



TORAH OHR • PARSHAS TETZAVEH • MAAMAR 1

ואתה תצוה את בני ישראל ויקחו אליך כו'

“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.”

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

Aharon, the “groomsman,” kindles in the soul the joy of the mitzvot, 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 mitzvot. The mitzvot 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

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| 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 | ¶3-4 |
| | Aharon belongs to the “wedding day”: a joy from above, revealed in the souls, that comes from the Infinite Light clothed in the mitzvot, as the word asher in the blessing over mitzvot suggests. | |
| 3 | Gan Eden and the mitzvot | ¶5-7 |
| | Through the mitzvot 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 mitzvot 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

¶12-13

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 דמטרוניתא⁹ מטרוניתא הוא מקור נש״י 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 השושבין¹⁰ 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 groomsman walk with them and support them.

כך להיות התכללות נש"י במקורם באו"ס 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.

SECTION 2 • 13-4

The groomsman's joy

3 והנה כמו ענין השושבינים עד"מ שאין זה אלא בשעת החתונה¹¹ כי משם ואילך אין צריכין עוד לשושבינים.

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

Groomsman are needed only at the wedding itself; once the couple is married, no one needs to escort them.

כך הנה שושבינות של אהרן הוא בכח"י ביום חתונתו וביום שמחת לבו^{12,13} והוא שמחה של מעלה¹⁴ המתגלה בנש"י לשמח לבם בה' השוכן בתוך תורתם ועבודתם שצ"ל בשמחה כמ"ש תחת אשר לא עבדת¹⁵ 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 ב"ה מקור החיים מקור התענוג"י 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 הוא לשון תענוג גדול מאד עד להלל וכמו באשרי כי אשרוני בנות¹⁶ 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"ע¹⁷ לעבדה ולשמרה. לעבדה במ"ע¹⁸ שע"י המצות הוא עושה הג"ע¹⁹ דהיינו שממשיך בו זיו השכינה ליהנות

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), to be enjoyed

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, which the souls there enjoy.

בו לצדיקים שמתענגים על ה' בג"ע שהוא תענוג נפלא עד אין קץ שלכן אמרו על אחר מוטב דלידיני²⁰ כו'.

in it by the tzaddikim, who delight in G-d in Gan Eden, which is a wondrous delight without end. This is why they said of Acher, "Better that he be judged," etc.

That radiance is the delight of the tzaddikim in Gan Eden, a delight without end. Its greatness is shown by what was said of Acher, the Sage who left the path of Torah: it is better that he be judged and then come to the World to Come.

שכל יסורי גיהנם כדאי לסבול בשביל קבלת תענוג עוה"ב וכמארז"ל על ר"ע כשרא' כרך גדול של עו"ם שחק ואמר אם לעוברי רצונו כך לעושי רצונו²¹ עאכו"כ.²²

For all the sufferings of Gehinnom are worth enduring for the sake of receiving the delight of the World to Come. 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!"

The reasoning is that all the suffering of Gehinnom is worth bearing to receive the delight of the World to Come. 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.

פ"י אם יש הרבה תענוגים כ"כ בבחי' עוברי רצונו שהם תענוגי עוה"ז שירדו ונתגשמו בגשמי' העוה"ז 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 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.

וחומריותו שלא כדרך השתלשלות וירידת המדרגות מאוא"ס ב"ה מדרגה אחר מדרגה כמו מדרגות דקדושה אלא שהם נפלו ממדרגות עליונות דקדושה דרך נפילה מאיגרא רמה²³ כו'.

and its materiality, 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 בשבה"כ כ"ש 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 ב"ה כסדר ירידת המדרגות דקדושה בג"ע העליון והתחתון שהוא התענוגות 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.

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,

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

כך ע"י עשיית המצות נמשך זיו בג"ע כו'. לכן כתיב תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרב כל²⁴.

so through doing the mitzvos radiance is drawn into Gan Eden, etc. 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)."

So too, doing a mitzvah fills Gan Eden with radiance. Therefore the Torah rebukes 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 כל²⁵ כי רוב כל הם תענוגי העוה"ב 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.

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.

A joy greater than all of Gan Eden comes when a person reflects on the words "in the heavens above and on the earth below, for all the praise of the work of Your hands."

פ"י בשמים ממעל זה געה"ע. ועל הארץ מתחת זה געה"ת 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. Whatever is praised in them 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 לנשמות להתענג על ה' בהשכלתם והשגתם אין השבח הזה

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]

Likewise, the delight and praise the souls have in Gan Eden, as they grasp G-dliness with their understanding, is praise of this kind.

אלא בהמשכת מעשה ידיו של הקב"ה לבד שבזה יש להם השכלה והשגה והיינו זיו הנמשך מן המצות שנק' מעשה ידיו של הקב"ה

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

Only "the work of G-d's hands" is drawn down to the souls, which is why they can grasp it at all. 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 בקיום המצות למטה אתעדל"ע הקב"ה מניח תפלין²⁶ 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 להתענג על הוי"ה בהשכלתם והשגתם בהמשכה זו (וזהו ומעשה ידיו²⁷ מגיד הרקיע²⁸ כי הג"ע נק' מתיבתא דרקיע. ועמ"ש בפ"י הללוהו ברקיע עוזו)^{29, 30}

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 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 ג"ע תחתון ועליון הרי אמרו רז"ל ת"ח אין להם מנוחה³¹ שנאמר ילכו מחיל אל חיל³² 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 וע"ז נאמר כי כל בשמים ובארץ^{33,34} ותרגומו דאחיד בשמיא ובארע'. והוא ענין שנזכר בספרים³⁵ שיש עמוד בגי'ע^{36,37} שבו עולין מגי'ע עליון לתחתון שהעמוד הוא המחבר גי'ע 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' עליות³⁸ 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.

