



TORAH OHR • PARSHAS TETZAVEH • MAAMAR 4

ביאור על הנ"ל

An Explanation of the Above



The tzitz on Aharon's forehead is the steady will to G-d, without reasons, that remains after the contemplation of prayer has faded. Moshe makes it, drawing from the Will of all wills above Atzilus through his self-nullification and higher Daas, so that this will stays "always for favor," overcomes Amalek's brazen "forehead," and brings atonement.

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

The tzitz on Aharon's forehead is the steady will to G-d, without reasons, that remains after the contemplation of prayer has faded. Moshe makes it, drawing from the Will of all wills above Atzilus through his self-nullification and higher Daas, so that this will stays "always for favor," overcomes Amalek's brazen "forehead," and brings atonement.

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

This maamar explains the preceding one on the tzitz, the golden headplate on the High Priest's forehead. The three brains are Chochmah, Binah and Daas; the forehead faces Daas and is its outer counterpart, the settled agreement that remains after the mind's inner engagement has passed. Aharon draws down great love, but it comes and goes, because Amalek, the kelipah that knows its Master and still keeps Daas from reaching the heart, stands as an iron partition. Moshe's self-nullification, conveyed through Torah studied with bittul, overcomes it; so Moshe makes the tzitz, a light from above rooted in the higher Daas and the Name Mah. The gold is fiery love; the seal engraving is the letters of Binah, which relate to G-d as an impression relates to its seal. "Holy to Havayah" was written on two lines: kodesh-lamed below, the inner and encompassing lights of Torah and mitzvos, and Havayah above, the Will of all wills that no effort from below reaches. In a person this keeps the will constant all day, even at work. From that level flow the Thirteen Attributes of Mercy, so the tzitz "bears iniquity."

OUTLINE

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|----------|---|----|
| 1 | Heading
An explanation of the preceding maamar on the tzitz. | ¶1 |
| <hr/> | | |
| 2 | The forehead and Daas
The three brains are Chochmah, Binah and Daas; the forehead, opposite Daas, is its outer counterpart: the agreement to uphold what the mind concluded, an impression left after the intellect has departed. | ¶2 |
| <hr/> | | |
| 3 | Aharon's love and Amalek's barrier
Aharon's love comes and goes because Amalek, the kelipah opposite Daas, is an iron partition; Moshe's self-nullification, through Torah studied with bittul, removes it, for the Torah we study is the lower Chochmah. | ¶3 |

4	Moshe makes the tzitz	¶4
	The tzitz is a light from above, rooted in the higher Daas and the Name Mah, which Amalek cannot oppose; its gold is fiery love, and its seal engraving is the letters of Binah, which are to G-d as an impression is to its seal.	
5	Kodesh-lamed below, Havayah above	¶5
	Torah and mitzvos draw inner and encompassing lights in answer to effort from below; Havayah above is the Will of all wills, Atik, before Atzilus, which no arousal from below reaches.	
6	Always for favor	¶6-7
	In a person the forehead is the will that remains after prayer; Moshe, Daas itself, draws the Will of all wills onto Aharon's forehead so that it lasts all day, with Torah fixed and work occasional.	
7	Two foreheads	¶8
	Amalek too has a forehead, the brazen "forehead of a harlot"; the tzitz, from Moshe, nullifies it.	
8	Bearing iniquity	¶9
	From the Will of all wills come the Thirteen Attributes of Mercy, including "bearing iniquity," and through them Atzilus; all this is drawn down through the tzitz.	

KEY CONCEPTS

The forehead (mitzcha) מצחא

The outer counterpart of Daas: the settled agreement and will, without reasons, that remains as an impression after the mind's contemplation in prayer.

Amalek עמלק

The kelipah opposite Daas: knowing one's Master yet rebelling, a brazen pride that keeps knowledge from moving the heart.

Self-nullification and the Name Mah ביטול, שם מ"ה

Moshe's "what are we?"; its highest form, the nullification of one's very being, overcomes Amalek, and Torah must be studied with it.

Kodesh-lamed below, Havayah above קדש למ"ד למטה

הוי"ה מלמעלה

The two lines on the tzitz: the lights drawn by Torah and mitzvos in answer to human effort, and the higher Name Havayah, which no effort from below reaches.

The Will of all wills רעוא דכל רעוין

The will for the will to create, the level of Atik above Atzilus, from which the tzitz draws its constancy and atonement.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

The radiance of the second Havayah, including "bearing iniquity"; from them Atzilus and its Ten Sefiros come into being.

SECTION 1 • 11

Heading

1 ביאור על הנ"ל

An explanation of the above.

This short maamar explains the one before it, "And you shall make a tzitz of pure gold," on the golden head-plate the High Priest wore on his forehead. It takes up that maamar's themes (the forehead, Aharon's love, Moshe's self-nullification against Amalek, and the two Names Havayah) and sets them out more fully in Kabbalistic terms.

SECTION 2 • 12

The forehead and Daas

2 הנה תלת חללין² דגלגלתא³ (הנזכר בוהר ואתחנן דף רס"ב א') הן תלת מוחין חב"ד. ועל כל חלק מוח גשמי שורה אור השכל השייך למוח ההוא

Now, the "three cavities of the skull" (mentioned in the Zohar, Va'eschanan, page 262a) are the three brains (mochin): Chochmah (wisdom), Binah (understanding) and Daas (knowledge). And upon each physical part of the brain rests the light of the intellect that belongs to that brain

The Zohar speaks of three cavities in the skull of Z'eir Anpin that hold three brains; the Alter Rebbe identifies them with the three powers of the intellect, Chochmah, Binah and Daas. Just as each part of the physical brain is the seat of its own power of thought, so each of these supernal "brains" carries its own light of intellect.

(וע' מק"מ שם פי' המוחין הן חב"ד דז"א ואור המתלבש בהן היינו מחב"ד דאימא) כנודע בחכמת הרפואה⁴ וכשם שהוא למטה באדם בגשמי" כך הוא למעלה בז"א.

(and see the Mikdash Melech there: the meaning is that the brains are the Chochmah, Binah and Daas of Z'eir Anpin (the emotive attributes), and the light that is encloded in them is from the Chochmah, Binah and Daas of Imma), as is known in the science of medicine. And just as it is below, in man, physically, so it is above, in Z'eir Anpin.

The Mikdash Melech, a commentary on the Zohar, explains that the "brains" are the intellect of Z'eir Anpin itself, while the light that fills them comes from the intellect of Imma, the higher configuration of Binah. The point that each brain has its own power is taken from medicine, and the Alter Rebbe states the principle that what is physical in man mirrors what is above.

והנה על המוחין וחב"ד חופף הגולגלת. ובסוף הגולגלת היא מצחא. והמצח הוא כנגד מוח הדעת

Now, the skull covers the brains and Chochmah, Binah and Daas. And at the end of the skull is the forehead (mitzcha). And the forehead is opposite the brain of Daas,

The skull covers the brain, and the forehead lies at the edge of the skull. Because the forehead is set opposite the brain of Daas, it shares the function of Daas in an outer way, as the next parts explain.

כי מוח הדעת הוא באמצע שמוח חכמה ומוח בינה הם מלפנים ומוח הדעת באחוריים באמצע ב' המוחין חו"ב.

for the brain of Daas is in the middle: the brain of Chochmah and the brain of Binah are in front, and the brain of Daas is at the back, in the middle between the two brains, Chochmah and Binah.

In the anatomy described here, the brains of Chochmah and Binah lie in front, side by side, and the brain of Daas lies behind them in the middle. So the forehead, at the front and center, lines up with Daas.

ולכן הוא נגד המצח. והדעת הוא ענין התקשרות בפנימיות שכפי שנגמר בחו"ב כן יתקיים. ולכן לעומתו מכוון המצח שהוא בחיצוניות המוחין ג"כ בחינה זו

That is why it is opposite the forehead. And Daas is the matter of binding (hiskashrus) in the inner dimension (pnimiyus): that just as [a matter] was concluded in Chochmah and Binah, so will it be upheld. And therefore, aligned opposite it, is the forehead, which, in the outer dimension (chitzoniyus) of the brains, is also this same level:

Daas is the power that binds a person inwardly to what his mind has grasped, so that a conclusion reached through Chochmah and Binah stays firm. The forehead does the same thing on the outside: it is the outer counterpart of Daas.

