות על מצחו תמיד⁶ דוקא כו' הוא ע"י משה. תורה צוה לנו משה.⁷ בחר לנו אנשים⁸ כו'.

If so, sometimes it is this way and sometimes that way. And the remedy, for it to be "upon his forehead always" specifically, etc., is through Moshe: "Moshe commanded us the Torah"; "Choose men for us," etc.

Because the love comes only in such glimpses, it comes and goes. The remedy, that it stay "on his forehead always," as the verse says of the tzitz, comes through Moshe: through the Torah, which is called by his name, and through the "men" chosen at his word to fight Amalek.

כי הזלעו"ז [הזה לעומת זה] היא מחיצה של ברזל המפסקת הוא בחי' עמלק אם תגביה כנשר⁹ חוצפה וגסות הרוח עקשות ונצחנות כו'

For the opposing side ("one opposite the other"), which is the iron partition that interposes, is the level of Amalek, "Though you soar aloft like the eagle": brazenness and arrogance, obstinacy and contentiousness, etc.

The iron partition is Amalek, the counterpart on the side of kelipah that stands against holiness. In a person it appears as brazen pride, the self-exaltation for which the prophet Ovadiah rebukes Edom, the nation of Eisav from which Amalek descends ("though you soar aloft like the eagle ... from there I will bring you down"), together with obstinacy and the need to win.

(כי עמלק הוא יודע רבונו ומכוון למרוד בו שהוא הקליפה שכנגד הדעת ואינו מניח את הדעת להתפשט במדות ע"י חוצפה בלי טעם ודעת וכמ"ש במ"א בביאור שע"פ זכור דעמלק.¹⁰ וע' בהרמ"ז [בהרב משה זכות] ר"פ ויקהל מענין זה) כנודע.

(For Amalek knows his Master and intends to rebel against Him, which is the kelipah (the husk) that stands opposite Daas (knowledge) and does not let Daas spread into the emotive attributes (middos), through brazenness without reason or knowledge. As is explained elsewhere, in the Biur on [the verse] "Remember," regarding Amalek. And see the Ramaz at the beginning of Parshas Vayakhel on this matter), as is known.

The parenthesis defines Amalek precisely: he knows his Master yet sets out to rebel, so he is the kelipah that opposes Daas, blocking knowledge with a brazenness that has no reason from reaching the emotions, so that what a person knows never moves his heart. The Biur on "Remember what Amalek did," in Torah Ohr, Parshas Zachor, explains that Amalek stands in the passage at the back of the neck through which the mind's light is drawn into the emotions, pushing against the intellect even where it obligates, "with brazenness without reason or knowledge," and that he belongs to the lower Daas. The Alter Rebbe also refers to the Ramaz, the Kabbalist Rabbi Moshe Zacuto, at the beginning of Parshas Vayakhel.

והמבטל בחינה זו הוא בחי' משה מ"ה [שם מ"ה] בטול והתורה היא למוד בבחי' בטול כו'.

And what nullifies this level is the level of Moshe, Mah ("what"), self-nullification (bittul). And the Torah is study in a state of self-nullification, etc.

Against this stands Moshe, who said with Aharon to the complaining people, "and what (mah) are we?", meaning that they were nothing of themselves: the quality of self-nullification, which the next paragraph ties to the Name Mah. Torah, too, must be studied with self-nullification.

כי האומר אין לי אלא תורה¹¹ כו'. אלא תורת משה ולא תחללו¹² כי אתה הוא קודם שנברא כו'. הוא ממש בלי שינוי.

For one who says, "I have nothing but Torah," etc. Rather, [it must be] the Torah of Moshe, and "you shall not profane," for "You are He before [the world] was created," etc.: He is exactly [the same], without change.

The Sages teach that one who says "I have nothing but Torah" does not have even Torah; rather, it must be "the Torah of Moshe," studied with the awareness of "you shall not profane" (sechalelu), which the previous maamar read as "do not make a void (chalal)": do not imagine any place empty of G-d. As the morning prayer says, "You are He before the world was created; You are He since it was created": G-d is exactly the same, unchanged by creation.

ולכאורה הרי המחשבה והדבור הם יש כו' אלא הבטול הוא בחכמה תתאה היא תושבע"פ [תורה שבעל פה] מעולם ועד עולם מלכות דיצירה עתיק לעשיי [לעשיה] וחכמה דנוק' [דנוקבא] דעשיי [דעשיה] היא התורה אשר לפנינו או"ה [איסור והיתר] כו':¹³

Yet seemingly, thought and speech are yesh ("something"), etc. Rather, the self-nullification is in the lower Chochmah (wisdom), which is the Oral Torah, "from world to world": the Malchus (sovereignty) of the World of Yetzirah (Formation) [is] Atik for the World of Asiyah (Action), and the Chochmah of the Nukva (the feminine) of Asiyah is the Torah that is before us, the forbidden and the permitted, etc.

An objection: Torah study is thought and speech, which are a definite "something," not self-nullification. The answer is that the Torah we study is the lower Chochmah, the Oral Torah, and Chochmah is itself self-nullification. It descends "from world to world" (the verses' words, which plainly mean "from everlasting to everlasting"), the Malchus of each world becoming Atik, the innermost root, of the one below it, until the Chochmah of the Nukva of Asiyah, the lowest world, is the practical law of forbidden and permitted that we learn.

SECTION 4 • 14

Moshe makes the tzitz

4 וזהו ענין ועשית ציצ" 14 לשון זכר הארה שנמשך מלמעלה. משא"כ צצית לשון נקבה הוא ממטה למעלה בבחי' תפלה (עיי' בטעמי מצות להרח"ו [להרבי חיים ויטאל] פ' תצוה מצות ציצ" כו').

And this is the meaning of "And you shall make a tzitz (headplate)": a masculine form, a radiance that is drawn from above. Whereas tzitzis is a feminine form: it is from below upward, at the level of prayer (see Taamei HaMitzvos of Rabbi Chaim Vital, Parshas Tetzaveh, the mitzvah of the tzitz, etc.).

The verse says "make a tzitz," a masculine form, not tzitzis, a feminine one. Following Rabbi Chaim Vital's Taamei HaMitzvos, the masculine form signals a light that comes from above, while the feminine signals what rises from below, as prayer does.

אבל תורה היא מלמעלה למטה הבטול ולא תחללו. והוא הזלעו"ז [הזה לעומת זה] שכנגד עמלק. ועיי' נמשך להיות גילוי י"ה בוי"ה היינו באהוי"ר [באהבה ויראה]. וזהו שמשוה הוא העושה הציץ.

But Torah is from above downward: the self-nullification (bittul), and "you shall not profane." And this is the "one opposite the other" that stands against Amalek. And through this there is drawn down a revelation of the Name Yah in vav-hei, that is, in love and awe. And this is [why] Moshe is the one who makes the tzitz.

Torah, unlike prayer, comes from above: it brings self-nullification and the awareness that no place is empty of G-d, and so it is holiness's counterpart to Amalek. The previous maamar, reading "kes Yah" (said after the war with Amalek) as a covering (kisui) over the Name Yah, taught that Amalek keeps Yah from being revealed in vav-hei, the remaining letters of Havayah, that is, in the emotions; Torah lets Yah be revealed in vav-hei, in love and awe. That is why Moshe, through whom the Torah was given, makes the tzitz.

(וא"ש [ואתי שפיר] לפמ"ש [לפי מה שכתוב] הרח"ו [הרבי חיים ויטאל] שם שהציץ הוא נמשך ממוחין דאבא שזהו בחי' משה. גם למעלה יותר במצח' [במצחא] דא"א הנה מאיר שם בחי' דעת דא"א וגם זה הוא בחי' משה ששרשו 15 בחינת דעת עליון.)