10 וכל זה הוא בבחי' הזיו שנמשך ממעשה ידיו בלבד. אבל בא"ס ב"ה ממש בעצמותו ומהותו ית' לית מחשב' תפיסא³⁹ המלאכים אומרים קדוש ומובדל כו'.

All this is at the level of the radiance drawn from the work of His hands alone. But in 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. 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 נקי אברים דמלכא בחי' אברין וכלים לאוא"ס 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 G-d” — truly before G-d,

The mitzvos are the source of the radiance because they are called “the limbs of the King”: limbs and vessels through which the Infinite Light itself acts. That is why every mitzvah is described as done “before G-d,” truly in His presence.

וכמ"ש אשר אנכי מצוך היום. שבבחי' היום לעשותם אנכי ממש הוא עצמותו ומהותו ממש מצוך 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. The Commander Himself is present in each mitzvah.

ואי לזאת תהיה השמחה בקיום המצות גדולה לאלקים הוא אוא"ס ב"ה ממש המלוכש בהן ביתר שאת מרב כל. היינו בחי' כל דאחיד בשמיא ובארע' וכמרו"ל יפה שעה^{41,42} 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,” to the Infinite Light that is clothed and hidden in them, a joy far greater than “an abundance of everything,” the kol that holds heaven and earth, both Gan Edens. So the Sages said, “Better is one hour [of repentance and good deeds in this world than all the life of the World to Come].”

SECTION 5 • ¶12-13

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 רועים המפרנסים וממשיכים לכללות נשמות ישראל מלמעלה מאו"ס 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," in Kabbalistic tradition Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef and David, who sustain the souls of Israel as a whole and draw G-dliness down to them from the Infinite Light.

13 ואהרן הוא הרועה ומפרנס וממשיך לכללות נש"י בחי' אורה ושמחה הנ"ל ובהמשכה זו יש בי בחי' יערוך את הנרות ובהעלות אהרן את הנרות⁴³ יערוך להיות

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." "He shall arrange": that [it] be

Aharon, as shepherd, draws this light and joy to all the souls, and the drawing has two stages, matching two phrases: "he shall arrange the lamps" and "when Aharon raises up the lamps." The first, "arranging," is explained now.

ערוכה ושמורה בלב ונפש האדם בזכרו על ה' אלהיו בעמקו' הדע' מעומק' דלבא ביגיעת הנפש בהתבוננות בגדולת ה' כאשר תוכל נפשו שאת ובהעלות הוא היא

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. And "when [Aharon] raises up" is

"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. The second stage, "raising up," is then introduced.

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

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 בכל מאדך⁴⁴ המתגלה בק"ש ולקיום הק"ש בכל מאדך תקנו פסוקי דזמרה לפנייה להיות רוממות אל בגרונם⁴⁵ 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^{46, 47} לעשות הכנה בנפש האדם תחלה להגביר כח נפשו על המונעי 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 בקר⁴⁸ כי ברישא חשוכא והדר נהורא⁴⁹ 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 כתית⁵⁰ דוקא וכדאיתא במשנה כותש ונותן לתוך הסל⁵¹ 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 כזית⁵² 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 ע' שנה^{53,54} 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.

והיינו ענין הגוף ונה"ב שמנוגה ומשכח 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, and from "the serpent's skin." Crushing it, subduing it, extracts its "oil," which is Chochmah.

16 וכמארז"ל כשם שהזית משכח תלמודו של ע' שנים. כך שמן זית מחזיר תלמודו של ע' שנה⁵⁵ 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.,

The Sages taught that just as the olive causes forgetting, olive oil restores seventy years of learning: the same fruit that causes forgetting, once crushed, yields the oil that restores memory.

כי חכמה הוא מוח הזכרון⁵⁶ כמ"ש בפ' קדש שרומזת בחכמה ולזכרון בין עיניך⁵⁷ כו' וענין כתישה זו היינו להיות בבחי' אתכפייא סט"א

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. And this crushing means being at the level of the subjugation (iskafya) of the sitra achra (the other side)

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 "crushing" that yields this oil is iskafya, the subjugation of the sitra achra.

ע"י לשארית נחלתו שמשים עצמו כשיריים⁵⁸ שבחי' זו היא המכנעת כל הרצונות שבולעו"ז שלא יהיה לו חפץ ורצון אחר לעצמו להנות ולהתענג בתענוגי בני אדם בעוה"ז ולא יבקש וירדוף אחריהם כלל

through "the remnant (she'eris) of His inheritance": one who makes himself like leftovers (shirayim). 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 subjugation comes through the quality of "the remnant (she'eris) of His inheritance," which the Sages read as one who makes himself like shirayim, leftovers. Such a person has no desire of his own for worldly pleasures and does not pursue them.

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. וכמ"ש מי לי בשמים⁵⁹ כו' וכמ"ש והיה שארית יעקב⁶⁰ 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 the Psalmist says, "Whom do I have in heaven [but You]?" The prophet too speaks of "the remnant of Yaakov... among the nations."

וכתיב בתריה תרום ידך על צריך וכל אויבך יכרתו⁶¹ שבבחי שארית יעקב שמשים עצמו כשיריים הוא מכרית וירים

and it is written after it, "Your hand shall be raised over your adversaries, and all your enemies shall be cut off." For at the level of "the remnant of Yaakov," one who makes himself like leftovers, he cuts [them] off and will raise

The next verse promises, "Your hand shall be raised over your adversaries, and all your enemies shall be cut off." 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.