דהיינו ההסכמה שהוסכם לקיים מה שרצה ע"פ השכל. והוא רשימו שנשאר אחר הסתלקות המוחין כנ"ל.

namely, the agreement, that it has been agreed to uphold what one willed according to the intellect. And it is a reshimu (impression) that remains after the departure of the mochin, as mentioned above.

The role of the forehead is "agreement": a settled resolve to keep what the mind once decided, even after the intellectual excitement has gone. The previous maamar explained that after prayer the love fades but a reshimu, an impression, remains on the "forehead"; this resolve is that impression.

(אך הדעת הוא בחי' פנימיות שבעוד החי"ב מאירין בתוקפן הוא מקשרם וממשיכם בבחי' פנימיותו כו'. ועי' בשער היחודים פ"ז מבואר איך הדעת מאיר במצחא. וכ"ה בע"ה ובוהר הרקיע על האד"ר⁵ גבי מצחא כו' ע"ש):

(But Daas is the level of the inner dimension: while Chochmah and Binah are shining in their full strength, it binds them and draws them [down] in the level of its inner dimension, etc. And see Sha'ar HaYichudim, chapter 7, where it is explained how Daas shines in the forehead. And so it is in Etz Chaim, and in Zohar HaRakia on the Idra Rabba, regarding the forehead, etc.; see there.)

The parenthesis distinguishes the two: Daas works inside, binding Chochmah and Binah while they are fully alight, whereas the forehead keeps their impression afterward. The Alter Rebbe refers the reader to Sha'ar HaYichudim, chapter 7, to Etz Chaim, and to Zohar HaRakia, a commentary on the Zohar, on the Idra Rabba, which discuss how Daas shines in the forehead.

SECTION 3 • 13

Aharon's love and Amalek's barrier

3 והנה אהרן הוא מז' רועים שממשיך רעותא דלבא כו'. אך באמת אח"כ חולפת ועוברת שיש מחיצה של ברזל מפסקת רק לפעמים מציץ מן החרכים.

Now, Aharon is one of the seven shepherds, who draws down the yearning of the heart (re'usa d'liba), etc. But in truth, afterward it passes and goes away, for there is an iron partition that interposes; only at times is there "peering through the lattices."

Aharon is one of the "seven shepherds" who sustain the Jewish people, and his task is to draw down great love, the heart's yearning for G-d (re'usa d'liba). The previous maamar explained that this love shines during prayer but then fades, because an "iron partition" separates Israel from their Father in Heaven; only now and then does it break through, as the beloved in the Song of Songs "peers through the lattices."

היינו הרהורי תשובה. וא"כ פעמים הוא כך ופעמים כך. והעצה להיות על מצחו תמיד⁶ דוקא כו' הוא ע"י משה. תורה צוה לנו משה.⁷ בחר לנו אנשים⁸ כו'.

That is, thoughts of teshuvah (return). If so, sometimes it is this way and sometimes that way. And the remedy, for it to be "upon his forehead always" specifically, etc., is through Moshe: "Moshe commanded us the Torah"; "Choose men for us," etc.

Those glimpses are sudden thoughts of teshuvah, so the love comes and goes. The remedy, that the love stay "on his forehead always" as the verse says of the tzitz, comes through Moshe: through the Torah he gave, and through the "men" chosen at his word to fight Amalek.

כי הזלעו"ז היא מחיצה של ברזל המפסקת הוא בחי' עמלק אם תגביה כנשר⁹ חוצפה וגסות הרוח עקשות ונצחנות כו'

For the opposing side ("one opposite the other"), which is the iron partition that interposes, is the level of Amalek, "Though you soar aloft like the eagle": brazenness and arrogance, obstinacy and contentiousness, etc.

The iron partition is Amalek, the counterpart on the side of kelipah that stands against holiness. In a person it appears as brazen pride, the self-exaltation the prophet Ovadiah describes as soaring like an eagle, together with obstinacy and the need to win.

(כי עמלק הוא יודע רבונו ומכוון למרוד בו שהוא הקליפה שכנגד הדעת ואינו מניח את הדעת להתפשט במדות ע"י חוצפה בלי טעם ודעת וכמ"ש במ"א בביאור שע"פ זכור דעמלק.¹⁰ וע' בהרמ"ז ר"פ ויקהל מענין זה) כנודע.

(For Amalek knows his Master and intends to rebel against Him, which is the kelipah (the husk) that stands opposite Daas (knowledge) and does not let Daas spread into the emotive attributes (middos), through brazenness without reason or knowledge. As is explained elsewhere, in the Biur on [the verse] "Remember," regarding Amalek. And see the Ramaz at the beginning of Parshas Vayakhel on this matter), as is known.

The parenthesis defines Amalek precisely: he knows his Master yet sets out to rebel, so he is the kelipah that opposes Daas. He does not deny knowledge; he blocks it, with a brazenness that has no reason, from reaching the emotions, so that what a person knows never moves his heart. The Alter Rebbe refers to the Biur on "Remember what Amalek did," and to the Ramaz, the Kabbalist Rabbi Moshe Zacuto, at the beginning of Parshas Vayakhel.

והמבטל בחינה זו הוא בחי' משה מ"ה בטול והתורה היא למוד בבחי' בטול כו'. כי האומר אין לי אלא תורה¹¹ כו'.

And what nullifies this level is the level of Moshe, Mah ("what"), self-nullification (bittul). And the Torah is study in a state of self-nullification, etc. For one who says, "I have nothing but Torah," etc.

Against this stands Moshe, who said "and what (mah) are we?": the quality of self-nullification, which the next paragraph ties to the Name Mah. Torah, too, must be studied with self-nullification; the Sages teach that one who says "I have nothing but Torah" does not have even Torah.

אלא תורת משה ולא תחללו¹² כי אתה הוא קודם שנברא כו'. הוא ממש בלי שינוי.

Rather, [it must be] the Torah of Moshe, and “you shall not profane,” for “You are He before [the world] was created,” etc.: He is exactly [the same], without change.

It must be “the Torah of Moshe,” studied with the awareness that “you shall not profane,” which the previous maamar read as “do not make a void (chalal)”: do not imagine any place empty of G-d. As the morning prayer says, “You are He before the world was created; You are He since it was created”: G-d is exactly the same, unchanged by creation.

ולכאורה הרי המחשבה והדבור הם יש כו' אלא הבטול הוא בחכמה תתאה היא תושבע"פ מעולם ועד עולם מלכות דיצירה עתיק לעשי' וחכמה דנוק' דעשי' היא התורה אשר לפנינו או"ה כו':¹³

Yet seemingly, thought and speech are yesh (“something”), etc. Rather, the self-nullification is in the lower Chochmah (wisdom), which is the Oral Torah, “from world to world”: the Malchus (sovereignty) of the World of Yetzirah (Formation) [is] Atik for the World of Asiyah (Action), and the Chochmah of the Nukva (the feminine) of Asiyah is the Torah that is before us, the forbidden and the permitted, etc.

An objection: Torah study is thought and speech, which are a definite “something,” not self-nullification. The answer is that the Torah we study is the lower Chochmah, the Oral Torah, and Chochmah is itself self-nullification. Through the chain “from world to world,” in which the lowest level of each world becomes the innermost root (Atik) of the next, the Chochmah of the lowest world, Asiyah, is the practical law of forbidden and permitted that we learn.

SECTION 4 • 14

Moshe makes the tzitz

4 וזהו ענין ועשית ציץ¹⁴ לשון זכר הארה שנמשך מלמעלה. משא"כ צצית לשון נקבה הוא ממטה למעלה בכחי תפלה (עיין בטעמי מצות להרח"ו פ' תצוה מצות ציץ כו').

