



TORAH OHR • PARSHAS TETZAVEH • MAAMAR 2

ועשית בגדי קדש לאהרן אחייך וגו' ואתה תדבר...

“You shall make holy garments
for Aharon your brother”



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

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

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

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

OUTLINE

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|----------|--|------|
| 1 | The question and the garments of love | ¶1-2 |
| | Why Aharon's garments are made by three makers; Aharon draws down the great love, and his garments are its garments; a person's days are the garments of Torah and mitzvot his soul needs. | |
| 2 | Two kinds of Chesed | ¶3-6 |
| | Avraham's "everlasting kindness," the arousal from above that comes first and awakens the natural love, against Aharon's "abundant in kindness," drawn down by a person's own effort, above the chain of cause and effect. | |
| 3 | The beard of Aharon: light through hairs | ¶7-9 |
| | The Infinite Light reaches Chochmah only as a glimmer through many contractions, like life in hair or an idea in a teacher's words; a person's love from below brings these contractions about. | |

4 Drawing the great love into the soul

¶10-12

Aharon as nir'eh, "seen": by contemplating G-d's unity and setting aside every other desire, a person causes the supernal love to rest in his soul like sight, up to "with all your might."

5 Torah and mitzvos as the garments

¶13-16

The love needs vessels: Torah studied for its own sake draws the Infinite Light into Chochmah, and the mitzvos, tzedakah and Chesed, draw it into Chesed and complete the 248 limbs of the King.

6 The first level: Moshe

¶17-21

Moshe draws the Torah from its hidden source; Israel are the Torah's bridegroom; the blessing over the mitzvos comes from a place higher than giver and receiver, from Moshe's level, and its goal is the garment of G-d's kingship.

7 The wise-hearted and all Israel

¶22-23

The wise-hearted, with one nullified heart, draw a spirit of wisdom; all Israel, through simple mitzvos and accepting the yoke of Heaven, draw down the royal garment and the supernal attributes.

KEY CONCEPTS

Everlasting kindness (chesed olam) חסד עולם

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

Abundant in kindness (verav chesed) ורב חסד

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

Great love (ahavah rabbah) אהבה רבה

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

Arousal from below and from above אתערותא דלתתא ואתערותא דלעילא

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

Hairs שערות

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

Garments לבושים

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

The wise-hearted חכמי לב

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

Royal garment (levush malchus) לבוש מלכות

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

SECTION 1 • 11-2

The question and the garments of love

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SECTION 2 • 113-6

Two kinds of Chesed

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

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

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

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

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

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

4 וביאור הענין זה הנה נודע דבאתערותא דלתתא אתערותא דלעילא.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SECTION 3 • ¶7-9

The beard of Aharon: light through hairs

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

כמו למשל אותיות דבורי הרב המלמד ומסביר איזה חידוש ושכל לתלמידו

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SECTION 4 • ¶10-12

Drawing the great love into the soul

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

בנפשו

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

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

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

ישראל] הוא שורש כל נשי"י [נשמות ישראל] ואהרן אותיות נראה³⁶ שהוא כמ"ש עין בעין נראה³⁷ כו'.
 [נשמות ישראל] הוא שורש כל נשי"י [נשמות ישראל] ואהרן אותיות נראה³⁶ שהוא כמ"ש עין בעין נראה³⁷ כו'.

For the arousal from above is from the level of Aharon, who is one of the seven shepherds, who shepherds and draws down the revelation into the Congregation of Israel (Knesses Yisrael), which is the root of all the souls of Israel. And [the name] Aharon has the letters of nir'eh ("is seen"), as it is written, "eye to eye [You] are seen," etc.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SECTION 5 • ¶13-16

Torah and mitzvos as the garments

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SECTION 6 • ¶17-21

The first level: Moshe

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

20 וכמ"ש זכר ונקבה בראם⁸⁸ ויברך אתם.⁸⁹ וברכה והמשכה זו היא מבחי' משה למעלה מההשתלשלות. ולכך ביום שהוקם המשכן כתיב ויביאו את המשכן אל משה אמר ויהי נועם^{90, 91, 92} כוי

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SECTION 7 • ¶22-23

The wise-hearted and all Israel

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This is the doing of the practical mitzvos simply, from the hidden natural love alone, without the higher levels of the first two. Even so, it draws down a supernal garment for the love: the "royal garment" (levush malchus).

כי שום תשים עליך מלך¹⁰⁵ כתיב בקבלת עומ"ש [עול מלכות שמים] בשלימות בלב ונפש ונעוץ סופן¹⁰⁶ כוי' שהלבוש נמשך מבחי' ברכה עליונה כוי'. וע"ז נאמר איש אשר כברכתו¹⁰⁷ כוי'.

for "You shall surely set a king over you" is written [of] accepting the yoke of the Kingdom of Heaven completely, with heart and soul; and "their end is wedged [in their beginning]," etc., so that the garment is drawn from the level of the supernal blessing, etc. And of this it is said, "each according to his blessing," etc.

"You shall surely set a king over you" is fulfilled by accepting the yoke of Heaven's kingship fully, with heart and soul. And since "their end is wedged in their beginning," the lowest level is bound to the highest: the royal garment drawn by simple deeds comes from the supernal blessing, as in "each according to his blessing."

ועל ידי זה נמשכו להם גם המדות עליונות. וזהו והם יקחו את הזהב ואת התכלת¹⁰⁸ שהם גוונים עלאין כוי' וד"ל [ודי למבין]:

And through this, the supernal emotive attributes (middos) too are drawn down to them. And this is [the meaning of] "And they shall take the gold and the blue (techeiles)," which are "supernal colors," etc. And this suffices for one who understands.

Through this the supernal emotive attributes are drawn to them too. That is the meaning of "they shall take the gold and the blue," the materials of the garments, called in Aramaic "supernal colors," that is, divine attributes.

IN ONE'S AVODAH

A person need not wait for inspiration from above alone: by making his heart one, setting aside every other desire and contemplating G-d's unity, he draws the great love from above into his own soul. That love must then be housed in Torah study for its own sake and in the practical mitzvos; and even the simplest Jew, keeping the mitzvos from the hidden natural love and accepting the yoke of Heaven, makes a royal garment for it.

QUESTIONS FOR DISCUSSION

1. Why does the maamar call Avraham's love "everlasting kindness" and Aharon's "abundant in kindness," and how does each come to a person?
2. What do the analogies of the hair and of a teacher's words teach about how the Infinite reaches Chochmah?
3. How can a person's own love cause G-d's love to contract itself and be revealed in his soul?
4. Why must the great love be clothed in Torah and mitzvos rather than in other wisdom?
5. What does each maker of Aharon's garments, Moshe, the wise-hearted and all Israel, contribute, and why is even the simplest level called a "royal garment"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ועשית בגדי קדש