ידו על צריו בבחי רוממות אל בגרונם⁶² להיות חרב פיפיות בידם בהתגלות רוממות אוא"ס על נפשו משא"כ בבחי יש אין אני והוא יכולין לדור⁶³ כו'.

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.

He prevails 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 ב"ה שורה ומתגלה אלא במי שבטל כו'. והיינו בחי חכמה הוא בחי שמן הנעשה

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

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

ע"י כתישת הזית שהשמן הוא שנמשך אחר הפתילה ונכלה ונשרף הכל באור הנאחז בפתילה שלא נשאר ממנו כלום

by crushing the olive: 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

Oil, unlike the wick, is drawn up after the flame and consumed entirely in the light that holds onto the wick, leaving nothing behind.

(משא"כ מן הפתילה נשאר קצת אפר)⁶⁴ וכך בחי' החכמה הוא בחי' הבטול שבטל ונכלל ממש באור הנר של מצוה זו להיות גילוי אוא"ס ב"ה ממש על נפשו.

(whereas of the wick some ash remains). 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.

The wick, by contrast, leaves some ash. 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 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 • 119-20

Outside the curtain

19 והנה עבודת אהרן בעריכת הנרות והעלאתם היינו בחינת השמחה של מצוה היא מחוץ לפרכת העדות. וענין הפרכת⁶⁵ הוא כי הנה כתיב כי שמש ומגן⁶⁶ 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."

פ"י כי שם הוי"ה הוא ענין יחודא עלאה איך שאין עוד מלבדו⁶⁷ 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 מלא כל הארץ כבודו⁶⁸ 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 לשמש⁶⁹ 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.

20 וזהו ענין והבדילה הפרכת לכם⁷⁰ בין הקדש כו' ושם הוא ענין עריכת הנרות ושמחה ש"מ מחוץ לפרכת בבחי' יחודא תתאה להיות רץ לבך⁷¹ ליחודא עלאה

And this is the meaning of "The curtain shall separate for you between the holy," etc. And there is the arranging of the lamps and the joy of mitzvah, outside the curtain, 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.

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 מאדך⁷² 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 לדורותם⁷³ 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.”

פיי מאת היינו מבחי' אותיות התורה⁷⁴ שמאל"ף ועד תי"ו דהיינו עיי עסק התורה של בני ישראל שהאדם לומד ומשים לבו ונפשו באותיות שמדבר בהם בדו"ר שאותיות אלו יסודתן בהררי קדש⁷⁵ 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.”

לכן התורה היא אור שהיא מאירה את הנר שנר מצוה היא כלי לאור התורה והתורה היא אור וחיות המצות והן הגורמות להיות כח

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. And they [the letters] are what bring about the power

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. The letters of the Torah are what give Aharon his power.

לאהרן להיות שושבין להמשיך אור וגילוי האהבה בנפש האדם ולהיות בה אורה ושמחה ש"מ. משא"כ ע"ה שאין בו בחינת חכמה ארז"ל ולא ע"ה חסיד^{76,77} כו'.

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.

With this power Aharon serves 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 בזהר⁷⁸ ע"פ מה יתרון לאדם בכל עמלו שיעמל תחת השמש.⁷⁹

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 Torah itself reaches Israel through the level of Moshe, as the Zohar explains on the verse "What profit has a man in all his toil that he toils under the sun?"

שאני עמלי דאורייתא דהיא לעילא מן שמשא⁸⁰ ושם הוא מדרגת משה כבד פה וכבד לשון⁸¹ כו'.

"The toil of Torah is different, for it is above the sun." And there is the rank of Moshe, "heavy of mouth and heavy of tongue," etc.

The Zohar answers that the toil of Torah is different, for it is "above the sun," above the level of "a sun and a shield." That is where Moshe stands, he who was "heavy of mouth and heavy of tongue."

כי בחי' עסק התורה הנה אינו בדרך שמחה ש"מ שהוא בבחי' רץ לבך מחוץ לפרכת

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;

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

אלא היא בבחי' שוב לאחד שע"י התורה הוא גילוי יחודו ית' למטה כמו למעלה ע"י התורה שהיא דבר ה' ממש.

rather, it is at the level of “return to the One,” 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.

Torah study is “return to the One”: through it 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 בפ"ך ⁸² דברי ממש הנה ארז"ל מתניתא מלכתא ⁸³ כמלך עצמו שמתאחד עם דבר ה' זו הלכה ⁸⁴ 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 G-d — 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 the verse says, “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 G-d, which is halachah,” as if the ruling came forth from his own mouth, like a king’s.

והיינו מעלת ומדרגת מי שתורתו אומנתו כמו רשב"י וחביריו (שלכן פטורים מן התפלה שהתפלה היא בחינת בטול בהשתחוואות והמשכת אוא"ס 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 בחד קטירא אתקטרנא ^{85,86} כו' שהוא בחי' בטול באוא"ס ב"ה ממש בבחי' יח"ע ולכן ארז"ל ות"ת כנגד כולם. ^{87,88}

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 זך⁸⁹ בחי' חכמה כי איזהו חכם הרואה את הנולד⁹⁰ 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 שנית⁹¹ 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. 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 רוח⁹² ואמשיך רוח כו' בטול אוא"ס 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 [before] 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 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 down from above the Infinite Light itself upon his soul in his Torah study (the closing words of the Hebrew are elliptical).