(And this fits well with what Rabbi Chaim Vital writes there, that the tzitz is drawn from the intellect (mochin) of Abba, which is the level of Moshe. Also, higher still, in the forehead of Arich Anpin, there shines the level of the Daas (knowledge) of Arich Anpin, and this too is the level of Moshe, whose root is the level of the higher Daas.

Rabbi Chaim Vital writes that the tzitz is drawn from the mochin of Abba, the intellect of Chochmah, which is Moshe's level. Higher still, in the forehead of Arich Anpin, the outer level of Keser, the Daas of Arich Anpin shines, and this too is Moshe, whose root is in the higher Daas, a knowledge above ordinary understanding.

וזהו המבטל לבחיי עמלק שהוא רק כנגד דעת תחתון שם הוא מסתיר ומכסה כו'. ולמעלה יותר הנה שם מ"ה [שם מ"ה] המאיר במצחא דא"ק [דאדם קדמון] זהו ג"כ בחיי משה וז"ש [וזהו שכתוב] ונחנו מה וכמ"ש במ"א ע"פ משה ידבר^{16,17} כו'.

And this is what nullifies the level of Amalek, which is only opposite the lower Daas: there it conceals and covers, etc. And higher still, the Name Mah that shines in the forehead of Adam Kadmon: this too is the level of Moshe. And this is [the meaning of] what is written, "And what (mah) are we?" as is explained elsewhere on [the verse] "Moshe would speak," etc.

Amalek can oppose only the lower Daas, the knowledge meant to reach the emotions, where it hides and covers; it cannot touch the higher Daas, so Moshe's root defeats it. Higher yet is the Name Mah (Havayah spelled out so that its letters total 45, the value of mah, "what") shining in the forehead of Adam Kadmon, the primordial level before the worlds, and this is Moshe's "what (mah) are we?" In Torah Ohr, Yitro (69a), the Alter Rebbe explains "Moshe would speak" as Moshe drawing the Infinite Light down from above, even into Asiyah, through this level of Mah, self-nullification.

ולכן נאמר לו דוקא ועשית ציץ שהיא הארה המאיר בבחי' מצחא הנ"ל בבחי' דעת עליון שלמעלה מהשגה. וכן שם מ"ה [שם מ"ה] הבטול במציאות.

Therefore it was said to him specifically, "And you shall make a tzitz," which is a radiance that shines in the level of the forehead mentioned above, in the level of the higher Daas, which is above comprehension. And likewise the Name Mah, the self-nullification of [one's very] being.

That is why the command "make a tzitz" was given to Moshe: the tzitz is a light shining in the forehead from the higher Daas, beyond comprehension. The Name Mah stands for the most complete self-nullification, the nullification of one's very being (bittul bimetzius).

שזהו דוקא המבטל בחיי עמלק כו' ועמ"ש במ"א בביאור ע"פ יביאו לבוש מלכות¹⁸ מענין המן שהוא בחי' יש. ושהמנגד לבחיי זו הוא בטול רצון עיניו למטה¹⁹ ונחנו מה כו'.

For it is specifically this that nullifies the level of Amalek, etc. And see what is written elsewhere, in the Biur on [the verse] "Let them bring royal apparel," on the matter of Haman, who is the level of yesh ("something"); and that what opposes this level is the nullification of will, his eyes downward, and "And what are we?" etc.)

This total self-nullification is what overcomes Amalek. The Biur on "Let them bring royal apparel" (Torah Ohr, Megillas Esther, 92a) speaks of Haman, a descendant of Amalek, as coarse self-assertion, yesh, and of the Sages' rule that one who prays sets "his eyes downward and his heart upward": the lowered eyes are Chochmah, the "potential of mah," the level of Moshe, the humblest of men. Its opposite, then, is setting aside one's own will, eyes lowered, saying "and what are we?"

וזהב טהור היינו ג"כ בחי' רשפי אש²⁰ משא"כ כסף אהבה כמים כו'.

And “pure gold” is also the level of “flashes of fire,” whereas silver is love like water, etc.

The tzitz was of pure gold: gold is love like “flashes of fire,” intense and burning, as the Song of Songs describes love, whereas silver is a cooler love, like water, as the previous maamar explained.

ופתחת עליו פתוחי חותם. הנה פתוחי חותם הם אותיות דבינה²¹ יסוד דאימא שבה נצטיירו אותיות.

“And you shall engrave upon it engravings of a seal.” Now, “engravings of a seal” are the letters of Binah (understanding), the Yesod (foundation) of Imma, in which the letters took form.

The verse goes on, “engrave upon it engravings of a seal”: these engravings are the letters of Binah, at the Yesod of Imma, the point where Binah gives shape and where letters first take form. The Ramaz likewise places the letters in the seven lower Sefiros of Imma, as Kehot notes.

כי הרי החכמה²² היא בחי' ברק ואין בה שום תמונה. רק בינה היא יש ושייך בה בחי' אותיות. כי אורייתא מחכמה נפקת ונתלבשה בבינה שהם תריין רעין²³ כו'.

For Chochmah (wisdom) is the level of a flash of lightning, and there is no form whatsoever in it; only Binah is yesh (“something”), and the level of letters applies to it. For “the Torah issues from Chochmah,” and it was en clothed in Binah, for they are “two companions,” etc.

Chochmah is a flash of lightning, a point of insight without any shape, so only Binah, which develops an idea into a definite “something,” can hold letters. The Torah originates in Chochmah but is clothed in Binah; the two are the Zohar’s “two companions,” which never part. In Likkutei Torah, Bechukosai (46d), the Alter Rebbe refers back to this passage: the Torah itself comes from the Yesod of Abba, Chochmah, and is en clothed in Binah, where the letters are.

וזהו ענין סופר וספור²⁴ (עמ"ש ע"פ זה שמי^{25,26} ולקמן ע"פ אמר עם הספר^{27,28}) ואותיות אלו הם כדמות חותם החקוק בשעוה שנחקק שם אברהם עד"מ ואינו מערך ומהות אברהם עצמו.

And this is the matter of “scribe” and “telling” (sofer and sippur) (see what is written on [the verse] “This is My Name,” and below, on “He said with the letter”). And these letters are in the likeness of a seal engraved in wax, in which the name Avraham, for example, is engraved, yet it is not of the order and essence of Avraham himself.

The words “scribe and telling” recall Sefer Yetzirah, the ancient book on creation: G-d created His world with three “books” (sefarim), sefer, sefar and sippur, which the Alter Rebbe reads as sofer (scribe), sefer (book) and sippur (telling). In Torah Ohr, Shemos (52c-d), on “This is My Name,” he explains that the Written Torah is the sefer and the sofer above it is the supernal Chochmah, and on “He said with the letter” (Megillas Esther, 96b) he calls thought, the combining of letters, sefer. Such letters are like a seal impressed in wax: the wax may bear the name Avraham, yet the impression is nothing like Avraham himself.

וכך הרי להיות חכמה הנה כולם בחכמה עשית.²⁹ שהחכמה בחי' עשי' [עשיה] נחשבת לגבי הקב"ה.

And so too, as to there being Chochmah: "You have made them all with Chochmah," for Chochmah is considered the level of asiyah (making) in relation to the Holy One, blessed be He.

The same holds even for Chochmah: the Psalmist marvels that G-d made all His works "with wisdom," and the maamar reads this to mean that Chochmah itself counts as something "made" (asiyah), a seal impression, relative to the Holy One, blessed be He.