the passage shares nothing with the note

KEHOT'S NOTE

נדפס בתורא לעמבערג ט, ג. הנחת כ"ק אדה"א בסה"מ תקס"ה ח"א ע' דש. שם ע' שייב נמצא ג"כ ביאור. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. חלק מהמאמר באוה"ת תצא ע' איתקעו בד"ה ואתה הקרב (מתחיל מהקטע והנה נודע). קיצורים למאמר זה בכרך ח ע' גסו. המאמר עם הגהות ע' איתקפו (מהסגנון נראה שההגהות נכתבו בהיותו צעיר — ושייכים להסוג שנדפסו באוה"ת בראשית כרך ו מפרשת וישב ואילך). ביאור ע' איתקצח (כנראה הביאור הוא להצ"צ והביאור הוא הנדפס בסה"מ תקס"ה ח"א ע' שייב) ועם הגהות באוה"ת כרך ז ע' איתרד ובכרך ח ע' גע. קיצור ע' איתר. להדרוש שבתורא ע' איתרכו. ביאור וקיצור מהדרוש ע' איתרלג. להדרוש שבתורא ע' איתשנו. קיצור ע' ביתשסה. המאמר משנת תקס"ה. באוה"ת כרך ז ע' ביתשסג מציין "הדרוש ואלה המשפטים והדרוש ועשית בגדי קודש נאמרו מרבנו ז"ל סמוכים זה לזה בפ' משפטים ובפ' תצוה דשנת תקס"ה". ד"ה זה במאמרי אדה"א כאן ע' שלח, מיוסד על ד"ה זה. ד"ה זה נזכר בלקו"ת ויקרא ב, ב בענין אתעדל"ע לעורר אתעדל"ת. וראה גם בפ' אמור כו, ג. עקב יז, ב. בלקו"ת צו ט, ד מציין לכאן בענין והחכמה מאין תמצא מבחי' שאין ערוך שהוא רק בחי' שערות.

2 ועשית בגדי קדש

"You shall make holy garments for Aharon your brother, for glory and for splendor." G-d says this to Moshe, so the maamar calls it the making "of Moshe," the first of the three.

שמות כ"ח:2' Exodus 28:2

ועשית בגדי־קדש לאהרן אחיך לְכבוד ולתפארת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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KEHOT'S NOTE

שמות כח, ב.

3 ואתה תדבר אל כל חכמי לב אשר מלאתי רוח חכמה ועשו את בגדי אהרן לקדשו

Moshe is to speak to the wise-hearted, whom G-d has filled with a spirit of wisdom, and they will make Aharon's garments "to sanctify him, to serve Me as priest." This is the second making, that of the wise-hearted.

שמות כ"ח:3' Exodus 28:3

ואתה תדבר אל־כָּל־חַכְמֵי־לֵב אֲשֶׁר מִלֵּאתִי רוּחַ חֲכָמָה וְעָשׂוּ אֶת־בְּגֵדֵי אֶהְרֹן לְקֹדְשׁוֹ לְכַהֲנֹתִי:

And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister unto Me in the priest's office.

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4 ועשו בגדי קדש לאהרן אחיך ולבניו

After listing the garments, the verse says "and they shall make holy garments for Aharon your brother and for his sons, to serve Me as priest," without naming the makers. The maamar reads this as the making of all Israel.

שמות כ"ח:4' Exodus 28:4

וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאַפֻּד וּמַעֲלִיל וְכֹתֶנֶת תִּשְׁבֵּץ מְצֻנָּת וְאַבְנֵי יָעֲשׂוּ בְּגֵדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ וּלְבָנָיו לְכַהֲנֹתִי:

And these are the garments which they shall make: a breast-plate, and an ephod, and a robe, and a tunic of chequer work, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto Me in the priest's office.

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5 אהרן הוא משבעה רועים

The Talmud explains the "seven shepherds" of the verse in Micah as David in the middle, Adam, Shes and Mesushelach at his right, and Avraham, Yaakov and Moshe at his left. Kehot refers to it for the term; the maamar, like the Tikkunim in the Zohar Chadash that Kehot also cites, counts Aharon among the seven.

סוכה נ"ב ב:י"ג Sukkah 52b:13

"וְהָיָה זֶה שְׁלוֹם אֲשׁוּר כִּי יָבֹא בְּאַרְצָנוּ וְכִי יֵדְרוּהוּ בְּאַרְמְנוֹתֵינוּ וְיִקְרְבוּ עָלָיו שְׂבָעָה רֹעִים וְשִׁמְנָה נְסִיכֵי אָדָם. מֵאֵן יִנְהוּ שְׂבָעָה רֹעִים? דָּוִד בְּאַמְצָע, אָדָם שֶׁתּ וּמִתּוֹשֶׁלַח מִיָּמֵינוּ, אַבְרָהָם יַעֲקֹב וּמֹשֶׁה בְּשִׁמְאֵלוֹ. וּמֵאֵן יִנְהוּ שְׂבָעָה נְסִיכֵי אָדָם? יִשִּׁי, וְשָׂאוּל, וְשִׁמְשׁוֹאֵל, עֲמוֹס, וְצַפְנִיָּה, צִדְקִיָּה, וּמִשִּׁיחַ, וְאַלְהֵינוּ.

And this shall be peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes among men" (Micah 5:4). Who are the "seven shepherds"? — David in the middle, Adam, Seth and Methuselah on his right, and Abraham, Jacob and Moses on his left. And who are the "eight princes among men"? — Yishai, Shaul, Shmuel, Amos, Zephaniah, Zedekiah, the Messiah, and Elijah.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

תיקונים בזהר חדש (קד, א). וראה סוכה נב, ב.

6 שהוא איש חסד

The encyclopedia gives Aharon's attribute as "abundant in kindness," but notes that the explanations of this Torah Ohr maamar in Or HaTorah tie the title "man of Chesed" to Aharon as he is in Atzilus.

KEHOT'S NOTE

ראה ספר הערכים-חב"ד כרך ב טור תרכד ערך אהרן הערה 2: "היא בחי' 'ורב חסד', אבל כביאורים לתורא (אוה"ת תצוה ע' איתרד, א' תריח) שתואר זה הוא לבחי' אהרן שבאצ"י. . ואפשר דמ"ש בתורא שם שבחי' 'ורב

חסד" היא מדתו של אהרן "איש החסד" הוא — לפי שגם בהיותו באצילות הוא בבחי' זו". ע"ש.

7

בהמשך תערב חלק ב' ע' תתעב

The Rebbe Rashab cites this Torah Ohr maamar there for the idea that the letters of speech are like hairs.

KEHOT'S NOTE

ובתו"א . . דאזותיות הדבור הן כדוגמת השערות. בלקו"ת שלח מו, א. שה"ש ט, ב. מציי' לכאן בענין המשכה ע"י שערות. בלקו"ת קרח נג, א מציי' בענין אותיות הדבור נק' ג"כ שערות. בלקו"ת נצבים נ, א שיש כמה בחי' בלבושים הנעשים ממעשה המצות. בלקו"ת ראה לג, א. וזאת הברכה ק, ב — נסמן לכאן.

8

ובגדי אהרן הם לבושים לאהבה זו

The Tzemach Tzedek infers from the wording "Aharon's garments are garments of this love, just as every soul has garments" that these garments are not the soul's own garments, or the comparison would say nothing.

KEHOT'S NOTE

באוה"ת ע' איתקפו מדייק הצ"צ "מדקדוק לשונו ובגדי אהרן הם לבושים של אהבה זו וכמו שיש לבושים לכל נשמה כו', מוכן דלבושים אלו של אהבה זו אינו הלבושים של הנשמה, דא"כ מהו וכמו שיש כו', היינו הך . . ולפ"ז יובן כמה רבבות מדריגות שונות בבחי' הלבושים של הנשמה, אם הם מבחי' נשמה שהי' לה בחי' אה"ר דמבחי' אהרן כה"ג שאז הלבושים נמשכים מבחי' לבושים דאהרן הנ"ל".