SECTION 9 • ¶24-25

The answers

24 וזהו ואתה תצוה את בני ישראל⁹³ תצוה מלשון צוותא והתקשרות⁹⁴ 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.

ומזה נמשך להיות חוקת עולם מאת בני ישראל⁹⁵ להיות אותיות התורי' 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 בקר⁹⁶ ברישא חשוכא והדר נהורא⁹⁷

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 כתיב להעלות נר תמיד⁹⁸ שהוא גילוי יחוד עליון שלמעלה מהזמן ולפניו ית' כחשכה כאורה⁹⁹ שהוא השה ומושה כו' וד"ל:

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,” and the Alter Rebbe leaves the rest to the understanding reader.

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' איתקסט. קיצור ע' איתקסט. ע' איתקעג. קיצור והגהות ע"ז בכרך ח ע' גינו. הגהות ע' גינט. ד"ה זה בס' מאמרי אדה"א שמות ח"ב ע' שטו מיוסד על מאמר זה.

2

ואתה תצוה

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

שמות כ"ז:20 Exodus 27:20

וְאַתָּה תִּצְוֶה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ 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:5-7ז' ב:ה' פ"ו

(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

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4

מחוץ לפרכת אשר על העדת יערך אתו אהרן

Aharon and his sons arrange the lamp in the Tent of Meeting, outside the curtain over the Testimony, "from

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

שמות כ"ז:21 Exodus 27:21

בַּאֲהֶל מוֹעֵד מִחוּץ לַפְּרֶכֶת אֲשֶׁר עַל־הָעֵדֻת 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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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 זָךְ 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 זָךְ 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

בַּאֲהֶל מוֹעֵד מִחוּץ לַפְּרֶכֶת אֲשֶׁר עַל־הָעֵדֻת 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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9 אהרן שושבינא דמטרוניא

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 קי, א ובמי' לשם. באוה"ת ע' איתקסג מבאר ענין שושבינא ומביא רא"י מהרשב"ם פ"ט דב"ב קמד, ב דמתרגמינן בשמואל-ב ס"ז רעה דוד שושבינא דוד.

10 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

11 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.

12 ביום חתונתו וביום שמחתו לבו

“Go out and gaze, daughters of Zion, 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 maamar applies “the day of his wedding” to the time when the groomsman is needed. (Kehot's note prints 3:8.)

Song of Songs 3:11א"י שיר השירים

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמִלְכָּה שְׁלֹמֹה בְּעֶטְרָה שְׁעִטְרָהּ לֹא אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחָתוֹ לְבוֹ:

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

ש"ש ג, ח.

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

Song of Songs 3:11א"י שיר השירים

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמִלְכָּה שְׁלֹמֹה בְּעֶטְרָה שְׁעִטְרָהּ לֹא אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחָתוֹ לְבוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath

ואתה תצוה את בני ישראל ויקחו אליך כו'

crowned him in the day of his espousals, And in the day of the gladness of his heart.

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14 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 הגי': של מצוה.

15 תחת אשר לא עבדת

From the rebuke: the curses 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.

Deuteronomy 28:47מ"ז דברים

תַּחַת אֲשֶׁר לֹא־עַבַּדְתָּ אֶת־יְיָ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב מְרַב כָּל:

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, מז.

PARAGRAPH 4

16 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.

Genesis 30:13א"י בראשית

וַתֹּאמֶר לְאָה בְּאֲשֶׁרִי כִי אֲשֻׁרִי בְנוֹת וַתִּקְרָא אֶת־שְׁמוֹ אֲשֶׁר:

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

17 ויניחהו בג"ע

G-d placed Adam in Gan Eden “to work it and to guard it.” The maamar reads “to work it” as the positive commandments, through which a person makes Gan Eden.

Genesis 2:15א"י בראשית

וַיִּקַּח ה' אֱלֹהִים אֶת־הָאָדָם וַיְנַחֵהוּ בְּגִן־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.

נסמן לעיל טו, ד.

18

לעבדה במי"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.

19

שע"י המצות הוא עושה הגי"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 mitzvot, 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 פי' שלח לט, ג. נתבאר בארוכה באוה"ת פי' חוקת ע' איתרכב ואילך.

20

מוטב דלידייני

When Acher died, it was said of him, "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.

Chagigah 15b:3 ט"ו ב:ג

כי נח נפשיה דאחר, אָמרי: לא מידן לדידייני, ולא לעלמא דאָתי ליתי. לא מידן לדידייני — משום דַּעַסַּק באוריינא, ולא לעלמא דאָתי ליתי — משום דַּחַטא. אָמר רבי מאיר: מוטב דַּלידייני וְליתי לעלמא דאָתי. מתי אָמות, ואַעלָה עָשֶׁן מִקְבְּרוֹ. כי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

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KEHOT'S NOTE

חגיגה טו, ב. ראה לעל ח, ד.

21

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 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.