And this is the meaning of “And you shall make a tzitz (headplate)”: a masculine form, a radiance that is drawn from above. Whereas tzitzis is a feminine form: it is from below upward, at the level of prayer (see Taamei HaMitzvos of Rabbi Chaim Vital, Parshas Tetzaveh, the mitzvah of the tzitz, etc.).

The verse says “make a tzitz,” a masculine form, not tzitzis, a feminine one. Following Rabbi Chaim Vital's Taamei HaMitzvos, the masculine form signals a light that comes from above, while the feminine signals what rises from below, as prayer does.

אבל תורה היא מלמעלה למטה הבטול ולא תחללו. והוא הזלעו"ז שכנגד עמלק. ועי"ז נמשך להיות גילוי י"ה בוי"ה היינו באהוי"ר. וזהו שמשוה הוא העושה הציץ.

But Torah is from above downward: the self-nullification (bittul), and "you shall not profane." And this is the "one opposite the other" that stands against Amalek. And through this there is drawn down a revelation of the Name Yah in vav-hei, that is, in love and awe. And this is [why] Moshe is the one who makes the tzitz.

Torah, unlike prayer, comes from above: it brings self-nullification and the awareness that no place is empty of G-d, and so it is holiness's counterpart to Amalek. The previous maamar taught that Amalek covers the Name Yah so that it is not revealed in vav-hei, the remaining letters of Havayah, that is, in the emotions; Torah lets Yah be revealed in vav-hei, in love and awe. That is why Moshe, through whom the Torah was given, makes the tzitz.

(וא"ש לפמ"ש הרח"ו שם שהציץ הוא נמשך ממוחין דאבא שזהו בחי' משה. גם למעלה יותר במצח' דא"א הנה מאיר שם בחי' דעת דא"א וגם זה הוא בחי' משה ששרשו¹⁵ בחינת דעת עליון.)

(And this fits well with what Rabbi Chaim Vital writes there, that the tzitz is drawn from the intellect (mochin) of Abba, which is the level of Moshe. Also, higher still, in the forehead of Arich Anpin, there shines the level of the Daas (knowledge) of Arich Anpin, and this too is the level of Moshe, whose root is the level of the higher Daas.

Rabbi Chaim Vital writes that the tzitz is drawn from the mochin of Abba, the intellect of Chochmah, which is Moshe's level. Higher still, in the forehead of Arich Anpin, the outer level of Keser, the Daas of Arich Anpin shines, and this too is Moshe, whose root is in the higher Daas, a knowledge above ordinary understanding.

וזהו המבטל לבחי' עמלק שהוא רק כנגד דעת תחתון שם הוא מסתיר ומכסה כו'. ולמעלה יותר הנה שם מ"ה המאיר במצחא דא"ק זהו ג"כ בחי' משה וז"ש ונחנו מה וכמ"ש במ"א ע"פ משה ידבר^{16, 17} כו'.

And this is what nullifies the level of Amalek, which is only opposite the lower Daas: there it conceals and covers, etc. And higher still, the Name Mah that shines in the forehead of Adam Kadmon: this too is the level of Moshe. And this is [the meaning of] what is written, "And what (mah) are we?" as is explained elsewhere on [the verse] "Moshe would speak," etc.

Amalek can oppose only the lower Daas, the knowledge that is meant to reach the emotions; there it hides and covers. It cannot touch the higher Daas, so Moshe's root defeats it. Higher yet is the Name Mah (the spelling of Havayah whose letters total 45) shining in the forehead of Adam Kadmon, the primordial level before the worlds, and this is Moshe's "what (mah) are we?"

ולכן נאמר לו דוקא ועשית ציץ שהיא הארה המאיר בבחי' מצחא הנ"ל בבחי' דעת עליון שלמעלה מהשגה. וכן שם מ"ה הבטול במציאות.

Therefore it was said to him specifically, "And you shall make a tzitz," which is a radiance that shines in the level of the forehead mentioned above, in the level of the higher Daas, which is above comprehension. And likewise the Name Mah, the self-nullification of [one's very] being.

That is why the command "make a tzitz" was given to Moshe: the tzitz is a light shining in the forehead from the higher Daas, beyond comprehension. The Name Mah stands for the most complete self-nullification, the nullification of one's very being (bittul bimetzius).

שזהו דוקא המבטל בחי' עמלק כו' ועמ"ש במ"א בביאור ע"פ יביאו לבוש מלכות¹⁸ מענין המן שהוא בחי' יש. ושהמנגד לבחי' זו הוא בטול רצון עיניו למטה ונחנו מה כו'.

For it is specifically this that nullifies the level of Amalek, etc. And see what is written elsewhere, in the Biur on [the verse] "Let them bring royal apparel," on the matter of Haman, who is the level of yesh ("something"); and that what opposes this level is the nullification of will, his eyes downward, and "And what are we?" etc.)

This total self-nullification is what overcomes Amalek. The Alter Rebbe refers to the Biur on "Let them bring royal apparel," which speaks of Haman, a descendant of Amalek, as the epitome of yesh, a swollen sense of self; its opposite is setting aside one's own will, eyes lowered, and saying "what are we."

וזהב טהור היינו ג"כ בחי' רשפי אש¹⁹ משא"כ כסף אהבה כמים כו'. ופתחת עליו פתוחי חותם.

And "pure gold" is also the level of "flashes of fire," whereas silver is love like water, etc. "And you shall engrave upon it engravings of a seal."

The tzitz was of pure gold: gold is love like "flashes of fire," intense and burning, whereas silver is a calmer love, like water, as the previous maamar explained. The verse then says "engrave upon it engravings of a seal," which the following parts explain.

הנה פתוחי חותם הם אותיות דבינה²⁰ יסוד דאימא שבה נצטיירו אותיות. כי הרי החכמה²¹ היא בחי' ברק ואין בה שום תמונה.

Now, "engravings of a seal" are the letters of Binah (understanding), the Yesod (foundation) of Imma, in which the letters took form. For Chochmah (wisdom) is the level of a flash of lightning, and there is no form whatsoever in it.

These engravings are the letters of Binah, at the Yesod of Imma, the point where Binah gives shape and where letters first take form. Chochmah is a flash of lightning, a point of insight without any defined shape.

רק בינה היא יש ושייך בה בחי' אותיות. כי אורייתא מחכמה נפקת ונתלכשה בבינה שהם תרין רעין²² כו'.

Only Binah is yesh ("something"), and the level of letters applies to it. For "the Torah issues from Chochmah," and it was en clothed in Binah, for they are "two companions," etc.

Only Binah, which develops an idea into a definite "something," can hold letters. The Torah originates in Chochmah but is clothed in Binah; the two are the Zohar's "two companions," which are never apart.

וזהו ענין סופר וספור²³ (עמ"ש ע"פ זה שמי.^{24, 25} ולקמן ע"פ אמר עם הספר)^{26, 27} ואותיות אלו הם כדמות חותם החקוק בשעוה שנחקק שם אברהם עד"מ ואינו מערך ומהות אברהם עצמו.

And this is the matter of "scribe" and "telling" (sofer and sippur) (see what is written on [the verse] "This is My Name," and below, on "He said, with the letter"). And these letters are like the likeness of a seal engraved in wax, in which the name Avraham, for example, is engraved, yet it is not of the order and essence of Avraham himself.

The words "scribe and telling" recall Sefer Yetzirah: G-d created His world with three "books," which the Alter Rebbe reads as sofer (scribe), sefer (book) and sippur (telling). Such letters are like a seal impressed in wax: the wax may bear the name Avraham, yet the impression is nothing like Avraham himself.

וכך הרי להיות חכמה הנה כולם בחכמה עשית.²⁸ שהחכמה בחי' עשי' נחשבת לגבי הקב"ה.

And so too, as to there being Chochmah: "You have made them all with Chochmah," for Chochmah is considered the level of asiyah (making) in relation to the Holy One, blessed be He.

The same holds even for Chochmah: "You have made them all with Chochmah" implies that Chochmah itself counts as something "made," a seal impression, relative to the Holy One, blessed be He.

וכנודע מענין עסק התורה לשמה לשם התורה עצמה להיות תורה התלבשות א"ס בחכמה לכן נק' חותם כחותם האותיות שהם על השעוה כו'.