PARAGRAPH 2

9

ימים יוצרו

David says to G-d: "Your eyes saw my unformed body; in Your book they were all written; days were formed": every day of his life was set down before it came. The Alter Rebbe reads "days were formed" as the days being fashioned into the soul's garments. (context: Steinsaltz Tanakh)

Psalms 139:16 ט"ז:ט תהילים

גִּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְּךָ כָּל־מִיָּמַי יָצְרוּ וְלֹא אֶחָד בָּהֶם:

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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KEHOT'S NOTE

תהלים קלט, טז. וראה אוה"ת כרך ז ע' ביתשנח שמציי' לד"ה אוסרי לגפן שיש ב' לבושים.

10

וכמ"ש בזהר

The note points there for why the garments are called by the name "days."

KEHOT'S NOTE

ח"א קכט, א. רכד, א. וראה סה"מ תקס"ה ח"א ע' רנו מפני מה נק' הלבושים בשם ימים. וראה לעיל עה, ד. ראה הלשון מהזהר באוה"ת פ' בלק ע' תתקמ.

11

"And Avraham was old, come into days, and Havayah blessed Avraham with everything." Plainly "come into

days" means advanced in years; the Zohar reads it as entering into supernal days.

Genesis 24:1 א"ד:א בראשית

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וְה' בֵּרַךְ אֶת־אֲבְרָהָם בְּכָל:

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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12

ואברהם זקן בא בימים יומין עלאין דאינון לבושין

The Zohar on Chayei Sarah reads "come into days" as Avraham's entering, in his old age, "into those supernal days." Kehot cites it as one of the two Zohar passages behind the Alter Rebbe's words.

ספר זוהר, חיי שרה ט"ו:ק"ייד-15:114-16:121 זכ"א

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, "and King David was old, he came into days" (I Kings 1, 1). But the penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.'

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

13

ואברהם זקן בא בימים יומין עלאין דאינון לבושין

The Zohar on Vayechi teaches that the days a righteous person fills with good become "garments of glory" in which his soul is clothed in the World to Come, quoting "days were formed"; of Avraham, who was worthy, it says "he came into days," clothing himself in his own days.

ספר זוהר, ויחי ל"ב:רצ"ד-ש"ג32:294-303 Zohar, Vayechi

14

האדם ומכוונת

The Lemberg printing reads "the person, and live by them; and with the intention" (האדם וחי בהם ובכוונת), continuing the words of the verse "which a person shall do, and live by them."

KEHOT'S NOTE

בתו"א דפוס לעמבערג שנת תורה ט, ג: האדם וחי בהם ובכוונת. אבל בבזק 1052 כמו שנדפס כאן.

PARAGRAPH 3

15

אברהם אוהבי

G-d comforts Israel through Yeshayahu: "But you, Israel, My servant, Yaakov whom I have chosen, the seed of Avraham who loves Me." The verse names love as Avraham's defining attribute.

Isaiah 41:8 מ"א:ח ישעיהו

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בָּחַרְתִּיךָ זֶרַע אֲבְרָהָם אֱהָבִי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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KEHOT'S NOTE

ישע"י מא, ח.

16 וההפרש שבין מדת אהרן . . מדת אברהם

There the Tzemach Tzedek lists several places in Chassidus that discuss the difference between Aharon's attribute and Avraham's.

KEHOT'S NOTE

באוה"ת כרך ז ע' ב'תשנח מציין לכמה מקומות בדא"ח. ובארוכה ראה בספר הערכים-חב"ד ערך אברהם וערך אהרן.

17 אית חסד ואית חסד

Asked how G-d's kindness can be both "above the heavens" and "up to the heavens," Rabbi Yosei answers: "There is Chesed and there is Chesed," a higher Chesed and a lower one.

Zohar I, 219a, זח"א ריט,

Zohar III, 133b, זח"ג קלג,

KEHOT'S NOTE

זח"א ריט, א. זח"ג קלג, ב. ראה אוה"ת חנוכה שו, א. ראה גם אוה"ת פ' תצוה ע' איתקפו.

PARAGRAPH 4

18 והנה גם לפני אתעדל"ת קדמה אתעדל"ע

The note points there for the arousal from above that comes before the arousal from below.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ג ע' תשכא.

19 לעבודת ה'

That manuscript reads "to the service of man to G-d" (לעבודת האדם לה) instead of "to the service of G-d."

KEHOT'S NOTE

בבזך תניא-ברוק: לעבודת האדם לה'.

PARAGRAPH 5

20 חסדי ה' עולם אשירה

"I will sing of the kindnesses of Havayah forever (olam); to all generations I will make known Your faithfulness with my mouth." Again Chesed is joined to olam.

Psalms 89:2, תהילים פ"ט:

חסדי ה' עולם אֲשִׁירָה לְדֹר וָדֹר אֲדִיעֶה אֲמוֹנָתְךָ בְּפִי:

I will sing of the mercies of the L-RD for ever; To all generations will I make known Thy faithfulness with my mouth.

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KEHOT'S NOTE

תהלים פט, ב.

21 חסד לאברהם

The prophet closes his book with a prayer: "Grant truth to Yaakov, kindness to Avraham, as You swore to our fathers." Chesed is Avraham's attribute, which the Alter Rebbe identifies with the natural love in every Jew.

Micah 7:20, מיכה ז:

תתן אמת ליעקב חסד לאברהם אשר־נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ.

22 שו"ה שהיא — נש"י

In the line from "this is" to "the souls of Israel," the manuscript reads "Israel" (ישראל) instead of "the souls of Israel" (נש"י).

KEHOT'S NOTE

בבזך 1052: ישראל.

23 וחסד ה' מעולם

"And the kindness of Havayah is from everlasting to everlasting upon those who fear Him": David sets G-d's lasting kindness against man's days, which pass like grass. The verse joins Chesed to olam, "everlasting," the Chesed of the arousal from above that comes first.

Psalms 103:17, תהילים ק"ג:

וְחֶסֶד ה' מֵעוֹלָם וְעַד־עוֹלָם עַל־יִרְאָיו וְצִדְקָתוֹ לְבְנֵי בְנִים:

But the mercy of the L-RD is from everlasting to everlasting upon them that fear Him, And His righteousness unto children's children;

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KEHOT'S NOTE

תהלים קג, יז.

PARAGRAPH 6

24 The maiden adjures the daughters of Jerusalem "not to awaken or stir up the love until it desires," that is, to let love grow in its own time; the adjuration recurs in the Song. The Alter Rebbe borrows its words in another sense: the arousal from above awakens the hidden love "until it desires" to cleave to G-d. (context: Steinsaltz Tanakh)

Song of Songs 3:5, שיר השירים ג':

הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם בְּצִבְאוֹת אוֹ בְּאִילוֹת הַשָּׂדֶה אִם־תַּעֲרִירוּ אִם־תַּעֲזְרוּ אוֹתִי־הָאֲהָבָה עַד שֶׁתִּחַפֵּץ:

I adjure you, O daughters of Jerusalem, By the gazelles, and by the hinds of the field, That ye awaken not, nor stir up love, Until it please.'