Makkot 24b:1-2 א' ב:ב

בָּאֵשׁ, וְלֹא נִבְכְּהָ? אָמַר לֵהּ: לָכֵן אֲנִי מִצְחָק, וְמָה לְעוֹבְרֵי רְצוֹנוֹ כֵּה, לְעוֹשֵׂי רְצוֹנוֹ עַל אַחַת כִּמָּה וְכִמָּה. שׁוֹב פָּעַם אַחַת הָיוּ עוֹלִין לִירוּשָׁלַיִם, כִּינּוּ שֶׁהִגִּיעוּ לָהֶר הַבֵּית רָאוּ שׁוֹעַל שֶׁיֵּצֵא מִבֵּית קֹדֶשׁ הַקֹּדֶשִׁים, הִתְחִילוּ הֵן בּוֹכִין וְרַבִּי עֲקִיבָא מִצְחָק. אָמְרוּ לוֹ: מִפְּנֵי מָה אַתָּה מִצְחָק? אָמַר לֵהֶם: מִפְּנֵי מָה אַתֶּם בּוֹכִים? אָמְרוּ לוֹ: מִקּוֹם שֶׁכָּתוּב בּוֹ "וְהָיָה הַקֶּרֶב יוֹמָת", וְעַכְשֵׁי שׁוֹעֲלִים הֵלְכוּ בּוֹ, וְלֹא נִבְכְּהָ! —

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22

ר"ע כשראה כרך גדול

Kehot's note sends the reader to Torah Ohr 15d for the source of Rabbi Akiva's saying.

KEHOT'S NOTE

23

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-י"ז Chagigah 5b:16-17

רבי הנה נקיט ספר קנינות וקא קרי בגויה, כי מטא להאי פסוקא "השליך משמים ארץ" — נפל מן ידיה, אָמר: מאיגרא רם לבירא עמיקתא. רבי ורבי חייא הוו שקלי ואזלי באורחא, כי מטו לההוא מתא, אָמרי: איכא צורבא מרבנן הכא? נזיל וניקביל אפיה. אָמרי: איכא צורבא מרבנן הכא, ומאור עינים הוא. אָמר לקה רבי חייא לרבי: תיב את, לא תזלזל בנשיאותך. איזיל אָנא ואקביל אפיה.

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PARAGRAPH 7

24 In its plain sense the verse faults serving G-d without joy "when you had an abundance of everything." The maamar reads merov kol as "more than an abundance of everything": the joy in the mitzvot should exceed all the delights of the World to Come.

דברים כ"ח:מ"ז Deuteronomy 28:47

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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25

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

וכפ"י האריז"ל המובא בתניא פכ"ו.

PARAGRAPH 8

26

הקב"ה מניח תפילין

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 ו' א:י"ז-י"ח Berachot 6a:17-18

אָמר רבי אבין בר רב אדא, אָמר רבי יצחק: מנין שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא מְנִיחַ תְּפִלִּין שְׁנֵאֲמַר: "נִשְׁבַּע ה' בְּיָמִינוּ וּבְרוּעַ עֲזוֹ". "בְּיָמִינוּ" — זו תוֹרָה, שְׁנֵאֲמַר: "מִיָּמִינוּ אֵשׁ דָּת לְמוֹ", "וּבְרוּעַ עֲזוֹ" — אֵלּוּ תְּפִלִּין, שְׁנֵאֲמַר: "ה' עוֹלָמָנוּ יִתֵּן".

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. lxii. 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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27 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

באוה"ת ע' איתקמג מציינ קודם זה הגי'.

28 ומעשה ידיו מגיד הרקיע

"The heavens tell the glory of G-d, and the firmament declares the work of His hands." Since Gan Eden is called "the Academy of the Firmament," what it declares is only "the work of His hands."

Psalms 19:2: תהילים י"ט:ב'

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֱלֹהִים וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ:

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

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29 ועמ"ש בפ' 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.

30 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.

Psalms 150:1: תהילים ק"נ:א'

הַלְלוּקָהּ הַלְלוּאֱלֹהִים בְּקֹדֶשׁ הַלְלוּהוּ בְּרָקִיעַ עֲזוֹ:

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

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31 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.

Berakhot 64a:12-13: ברכות ס"ד א"ב-י"ג

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

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

ואתה תצוה את בני ישראל ויקחו אליך כו'

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.

32 ילכו מחיל אל חיל

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

Psalms 84:8: תהילים פ"ד:ח'

יֵלְכוּ מִחִיל אֶל־חִיל יִרְאֶה אֱלֹהִים בְּצִיּוֹן:

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, ח.

PARAGRAPH 9

33 כי כל בשמים ובארץ

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

KEHOT'S NOTE

דברי הימים א כט, יא.

34 כי כל בשמים ובארץ

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

I Chronicles 29:11: דברי הימים א כ"ט:יא'

לֵךְ ה' הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּחַ וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ
לֵךְ ה' הַמְמַלְכָּה 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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35 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 מציינ לוח"ב ריא, א. ולפ' ויחי ריט, א. וראה בהמצויין לעיל ז, ג. ולקמן ק, ב.

36

עמוד בג"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.

ספר הזוהר, ויקהל כ"ד:שט"ז-שכ"ה:316-325 Zohar, Vayakhel

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)

37

עמוד בג"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.

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

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)

38

נו"ן אלף יובלות שהכל בחי' עליות

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

39

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.

תקוני זוהר י"א:י"ב-י"א:י"ג:17a:10-12 Tikkunei Zohar

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 אתכסיאת (ניא אתכסיא) מבני נשא. ואנת הוא דקשיר לון

ומיחד לון. ובגין דאנת מלגאוו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 11

40

אשר אנכי מצוך

"And these words, which I command you today, shall be upon your heart." The maamar reads Anochi ("I") as G-d's very essence, who commands each mitzvah.

דברים ו:6:6 Deuteronomy

והיו הדברים האלה אשר אנכי מצוך היום עלי לבבך:

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

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KEHOT'S NOTE

דברים ו, ו.

41

יפה שעה א'

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

KEHOT'S NOTE

אבות פ"ד מ"ו.

42

יפה שעה א'

"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.