וכנודע מענין עסק התורה לשמה לשם התורה עצמה להיות תורה התלבשות א"ס בחכמה לכן נק' חותם כחותם האותיות שהם על השעוה כו':

As is known from the matter of engaging in Torah lishmah, for the sake of the Torah itself: that the Torah be the enclothing of the Infinite One (Ein Sof) in Chochmah. Therefore it is called a seal, like the seal of the letters that are on the wax, etc.

Studying Torah lishmah, "for its own sake," means for the sake of the Torah itself, so that the Torah becomes the clothing of the Infinite One within Chochmah. Because the Torah relates to G-d as an impression relates to its seal, it is called a "seal."

SECTION 5 • 15

Kodesh-lamed below, Havayah above

5 קדש להוי"ה.³⁰ וארז"ל [ואמרו רבותינו זכרונם לברכה] קדש למ"ד למטה הוי"ה מלמעלה.³¹ דהנה ע"י תורה נעשה או"פ [אור פנימי] ותורתך בתוך מעי³². וזהו פתוחי חותם הנ"ל.

"Holy to Havayah." And our Sages, of blessed memory, said: "Kodesh [and the letter] lamed below, Havayah above." For through Torah an inner light (Or Pnimi) is formed: "And Your Torah is within my inward parts." And this is the "engravings of a seal" mentioned above.

The tzitz bore the words "Holy to Havayah," and the Sages record that they were written on two lines: the Name Havayah above, and kodesh with the lamed (the "to" of "to Havayah") below. The Alter Rebbe reads the lower line as the effect of Torah and mitzvos: Torah becomes an inner light within a person, as the Psalm says, "Your Torah is within my inward parts," and this is the "seal engraving" explained above.

וע"י המצות נמשך מקיפין. וזהו ענין קדש למ"ד כמאמר אשר קדשנו במצותיו. קדוש מובדל שהוא בחי' מקיף.

And through the mitzvos, encompassing [lights] (makifin) are drawn down. And this is the meaning of kodesh-lamed, as in the words "Who has sanctified us (kideshanu) with His commandments": kadosh (holy) [means] set apart, which is the level of the encompassing (makif).

Mitzvos draw down encompassing lights (makifin), which surround a person rather than entering his understanding. Hence the word kodesh: the blessing over a mitzvah says that G-d "sanctified us (kideshanu) with His commandments," and kadosh means set apart, beyond, like a light that encompasses.

והלמ"ד הם ג' אורות מקיפין דכח"ב [דכתר חכמה בינה] (וכנודע מענין צלם אלקים. הצ' הוא ט"ס [ט' ספירות] דאוי"פ [דאור פנימי]. והלמ"ד הוא בחינת מקיף כו' עמ"ש ע"פ כי תצא)³³ ואעפ"כ [ואף על פי כן] כ"ז [כל זה] הוא למטה שזהו מה שבאתערותא דלתתא ממטה למעלה נעשה אתעדל"ע [אתערותא דלעילא].

And the lamed: these are the three encompassing lights of Keser (the Crown), Chochmah (wisdom) and Binah (understanding) (as is known from the matter of tzelem Elokim, "the image of G-d": the tzadi is the nine Sefiros of the inner light, and the lamed is the level of the encompassing, etc.; see what is written on [the verse] "When you go out"). Nevertheless, all this is "below," for this is what, through an arousal from below, from below upward, becomes an arousal from above.

The lamed stands for the three encompassing lights of Keser, Chochmah and Binah: in the word tzelem ("image"), the tzadi, ninety, is the nine Sefiros of inner light and the lamed, thirty, the three encompassing ones; Likkutei Torah, Ki Seitzei (36d), explains that each of them includes ten, and that the mem of tzelem is a still higher light that encompasses the encompassing. Yet all of this is still "below," since it is the response from above that answers human effort from below.

והוי"ה מלמעלה הוא בחי' שאין אתעדל"ת [אתערותא דלתתא] מגעת שם. כי יש הוי"ה הוי"ה ופסיק טעמא בינייהו כי הוי"ה באצילות יו"ד וקש"י [וקוצו של יו"ד] רומז לכתר וחכמה.

And "Havayah above" is the level that an arousal from below does not reach. For there is "Havayah, Havayah," with the cantillation dividing between them. For in the Havayah in the World of Atzilus (Emanation), the yud and the tip of the yud allude to Keser and Chochmah.

"Havayah above" is a level that no human effort can reach. In the verse of the Thirteen Attributes the Name is said twice, "Havayah, Havayah," with a break in the cantillation between them, showing that they are two levels. Within Atzilus, the yud of the Name and the tip of the yud stand for Chochmah and Keser.

אך יש שם הוי"ה הוא למעלה מהאצילות שהוא מקור להיות שם הוי"ה שבאצי"י. כי התהוות אצי"י כשעלה ברצונו כו'.

But there is a Name Havayah that is above Atzilus, which is the source for there to be the Name Havayah that is in Atzilus. For the coming into being of Atzilus [was] when it arose in His will, etc.

There is also a Name Havayah above Atzilus, the source from which the Havayah of Atzilus comes. Atzilus itself came into being "when it arose in His will" to create.

וזהו כתר דאצי"י קוצו של יו"ד. אך להיות רצון לרצון זה הוא מבחי' רעוא דכל רעוין³⁴ והוא בחי' עתיק.³⁵ וזהו ויקרא הוי"ה הוי"ה.³⁶

And this is the Keser of Atzilus, the tip of the yud. But for there to be a will for this will, this is from the level of the Will of all wills (ra'ava d'chol ra'avin), and it is the level of Atik. And this is "And He called, Havayah, Havayah."

That arising of the will is the Keser of Atzilus, the tip of the yud; but that there be a will for this will at all comes from a still higher level, the "Will of all wills," which is Atik, the innermost dimension of Keser, and this is the double "Havayah, Havayah." The Tzemach Tzedek (Or HaTorah, Ki Seitzei) explains that Atik is not counted among the Ten Sefiros, as the Biur on "Let them bring royal apparel" (Torah Ohr, 91b) shows, so this will is above the whole order of the Sefiros. In Likkutei Torah, Pinchas (76d), the Alter Rebbe refers to the end of this Biur: the forehead is what is always called will, which the Zohar names the Will of all wills, and the root of the Name Mah is in the forehead of Adam Kadmon.

פ"י ויקרא שם הוי"ה דאצילות את בחי'³⁷ הוי"ה שלפני האצי"י (עיין לקמן סוף הדבור פ"י בע"א [באופן אחר] דהוי' הא' תקוני הראש כו' והכל למעלה ולפני י"ג מדה"ר [מדות הרחמים] ושני הפ"י אמת)

That is: the Name Havayah of Atzilus called the level of the Havayah that is before Atzilus (see below, at the end of the discourse, an explanation in another way: that the first Havayah is the tikku-nim of the head, etc., and all of it is above and before the Thirteen Attributes of Mercy; and both explanations are true).

Plainly, in the verse "And He called, Havayah, Havayah" G-d proclaims His Name and His attributes to Moshe; the maamar reads "and He called" as the Havayah of Atzilus calling upon the Havayah that precedes Atzilus. The parenthesis notes that the end of the maamar explains the two Names differently, as the tikku-nim ("arrangements") of the supernal head and its pe'os ("corners"), all above and before the Thirteen Attributes of Mercy, and that both readings are true.

ובח"י זו היא אשר אין אתעדל"ת [אתערותא דלתתא] מגעת שם. ולכן בחינת קדש למ"ד נקי למטה לגבי בחי" שם הוי"ה זה.