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25 מקרב איש ולב עמוק

"...the inward part of a man, and a deep heart": in the psalm, the depths in which the wicked hide their schemes. The Alter Rebbe uses the words for the depths of a person's own heart, from which he cries out to G-d. (context: Steinsaltz Tanakh)

Psalms 64:7, תהילים ס"ד:

יִחַפְּשׁוּ־עוֹלֹת תִּמְנוּ חֶפֶשׁ מְחַפֵּשׁ וְקָרַב אִישׁ לִבּוֹ עֵמֶק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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26 אבל בחי' ורב חסד הוא למעלה מעלה . . כמ"ש כשמן הטוב

Likkutei Torah quotes this passage there, from "But the level of abundant in kindness" to "like the good oil upon the head, running down upon the beard," in a discussion of how light reaches the worlds only through the level of "hairs" and by contraction, since otherwise the worlds could not receive it.

KEHOT'S NOTE

קטע מובא בלקו"ת פ' כי תצא לו, ג. ראה לקו"ת שה"ש ל, ד. סה"מ תרכ"ז (הוצאה חדשה) ע' סו.

27 והחכמה מאין ממש תמצא

Iyov, after describing how man mines the hidden treasures of the earth, asks: "But wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": Chochmah comes into being from the Infinite, which bears no comparison to it. (context: Steinsaltz Tanakh)

איוב כ"ח:י"ב Job 28:12

והחכמה מאין תמצא ואי' זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב. בלקו"ת צו ט, ד מציין לכאן.

28 וכמ"ש בת"ז

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

KEHOT'S NOTE

בהקדמה (פתח אליהו).

29 From Eliyahu's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: "But not that You have a known righteousness, which is judgment, nor a known justice, which is mercy, nor any of these attributes at all." G-d in Himself is above all the Sefiros.

Tikkunei Zohar 17b:5 תקוני זוהר י"ז ב:ה

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיע' דאיהו רחמי ולא מכל אליו מדות כלל.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 7

30 כלם בחכמה עשית

The psalmist marvels at creation: "How many are Your works, Havayah! You have made them all with wisdom." The Alter Rebbe reads it to mean that, before G-d, even wisdom is only "making."

Psalms 104:24 תהילים ק"ד:כ"ד

מה־רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ חגיגה:

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

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KEHOT'S NOTE

תהלים קד, כד. "כלם" — כ"ה גם בדפוס ראשון ובדפוס זיטאמיר. אבל בנ"ך 1052: כולם.

31

להיות התלבשות אוא"ס ב"ה בחכמה

The gloss to chapter 35 of Tanya gives the reason for the Etz Chaim's teaching that the Infinite Light unites even with the World of Atzilus only by first being encloded in Chochmah: the Infinite is the true One, alone, with nothing besides Him, and that is the level of Chochmah.

Tanya, Likkutei Amarim 35:7-8 תניא, חלק ראשון; ליקוטי אמרים

... והנה, כשהאדם עוסק בתורה, אזי, נשמתו שהיא נפש האלהית, עם שני לבושה הפנימים לבדם, שהם, כח הדבור ומחשבה, נקללות באור ה' אין־סוף ברוך־הוא, ומיוחדות בו ביוחד גמור. והיא השפעת השכינה על נפשו האלהית, כמאמר רבותינו זכרונם לברכה שאפילו אחד שיושב ועוסק בתורה – שכינה עמו.

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KEHOT'S NOTE

ראה תניא פל"ה בהג"ה.

32

כשמן הטוב על הראש

David likens brothers dwelling together to "the good oil upon the head, running down upon the beard, the beard of Aharon, that runs down upon the opening of his garments": the anointing oil on Aharon's head ran down his beard to the collar of his robe. The oil flowing down through the beard illustrates the drawing down of the Infinite Light through the "hairs." (context: Steinsaltz Tanakh)

Psalms 133:2 תהילים קל"ג:ב

כשמן הטוב על־הראש ירד על־הזקן וזמן־הזמן שירד על־פי מדותיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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KEHOT'S NOTE

תהלים קלג, ב.

PARAGRAPH 9

33

כמים הפנים

"As in water face answers to face, so the heart of man to man." The love a person directs upward is mirrored back in G-d's love for him.

Proverbs 27:19 משלי כ"ז:י"ט

כמים הפנים לפנים כן לבה האדם לאדם:

As in water face answereth to face, So the heart of man to man.

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34

אהבתי אתכם

G-d tells Israel through Malachi, "I have loved you, says Havayah," and when they ask how, He answers that He

loved Yaakov. The prophet's words describe the supernal love that answers man's love.

מלאכי א' ב' 1:2 Malachi

אֶהְבֵּתִי אֶתְכֶם אָמַר ה' וְאַמְרַתֶּם בְּמֶה אֶהְבֵּתֵנוּ הֲלוֹא־אֵךְ עָשׂוּ לְיַעֲקֹב נְאֻם־ה' וְאֶהְבֵּתִי אֶת־יַעֲקֹב:

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב. לקמן צה, ד מציין לכאן.

35

אהבה דוחקת את הבשר

When a matron questioned how two very stout sages could have fathered children, one answer recorded is "love compresses the flesh." The Alter Rebbe applies the saying to the supernal love, which brings about contraction.

בבא מציעא פ"ד א' 4:84 Bava Metzia

אָמְרָה לָהּ הָיָא מְטְרוֹנִיתָא: בְּנִיכָם אֵינָם שְׁלָכָם. אָמְרוּ לָהּ: שְׁלָחוּ גְדוּל מִשְׁלָנוּ. כָּל שָׁכֵן. אִיכָא דְאָמְרִי, הֲכִי אָמְרוּ לָהּ: "כִּי כְאִישׁ גְּבוּרָתוֹ". אִיכָא דְאָמְרִי הֲכִי, אָמְרוּ לָהּ: "אֶהְבֵּה דוּחָקָת אֶת הַבָּשָׂר".

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

KEHOT'S NOTE

ב"מ פד, א.

PARAGRAPH 10

36

ואהרן אותיות נראה

The Zohar on Emor says the clouds of glory came in Aharon's merit, reading "that eye to eye [Aharon] is seen." Kehot cites it, with the commentaries Mikdash Melech and Ramaz, for Aharon's name as nir'eh.

זח"ג קג, Zohar III, 103a

KEHOT'S NOTE

זח"ג קג, א. ובמק"מ ובהרמ"ז שם. כ"ה בלקו"ת בהעלותך ל, א. באוה"ת תצוה ע' א' תראה כ' זה בשם השלי"ה פ' תרומה. ראה סי' השיחות תשי"א ע' 152 שזה אמר הבעש"ט. ע"ש. ובספר הערכים-חב"ד כרך ב ע' תרכט להערה 681 בדיוק לשון של סי' השיחות הנ"ל. בלקו"ת שמע"צ צא, ג מציין לכאן.

37

עין בעין נראה

After the spies' report, Moshe pleads that the nations have heard "that You, Havayah, are in the midst of this people, that eye to eye You, Havayah, are seen." The maamar links nir'eh with Aharon's name.

במדבר י"ד:14 Numbers 14

וְאָמְרוּ אֲלֵי־יֹשֵׁב הָאָרֶץ הַזֹּאת שָׁמְעוּ כִּי־אַתָּה ה' בְּקֶרֶב הָעָם הַזֶּה אֲשֶׁר־עִין בְּעֵין נִרְאָה אַתָּה ה' וְעָנָנְךָ עֹמֵד עֲלֵהֶם וּבָעַדְתָּ עֵינֵי אֶתָּה הַלֵּךְ לִפְנֵיהֶם יוֹמָם וּבָעָמֹד אֵשׁ לַיְלָה:

they will say to the inhabitants of this land, who have heard that Thou L-RD art in the midst of this people; inasmuch as Thou L-RD art seen face to face, and Thy cloud standeth over them, and Thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night;

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KEHOT'S NOTE

במדבר יד, יד.