משנה אבות ד':י"ז:4:17 Pirkei Avot

הוא ה"ה 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 13

43

ובהעלות אהרן את הנרות

"And when Aharon raises up the lamps at dusk, he shall burn it [the incense]." The maamar reads "raising up" as the joy from above that lifts the soul.

שמות ל':ח:30:8 Exodus

ובהעלת אהרן את הנרות בין הערבים יקטירנה קטרת תמיד לפני ה' לדריכתם:

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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44

אהבת ככל 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 might" is the love beyond the soul's own measure.

Deuteronomy 6:5 וי:ה' דברים

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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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45

רוממות אל בגרונם

"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 וי:ה' תהילים קמ"ט

רוממות אל בגרונם וחרב פיפיות בידם:

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 קמ"ט, ו.

46

שעת צלאת 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.

47

שעת צלאת שעת קרבא

Kehot points to this passage for the idea that prayer is a battle; the Zohar there speaks of the battle (kerava) of prayer.

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

48

מערב ועד בקר

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

Exodus 27:21 כ"ז:כ"א שמות

באהל מועד מחוץ לפרכת אשר עליה עזת יצרה אתו אהרן ובניו מערב עד בקר לפני ה' חקת עולם לדורתם מאת בני ישראל:

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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49

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.

Shabbat 77b:8 ח"ב ע"ז שבת

... אמר לקה: מאי טעמא ע"ז מסגן ברישא והדר אימרי? אמר לקה כברייתו של עולם, דברישא חשוכא והדר נהורא. מאי טעמא הני מכסין והני מגלין? הני דמכסין מינייהו — מכסין, והני דלא מכסין מינייהו — מגלין. מאי טעמא גמלא וטר גנובתיה? משום דאכל פסי. מאי טעמא תורא אריקא גנובתיה? משום דדייר באגמי, וכעי לככוש פקי.

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PARAGRAPH 14

50

בשמן זית כתית

The verse requires "pure olive oil, crushed (kasis), for lighting." The maamar asks what the crushing signifies.

Exodus 27:20 כ"ז:כ"א שמות

ואתה תצוה את בני ישראל ויקחו אליה 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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51

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.

Menachot 86a:8-11 א"ח-י"א מנחות

הזית הראשון מגררו בראש הזית וכותש ונותן לתוך הסל ר' יהודה אומר סביכות הסל זה ראשון [חזר] וטוען בקורה ר' יהודה אומר באבנים זה שני חזר וטוען זה שלישי הראשון למנורה והשאר למנחות

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות פו, א. במאמרי אדה"א כאן ע' שכן מבאר ענין זה בעבודה.

52

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.

Eruvin 18b:15 ט"ו:י"ח עירובין

ואמר רבי ירמיה בן אבא, מאי דכתיב: "והנה עלה זית טרף בפיה" — אמרה יונה לפני הקדוש ברוך הוא: רבוננו של עולם, יהיו מזונותי מרורים כזית ומסורין בידי, ואל יהיו מתוקין כדבש ותלויין בידי כפטר. ודם. כתיב הקא "טרף", וכתיב התם "הטרפני להם חוקי".

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KEHOT'S NOTE

עירובין יח, ב. ב"ר לג, ט.

PARAGRAPH 15

53 שהיית משכח תלמודו של עי' שנה

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

הוריות י"ב בב"ב Horayot 12b

KEHOT'S NOTE

הוריות יב, ב. וראה לקמן קו, ד.

54 שהיית 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.)

הוריות י"ג ב"ב:4-3 Horayot 13b

"הרגיל בשמן זית". מסייע לקה לרבי יוחנן, דאמר רבי יוחנן: כשם שהיית משכח תלמוד של שבעים שנה, כך שמן זית משיב תלמוד של שבעים שנה. "והרגיל בגין ובשמים". מסייע לקה לרבא, דאמר רבא: חמרא וריחני פקחין.

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PARAGRAPH 16

55 כשם שהיית 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.

הוריות י"ג ב"ב:4-3 Horayot 13b

"הרגיל בשמן זית". מסייע לקה לרבי יוחנן, דאמר רבי יוחנן: כשם שהיית משכח תלמוד של שבעים שנה, כך שמן זית משיב תלמוד של שבעים שנה. "והרגיל בגין ובשמים". מסייע לקה לרבא, דאמר רבא: חמרא וריחני פקחין.

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56 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.

57 ולזכרון בין עיניך

From the section Kadesh, one of the passages in the tefillin: "And it shall be for you a sign on your hand and a remembrance between your eyes." The maamar links the "remembrance" of this section, which alludes to Chochmah, to Chochmah as the faculty of memory.

שמות י"ג:13 Exodus 13:9

והיה לך לאות על־יָדךָ ולזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּזְכֹּר תּוֹרַת ה' בְּפִיךָ כִּי בָּרַךְ הָיָה הוֹצֵאתָ אֶת־יִשְׂרָאֵל מִמִּצְרָיִם:

ואתה תצוה את בני ישראל ויקחו אליך כו'

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.

58 לשארית נחלתו שמשים עצמו כשיריים

"Who is a G-d like You, who pardons iniquity and passes over transgression for the remnant of His inheritance." (Kehot's note prints 7:8.)