And this level is the one that an arousal from below does not reach. Therefore the level of kodesh-lamed is called "below" relative to the level of this Name Havayah.

Since this higher Havayah lies beyond the reach of any arousal from below, the line "kodesh-lamed," the holiness achieved through Torah and mitzvos, is called "below" relative to it.

ולכן נאמר גבי ציץ לרצון לפני הוי"ה³⁸ כלומר לפני שם הוי"ה דאצי". או לפני לשון פנימיות שהוא פנימיות שם הוי"ה כו'.³⁹

And therefore it is said regarding the tzitz, "for favor (leratzon) before Havayah," that is, before the Name Havayah of Atzilus. Or, "before" (lifnei) is a term of innerness: that it is the inner dimension (pnimiyus) of the Name Havayah, etc.

Plainly the verse says the tzitz is on Aharon's forehead "for favor (leratzon) before Havayah," so that Israel find favor; the maamar hears in leratzon the word ratzon, "will," and in "before Havayah" a level that precedes the Havayah of Atzilus. Alternatively, lifnei ("before") shares its root with penim, "inside," so it means the innermost dimension of the Name Havayah.

SECTION 6 • ¶6-7

Always for favor

6 וכמ"ש גבי יוה"כ [יום הכפורים] לפני הוי"ה תטהרו. ולכן שם הוא תמיד לרצון.

As it is written regarding Yom Kippur, "Before Havayah you shall be purified." And therefore there it is "always for favor."

Of Yom Kippur the Torah says, "from all your sins you shall be purified before Havayah": the atonement comes from the level "before" Havayah, beyond change and beyond human effort. So there, at that level, the favor is constant, "always."

וכן באדם בעבודת ה' הנה בבחי' מצחא שהוא חיצוניות הרצון בלי טעם רק מרשימו שנשאר אחר התפלה מהתבוננות בינה ודעת שהיה לו בשעת התפלה.⁴⁰

And so too in a person, in the service of G-d: in the level of the forehead (mitzcha), which is the outer dimension (chitzoniyus) of the will, without reason, only from the reshimu (impression) that remains after prayer, from the contemplation of Binah (understanding) and Daas (knowledge) that he had at the time of prayer.

The same holds in a person's own service of G-d: his "forehead" is the outer layer of will, a will without reasons, which is not the contemplation itself but the impression it leaves. After prayer, in which one contemplated with Binah and Daas, what remains is this settled will.

7 וזהו תמיד דוקא ר"ל [רוצה לומר] בכל היום כולו אף שאינו מתבונן ואף כשעוסק בצורכי העולם

And this is [the meaning of] “always” specifically: that is to say, all day long, even when he is not contemplating, and even when he is occupied with the needs of the world,

The word “always” on the tzitz means all day: even when a person is not contemplating, and even while he is busy with worldly affairs, his will remains turned to G-d.

יהיה ע"ד תורתו קבע ומלאכתו עראי⁴¹ דהיינו שיהיה עיקר המכוון כדי שיהיה פנאי לעסוק בתורה ולהתפלל

it should be in the manner of “his Torah fixed and his work occasional”: that is, that the main intention be so that there will be free time to engage in Torah and to pray,

This follows the Sages’ ideal of making one’s Torah fixed and one’s work occasional. The point is the purpose of the work: one works so as to have free time for Torah and prayer.

ועל כוונה זו הולך בכל עניניו בבחי' זו שיהי' [שיהיה] תמיד לרצון כו' והיינו ע"י משה שהוא העושה הציץ להיות תמיד לרצון על בחינת מצחא.

and with this intention he goes about all his affairs, at this level, so that it be “always for favor,” etc. And this is through Moshe, who is the one who makes the tzitz, so that it be “always for favor” upon the level of the forehead.

When this aim governs everything he does, his will is “always for favor.” This constancy comes from Moshe, who makes the tzitz, the light that keeps the “forehead” steady.

כי משה הוא מבחינת הדעת והוא ממשיך מבחינת רעוא דכל רעוין בבחינת מצחא המכוון כנגד מוח הדעת (כי הדעת עולה כו' שבו גילויי בחי' עתיקא וע' במ"ש ע"פ החלצו מאתכם)⁴²

For Moshe is of the level of Daas (knowledge), and he draws down from the level of the Will of all wills into the level of the forehead, which is aligned opposite the brain of Daas (for Daas rises, etc., [Daas] in which there is a revelation of the level of Atika; and see what is written on [the verse] “Arm men from among you”).

Moshe embodies Daas, and he draws light from the Will of all wills into the “forehead,” which faces the brain of Daas, so the steady will of the forehead is fed from the highest source; he can do so because Daas reaches up to its root, where Atik, the innermost level of Keser, is revealed in it. The Alter Rebbe refers to the maamar on “Arm men from among you” (Likkutei Torah, Matos), whose Biur (87d-88a) explains that Daas rises up to the “membrane of the air” over the hidden brain of Keser, an “air” of the very essence of the Infinite Light, and that the higher Daas is drawn from Keser and draws Keser into Chochmah and Binah.

ובכל נפש יש מבחי' זו דמשה שהוא א' המיוחד משבעה רועים.⁴³

And in every soul there is [something] of this level of Moshe, who is the unique one of the seven shepherds.

Every soul has something of Moshe, the unique one among the seven shepherds, so the power that makes the tzitz is present in every Jew.

אך והיה על מצח אהרן⁴⁴ כי אהרן הוא אהבה רבה ובבחי' מצח שבו שהוא ההסכמה הנמשך מאהבה⁴⁵ שם צ"ל הציץ שיהיה תמיד לרצון בלי שינויים.

However: "And it shall be upon Aharon's forehead," for Aharon is great love (ahavah rabbah), and in the level of the forehead within him, which is the agreement drawn from love, there the tzitz must be, so that it be "always for favor," without changes.

But the verse says "on Aharon's forehead." Aharon is great love, and his "forehead" is the agreement that love leaves behind; that is where the tzitz must rest, so that the will stays constant without changes. In Likkutei Torah, Masei (89a), the Alter Rebbe refers to this passage: for the rest of the day, when one can no longer contemplate, one needs netzach, the power to prevail, which is the agreement that remains from the contemplation of prayer, and metzach (forehead) and netzach are one level.

משא"כ במשה עצמו א"צ [אין צריך / אינו צריך] לזה כי משה מלגאו שהוא הדעת עצמו שהוא בחי' פנימיות על כן לא שייך לומר ע"ז בחי' הסכם וחיצוניות ורצון כ"א בחי' דעת וחפץ.

Whereas in Moshe himself there is no need for this, for Moshe is within (milegav), being Daas itself, which is the level of the inner dimension (pnimiyus); therefore it does not apply to speak of it as the level of agreement, outer dimension (chitzoniyus) and will, but only as the level of Daas and desire (chefetz).

Moshe himself needs no tzitz, for he is "within" (milegav): in the Tikkunei Zohar's image, Yaakov is the middle column from without, and Moshe the same column from within. He is Daas itself, the inner dimension, so terms like agreement, outer dimension and will do not apply to him, only Daas and chefetz, a desire deeper than will.

SECTION 7 • 18

Two foreheads

8 וכוונדע שחפץ הוא למעלה מהרצון רק שמשה הוא העושה הציץ על מצח אהרן.

As is known, desire (chefetz) is higher than will. It is only that Moshe is the one who makes the tzitz on Aharon's forehead.

Chefetz, desire, is higher than will, so Moshe has no need of the tzitz for himself; he only makes it for Aharon's forehead.