PARAGRAPH 11

38

ואהבת את ה' אלקיך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar reads the verb as a love that causes love beyond the one who loves.

דברים ו':5:6 Deuteronomy

וְאֶהְבֵּת אֶת ה' אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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KEHOT'S NOTE

דברים ו, ה.

39

שיהא שם שמים מתאהב

Abaye explains "And you shall love Havayah your G-d" as "that the Name of Heaven become beloved through you," through Torah study and pleasant, honest dealings that make people love G-d. The Alter Rebbe applies it to drawing G-d's love into the soul.

יומא פ"ו א' 12:86 Yoma

אֲבַיִי אָמַר, כְּדִתְנִיָּא: "וְאֶהְבֵּת אֶת ה' אֱלֹהֶיךָ", שִׁיְהָא שְׁם שְׁמַיִם מִתְאַהֵב עַל יָדְךָ. שִׁיְהָא קוּרָא וְשׁוּנָה וּמִשְׁמַשׁ תַּלְמִידֵי חֻכְמִים, וִיְהֵא מִשְׁאֵל וּמִתְנִי בְּנִחַת עִם הַבְּרִיּוֹת, מֶה הַבְּרִיּוֹת אוֹמְרוֹת עָלָיו — אֲשֶׁרִי אָבִיו שְׁלָמְדוֹ תוֹרָה, אֲשֶׁרִי רַבּוֹ שְׁלָמְדוֹ תוֹרָה. אוֹי לָהֶם לְבָרִיּוֹת שְׁלָא לָמְדוּ תוֹרָה, פְּלוּנִי שְׁלָמְדוֹ תוֹרָה — רָאוּ כְּמָה נְאִים דְּרַכִּיו, כְּמָה מִתּוֹקְנִים מַעֲשִׂיו. עָלָיו הַתּוֹב אוֹמֵר: "וַיֹּאמֶר לִי עַבְדִּי אֶתָּה יִשְׂרָאֵל אֲשֶׁר בָּךְ אֶתְפָּאֵר".

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KEHOT'S NOTE

יומא פו, א. באוה"ת כרך ח ע' ג"סח: ובמ"א פ"י שיהא שם שמים מתאהב שיאיר תוספת אור בבחי' השם ע"ד מ"ש ביום ההוא יהי הוי' אחד ושמו אחד כי שמים הוא ז"א ושם שמים הוא מל".

40

בה' אחד

"Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar draws on both phrases of the Shema: contemplating "Havayah is One" and "Havayah is our G-d."

דברים ו':4:6 Deuteronomy

שָׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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41

לך ה' הגדולה והגבורה

David's blessing before the whole assembly: "Yours, Havayah, are the greatness, the might, the beauty, the victory and the splendor, for all that is in heaven and on earth; Yours, Havayah, is the kingdom." It names the

Sefiros from Chesed ("greatness") to Malchus ("the kingdom").

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

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ
לך ה' הממלכה והמתנשא לכל לראש:

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

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42 כי נשגב שמו לבדו רק הודו וזיוו על ארץ ושמים

The psalm calls all creation to "praise the Name of Havayah, for His Name alone is exalted; His glory is upon earth and heaven." The maamar adds "only" and "His radiance": only G-d's glory, not His Name itself, extends over the worlds.

Psalms 148:13א"י: קמ"ח תהילים

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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43 לאו דאית לך צדק ידיעא כו' אלא לאחזאה כו' כפום עובדיהון

From Eliyahu's prayer: "You are wise, but not with a known wisdom ... only to make known Your strength and power to people, and to show them how the world is conducted with judgment and mercy, which are righteousness and justice, according to the deeds of people," and "not that You have a known righteousness." The revelation of the attributes depends on human deeds.

Tikkunei Zohar 17b:3-5ה'י"ז ב:ג-ה' תקוני זוהר

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית
לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה
לון איך אתנהיג עלמא כדינא וברחמי דאינון צדק ומשפט כפום
עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק
מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית.
כלא לאחזאה איך אתנהיג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו
דין. ולא משפט ידיעא דאיהו רחמי ולא מכל אלין מדות כלל.

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44 Kehot's note points to Tikkunei Zohar 17b:2 for these words.

Tikkunei Zohar 17b:2ב:ב' תקוני זוהר

וכל ספירין כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת
לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו
וכד אנת תסתלק מנהון אשתארו כלהו שמהן כנופא בלא נשמתא.

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PARAGRAPH 12

45 בכל לבבך בשני יצריך

The Mishnah: "With all your heart' (levavecha): with both your inclinations, the good inclination and the evil incli-

nation." The doubled letter in levavecha means the whole heart, both inclinations, is given to G-d.

Berakhot 54a:6א"ר: ברכות

חייב אדם לברך על הרעה כשם שמברך על הטובה, שנאמר: "ואהבת
את ה' אלקיך בכל לבבך וגו'". "בכל לבבך" — בשני יצריך, ביצר טוב
וביצר הרע. "ובכל נפשך" — אפילו הוא נוטל את נפשך. "ובכל מאדך"
— בכל ממונה. דבר אחר: "בכל מאדך" — בכל מדה ומדה שהוא מודד
לך הוי מודה לו.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

ברכות נד, א.

46 ועמך לא חפצתי בארץ

"Whom have I in heaven? And besides You I desire nothing on earth." No desire remains but for G-d.

Psalms 73:25ה"כ: ע"ג תהילים

מִי־לִי בְּשָׁמַיִם וְעִמָּךְ לֹא־חָפְצָתִי בָאָרֶץ:

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

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KEHOT'S NOTE

תהלים עג, כה.

47 בטל רצונו

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

KEHOT'S NOTE

אבות פ"ב מ"ג.

48 בטל רצונו

"Nullify your will before His will, so that He will nullify the will of others before your will." The Alter Rebbe uses it for setting aside every desire but G-d's. (Kehot: Avos 2:3)

Pirkei Avot 2:4ד'ב: משנה אבות

הוא הנה אומר, עשה רצונו כרצונו, כדי שיַעֲשֶׂה רצונו כרצונו. בטל
רצונו מפני רצונו, כדי שיבטל רצון אחרים מפני רצונו. הלל אומר,
אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את
חבֵרְךָ עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמוע, שסופו
להשמע. ואל תאמר לכשאפנה אשנה, שמא לא תפנה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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

49 פוסח על שתי הסעיפים

On Mount Carmel Eliyahu asks the people, "How long will you limp between two opinions? If Havayah is G-d, follow Him." The Alter Rebbe uses the words for a heart divided between G-d and other desires.

I Kings 18:21א"ח:כ"א

וַיָּגֶשׁ אֵלָיוּהוּ אֶל־כָּל־הָעָם וַיֹּאמֶר עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסַּעֲפִים אִם־ה' הָאֱלֹקִים לָכֹה אַחֲרָיו וְאִם־הַבַּעַל לָכֹה אַחֲרָיו וְלֹא־עֲנֵנוּ הָעָם אֹתוֹ דָּבָר:

And Elijah came near unto all the people, and said: 'How long halt ye between two opinions? if the L-RD be G-d, follow Him; but if Baal, follow him.' And the people answered him not a word.