As is known from the matter of engaging in Torah lishmah, for the sake of the Torah itself: that the Torah be the enclothing of the Infinite One (Ein Sof) in Chochmah. Therefore it is called a seal, like the seal of the letters that are on the wax, etc.

Studying Torah lishmah, "for its own sake," means for the sake of the Torah itself, so that the Torah becomes the clothing of the Infinite One within Chochmah. Because the Torah relates to G-d as an impression relates to its seal, it is called a "seal."

SECTION 5 • 15

Kodesh-lamed below, Havayah above

5 קדש להוי"ה.²⁹ וארז"ל קדש למ"ד למטה הוי"ה מלמעלה.³⁰ דהנה ע"י תורה נעשה או"פ ותורתך בתוך מעי³¹. וזהו פתוחי חותם הנ"ל.

"Holy to Havayah." And our Sages, of blessed memory, said: "Kodesh [and the letter] lamed below, Havayah above." For through Torah an inner light (Or Pnimi) is formed: "And Your Torah is within my inward parts." And this is the "engravings of a seal" mentioned above.

The tzitz bore the words "Holy to G-d," and the Sages record that they were written on two lines: the Name Havayah above, and kodesh with the lamed (the "to" of "to Havayah") below. The Alter Rebbe reads the lower line as the effect of Torah and mitzvos: Torah becomes an inner light within a person, as the Psalm says, "Your Torah is within my inward parts," and this is the "seal engraving" explained above.

וע"י המצות נמשך מקיפין. וזהו ענין קדש למ"ד כמאמר אשר קדשנו במצותיו. קדוש מובדל שהוא בחי מקיף.

And through the mitzvos, encompassing [lights] (makifin) are drawn down. And this is the meaning of kodesh-lamed, as in the words "Who has sanctified us (kideshanu) with His commandments": kadosh (holy) [means] set apart, which is the level of the encompassing (makif).

Mitzvos draw down encompassing lights (makifin), which surround a person rather than entering his understanding. Hence the word kodesh: the blessing over a mitzvah says that G-d "sanctified us (kideshanu) with His commandments," and kadosh means set apart, beyond, like a light that encompasses.

והלמ"ד הם ג' אורות מקיפין דכח"ב (וכנודע מענין צלם אלקים. הצי' הוא ט"ס דאו"פ. והלמ"ד הוא בחינת מקיף כו' עמ"ש ע"פ כי תצא)³² ואעפ"כ כ"ז הוא למטה שזהו מה שבאתערותא דלתתא ממטה למעלה נעשה אתעדל"ע.

And the lamed: these are the three encompassing lights of Keser (the Crown), Chochmah (wisdom) and Binah (understanding) (as is known from the matter of tzelem Elokim, "the image of G-d": the tzadi is the nine Sefiros of the inner light, and the lamed is the level of the encompassing, etc.; see what is written on [the verse] "When you go out"). Nevertheless, all this is "below," for this is what, through an arousal from below, from below upward, becomes an arousal from above.

The lamed stands for the three encompassing lights of Keser, Chochmah and Binah, as its value, thirty, is three times ten; in the word tzelem (image), the tzadi, ninety, is the nine Sefiros of inner light, and the lamed the encompassing lights. Yet all of this is still "below," since it is the response from above that answers human effort from below.

והוי"ה מלמעלה הוא בחי' שאין אתעדל"ת מגעת שם. כי יש הוי"ה הוי"ה ופסיק טעמא בינייהו כי הוי"ה באצילות יו"ד וקש"י רומז לכתר וחכמה.

And "Havayah above" is the level that an arousal from below does not reach. For there is "Havayah, Havayah," with the cantillation dividing between them. For in the Havayah in the World of Atzilus (Emanation), the yud and the tip of the yud allude to Keser and Chochmah.

"Havayah above" is a level that no human effort can reach. In the verse of the Thirteen Attributes the Name is said twice, "Havayah, Havayah," with a break in the cantillation between them, showing that they are two levels. Within Atzilus, the yud of the Name and the tip of the yud stand for Chochmah and Keser.

אך יש שם הוי"ה הוא למעלה מהאצילות שהוא מקור להיות שם הוי"ה שבאצי". כי התהוות אצי כשעלה ברצונו כו'.

But there is a Name Havayah that is above Atzilus, which is the source for there to be the Name Havayah that is in Atzilus. For the coming into being of Atzilus [was] when it arose in His will, etc.

There is also a Name Havayah above Atzilus, the source from which the Havayah of Atzilus comes. Atzilus itself came into being "when it arose in His will" to create.

וזהו כתר דאצי קוצו של יו"ד. אך להיות רצון לרצון זה הוא מבחי' רעוא דכל רעיון³³ והוא בחי' עתיק.³⁴ וזהו ויקרא הוי"ה הוי"ה.³⁵

And this is the Keser of Atzilus, the tip of the yud. But for there to be a will for this will, this is from the level of the Will of all wills (ra'ava d'chol ra'avin), and it is the level of Atik. And this is "And He called, Havayah, Havayah."

That arising of the will is the Keser of Atzilus, the tip of the yud. But that there should be a will for this will at all comes from a still higher level, the "Will of all wills," which is Atik, the innermost dimension of Keser. This is the double "Havayah, Havayah."

פי' ויקרא שם הוי"ה דאצילות את בחי'³⁶ הוי"ה שלפני האצי' (עיין לקמן סוף הדבור פי' בע"א דהוי' הא' תקוני הראש כו' והכל למעלה ולפני י"ג מדה"ר ושני הפי' אמת)

That is: the Name Havayah of Atzilus called the level of the Havayah that is before Atzilus (see below, at the end of the discourse, an explanation in another way: that the first Havayah is the tikkunim of the head, etc., and all of it is above and before the Thirteen Attributes of Mercy; and both explanations are true).

The verse "And He called, 'Havayah, Havayah'" is read here as the Havayah of Atzilus calling upon the Havayah that precedes Atzilus. The parenthesis notes that the end of the maamar explains the two Names differently, as the tikkunim of the head and its "corners," both above the Thirteen Attributes of Mercy, and that both readings are true.

ובחי"ז זה הוא אשר אין אתעדל"ת מגעת שם. ולכן בחינת קדש למ"ד נקי למטה לגבי בחי"ז שם הוי"ה זה.

And this level is the one that an arousal from below does not reach. Therefore the level of kodesh-lamed is called "below" relative to the level of this Name Havayah.

Since this higher Havayah lies beyond the reach of any arousal from below, the line "kodesh-lamed," the holiness achieved through Torah and mitzvos, is called "below" relative to it.

ולכן נאמר גבי ציץ לרצון לפני הוי"ה³⁷ כלומר לפני שם הוי"ה דאצי". או לפני לשון פנימיות שהוא פנימיות שם הוי"ה כו'.³⁸

And therefore it is said regarding the tzitz, "for favor (leratzon) before Havayah," that is, before the Name Havayah of Atzilus. Or, "before" (lifnei) is a term of innerness: that it is the inner dimension (pnimiyus) of the Name Havayah, etc.

So the verse says the tzitz is "for favor (leratzon) before Havayah": the will it brings comes from a level that precedes the Havayah of Atzilus. Alternatively, lifnei ("before") shares its root with penim, "inside," so it means the innermost dimension of the Name Havayah.

SECTION 6 • ¶6-7

Always for favor

6 וכמ"ש גבי יוה"כ לפני הוי"ה תטהרו. ולכן שם הוא תמיד לרצון. וכן באדם בעבודת ה'

As it is written regarding Yom Kippur, "Before Havayah you shall be purified." And therefore there it is "always for favor." And so too in a person, in the service of G-d,

Of Yom Kippur the Torah says "before Havayah you shall be purified": the atonement comes from the level "before" Havayah, beyond change and beyond human effort, and so there the favor is constant, "always." The same holds in a person's own service of G-d.