והוא הלעומת זה⁴⁶ נגד בחי' עמלק שגם שם יש מצח. מצח אשה זונה⁴⁷ גסות עקשות בבחי' יש דוקא שאע"פ [שאף על פי] שידוע את רבונו מ"מ כו' והציץ שמבחי' משה מבטל זה כנ"ל:

And this is the counterpart (l'umas zeh) against the level of Amalek, for there too there is a forehead: "the forehead of a harlot," arrogance and obstinacy, in the level of yesh ("something") specifically: for although he knows his Master, nevertheless, etc. And the tzitz, which is from the level of Moshe, nullifies this, as mentioned above.

The tzitz is holiness's answer to Amalek, for he too has a "forehead": the brazen "forehead of a harlot" with which Jeremiah rebuked Israel for refusing to be ashamed, here arrogance and obstinacy, a hard sense of self that knows its Master and rebels anyway. The tzitz, drawn from Moshe's self-nullification, nullifies that brazenness.

SECTION 8 • 19

Bearing iniquity

9 ונשא אהרן⁴⁸ את עון הקדשים. בחי' נושא עון. (וכנ"ל דשם הוי"ה שבציץ הוא למעלה מבחי' קדש למ"ד וע"כ ונשא אהרן כו')

"And Aharon shall bear the iniquity of the holy things": the level of "bearing iniquity" (nosei avon). (And as mentioned above, the Name Havayah on the tzitz is above the level of kodesh-lamed, and therefore "And Aharon shall bear," etc.)

The verse continues, "and Aharon shall bear the iniquity of the holy things": plainly, the tzitz atones for sacred offerings brought in impurity. The maamar hears in it the divine attribute "bearing iniquity" (nosei avon), which works because the Name Havayah on the tzitz is above kodesh-lamed, above what human effort reaches.

שהם מייג מכילין דרחמי דהיינו הארת הוי"ה הכי להיות אל רחום וחנן⁴⁹ כו' י"ג מדה"ר [מדות הרחמים] י"ג ת"ד [תיקוני דיקנא].

which are from the thirteen measures of mercy (yud-gimmel mechilin d'rachamei), that is, the radiance of the second Havayah, so that there be "G-d, merciful and gracious," etc.: the Thirteen Attributes of Mercy, the thirteen tikkunim of the beard (tikkunei dikna).

"Bearing iniquity" is one of the Thirteen Attributes of Mercy, called in Aramaic the thirteen "measures of mercy" and, in Kabbalah, the thirteen tikkunim ("arrangements") of the supernal beard. They are the radiance of the second Havayah in the verse "Havayah, Havayah, G-d, merciful and gracious."

והי"ה הב' הם פאות הראש⁵⁰ והי"ה הא' הם תקוני הראש (כמו ציץ על מצחא הוא מבחי' תקון הראש רעדכ"ר [רעוא דכל רעוין] כו' כנודע).

And the second Havayah is the corners (pe'os) of the head, and the first Havayah is the tikkunim of the head (just as the tzitz on the forehead is from the level of a tikkun of the head, the Will of all wills), etc., as is known.

The second Havayah corresponds to the pe'os, the "corners" of the head, and the first to the tikkunim of the head itself; the tzitz on the forehead belongs to these tikkunim of the head, the Will of all wills. This is the other explanation promised earlier in the maamar.

והיינו להיות הוי"ה וליהיות אצ"י ע"ס [עשר ספירות] מיי"ג מכילין אבא יונק ממזל⁵¹ כו' וכ"ז [וכל זה] נמשך ע"י הציץ שממשיך מבחי' רעדכ"ר [רעוא דכל רעוין] כתר שבכתר סתימא דכל סתימין:

And this is so that there be "Havayah, Havayah," and so that there be the World of Atzilus (Emanation), the Ten Sefiros, from the thirteen measures: "Abba nurses from the mazal," etc. And all this is drawn down through the tzitz, which draws from the level of the Will of all wills, the Keser (the Crown) within Keser, the most hidden of all hidden (stima d'chol stimin).

Through the two Names, Atzilus and its Ten Sefiros come into being from the thirteen measures of mercy, as in the Kabbalistic teaching that "Abba nurses from the mazal," one of the tikkunim of the beard. In Likkutei Torah, Matos (83a), the Alter Rebbe explains that Abba nurses from the eighth mazal, notzer, whose letters spell ratzon, the supernal will before Atzilus, and that Moshe, the higher Daas, draws it down. All this is drawn through the tzitz, which draws from the Will of all wills, the Keser within Keser, the most hidden of all.

IN ONE'S AVODAH

After prayer the feeling fades, but its impression can remain as a steady will to cleave to G-d. Keep that will all day: make Torah fixed and work occasional, with the aim in all one's affairs of freeing time for Torah and prayer, so that one's will is "always for favor." Torah studied with self-nullification, Moshe's "what are we," is what overcomes the brazen self-assertion of Amalek.

QUESTIONS FOR DISCUSSION

1. Why does the forehead, rather than the brain of Daas itself, carry the will that lasts after prayer?
2. How does Amalek, who "knows his Master," oppose Daas in particular, and how does self-nullification overcome him?
3. Torah study is thought and speech; how can it be self-nullification?
4. Why is kodesh-lamed called "below" even though it draws down encompassing lights?
5. What would it mean in practice to keep one's Torah fixed and one's work occasional?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 ביאור על הנ"ל
- Or HaTorah records that this is the Biur on “And you shall make a tzitz” from the year 5566 (1805-06), the one printed in Torah Ohr.

KEHOT'S NOTE

באזה"ת ע' איתשיו מציין: ביאור ועשית ציץ דתקס"ו שנדפס בתו"א.

PARAGRAPH 2

- 2 חללין
- In Va'eschanan the Zohar teaches that three cavities in the skull of Z'eir Anpin hold three brains. The Alter Rebbe cites it by page and identifies the three as Chochmah, Binah and Daas.

ספר הזהר, ואתחנן ז':ל"ה-ח':מ"ה 7:35-8:45 Zohar, Vaetchanan

- 3 תלת חללין דגלגלתא
- The note sends the reader to a maamar of 5704 (1943-44) for the Zohar's “three cavities of the skull,” the image with which this paragraph opens.

KEHOT'S NOTE

ראה סה"מ תש"ד ע' 163.

- 4 כנודע בחכמת הרפואה
- There the Tzemach Tzedek gives sources for the medical point the Alter Rebbe relies on: the books of anatomy, Shvilei Emunah (Nesiv 4, Shvil 1) and Sefer HaBris (maamar 17, chapter 4).

KEHOT'S NOTE

באזה"ת כרך ז ע' ביתצא ד"ה ויאמר מלך מצרים למילדות מציין ע"ז וז"ל: “וכן הוא בספרי הניתוח בשבילי אמונה נתיב רביעי שביל ראשון ובספר הברית מאמר י"ז פ"ד, וצ"ע בכורי מאמר ה' סי' י"ב בפ"י האוצר נחמד שם ודע שהקדמונים”. עכ"ל.

- 5 ובוהר הרקיע על האד"ר
- The Idra Rabba teaches that when the forehead of Z'eir Anpin is revealed, judgment is aroused; but when Israel's prayers rise, “the forehead of the Will of wills” is revealed and shines into it, and judgment is stilled. Kehot identifies this as the passage of the Idra Rabba on which Zohar HaRakia comments.

זח"ג קלו, 136b Zohar III,

KEHOT'S NOTE

זח"ג קלו, ב. וראה לקו"ת שה"ש כג, ג.

PARAGRAPH 3

- 6 על מצחו תמיד
- Of the tzitz on the High Priest's forehead: “It shall be on his forehead always, for favor for them before Havayah.”