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50 אליו לבו רוחו ונשמתו

Elihu says of G-d: "If He sets His heart upon him, gathers to Himself his spirit and his soul," all flesh would perish. The Alter Rebbe borrows the words in the opposite direction: a person turning his heart, spirit and soul to G-d. (context: Steinsaltz Tanakh)

Job 34:14ד"י:י"ד

אִם־יִשִּׁים אֱלֹהֵי לְבֹ רֹחוֹ וְנִשְׁמָתוֹ אֱלֹהֵי יָאֶסֶף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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51 כמים הפנים לפנים

"As in water face answers to face, so the heart of man to man." Self-nullification below is answered by the supernal love.

Proverbs 27:19ט"ז:י"ט

כַּמֵּיִם הַפָּנִים לַפָּנִים כֵּן לִב־הָאָדָם לָאָדָם:

As in water face answereth to face, So the heart of man to man.

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52 האהבה דוחקת את הבשר

"Love compresses the flesh," the Talmud's saying about love that makes room where there seems to be none. Here the supernal love contracts itself to reach the person.

Bava Metzria 84a:4ד"א:ד"א

אָמְרָה לָהּ הָיָא מִטְרוּנִיתָא: פְּנִיכָם אִינָם שְׁלָכָם. אָמְרוּ לָהּ: שְׁלָחִי גְדוּל מִשְׁלָנִי. כָּל שְׂכָן. אִיכָא דְאָמְרִי, הֲכִי אָמְרוּ לָהּ: "כִּי כְּאִישׁ גְּבוּרָתוֹ". אִיכָא דְאָמְרִי הֲכִי, אָמְרוּ לָהּ: "אֲהַבָה דוֹחֶקֶת אֶת הַבָּשָׂר".

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53 ובכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your

...ועשית בגדי קדש לאהרן אחיך וגוי ואתה תדבר

"might" is the highest level, love without limit.

Deuteronomy 6:5ו"ה:ו'

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

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

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54 אהרן שושבינא דמטרוניתא

The source of "the groomsman of the Matronita" is given there.

KEHOT'S NOTE

נסמן לעיל פא, א. בלקו"ת מסעי צד, ב מציין לכאן.

55 אלה מסעי כו

"These are the journeys of the children of Israel, who went out of the land of Egypt by their hosts, by the hand of Moshe and Aharon." Aharon shares in leading Israel out.

Numbers 33:1א"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאָתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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KEHOT'S NOTE

במדבר לג, א.

56 הוא אהרן ומשה

"This is Aharon and Moshe, to whom Havayah said: Bring the children of Israel out of the land of Egypt according to their hosts (al tzivosam)," the whole people in its ranks. The maamar reads al as "above." (context: Steinsaltz Tanakh)

Exodus 6:26ו"כ:ו'

הוּא אֶהְרֹן וּמֹשֶׁה אֲשֶׁר אָמַר ה' לָהֶם הוֹצִיאוּ אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צִבְאָתָם:

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

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KEHOT'S NOTE

שמות ו, כו.

PARAGRAPH 13

57 אך הנה לבחיי גלוי

In this manuscript the second section of the maamar begins here.

KEHOT'S NOTE

בכרך 1052 נסמן סעיף ב).

58 זקן אהרן שיוורד על פי מדותיו

The end of the verse: the oil runs from Aharon's beard "upon the opening of his garments (middosav)." The maa-

mar reads middosav as the garments of the love.

תהלים קל"ג:ב' Psalms 133:2

כְּשֶׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַנֶּהָן וְזֶן־אֶהְרֹן שִׁירֵד עַל־פִּי מְדוּתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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KEHOT'S NOTE

תהלים קלג, ב.

59

מדו בד

G-d's instruction for removing the ashes from the altar: "And the priest shall put on his linen garment (mido vad)." Rashi explains mido as a garment made to the priest's measure (middah); so middosav means "his garments."

ויקרא ו:ג' Leviticus 6:3

וְלִבְשׁ הַכֹּהֵן מְדוּ בֶד וּמִכְנְסֵי־בֶד יִלְבֹּשׁ עַל־בָּשָׂרוֹ וְהָרִים אֶת־הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוּ אֵצֶל הַמִּזְבֵּחַ:

And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar.

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60

שו"ה מדו — אלו הלבושים

Explains middosav as garments, as the Targum renders "the hem of the garment" (imra delevusha), and as Rashi explains.

KEHOT'S NOTE

בסה"מ תרל"ד ע"ד רד כמו שתיי על אימרא דלבושא, וכן פרש"י יעו"ש.

61

אנת חכים ולא בחכמה ידיעה

From Eliyahu's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: "You are wise, but not with a known wisdom; You understand, but not with a known understanding." The Torah and mitzvos come from this wisdom, beyond any wisdom that can be known.

Tikkunei Zohar 17b:3

אנת חכים ולא בחכמה ידיעה. אנת הוא מבין ולא מבינה ידיעה. לית לך אתר ידיעה אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאיוןן צדק ומשפט כפום עובדיהון דבני נשא.

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PARAGRAPH 14

62

והיו הדברים האלה אשר אנכי מצוך

Moshe tells Israel: "And these words, which I command you today, shall be upon your heart." Plainly "I" (Anochi) is Moshe; the Alter Rebbe hears in it G-d's own Anochi, "I, Who I am," revealed through the words of the Torah.

דברים ו:ו' Deuteronomy 6:6

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

...ועשית בגדי קדש לאהרן אחיך וגוי ואתה תדבר

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

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63

אנכי מי שאנכי

The source for "I, Who I am" is given there: when the light that encompasses all worlds is gathered into a person's innermost heart, "these words which I (Anochi, Who I am) command you" follows, drawing down the revelation of G-dliness and the coming into being of the Torah at the level of fire and water.

KEHOT'S NOTE

נסמן לעיל א, א.

64

ודברת כם

"And you shall teach them to your children and speak of them." "Speak of them" is read as leading and drawing down through the words of Torah.

דברים ו:ז' Deuteronomy 6:7

וְשִׁנַּנְתֶּם לְבָנֵיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְקוּמְךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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65

ודברת כם ולא בדברים בטלים

The Sages derive from "and speak of them": "of them, and not of other matters," so that idle talk transgresses a positive command. The maamar applies it to drawing down the love only through Torah.

יומא י"ט ב' Yoma 19b:10

רבי אחא אומר: "ודברת בם", עשה אותן קבע ואל תעשם עראי. אמר רבא: השח שיחת חולין — עובר בעשה, שנאמר: "ודברת בם", בם — ולא בדברים אחרים. רב אחא בר עקיב אמר: עובר בקלאו, שנאמר: "כל הדברים יגעים לא יוכל איש לדבר".

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KEHOT'S NOTE

ראה יומא יט, ב. מדרש תהלים (באבער) לט, ד. הלי ת"ת לכ"ק אדה"ו פ"ג ח"ה.

66

מלשון ידבר עמים

"He subdues (yadber) peoples under us, and nations under our feet," in a psalm of G-d's kingship. Plainly yadber means "subdues"; the Alter Rebbe reads it, from the root of dibbur, speech, as leading and drawing down. (context: Steinsaltz Tanakh)

Psalms 47:4

יְדַבֵּר עַמִּים תַּחְתֵּינוּ וְלְאֻמִּים תַּחַת רַגְלֵינוּ:

He subdueth peoples under us, and nations under our feet.