הנה בבחי"ז מצחא שהוא חיצוניות הרצון בלי טעם רק מרשימו שנשאר אחר התפלה מהתבוננות בינה ודעת שהיה לו בשעת התפלה.³⁹

in the level of the forehead (mitzcha), which is the outer dimension (chitzoniyus) of the will, without reason, only from the reshimu (impression) that remains after prayer, from the contemplation of Binah (understanding) and Daas (knowledge) that he had at the time of prayer.

In a person, the "forehead" is the outer layer of will: a will without reasons, which is not the contemplation itself but the impression it leaves. After prayer, in which one contemplated with Binah and Daas, what remains is this settled will.

7 וזהו תמיד דוקא ר"ל בכל היום כולו אף שאינו מתבונן ואף כשעוסק בצורכי העולם יהיה

And this is [the meaning of] “always” specifically: that is to say, all day long, even when he is not contemplating, and even when he is occupied with the needs of the world, it should be

The word “always” on the tzitz means all day: even when a person is not contemplating, and even while he is busy with worldly affairs, his will remains turned to G-d.

ע"ד תורתו קבע ומלאכתו עראי⁴⁰ דהיינו שיהיה עיקר המכוון כדי שיהיה פנאי לעסוק בתורה ולהתפלל

in the manner of “his Torah fixed and his work occasional”: that is, that the main intention be so that there will be free time to engage in Torah and to pray,

This follows the Sages’ ideal of making one’s Torah fixed and one’s work occasional. The point is the purpose of the work: one works so as to have free time for Torah and prayer.

ועל כוונה זו הולך בכל עניניו בבחי' זו שיהיי תמיד לרצון כו' והיינו ע"י משה שהוא העושה הציץ להיות תמיד לרצון על בחינת מצחא.

and with this intention he goes about all his affairs, at this level, so that it be “always for favor,” etc. And this is through Moshe, who is the one who makes the tzitz, so that it be “always for favor” upon the level of the forehead.

When this aim governs everything he does, his will is “always for favor.” This constancy comes from Moshe, who makes the tzitz, the light that keeps the “forehead” steady.

כי משה הוא מבחינת הדעת והוא ממשיך מבחינת רעוא דכל רעיון בבחינת מצחא המכוון כנגד מוח הדעת

For Moshe is of the level of Daas (knowledge), and he draws down from the level of the Will of all wills into the level of the forehead, which is aligned opposite the brain of Daas

Moshe embodies Daas, and he draws light from the Will of all wills into the “forehead,” which faces the brain of Daas. So the steady will of the forehead is fed from the highest source.

(כי הדעת עולה כו' שבו גילוי בחי עתיקא וע' במ"ש ע"פ החלצו מאתכם)⁴¹ ובכל נפש יש מבחי זו דמשה שהוא א' המיוחד משבעה רועים.⁴²

(for Daas rises, etc., [Daas] in which there is a revelation of the level of Atika; and see what is written on [the verse] "Arm men from among you"). And in every soul there is [something] of this level of Moshe, who is the unique one of the seven shepherds.

The parenthesis recalls that Daas reaches upward to its source, so that Atik, the innermost level of Keser, is revealed in it; the Alter Rebbe refers to the explanation on "Arm men from among you." Every soul has something of Moshe, the unique one among the seven shepherds.

אך והיה על מצח אהרן⁴³ כי אהרן הוא אהבה רבה ובבחי מצח שבו שהוא ההסכמה הנמשך מאהבה⁴⁴ שם צ"ל הציץ שיהיה תמיד לרצון בלי שינויים.

However: "And it shall be upon Aharon's forehead," for Aharon is great love (ahavah rabbah), and in the level of the forehead within him, which is the agreement drawn from love, there the tzitz must be, so that it be "always for favor," without changes.

But the verse says "on Aharon's forehead." Aharon is great love, and his "forehead" is the agreement that love leaves behind; that is where the tzitz must rest, so that the will stays constant without changes.

משא"כ במשה עצמו א"צ לזה כי משה מלגאו שהוא הדעת עצמו שהוא בחי פנימיות על כן לא שייך לומר ע"ז בחי הסכם וחיצוניות ורצון כ"א בחי דעת וחפץ.

Whereas in Moshe himself there is no need for this, for Moshe is within (milegav), being Daas itself, which is the level of the inner dimension (pnimiyus); therefore it does not apply to speak of it as the level of agreement, outer dimension (chitzoniyus) and will, but only as the level of Daas and desire (chefetz).

Moshe himself needs no tzitz, for he is "within": he is Daas itself, the inner dimension. Terms like agreement, outer dimension and will do not apply to him, only Daas and chefetz, a desire deeper than will.

SECTION 7 • 18

Two foreheads

8 וּכְנוּדַע שְׁחַפֵּץ הוּא לְמַעַלָּה מֵהֶרְצוֹן רַק שִׁמְשָׁה הוּא הַעוֹשֶׂה הַצִּיץ עַל מִצַּח אַהֲרֹן. וְהוּא הַלְעוֹמֶת זֶה ⁴⁵ נִגְדֵּי בַחֲיֵי עֲמֶלֶק שֶׁגַּם שֵׁם יֵשׁ מִצַּח.

As is known, desire (chefetz) is higher than will. It is only that Moshe is the one who makes the tzitz on Aharon's forehead. And this is the counterpart (l'umas zeh) against the level of Amalek, for there too there is a forehead:

Chefetz, desire, is higher than will, so Moshe has no need of the tzitz; he only makes it for Aharon's forehead. The tzitz is holiness's answer to Amalek, who also has a "forehead."

מִצַּח אִשָּׁה זֹנָה ⁴⁶ גִּסּוֹת עֲקֻשׁוֹת בַּבַּחֲיֵי יֵשׁ דּוֹקָא שְׁאֵעִיף שִׁיּוּדַע אֶת רַבּוֹנוֹ מִ"מ כּוֹי וְהַצִּיץ שֶׁמִּבַּחֲיֵי מֹשֶׁה מִבְּטֵל זֶה כְּנִ"ל:

"the forehead of a harlot," arrogance and obstinacy, in the level of yesh ("something") specifically: for although he knows his Master, nevertheless, etc. And the tzitz, which is from the level of Moshe, nullifies this, as mentioned above.

Amalek's forehead is the brazen "forehead of a harlot" of Jeremiah: arrogance and obstinacy, a hard sense of self. He knows his Master yet rebels anyway. The tzitz, drawn from Moshe's self-nullification, nullifies that brazenness.

SECTION 8 • 19

Bearing iniquity

9 וְנָשָׂא אַהֲרֹן ⁴⁷ אֶת עוֹן הַקֹּדֶשִׁים. בַּחֲיֵי נוֹשֵׂא עוֹן. (וְכִנִּי"ל דָּשֵׁם הוֹי"ה שֶׁבְּצִיץ הוּא לְמַעַלָּה מִבַּחֲיֵי קֹדֶשׁ לְמִידָּע וְעִיכ וְנָשָׂא אַהֲרֹן כּוֹי)

"And Aharon shall bear the iniquity of the holy things": the level of "bearing iniquity" (nosei avon). (And as mentioned above, the Name Havayah on the tzitz is above the level of kodesh-lamed, and therefore "And Aharon shall bear," etc.)

The verse continues, "Aharon shall bear the iniquity of the holy things": the tzitz atones. This is the divine attribute of "bearing iniquity," and it works because the Name Havayah on the tzitz is above kodesh-lamed, above what human effort reaches.

שהם מ"יג מכילין דרחמי דהיינו הארת הוי"ה הב' להיות אל רחום וחנון⁴⁸ כו' י"ג מדה"ר י"ג ת"ד.

which are from the thirteen measures of mercy (yud-gimmel mechilin d'rachamei), that is, the radiance of the second Havayah, so that there be "G-d, merciful and gracious," etc.: the Thirteen Attributes of Mercy, the thirteen tikkunim of the beard (tikkunei dikna).

"Bearing iniquity" is one of the Thirteen Attributes of Mercy, called in Aramaic the thirteen "measures of mercy" and, in Kabbalah, the thirteen tikkunim of the beard. They are the radiance of the second Havayah in the verse "Havayah, Havayah, G-d, merciful and gracious."