The question here is how Aharon's love can stay “always.”

שמות כ"ח:ל"ח Exodus 28:38

והיה על-מצח אהרן ונשא אהרן את-עון הקדשים אשר יקדישו בני ישראל לכל-מתנת קדשיהם והיה על-מצחו תמיד לרצון להם לפני ה'

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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

- 7 תורה צוה לנו משה
- From Moshe's last blessing of Israel: “Moshe commanded us the Torah, an inheritance of the congregation of Yaakov.” The whole Torah is called by Moshe's name, and through it comes the remedy.

דברים ל"ג:ד"ד Deuteronomy 33:4

תורה צוה לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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

- 8 בחר לנו אנשים
- Moshe told Yehoshua, “Choose men for us and go out, fight Amalek.” The previous maamar explained that only “Moshe's men,” people of self-nullification, can defeat Amalek.

שמות י"ז:ט"ז Exodus 17:9

ויאמר משה אלי-יהושע בחר לנו אנשים וצא הלחם בעמלק מחר אנכי נצב על-ראש הגבעה ומשה האלקים ביד:

And Moses said unto Joshua: ‘Choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of G-d in my hand.’

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

- 9 אם תגביה כנשר
- G-d's word through Ovadiah to Edom, proud in its mountain strongholds: “Though you soar aloft like the eagle, and though your nest is set among the stars, from there I will bring you down.” Amalek is of Eisav's line, Edom, and the maamar uses the verse for his haughtiness. (context: Steinsaltz Tanakh)

עובדיה א':ד"ד Obadiah 1:4

אם-תגביה כנשר ואם-בין כוכבים שים קנך משם אורידך נאם-ה'

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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10

זכור דעמלק

Moshe's charge to Israel: "Remember what Amalek did to you on the way, when you came out of Egypt." The Alter Rebbe refers to the Biur on this verse in Torah Ohr, Parshas Zachor, for a fuller account of Amalek as the keli-pah that opposes Daas.

דברים כ"ה:יז: Deuteronomy 25:17

זְכוֹר אֶת אֲשֶׁר-עָשָׂה לְךָ עֲמָלֵק בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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11

כי האומר אין לי אלא תורה

Rabbi Yosei teaches that whoever says he has nothing but Torah does not have even Torah. The maamar uses it to show that Torah must be the Torah of Moshe, studied with self-nullification.

יבמות ק"ט ב'ד"ה-5:109b: Yevamot 109b:4-5

עֲרַבִי שֶׁלְצִיּוֹן — דְּעֻבְדֵי שְׁלוֹף דּוּץ. תּוֹקֵעַ עֲצָמוֹ לְדַבֵּר הֶלְכָה — דְּתַנְיָא, רַבִּי יוֹסִי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֵלָא: כָּל הָאוֹמֵר אֵין לוֹ אֵלָא תוֹרָה — אֵין לוֹ אֵלָא תוֹרָה. הָא נָמִי פְּשִׁיטָא! אֵלָא דְּאִפִּילוּ תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פֶּפְא, אָמַר קְרָא: "וְלִמְדַתֶּם וְעִשִּׂיתֶם" — כָּל שֶׁשָּׂנִי בְּעִשְׂיָה יִשְׁנֵנִי בְּלִמְיָדָה, כָּל שֶׁאֵינוֹ בְּעִשְׂיָה אֵינוֹ בְּלִמְיָדָה.

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12

ולא תחללו

G-d's charge at the end of the laws of the priests and the offerings: "You shall not profane My holy Name, and I shall be sanctified among the children of Israel." The previous maamar read "profane" (sechalelu) as making a chalal, a void, as if any place were empty of G-d.

ויקרא כ"ב:ל"ב:22:32 Leviticus 22:32

וְלֹא תַחֲלִלּוּ אֶת־שֵׁם קֹדֶשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשְׁכֶם:

And ye shall not profane My holy name; but I will be hal-lowed among the children of Israel: I am the L-RD who hal-low you,

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13

In the Song of Songs the maiden says that her beloved stands behind the wall, "watching through the windows, peering (meitzitz) through the lattices": he is glimpsed only now and then, through the cracks. The previous maamar read tzitz as this meitzitz and the image as G-d's love glimpsed through the iron partition; here the glimpses are passing thoughts of teshuvah. (context: Steinsaltz Tanakh)

שיר השירים ב'ט:9: Song of Songs 2:9

דוֹמָה דּוֹדִי לְצִבִּי אוֹ לְעֹפֶר הָאֵילִים הַנִּהְיָה עוֹמֵד אַחֵר כְּתִלְנוּ מִשְׁגִּיחַ מִן־הַחֲלֹנוֹת מִצִּיץ מִן־הַחֲרָכִים:

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the win-dows, He peereth through the lattice.

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PARAGRAPH 4

14

ועשית ציצ

G-d's command to Moshe for the High Priest's garments: "And you shall make a tzitz of pure gold, and engrave upon it, like the engravings of a seal, 'Holy to Havayah.'" The command is addressed to Moshe, which the maamar explains.

שמות כ"ח:ל"ו: Exodus 28:36

וְעִשִּׂיתָ צִיצִי זָהָב טָהוֹר וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לְה'

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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15

בחי משה ששרשו בחי דעת עליון

The Rebbe discusses at length the theme of this line, that Moshe's root is in the higher Daas.

KEHOT'S NOTE

ראה לקו"ש ח"ו ע' 248 בארוכה בענין זה.

16

וכמ"ש במ"א ע"פ משה ידבר

There, on 69a, "Moshe would speak" is explained as Moshe drawing the Infinite Light down from above, even into Asiyah, through the level of Mah, self-nullification.

KEHOT'S NOTE

ראה לעיל סט, א.

17

משה ידבר

At Sinai, as the sound of the shofar grew ever stronger, "Moshe would speak, and G-d would answer him with a voice." The Alter Rebbe refers to his explanation of this verse in Torah Ohr, Yitro, for Moshe's self-nullification.

שמות י"ט:19: Exodus 19:19

וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְהוֹזֵק מֵאֵד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֵנוּ בְּקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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18

Haman's advice to the king, thinking that he himself was the one to be honored: "Let them bring royal apparel that the king has worn." The Alter Rebbe refers to a Biur on this verse that speaks of Haman as the level of yesh.

אסתר ו':ח: Esther 6:8

וַיָּבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבָשׁ-בּוֹ הַמֶּלֶךְ וְסוֹס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כְּתֹר מַלְכוּת בְּרָאוּשׁ:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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19

עיניו למטה

The Sages teach that one who prays should set "his eyes downward and his heart upward," to fulfill two verses at once. The Biur on "Let them bring royal apparel" reads

the lowered eyes as Chochmah, the self-nullification of Moshe, the opposite of Haman's yesh.

Yevamot 105b:4-5 ד"ה-ה' ע"פ

מאן חכמים? רבי יוסי היא. דרבי חייא ורבי שמעון בר רבי הו' יתבי. פתח חד מינייהו ואמר: המתפלל, צריך שיתן עיניו למטה, שנאמר: "ויהי עיני ולבי שם כל היום". וחד אמר: עיניו למעלה, שנאמר: "נשא לבנו אל פנים". אדהכי אתא רבי ושמעאל ברבי יוסי לגביהו. אמר להו: במאי עסקיתו? אמרו לקה: בתפלה. אמר להו: כך אמר אבא: המתפלל צריך שיתן עיניו למטה ולבו למעלה, כדי שיתקיימו שני מקראות הללו.