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KEHOT'S NOTE

תהלים מז, ד. וראה לעיל ד, א. נו, א. סח, ב.

67

דלאו אורחא דמלכא

The Zohar on Beha'alsecha argues that a king of flesh and blood would not stoop to speak of a commoner's matters, let alone write them down; all the more so the Supreme King. The Alter Rebbe applies it to every wisdom other than Torah.

Zohar III, 149b, ב"מ קמט, זח"ג

KEHOT'S NOTE

זח"ג קמט, ב. וראה לקו"ת בהר כט, ד.

PARAGRAPH 15

68

דאורייתא מחכמה נפקת

The Zohar on Mishpatim, on "and wisdom, where shall it be found," says: "The Torah issues from Chochmah, from the place called holy, and Chochmah issues from the place called holy of holies."

Zohar II, 121a, א"ב קכא, זח"ב

KEHOT'S NOTE

זח"ב קכא, א.

PARAGRAPH 16

69

כי אמרתי עולם חסד יבנה

"For I said: Kindness shall be built forever (olam chesed yibaneh); in the heavens You establish Your faithfulness." Plainly olam here means "forever"; the maamar reads it as "the world is built by Chesed": Chesed is the first building block of the world. (context: Steinsaltz Tanakh)

Psalms 89:3: ג"ט: תהילים

כ"אמרתי עולם חסד יבנה שמים תכן אמונתך בהם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג. ראה ביאור הפסוק בלקו"ת שה"ש יב, ב.

70

שו"ה רמ"ח — גלוי למעלה

In the line from "248" to "a revelation above," the manuscript has the words in the order "above, a revelation" (גלוי למעלה) instead of "a revelation above".

KEHOT'S NOTE

בבז 1052: למעלה גלוי.

71

ושמרו דרך ה'

G-d says of Avraham that he will command his children, "and they shall keep the way of Havayah, to do tzedakah and justice." The "way" is read as the path along which the revelation is drawn down.

בראשית י"ח:19 Genesis

כי ידעתי למען אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ה' לעשות צדקה ומשפט למען ה' על-אברהם את אשר-דבר עלי:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the

end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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KEHOT'S NOTE

בראשית יח, יט.

72

וצדקה ביעקב אתה עשית

The psalm praises the King who loves justice: "Justice and tzedakah in Yaakov You have made." The maamar reads "in Yaakov" as "through Yaakov": the level of tzedakah is drawn down from above through Israel.

תהילים צ"ט:4:99 Psalms

ועז מלך משפט אהב אתה כוננת מישרים משפט וצדקה בעקב אתה עשית:

The strength also of the king who loveth justice— Thou hast established equity, Thou hast executed justice and righteousness in Jacob.

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KEHOT'S NOTE

תהלים צט, ד.

73

אל תקרי בניך אלא בוניך

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

KEHOT'S NOTE

סוף ברכות. וש"נ.

74

אל תקרי בניך אלא בוניך

At the end of Berachos, on "All your children (banayich) shall be taught of Havayah, and great shall be the peace of your children": "do not read banayich but bonayich, your builders." Here Israel are the builders of the structure of Chesed.

ברכות ס"ד א:14:64a Berachot

אל תקרי "בניך" אלא "בוניך". "שלום רב לאהבי תורתך ואין למי מכשול". "יהי שלום בחילך שלוח ב'אומנותיך". "למען אחי ורעי אדברה גא שלום בך. למען בית ה' אלקינו אבקשה טוב לך". "הי עז לעמו יתן ה' יברכה את עמו בשלום".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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PARAGRAPH 17

75

והנה בתקון ועשיית הלבושים

Likkutei Torah refers there to this discourse, "that in the fashioning and making of Aharon's garments there are three levels and grades," in connection with the threefold "Holy"; but all this applies only to the light that shines in

the worlds, while of G-d's essence no comprehension applies at all.

KEHOT'S NOTE

בלקוּיִת קדושים ל, ג מציין לכאן: "ועמ"ש. . שבתיקון ועשיית בגדי אהרן יש ג' בחינות ומדריגות אך כ"ז רק בבחי' האור המאיר בעולמות אבל בעצמותו ית' אין שייך שום השגה". ע"ש. וראה גם לקוּיִת שה"ש יח, ג. יט, ב. כ, ד.

76

מן המים משיתיהו

Pharaoh's daughter names the child Moshe, "for I drew him out of the water." The maamar reads the drawing as from concealment into revelation.

Exodus 2:10 שמות ב':י

וַיִּגְדַּל הַיֶּלֶד וַתְּבָאָהּוּ לְבֵת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י. ראה סה"מ תרל"ד ע' רו.

77

ותמלא כדה

Rivkah "went down to the spring, filled her jug and went up." The jug (kad) drawn from the spring is the Torah drawn from its hidden source.

Genesis 24:16 בראשית כ"ד:ט"ז

וַהֲנַעֲרַת סִבַּת מִרְיָא מֵאֵד בְּתוּלָה וְאִישׁ לֹא יָדָעָה וַתֵּרֶד הָעֵינָה וַתִּמְלֵא כֶּדָה וַתַּעַל:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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KEHOT'S NOTE

בראשית כד, טז.

78

שו"ה הא' — הוא של משה

There the Tzemach Tzedek lists several earlier places in Torah Ohr on the levels of Moshe.

KEHOT'S NOTE

באזה"ת כרך ז ע' ב'תשסג מציין לכמה מקומות בתו"א לעיל בענין מדרגות משה. ע"ש.

PARAGRAPH 18

79

שארז"ל שהתורה נק' כלה ומאורשה

Kehot's note points to Pesachim 49b for these words.

Pesachim 49b פסחים מ"ט ב'

KEHOT'S NOTE

פסחים מט, ב.

80

קהלת יעקב

"The Torah that Moshe commanded us is the inheritance (morashah) of the congregation of Yaakov." This is the

...ועשית בגדי קדש לאהרן אחיך וגוי' ואתה תדבר

verse the Sages (Pesachim 49b) read as me'orasah, "betrothed."

Deuteronomy 33:4 דברים ל"ג:ד

תוֹרָה צֹוֹה־לָנוּ מֹשֶׁה מוֹרְשָׁה קְהֵלֶת יַעֲקֹב:

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

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81

ועשיתם אתם

"If you walk in My statutes and keep My commandments, and do (make) them." The maamar reads it as the person "making" the mitzvos.

Leviticus 26:3 ויקרא כ"ו:ג

אִם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעָשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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KEHOT'S NOTE

ויקרא כו, ג.

82

אשר יעשה אתם האדם

"Keep My statutes and My laws, which a person shall do and live by them." The person is the one who "makes" the mitzvos.

Leviticus 18:5 ויקרא י"ח:ה

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחִי בָהֶם אֲנִי הָאֵל־הַיָּדֹנֵה:

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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Ezekiel 20:11 יחזקאל כ':יא

וְאֶתְּנוּ לָהֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי הַדֹּעֲתִי אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחִי בָהֶם:

And I gave them My statutes, and taught them Mine ordinances, which if a man do, he shall live by them.

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KEHOT'S NOTE

ויקרא יח, ה. יחזקאל כ, יא.