והוי"ה הב' הם פאות הראש⁴⁹ והוי"ה הא' הם תקוני הראש (כמו ציץ על מצחא הוא מבחי תקון הראש רעדכ"ר) כו' כנודע.

And the second Havayah is the corners (pe'os) of the head, and the first Havayah is the tikkunim of the head (just as the tzitz on the forehead is from the level of a tikkun of the head, the Will of all wills), etc., as is known.

The second Havayah corresponds to the pe'os, the "corners" of the head, and the first to the tikkunim of the head itself; the tzitz on the forehead belongs to these tikkunim of the head, the Will of all wills. This is the other explanation promised earlier in the maamar.

והיינו להיות הוי"ה ולהיות אצי' ע"ס מ"יג מכילין אבא יונק ממזל⁵⁰ כו' וכ"ז נמשך ע"י הציץ שממשיך מבחי רעדכ"ר כתר שבכתר סתימא דכל סתימין:

And this is so that there be "Havayah, Havayah," and so that there be the World of Atzilus (Emanation), the Ten Sefiros, from the thirteen measures: "Abba nurses from the mazal," etc. And all this is drawn down through the tzitz, which draws from the level of the Will of all wills, the Keser (the Crown) within Keser, the most hidden of all hidden (stima d'chol stimin).

Through the two Names, Atzilus and its Ten Sefiros come into being from the thirteen measures of mercy, as in the Kabbalistic teaching that "Abba nurses from the mazal" (a tikkun of the beard). All this is drawn through the tzitz, which draws from the Will of all wills, the Keser within Keser, the most hidden of all.

IN ONE'S AVODAH

After prayer the feeling fades, but its impression can remain as a steady will to cleave to G-d. Keep that will all day: make Torah fixed and work occasional, with the aim in all one's affairs of freeing time for Torah and prayer, so that one's will is "always for favor." Torah studied with self-nullification, Moshe's "what are we," is what overcomes the brazen self-assertion of Amalek.

QUESTIONS FOR DISCUSSION

1. Why does the forehead, rather than the brain of Daas itself, carry the will that lasts after prayer?
2. How does Amalek, who "knows his Master," oppose Daas in particular, and how does self-nullification overcome him?
3. Torah study is thought and speech; how can it be self-nullification?
4. Why is kodesh-lamed called "below" even though it draws down encompassing lights?
5. What would it mean in practice to keep one's Torah fixed and one's work occasional?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 **ביאור על הנ"ל**
Or HaTorah records that this is the Biur on "And you shall make a tzitz" from the year 5566 (1805-06), the one printed in Torah Ohr.

KEHOT'S NOTE

באזה"ת ע' איתשיו מציין: ביאור ועשית ציץ דתקס"ו שנדפס בתו"א.

PARAGRAPH 2

- 2 **חללין**
In Va'eschanan the Zohar teaches that three cavities in the skull of Z'eir Anpin hold three brains. The Alter Rebbe cites it by page and identifies the three as Chochmah, Binah and Daas.

ספר הזהר, ואתחנן ז':ל"ה-ח':מ"ה 7:35-8:45 Zohar, Vaetchanan

- 3 **תלת חללין דגלגלתא**
The note sends the reader to a maamar of 5704 (1943-44) for the Zohar's "three cavities of the skull," the image with which this paragraph opens.

KEHOT'S NOTE

ראה סה"מ תש"ד ע' 163.

- 4 **כנודע בחכמת הרפואה**
There the Tzemach Tzedek gives sources for the medical point the Alter Rebbe relies on: the books of anatomy, Shvilei Emunah (Nesiv 4, Shvil 1) and Sefer HaBris (maamar 17, chapter 4).

KEHOT'S NOTE

באזה"ת כרך ז ע' ביתצא ד"ה ויאמר מלך מצרים למילדות מציין ע"ז וז"ל: "וכן הוא בספרי הניתוח בשבילי אמונה נתיב רביעי שביל ראשון ובספר הברית מאמר י"ז פ"ד, וצ"ע בכוזרי מאמר ה' סי' י"ב בפ"י האוצר נחמד שם ודע שהקדמונים". עכ"ל.

- 5 **ובזהר הרקיע על האד"ר**
The Idra Rabba teaches that when the forehead of Z'eir Anpin is revealed, judgment is aroused; but when Israel's prayers rise, "the forehead of the Will of wills" is revealed and shines into it, and judgment is stilled. Kehot identifies this as the passage of the Idra Rabba on which Zohar HaRakia comments.

זח"ג קלו, Zohar III, 136b

KEHOT'S NOTE

זח"ג קלו, ב. וראה לקו"ת שה"ש כג, ג.

PARAGRAPH 3

- 6 **על מצחו תמיד**
Of the tzitz: "It shall be on his forehead always, for favor for them before G-d." The question is how the love can

stay "always."

שמות כ"ח:ל"ח Exodus 28:38

והיה על-מצח אהרן ונשא אהרן את-עין הקדשים אשר יקדישו בני ישראל לכל-מתנת קדשיהם והיה על-מצחו תמיד לרצון להם לפני ה' And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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- 7 **תורה צוה לנו משה**
"Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." The Torah is named for Moshe, the source of the remedy.

דברים ל"ג:ד' Deuteronomy 33:4

תורה צוה לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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- 8 **בחר לנו אנשים**
Moshe told Yehoshua, "Choose men for us and go out, fight Amalek." The previous maamar explained that only "Moshe's men," people of self-nullification, can defeat Amalek.

שמות י"ז:ט' Exodus 17:9

ויאמר משה אלי-יהושע בחר לנו אנשים וצא הלחם בעמלק מחר אנכי נצב על-ראש הגבעה ומשה האלקים בידי:

And Moses said unto Joshua: 'Choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of G-d in my hand.'

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- 9 **אם תגביה כנשר**
"Though you soar aloft like the eagle ... from there I will bring you down," said of Edom's pride. It describes Amalek's haughtiness.

עובדיה א':ד' Obadiah 1:4

אם-תגביה כנשר ואם-בין כוכבים שים קנה משם אורידך נאם-ה'

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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- 10 **זכור דעמלק**

"Remember what Amalek did to you." The Alter Rebbe refers to a Biur on this verse for a fuller account of

Amalek.

Deuteronomy 25:17: דברים כ"ה:י"ז

זָכוֹר אֶת אֲשֶׁר-עָשָׂה לְךָ עֲמָלֵק בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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11 כי האומר אין לי אלא תורה

Rabbi Yosei teaches that whoever says he has nothing but Torah does not have even Torah. The maamar uses it to show that Torah must be the Torah of Moshe, studied with self-nullification.

Yevamot 109b:4-5: יבמות ק"ט ב'ד'-ה'

עֲרֵבִי שֶׁלְצִיּוֹן — דְּעֻבְדִּי שְׁלוֹף דּוּץ. תּוֹקֵעַ עֲצָמוֹ לְדַבֵּר הֶלְכָּה — דְּתַנְיָא, רַבִּי יוֹסִי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֵלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֵלָּא תוֹרָה — אֵין לוֹ אֵלָּא תוֹרָה. הָא נִמֵּי פְשִׁיטָא! אֵלָּא דְאִפְּלִי תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָא, אָמַר קְרָא: "וְלִמְדַתֶּם וְעִשִּׂיתֶם" — כָּל שִׁישְׁנוּ בְּעִשְׂיָה יִשְׁנוּ בְּלִמְיָדָה, כָּל שִׁאִינוּ בְּעִשְׂיָה אֵינוּ בְּלִמְיָדָה.

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12 ולא תחללו

"You shall not profane My holy Name." The previous maamar read "profane" (sechallelu) as making a chalal, a void, as if any place were empty of G-d.

Leviticus 22:32: ויקרא כ"ב:ל"ב

ולא תחללו את-שם קדשי ונגדשתי בתוכם בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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13 "My beloved ... peers through the lattices." The maamar uses it for the glimpses of divine love that break through the barrier now and then.