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20

רשפי אש

The maiden asks her beloved to set her as a seal upon his heart, for love is strong as death: "its flashes are flashes of fire, a flame of Yah." Gold stands for this fiery love.

Song of Songs 8:6 ה' שיר השירים

שימי כחותם עלי לבך כחותם על זרועך כיעצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

Set me as a seal upon thy heart, As a seal upon thine arm;
For love is strong as death, Jealousy is cruel as the grave;
The flashes thereof are flashes of fire, A very flame of the L-RD.

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21

אותיות דבינה

The note cites the Ramaz there: the letters are in the seven lower Sefiros of Imma.

KEHOT'S NOTE

כ"כ הרמ"ז ר"פ ויקרא שהאותיות הם בז"ת דא"מא, וע' בביאורי הזהר פי' פינחס (כ"ק אדמו"ר הצ"צ בבוכ' בא"י 14 סא, א).

22

שו"ה שבה — כי הרי החכמה

There, on 46d, the Sefiros within Keser are likened to an engraving on a precious stone, which is not foreign to it as ink is to parchment; and the Torah, though rooted in Yesod of Abba, is said to be en clothed in Binah, where the letters are, citing this Biur on "and you shall engrave."

KEHOT'S NOTE

ראה לקו"ת בחוקותי מו, ד.

23

שהם תריני רעין

There "Shema Yisrael, Havayah Elokeinu" is read as the union of Abba and Imma, called "two companions," and "Havayah is One" as the union of Z'eir Anpin and Nukva.

Zohar III, 4a, ד' ג' זח

KEHOT'S NOTE

זח"ג ד, א. וראה לעיל י, ב.

24

סופר וספור

G-d created His world "with three books (sefarim)": sefer, sefar and sippur, which the Alter Rebbe reads as sofer

(scribe), sefer and sippur (telling). The maamar's "scribe and telling" refers to this.

ספר יצירה א' 1:1 Sefer Yetzirah

בשלשים ושתים נתיבות פליאות חכמה חקק יה זה צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנן רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 (ספר; ספור and 3) Sapher ספר which are in Him one and the same.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

25

ע"פ זה שמי

That maamar, on "This is My Name," applies Sefer Yetzirah's sofer, sefer and sippur: the Written Torah is called sefer, and the sofer above it is Ayeh, alef with yud-hei, the supernal Chochmah.

KEHOT'S NOTE

לעיל נב, ד.

26

זה שמי

At the burning bush G-d tells Moshe: "This is My Name forever, and this is My remembrance for all generations." The Alter Rebbe refers to the maamar on this verse earlier in Torah Ohr, Shemos, which explains sofer, sefer and sippur.

שמות ג' ט"ו Exodus 3:15

ויאמר עוד אלקים אל־משה כה־תאמר אל־בני ישראל ה' אלקי אבותיכם אלקי אברהם אלקי יצחק ואלקִי יעקב שְׁלַחְנִי אֲלֵיכֶם זֶה־שְׁמִי לְעֹלָם וְזֶה זְכָרִי לְדֹר דֹּר:

And G-d said moreover unto Moses: "Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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27

ולקמן ע"פ אמר עם הספר

There, on 96b, thought is called sefer, the level of letter-combinations, and "He said with the sefer" is read as a refining by Chochmah in the supernal thought, that sefer of letter-combinations, which pushes the evil out so that "his evil plan returns upon his own head."

KEHOT'S NOTE

צו, ב.

28

אמר עם הספר

From the account of Purim: when Esther came before the king (or, when the matter came before him), "he said with the letter (sefer)" that Haman's evil plan should return upon his own head. The Alter Rebbe refers to the maamar

on this verse later in Torah Ohr, which reads sefer as the supernal thought. (context: Steinsaltz Tanakh)

אסתר ט:25 ט"ז:כ"ה

ובבאה לפני המלך אמר עם-הספר ישוב מחשבתו הרעה אשר-חשב על-יהודים על-ראשו ותלו אתו ואת-בניו על-העץ:

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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29

כולם בחכמה עשית

The Psalmist marvels at creation: "How many are Your works, Havayah! You have made them all with wisdom." The maamar infers that Chochmah itself is a "making" relative to G-d.

Psalms 104:24 ט"ז:כ"ד

מה-רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ חגיגה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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PARAGRAPH 5

30

קדש להוי"ה

The words engraved on the tzitz, "Holy to Havayah," which the Sages say were written on two lines. The maamar now turns to these words.

Exodus 28:36 ט"ז:כ"ו

ועשית ציצן זהב ופתחת עליו פתוחי חתם קדש לה'

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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31

קדש למי"ד למטה הוי"ה מלמעלה

A baraita describes the tzitz as a gold plate two fingers wide, stretching from ear to ear, inscribed in two lines: "yud hei" (the Name) above and "kodesh lamed" below. The maamar reads the two lines as two levels.

Shabbat 63b:15-16 ט"ז:כ"ו-ט"ז:כ"ז

אמר לקה אבני: וציץ אריג הוא! והתנא: ציץ כמין טס של זהב, ורוחב שתי אצבעות, ומוקף מאזן לאזן. וכתוב עליו בשתי שיטין: "יוד הא" למעלה, ו"קודש למד" למטה. ואמר רבי אליעזר ברבי יוסי: אני ראיתי ברומי וכתוב עליו "קדש לה" בשתי אהת.

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32

David's words: "To do Your will, my G-d, I desire; and Your Torah is within my inward parts." It shows Torah becoming an inner light within a person.

Psalms 40:9 ט"ז:ט"ז

לעשות רצונך אלקי הפצתי ותורתך בתוך מעי:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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33

עמ"ש ע"פ כי תצא

the passage shares nothing with the note

KEHOT'S NOTE

לקו"ת שם לו, ד.

34

רעוא דכל רעוין

The note lists these maamarim on the "Will of all wills." Pinchas 76d refers back to the end of this Biur: the forehead is the level of will, as in "upon his forehead ... for favor," and the Zohar calls it the Will of all wills; Bechukosai 46d cites this Biur at "and you shall engrave."

KEHOT'S NOTE

מענין רעדכ"ר עי בלקו"ת פ' תוריע בד"ה למנצח על השמינית ובד"ה והי ביום ההוא יתקע ובד"ה תקעו בחדש שופר דרוש א' ושם פ"ב (כ"ק אדמו"ר הצ"צ בד"ה להבין מ"ש בע"ה, בוך באב' 57). בלקו"ת בחוקותי מו, ד. פנחס עו, ד מצוין לכאן.

35

והוא בחי עתיק

The Tzemach Tzedek explains these words: "that is, the level of Atik is not counted among the Ten Sefiros, as explained in the Biur on 'Let them bring royal apparel.'"

KEHOT'S NOTE

באוה"ת פ' כי תצא עי תתקבא מפרש זה כ"ק אדמו"ר הצ"צ "ור"ל שבחי עתיק אינו במנין ע"ס כמ"ש בביאור ע"פ יביאו לבוש מלכות". ע"ש. הכוונה לתו"א צא, ב.

36

ויקרא הוי"ה הוי"ה

As Moshe stands on Sinai with the second tablets, "Havayah passed before him and called: Havayah, Havayah, G-d, merciful and gracious": plainly, G-d proclaims His Name and attributes to Moshe. The doubled Name, divided by the cantillation, is read here as two levels of Havayah: the Havayah of Atzilus calling upon the Havayah before Atzilus, or, at the end of the maamar, the tikkunim of the head and its pe'os. (context: Steinsaltz Tanakh)

Exodus 34:6 ט"ז:כ"ו

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב-חסד ואמת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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37

את בחי הוי שלפני האצי

The Tzemach Tzedek quotes this reading, that the Havayah of Atzilus calls upon the Havayah before Atzilus, in these two places of Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת פ' כי תשא עי ב"סו. ובפ' ואתחנן עי קכב.