מיכה ז':18 Micah 7:18

מִי־אֵל כְּמוֹךָ נֹשֵׂא עוֹן וְעוֹבֵר עַל־פֶּשַׁע לְשֹׁאֲרֵית נַחְלָתוֹ לֹא־תִחְזֹק לְעַד אָפוּ בִּי־חַפֵּץ 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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ראש השנה י"ז א:ט"ו-ט"ז Rosh Hashanah 17a:15-16

רַב הוּנָא בְּרִיהַ דְּרַב הוֹשַׁע חָלַשׁ, עַל רַב פָּפָא לְשִׁילִי בָקָה. חֲזִייהַ דְּחָלִישׁ לָקָה עֲלָמָא, אָמַר לְהוּ: צְבִיתוּ לָקָה וְוּדְתָא. לְסוּף אֵיתַפַּח, הָוָה מִיִּכְסִּיף רַב פָּפָא לְמִיחֲזִייהַ. אָמְרוּ לָקָה: מָאי חֲזִית? אָמַר לְהוּ: אִינוּ, הָכִי הָוָה, וְאָמַר לְהוּ הַקְדוּשׁ בְּרוּךְ הוּא: הוֹאִיל וְלֹא מוֹקִים בְּמִילֵיהַ — לֹא תִקְוּמוּ בְּהַדִּיחַ, שְׂנֵאֲמַר: "נוֹשֵׂא עוֹן וְעוֹבֵר עַל פֶּשַׁע", לְמִי נוֹשֵׂא עוֹן — לְעוֹבֵר פֶּשַׁע. "לְשֹׁאֲרֵית נַחְלָתוֹ", אָמַר רַבִּי אֲחָא בַר חֲנִינָא: אֵלֶיהַ — וְקוּץ בָּהּ: "לְשֹׁאֲרֵית נַחְלָתוֹ" — וְלֹא לְכָל נַחְלָתוֹ,

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KEHOT'S NOTE

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

PARAGRAPH 17

59 מי לי בשמים

"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.

תהילים ע"ג:25 Psalms 73:25

מִי־לִי בַשָּׁמַיִם וְעַמָּה לֹא־תִפְצְתִי 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.

60 והי' שארית יעקב

"And the remnant of Yaakov shall be among the nations, in the midst of many peoples, like a lion among the beasts of the forest." The maamar reads "remnant" (she'eris) as one who makes himself like leftovers (shirayim).

מיכה ה':7 Micah 5:7

וְהָיָה שְׂאִרֵית יַעֲקֹב בְּגוֹיִם כְּקָרֵב עַמִּים רַבִּים כְּאֲרִיָּה בְּבִהְמוֹת יַעַר כְּכַפִּיר בְּעִדְרֵי־צֹאן אֲשֶׁר אִם־עֹבֵר וְרָמַס וְטָרַף וְאִינוּ 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.

61 תרום ירך 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 maamar the adversaries are what hinders the soul, overcome through self-effacement.

Micah 5:8 ח"י:8

תרום ירך על צריך וכל אויבך יכרתו:

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

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62 רוממות אל בגרונום

"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:6

רוממות אל בגרונום וחרב פיפיות בידם:

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.

63 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 י"ד:5א

אמר רב חסדא, ואיתימא מר עוקבא: כל אדם שיש בו גסות הרוח, אמר הקדוש ברוך הוא: אין אני והוא יכולין לדור בעולם, שנאמר: "מלשני בסתר רעהו אותו אצמית גבה עינים ורחב לבב אתו לא אוכל". אל תקרי "אתו", אלא "אתו לא אוכל". איכא דמתני לה אמספרי לשון הרע, שנאמר: "מלשני בסתר רעהו אותו אצמית".

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PARAGRAPH 18

64 (מש"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"ו.

PARAGRAPH 19

65 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.

66 כי שמש ומגן ה' אלקים

"For a sun and a shield is Havayah Elokim; G-d gives grace and glory." The maamar reads Havayah as the "sun" and Elokim as the "shield" that covers it.

Psalms 84:12 י"ב:84

כי שמש ומגן ה' אלקים הן וכבוד יתן ה' לא ימנע טוב להלכים בתמים:

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.

67 שאין עוד מלבדו

"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 ד"ל:4:35

אתה הראת לדעת כי ה' הוא האלקים 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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68 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:6

וקרא זה אל זה ואמר קדוש קדוש קדוש ה' צבאות מלא כל הארץ כבודו:

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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69 כמו מגן שעושינו 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

70

והבדילה הפרוכת לכם

"And the curtain 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:לג Exodus 26:33

וְנָתַתָּה אֶת־הַפְּרוֹכֶת תַּחַת הַקְּרָסִים וְהַבֵּאתָ שָׁמָּה מִבֵּית לַפְּרוֹכֶת אֶת אֲרוֹן הָעֵדוּת וְהַבְּדִילָה הַפְּרוֹכֶת 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.

71

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

עֶשֶׂר סְפִירוֹת בְּלִימָה בְּלוּם פִּיךָ מְלַדְבֵּר וּלְבָבְךָ מְלַהֲרֵה וְאֵם רֵץ לְבָבְךָ שׁוֹב לְמָקוֹם שֶׁלָּבָבְךָ נֹאמֵר וְהַחַיּוֹת רְצוּ וְשׁוּבוּ. וְעַל דָּבָר זֶה נִכְרַת בְּרִית:

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 Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

72

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:5 Deuteronomy 6:5

וְאַהֲבַתְּ 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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PARAGRAPH 21

73

חוקת עולם לדורותם

The verse ends, "an eternal statute for their generations, from the children of Israel." The maamar reads me'es

ואתה תצוה את בני ישראל ויקחו אליך כו'

("from") as from the letters alef-tav, the letters of the Torah.

שמות כ"ז:21 Exodus 27:21

בְּאֹהֶל מוֹעֵד מִחוּץ לַפְּרוֹכֶת אֲשֶׁר עַל־הָעֵדוּת יַעֲרֶה אֹתוֹ אֶהְרֹן וּבָנָיו מֵעֶרֶב 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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KEHOT'S NOTE

שמות כז, כא.