Song of Songs 2:9: שיר השירים ב':ט

דוֹמָה דּוּדִי לְצִבִּי אוֹ לְעֹפֶר הָאֵילִים הִנֵּה-זֶה עוֹמֵד אַחֵר כְּתִלְנוּ מְשִׁנִּים מִן-הַחֲלֹנוֹת מִצִּיץ מִן-הַחֲרָכִים:

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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PARAGRAPH 4

14 ועשית ציץ

"And you shall make a tzitz of pure gold, and engrave upon it, like the engravings of a seal, 'Holy to G-d.'" The command is addressed to Moshe, which the maamar explains.

Exodus 28:36: שמות כ"ח:ל"ו

ועשית ציץ זהב טהור ופתחת עליו פתוחי חתם קדש לה'

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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15 בחיי משה ששרשו בחיי דעת עליון

The Rebbe discusses at length the theme of this line, that Moshe's root is in the higher Daas.

KEHOT'S NOTE

ראה לקו"ש ח"ו ע' 248 בארוכה בענין זה.

16 וכמ"ש במ"א ע"פ משה ידבר

There, on 69a, "Moshe would speak" is explained as Moshe drawing the Infinite Light down from above, even into Asiyah, through the level of Mah, self-nullification.

KEHOT'S NOTE

ראה לעיל סט, א.

17 משה ידבר

"Moshe would speak, and G-d would answer him with a voice." The Alter Rebbe refers to an explanation of this verse elsewhere for Moshe's self-nullification.

Exodus 19:19: שמות י"ט:י"ט

ויהי קול השפך הולך וְהוֹקֵם מִשֶּׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְּקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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18 Haman's proposal: "Let them bring royal apparel that the king has worn." The Alter Rebbe refers to a Biur on this verse that speaks of Haman as the level of yesh.

Esther 6:8: אסתר ו':ח

יָבִיאוּ לְבוֹשׁ מַלְכוּת אֲשֶׁר לְבָשׁוּ הַמֶּלֶךְ וְסוֹס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כְּתָר מַלְכוּת בְּרֹאשׁוֹ:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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19 רשפי אש

"Its flashes are flashes of fire, a flame of G-d," said of love. Gold stands for this fiery love.

Song of Songs 8:6: שיר השירים ח':ו

שִׁימֵנִי כַחוֹתֶם עַל-לִבִּי כַחוֹתֶם עַל-זִרְעִי כִּי-עֲזָה כְּמוֹת אֶהְבֶּה קֶשֶׁה כִּשְׂאוֹל קִנְיָה וְשִׁפְיָהּ רֶשֶׁף אֵשׁ שְׁלֵה־בִתִּי:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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20 אותיות דבינה

The note cites the Ramaz there: the letters are in the seven lower Sefiros of Imma.

KEHOT'S NOTE

כ"כ הרמ"ז ר"פ ויקרא שהאותיות הם בז"ת דאימא, וע' בביאורי זוהר פ' פינחס (כ"ק אדמו"ר הצ"צ בבוך באב' 14 סא, א).

21

שו"ה שבה — כי הרי החכמה

There, on 46d, the Sefiros within Keser are likened to an engraving on a precious stone, which is not foreign to it as ink is to parchment; and the Torah, though rooted in Yesod of Abba, is said to be enclothed in Binah, where the letters are, citing this Biur on “and you shall engrave.”

KEHOT'S NOTE

ראה לקו"ת בחוקותי מו, ד.

22

שהם תריין רעין

There “Shema Yisrael, Havayah Elokeinu” is read as the union of Abba and Imma, called “two companions,” and “Havayah is One” as the union of Z'eir Anpin and Nukva.

Zohar III, 4a, ד, זח"ג

KEHOT'S NOTE

זח"ג ד, א. וראה לעיל י, ב.

23

סופר וספור

G-d created His world “with three books (sefarim)”: sefer, sefar and sippur, which the Alter Rebbe reads as sofer (scribe), sefer and sippur (telling). The maamar’s “scribe and telling” refers to this.

Sefer Yetzirah 1:1 א:א:א

בשלשים ושתים נתיבות פליאות חכמה חקק יה' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 (ספֿר); Sippur (ספֿור; and 3) Sapher ספֿר which are in Him one and the same.

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

24

ע"פ זה שמי

That maamar, on “This is My Name,” applies Sefer Yetzirah’s sofer, sefer and sippur: the Written Torah is called sefer, and the sofer above it is Ayeh, alef with yud-hei, the supernal Chochmah.

KEHOT'S NOTE

לעיל גב, ד.

25

זה שמי

“This is My Name forever.” The Alter Rebbe refers to the maamar on this verse earlier in Torah Ohr.

שמות ג: ט"ו Exodus 3:15

וַיֹּאמֶר עוֹד אֱלֹקִים אֱלֹמֶשֶׁה כֹּה-תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל הִי אֱלֹקֵי אֲבוֹתֵיכֶם אֱלֹקֵי אַבְרָהָם אֱלֹקֵי יִצְחָק וְאֱלֹקֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם זֶה-שְּׁמִי לְעֹלָם וְזֶה זְכָרִי לְדֹר דֹּר:

And G-d said moreover unto Moses: “Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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26

ולקמן ע"פ אמר עם הספר

There, on 96b, thought is called sefer, the level of letter-combinations, and “He said, with the sefer” is read as a refining by Chochmah in the supernal thought, that sefer of letter-combinations, which pushes the evil out so that “his evil plan returns upon his own head.”

KEHOT'S NOTE

צו, ב.

27

אמר עם הספר

“He said, with the letter, that his evil plan should return upon his own head.” The Alter Rebbe refers to the maamar on this verse later in Torah Ohr.

אסתר ט: כ"ה Esther 9:25

וּבִבְאָה לִפְנֵי הַמֶּלֶךְ אָמַר עִם-הַסֵּפֶר יָשׁוּב מִחֲשַׁבְתּוֹ הִרְעָה אֲשֶׁר-חָשַׁב עַל-הַיְּהוּדִים עַל-רָאשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת-בָּנָיו עַל-הָעֵץ:

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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28

כולם בחכמה עשית

“How many are Your works, G-d! You have made them all with wisdom.” The maamar infers that Chochmah itself is a “making” relative to G-d.

תהילים ק"ד: כ"ד Psalms 104:24

מִהֲרַבּוֹ מַעֲשֵׂיךָ הִי כָלָם בְּחִכְמָה עָשִׂית מְלֵאָה הָאָרֶץ קִנְיָנָךְ:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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PARAGRAPH 5

29

קדש להוי"ה

The words engraved on the tzitz, “Holy to G-d,” which the Sages say were written on two lines. The maamar now turns to these words.

שמות כ"ח: ל"ו Exodus 28:36

וְעָשִׂיתָ צִיץ זָהָב וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לַיהוָה

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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30

קדש למי"ד למטה הוי"ה מלמעלה

A baraita describes the tzitz as a gold plate two fingers wide, stretching from ear to ear, inscribed in two lines: “yud hei” (the Name) above and “kodesh lamed” below. The maamar reads the two lines as two levels.

שבת ס"ג ב: ט"ו-ט"ז Shabbat 63b:15-16

אָמַר לָקַה אַבְיִי: וְצִיץ אָרִיג הוּא! וְהַתְנִיָּא: צִיץ כְּמִין טָס שֶׁל זָהָב, וְרוֹחַב שְׁתֵּי אַצְבָּעוֹת, וּמוֹקֵף מְאוּזָן לְאוּזָן, וְכַתּוּב עָלָיו בְּשֵׁתִי שִׁיטִּין: “יוד הא”

למעלה, ו"קודש למדי" למטה. ואמר רבי אליעזר ברבי יוסי: אני ראיתי
ברומי וכתוב עליו "קדש לה" בשיטה אחת.

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- 31 "To do Your will, my G-d, I desire; and Your Torah is within my inward parts." It shows Torah becoming an inner light within a person.

Psalms 40:9 מ:ט"ו

לעשות רצונה אלמי חפצתי ותורתך בתוך מעי:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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- 32 עמ"ש ע"פ כי תצא

the passage shares nothing with the note

KEHOT'S NOTE

לקו"ת שם לו, ד.