38

לרצון לפני הוי"ה

The tzitz is to be on Aharon's forehead "always, for favor for them before Havayah," plainly so that Israel find favor.

The maamar reads “favor” (ratzon) as the divine will and “before” as preceding, or within, the Name Havayah.

שמות כ"ח:ל"ח Exodus 28:38

וְהָיָה עַל־מִצַּח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת־עֹזֶן הַקִּדְשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי יִשְׂרָאֵל לְכָל־מִתְנַת קְדֻשָּׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה'

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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- 39 Kehot's note points to Deuteronomy 21:10-25:19 for these words.

דברים כ"א-י"ב:ט"ט Deuteronomy 21:10-25:19

PARAGRAPH 6

40

לפני ה' תטהרו

Of Yom Kippur: “For on this day atonement shall be made for you, to purify you; from all your sins you shall be purified before Havayah.” The maamar compares it to “before Havayah” said of the tzitz: a level that precedes the Havayah of Atzilus, or its inner dimension, where the favor is constant.

ויקרא ט"ז:ל"ו Leviticus 16:30

כִּי־יָבִיִּים הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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KEHOT'S NOTE

ויקרא טז, ל.

PARAGRAPH 7

41

תורתו קבע ומלאכתו עראי

“The earlier generations made their Torah fixed and their work occasional, and both endured in their hands.” The maamar applies it to keeping one's will constant through the day.

ברכות ל"ב:י"א Berakhot 35b:10

אמר רבה בר בר חנה אמר רבי יוחנן משום רבי יהודה ברבי אלעאי: בא וראה שלא כדורות הראשונים דורות האחרונים. דורות הראשונים עשו תורתן קבע ומלאכתן עראי, זו וזו נתקיימה בידן. דורות האחרונים שעשו מלאכתן קבע ותורתן עראי, זו וזו לא נתקיימה בידן.

Rabbah b. Bar Hannah stated that R. Johanan said in the name of R. Judah b. R. El'ai : Come and see that the later generations are not like the former generations. The former generations made their Torah their principal concern and their work only occasional, and both flourished in their hand ; whereas the later generations made their work their principal concern and their Torah only occasional and neither flourished in their hand.

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42

החלצו מאתכם

Moshe's command before the war on Midian: “Arm men from among you for the army, and let them go against Midian, to execute Havayah's vengeance on Midian.” The maamar on this verse is in Likkutei Torah, Matos; its Biur explains that Daas rises up to its root above the hidden brain, and that the higher Daas is drawn from Keser.

במדבר ל"א:ג Numbers 31:3

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הִחַלְצוּ מֵאִתְּכֶם אַנְשִׁים לְצָבָא וַיְהִי עַל־מִדְיָן לְתַת נִקְמַת־ה' בְּמִדְיָן:

And Moses spoke unto the people, saying: ‘Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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43

משבעה רועים

Micah foresees that when Assyria invades the land, Israel will “raise against him seven shepherds and eight princes of men.” Chassidus uses the term “seven shepherds” for the great leaders who draw down the divine flow to Israel, Aharon and Moshe among them; Moshe is the unique one among them. (context: Steinsaltz Tanakh)

מִיכָה ה':ד Micah 5:4

וְהָיָה זֶה שְׁלוֹם אֲשׁוּר כִּי־יָבֹא בְּאַרְצֵנוּ וְכִי יֵדְרֶה בְּאַרְמְנוֹתֵינוּ וְהִקְמֵנוּ עָלָיו שְׁבַע רְעִים וּשְׁמֹנֶה נְסִיכֵי אָדָם:

And this shall be peace: When the Assyrian shall come into our land, And when he shall tread in our palaces, Then shall we raise against him seven shepherds, And eight princes among men.

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44

והיה על מצח אהרן

“And it shall be on Aharon's forehead ... always, for favor.” The maamar explains why the verse speaks of Aharon's forehead in particular.

שמות כ"ח:ל"ח Exodus 28:38

וְהָיָה עַל־מִצַּח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת־עֹזֶן הַקִּדְשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי יִשְׂרָאֵל לְכָל־מִתְנַת קְדֻשָּׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה'

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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45

שהוא ההסכמה הנמשך מאהבה

There the Alter Rebbe says that Netzach is the agreement that remains from the contemplation during prayer, and refers back to this Biur's explanation of “Aharon's forehead” as that agreement, adding that metzach (forehead) and netzach are one level.

KEHOT'S NOTE

בלקו"ת מסעי פט, א מציין לכאן.

PARAGRAPH 8

46

הלעומת זה

Koheles teaches that G-d made the day of good and the day of bad to correspond: "G-d has made one opposite the other." In Chassidus the phrase names the counterpart that kelipah has for every level of holiness, so the tzitz on the forehead has its counterpart in Amalek's forehead.

Ecclesiastes 7:14 זי"ד: "החלל זי"ד"

ביום טובה יהיה בטוב וביום רעה ראה גם את־זה לעמת־זה עשה האלקים על־דברת שלא ימצא האדם אחריו מאומה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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47

מצח אשה זונה

Jeremiah rebukes Israel, unmoved even by the drought that should have brought them to teshuvah: "You had a harlot's forehead; you refused to be ashamed." The prophet's image of shameless brazenness describes Amalek's forehead here. (context: Steinsaltz Tanakh)

Jeremiah 3:3 גי"ג: "ירמיהו גי"ג"

וימנעו רבבים ומלקוש לוא היה ומצח אשה זונה היה לה מאנת הקלם:

Therefore the showers have been withheld, and there hath been no latter rain; yet thou hadst a harlot's forehead, thou refusedst to be ashamed.

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PARAGRAPH 9

48

ונשא אהרן

"And Aharon shall bear the iniquity of the holy things that the Children of Israel sanctify": plainly, the tzitz atones for sacred offerings brought in impurity. The maamar reads it as the divine attribute "bearing iniquity," drawn from a level above all human effort. (context: Steinsaltz Tanakh)

Exodus 28:38 ח"ל: "שמות ח"ל"

והיה על־מצח אהרן ונשא אהרן את־עון הקדשים אשר יקדישו בני ישראל לכל־מתנת קדשיהם והיה על־מצחו תמיד לרצון להם לפני ה'

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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KEHOT'S NOTE

שמות כח, לח.

49

אל רחום וחנון

"G-d, merciful and gracious," the opening of the Thirteen Attributes of Mercy, which flow from the second Havayah.

Exodus 34:6 וי"ד: "שמות וי"ד"

ויעבר ה' על־פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב־חסד ואמת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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50

פאות הראש

Or HaTorah adds here: "See what is written about the pe'os of the head in the Siddur on 'He gives snow like wool.'"

KEHOT'S NOTE

"עמ"ש מענין פאות הראש בסידור ע"פ הנותן שלג כצמר" — אוה"ת תשא ע' ביסח.

51

אבא יונק ממזל

There the Alter Rebbe explains that Abba nurses from the eighth mazal and Imma from the thirteenth: Abba already exists, and the nursing brings growth into a full configuration with mature mochin, so that it can give to the levels below.

KEHOT'S NOTE

זח"א רפט, ב. ע"ח שער הכללים פ"ה. שער א"א ספ"ט. ובכ"מ. וראה לקו"ת אמור לט, א. מסות פג, א.



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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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