74

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.

75

יסודות בהררי קדש

"Its foundation is in the holy mountains." The maamar applies it to the letters of the Torah, rooted in supernal Chochmah.

תהילים פ"ז:1 Psalms 87:1

לְבִנְי־קֶרַח מִזְמוֹר שִׁיר יְסוּדוֹתוֹ בְּהַר־יִקְדָּשׁ:

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

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76

ולא ע"ה חסיד

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

KEHOT'S NOTE

אבות פ"ב מ"ה.

77

ולא ע"ה חסיד

"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.

משנה אבות ב'ה:2 Pirkei Avot 2:5

הוא ה'ה אומר, אין בור ירא חטא, ולא עם הארץ חסיד, ולא הפישן למד, ולא הקפדן 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.

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78

וכמ"ש בזהר

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 mitzvot.

KEHOT'S NOTE

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

79

מה יתרון לאדם בכל עמלו שיעמל תחת השמש

"What profit has a man in all his toil that he toils under the sun?" 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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80

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.

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

81

כבד פה וכבד לשון

Moshe's words at the burning bush: "I am heavy of mouth and heavy of tongue." The maamar links them to Moshe's level, "above the sun."

Exodus 4:10: שמות ד':י

ויאמר משה אלהי בי אדני לא איש דברים אנכי גם מתמול גם משלשם גם מאז דברך אלי 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

82

ודברי אשר שמתו בפיו

"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.

ישעיהו נ"ט:כ"א 59:21 Isaiah

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתו בפיו לא ימוש מפיו ומפי זרע זרעך 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.

83

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.

84

דבר ה' זו הלכה

On the verse "they will roam to seek the word of G-d and will not find it," the Gemara says, "'The word of G-d': 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 ככר של תרומה ותחזור בבתי כנסיות ובבתי מדרשות לידע אם טמאה היא ואם טהורה היא, ואין מיין.

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

KEHOT'S NOTE

שבת קלח, ב.

85

בחד קטירא אתקטירנא

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, א

KEHOT'S NOTE

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

86

בחד קטירא אתקטירנא

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.

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

87

ות"ת כנגד כולם

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

KEHOT'S NOTE

פאה פ"א מ"א.

88

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 א"א: משנה פאה

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פירותיהן בעולם הזה והקרן קיימת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והכאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

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 ...

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89

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.

Exodus 27:20 כ"ז: שמות

ואתה תצוה את־בני ישראל ויקחו אליה 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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90

איזהו חכם הרואה את הנולד

In a dialogue recorded in the Gemara: "Who is called wise?" "One who sees what is born (hanolad)." The maamar reads it as seeing how everything is born from nothing.

Tamid 32a:7 א"ז: תמיד ל"ב

אמר להם: אידין מתקרי חכים? אמרו להם: איזהו חכם - הרואה את הנולד. אמר להם: אידין מתקרי גבור? אמרו לו: איזהו גבור - הכובש את יצרו. אמר להם: אידין מתקרי עשיר? אמרו להם: איזהו עשיר - השמח בחלקו.

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KEHOT'S NOTE

תמיד לב, א.

PARAGRAPH 23

91

אני הוי"ה לא שניתי

"For I, Havayah, have not changed." G-d is the same after creation as before it; creation is only a glimmer of His

light.

Malachi 3:6 ג'ר: מלאכי

כי אני ה' לא שניתי ואנכם בני־יעקב לא כליתם:

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

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92

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 זח"ב קסב,

KEHOT'S NOTE

זח"ב קסב, א.

PARAGRAPH 24

93

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.

Exodus 27:20 כ"ז: שמות

ואתה תצוה את־בני ישראל ויקחו אליה 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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94

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

95

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.

Exodus 27:21 כ"א: שמות

באהל מועד מחוץ לפרכת אשר עליה צדק אתו אהרן ובניו מערב עד־בקר לפני ה' חקת עולם לדרתם מאת בני ישראל:

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

96

מערב ועד בקר

Aharon's lamp burns "from evening until morning," within time, light following darkness.

שמות כ"ז:21א

באהל מועד מחוץ לפרכת אשר עליה עדת יצחק אתו אהרן ובניו מערב עד בקר לפני ה' חקת עולם לדורתם מאת בני ישראל:

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.

97

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:8 ע"ז ב

... אמר לקה: מאי טעמא עייז מסגן ברישא והדר אימרי? אמר לקה כברייתו של עולם, דברישא חשוכא והדר נהורא. מאי טעמא הני מכסין והני מגליין? הני דמכסין מינייהו — מכסין, והני דלא מכסין מינייהו — מגליין. מאי טעמא גמלא זוטא גנובתיה? משום דאכל כיסי. מאי טעמא תורא אריקא גנובתיה? משום דדייר באגמי, ובעי לכרפוש בקי.

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

KEHOT'S NOTE

שבת עז, ב.

98

להעלות נר תמיד

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

Exodus 27:20 כ"ז

ואתה תצוה את בני ישראל ויקחו אליה שמן זית וְהָיָה 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.

99

כחשכה כאורה

"Even darkness is not dark for You, and the night shines like the day; darkness is as light." Before G-d darkness and light are the same.

Psalms 139:12 ט:י"ב

גם־חֹשֶׁךְ לֹא־יִחְשֶׁךְ מִמֶּךָ וְלַיְלָה כִּיֹּם יֵאִיר 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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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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