- 33 רעוא דכל רעיו

The note lists these maamarim on the "Will of all wills." Pinchas 76d refers back to the end of this Biur: the forehead is the level of will, as in "upon his forehead ... for favor," and the Zohar calls it the Will of all wills; Bechukosai 46d cites this Biur at "and you shall engrave."

KEHOT'S NOTE

מענין רעדכ"ר עי בלקו"ת פי תזריע בד"ה למנצה על השמינית ובד"ה והי
ביום ההוא יתקע ובד"ה תקעו בחדש שופר דרוש א' ושם פ"ב (כ"ק אדמו"ר
הצ"צ בד"ה להבין מ"ש בע"ה, בוך באב' 57). בלקו"ת בחוקותי מו, ד. פנחס
עו, ד מציי"ן לכאן.

- 34 והוא בחי עתיק

The Tzemach Tzedek explains these words: "that is, the level of Atik is not counted among the Ten Sefiros, as explained in the Biur on 'Let them bring royal apparel.'"

KEHOT'S NOTE

באוה"ת פי כי תצא עי תתקא מפרש זה כ"ק אדמו"ר הצ"צ "ור"ל שבחי
עתיק אינו במנין ע"ס כמ"ש בביאור ע"פ יביאו לבוש מלכות". ע"ש. הכוונה
לתרי"א צא, ב.

- 35 ויקרא הוי"ה הוי"ה

"And G-d passed before him and called, 'Havayah, Havayah, G-d, merciful and gracious.'" The doubled Name, divided by the cantillation, is read as two levels of Havayah.

Exodus 34:6 שמות ל"ד

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורחימסד
ואמת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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- 36 את בחי הוי" שלפני האצי

The Tzemach Tzedek quotes this reading, that the Havayah of Atzilus calls upon the Havayah before Atzilus,

in these two places of Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת פי כי תשא עי ב"סו. ובפי' ואתחנן עי ככב.

- 37 לרצון לפני הוי"ה

The tzitz is to be on Aharon's forehead "always, for favor for them before G-d." The maamar reads "favor" (ratzon) as the divine will and "before" as preceding, or within, the Name Havayah.

Exodus 28:38 שמות כ"ח:ל"ח

והיה על-מצח אהרן ונשא אהרן את-עין הקדשים אשר יקדישו בני
ישראל לכל-מתנת קדשיהם והיה על-מצחו תמיד לרצון להם לפני ה'

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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- 38 Kehot's note points to Deuteronomy 21:10-25:19 for these words.

Deuteronomy 21:10-25:19 דברים כ"א-כ"ה:ט"ט

PARAGRAPH 6

- 39 לפני ה' תטהר

"For on this day He will atone for you, to purify you; from all your sins, before G-d you shall be purified." The maamar compares it to "before Havayah" said of the tzitz: a level that precedes the Havayah of Atzilus, or its inner dimension, where the favor is constant.

Leviticus 16:30 ויקרא ט"ז:ל"ו

כ"יביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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KEHOT'S NOTE

ויקרא טו, ל.

PARAGRAPH 7

- 40 וורתו קבע ומלאכתו עראי

"The earlier generations made their Torah fixed and their work occasional, and both endured in their hands." The maamar applies it to keeping one's will constant through the day.

Berachot 35b:10 ברכות ל"ה:ב

אמר רבה בר בר חנה אמר רבי יוחנן משום רבי יהודה ברבי אלעאי: בא
וראה שלא כדורות הראשונים דורות האחרונים. דורות הראשונים
עשו תורתם קבע ומלאכתם עראי, זו וזו נתקיימה בידיהם. דורות
האחרונים שעשו מלאכתם קבע ותורתם עראי, זו וזו לא נתקיימה בידיהם.

Rabbah b. Bar Hannah stated that R. Johanan said in the name of R. Judah b. R. El'ai : Come and see that the later generations are not like the former generations. The former generations made their Torah their principal concern and

their work only occasional, and both flourished in their hand ; whereas the later generations made their work their principal concern and their Torah only occasional and neither flourished in their hand.

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41 החלצו מאתכם

"Arm men from among you for the army," Moshe's command before the war with Midian. The Alter Rebbe refers to an explanation on this verse about Daas and Atik.

Numbers 31:3 ל"א: ג' במדבר

וידבר משה אל־העם לאמר החלצו מאתכם אנשים לצבא ויהיו עליהם לית נקמתה במדון:

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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42 משבעה רועים

"We will raise against him seven shepherds and eight princes of men." The term "seven shepherds" comes from this verse; Moshe is the unique one among them.

Micah 5:4 ד' ה' מ"ה

והיה זה שלום אשור כִּי־בוא בארצנו וכי ידרך בארמנותינו והקמנו עליה שבעה רעים ושמונה נסיכי אדם:

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

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43 והיה על מצח אהרן

"And it shall be on Aharon's forehead ... always, for favor." The maamar explains why the verse speaks of Aharon's forehead in particular.

Exodus 28:38 ל"ח: כ"ח שמות

והיה על־מצח אהרן ונשא אהרן את־עון הקדשים אשר יקדישו בני ישראל לכל־מתנת קדשיהם והיה על־מצחו תמיד לרצון להם לפני ה'

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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44 שהוא ההסכמה הנמשך מאהבה

There the Alter Rebbe says that Netzach is the agreement that remains from the contemplation during prayer, and refers back to this Biur's explanation of "Aharon's forehead" as that agreement, adding that metzach (forehead) and netzach are one level.

KEHOT'S NOTE

בלקו"ת מסעי פט, א מצוין לכאן.

PARAGRAPH 8

45 הלעומת זה

"G-d has made one opposite the other." Holiness and keli-pah mirror each other, so the tzitz on the forehead has its counterpart in Amalek's forehead.

Ecclesiastes 7:14 ד"ז: י"ד קהלת

ביום טובה ה'יה בטוב ובוים רעה ראה גם את־זה לעמת־זה עשה האלקים על־דברת שלא ימצא האדם אחריו מאומה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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46 מצח אשה זונה

"You had a harlot's forehead; you refused to be ashamed." The prophet's image of shameless brazenness describes Amalek's forehead.

Jeremiah 3:3 ג' ירמיהו

וימנעו רבבים ומלקוש לוא היה ומצח אשה זונה היה לה מאנת הכלם:

Therefore the showers have been withheld, and there hath been no latter rain; yet thou hadst a harlot's forehead, thou refusedst to be ashamed.

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PARAGRAPH 9

47 ונשא אהרן

"And Aharon shall bear the iniquity of the holy things that the Children of Israel sanctify." The tzitz atones because it draws from a level above all human effort.

Exodus 28:38 ל"ח: כ"ח שמות

והיה על־מצח אהרן ונשא אהרן את־עון הקדשים אשר יקדישו בני ישראל לכל־מתנת קדשיהם והיה על־מצחו תמיד לרצון להם לפני ה'

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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KEHOT'S NOTE

שמות כח, לח.

48 אל רחום וחנן

"G-d, merciful and gracious," the opening of the Thirteen Attributes of Mercy, which flow from the second Havayah.

Exodus 34:6 ו' ל"ד שמות

ויעבר ה' על־פניו ויקרא ה' ה' אל רחום וחנן ארך אפים ורב־חסד ואמת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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49

פאות הראש

Or HaTorah adds here: "See what is written about the pe'os of the head in the Siddur on 'He gives snow like wool.'"

KEHOT'S NOTE

"עמ"ש מענין פאות הראש בסידור ע"פ הנותן שלג כזמר" — אוה"ת תשא ע' ב'סח.

50

אבא יונק ממזל

There the Alter Rebbe explains that Abba nurses from the eighth mazal and Imma from the thirteenth: Abba already exists, and the nursing brings growth into a full configuration with mature mochin, so that it can give to the levels below.

KEHOT'S NOTE

זח"א רפט, ב. ע"ח שער הכללים פ"ה. שער א"א ספ"ט. ובכ"מ. וראה לקו"ת אמור לט, א. מטות פג, א.



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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/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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