PARAGRAPH 19

83

והנה בזה יובן ענין ברכת המצות . . גילוי מלכותו ית'

the passage shares nothing with the note

KEHOT'S NOTE

נתבאר באזה"ת כרך ח ע' גיעא. לעיל גג, ב מציין לכאן בענין ברכת המצות. וכ"ה בלקוּיִת ואתחנן י, ג. עקב טז, ב. ראה כב, א [ועמ"ש כעין זה סד"ה ועשית . . בענין ברכת המצות] שמע"צ פא, ב-ג. שה"ש יז, ב.

84

לית ברכתא שריא

On "male and female He created them ... and He blessed them," the Zohar on Vayetzei says that as soon as Adam

and Chavah were joined, "He blessed them," "for blessing rests only in a place where male and female are found."

Zohar I, 165a א"א קסה, זח

KEHOT'S NOTE

זח"א קסה, א. קפב, א.

85 ברכתא שריא אלא באתר דדכר ונוק'

The Zohar on Vayeshev repeats that blessings rest only where male and female are found together, citing "male and female He created them, and He blessed them."

Zohar, Vayeshev 5:57-68 ס"ה-ז' וישב ה' ויבטלם, ויברך אתם

86 שבמקום שיש משפיע

The note points there on the principle that where there is a giver and a receiver, an added flow comes down.

KEHOT'S NOTE

ראה אוה"ת פ' ואתחנן ע' תכט.

87 מלמעלה — ממקום גבוה מאד נעלה יותר משל ב' הבחי'

There the Alter Rebbe explains that when ahavah rabbah and ahavas olam, the Names Mah and Ban, male and female, are joined, they draw down the Name AB, "love in delights," which is higher than both: this is "male and female He created them, and He blessed them," and it is like the wedding canopy, under which, because groom and bride both enter, a revelation comes from the encompassing levels.

KEHOT'S NOTE

ראה לעיל מח, א. ובלקו"ת אמור לו, ג.

PARAGRAPH 20

88 זכר ונקבה בראם

The words here quote Genesis 1:27; the passage is shown below.

בראשית א:כ"ז Genesis 1:27

וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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KEHOT'S NOTE

בראשית א, כז.

89 זכר ונקבה בראם ויברך אתם

"Male and female He created them, and He blessed them, and called their name Adam": the Torah's summary of man's creation, told in Genesis 1:27-28. Blessing follows the union of male and female. (Kehot: Genesis 1:27)

בראשית ה:ב' Genesis 5:2

זָכָר וּנְקֵבָה בָּרָאָם וַיְבָרֶכְהֶם אֱתָם וַיִּקְרָא אֶת-שְׁמֵם אָדָם בְּיוֹם הַבְּרָאָה: male and female created He them, and blessed them, and called their name Adam, in the day when they were created.

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90

ויהי נועם

On "and Moshe blessed them," Rashi: he said to them, "May it be His will that the Shechinah rest upon the work of your hands," and "May the pleasantness of Havayah our G-d be upon us."

Rashi on Exodus 39:43 מ"ט:מ"ג על שמות ל"ט

ויברך אתם משה. אָמַר לָהֶם יְהִי רְצוֹן שְׁתַּשְׁרָה שְׁכִינָה בְּמַעֲשֵׂה יְדֵיכֶם, וְיִהְיֶה נֶעֱם ה' אֱלֹהֵינוּ עָלֵינוּ וְגו', וְהוּא אֶחָד מִיָּא מְמוּרִים שֶׁבְּתַפְלָה לְמִשְׁכָּה (ספרא):

AND MOSES BLESSED THEM — He said to them "May it be the will of G-d that His Shechinah rest upon the work of your hands; 'and let the beauty of the L-rd our G-d be upon us and establish Thou the work of our hands upon us'" (Psalms 90:17.) (Sifra, Shemini, Mechilta d'Miluim 2 15) This (from ויהי נועם onward) is part of one of the eleven Psalms (90–100) that are in the section beginning with, תפלה למשה, (Numbers Rabbah 12:9).

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

91

ויהי נועם

The Midrash asks what blessing Moshe gave when he saw the completed work, and answers: "May the pleasantness of Havayah our G-d be upon us"; he said, "May the Shechinah rest upon the work of your hands."

Bamidbar Rabbah 12:9 ט"ז:ב' במדבר רבה

92

ויהי נועם

"May the pleasantness of Havayah our G-d be upon us, and establish the work of our hands," from the psalm titled "A prayer of Moshe." These are the words of Moshe's blessing over the Mishkan.

Psalms 90:17 יי"ז: צ' תהילים

וְיִהְיֶה נֶעֱם אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כְּוִנָּה כְּוִנָּה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כְּוִנָּה:

And let the graciousness of the L-rd our G-d be upon us; Establish Thou also upon us the work of our hands; Yea, the work of our hands establish Thou it.

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93

ביום שהוקם המשכן . . והיא ברכת המצות

The Tzemach Tzedek quotes this passage there: since blessing rests where male and female are, and male and female are Z'eir Anpin and Malchus, it follows that the blessing comes from Binah, and this is the meaning of "May the pleasantness be."

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך ג ע' אישיא: "ומבאר שם [הכוונה לכאן] שבמקום שיש דכר ונוק' שורה הברכה, ודו"ג הם ז"א ומל' א"כ משמע שהברכה הוא מהבינה וזהו ענין ויהי נועם כו'."

94

ויביאו . . אמר ויהי נועם

"And they brought the Mishkan to Moshe." The finished work was brought to Moshe, from whose level the blessing

came.

שמות ל"ג:39 Exodus

וַיָּבִיאוּ אֶת־הַמִּשְׁכָּן אֶל־מֹשֶׁה אֶת־הָאֹהֶל וְאֶת־כָּל־כֵּלָיו כְּרָשָׁיו
בְּרִיחוֹ וְעַמֻּדָיו וְאֲדָנָיו:

And they brought the tabernacle unto Moses, the Tent, and all its furniture, its clasps, its boards, its bars, and its pillars, and its sockets;

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KEHOT'S NOTE

שמות לט, לג. רש"י שם, מג. מד"ר פ' נשא פ"ב. וראה ביהל אור ע' שדכ.
בלקו"ת צו יא, א מציין לכאן.

PARAGRAPH 21

95

ותכלית וסוף הברכה

There Likkutei Torah explains why a blessing opens with "Blessed are You": the world exists so that G-d may be King, and the bittul of the lowest, physical existence must be drawn from the highest source, the Infinite Light that encompasses all worlds; for this it refers to the end of this discourse, "the purpose and end of the blessing."

KEHOT'S NOTE

בלקו"ת שבת שובה סז, ב מציין לכאן.

96

מלכותך מלכות כל עולמים

"Your kingdom is a kingdom of all worlds, and Your dominion is in every generation." The blessing's purpose is the revelation of this kingship.

Psalms 145:13 תהילים קמ"ה:יג

מְלִכּוּתְךָ מְלִכּוּת כָּל־עֲלָמִים וּמִמְשָׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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97

ה' מלך גאות לבש

"Havayah reigns; He is clothed in majesty": when His kingship is revealed in the world, He is robed in it. Kingship is described as a garment. (context: Steinsaltz Tanakh)

Psalms 93:1 תהילים צ"ג:א

ה' מֶלֶךְ גָּאוֹת לָבַשׁ לְבָשׁ ה' עוֹ הַתְּאֵזָר אֶת־תְּכוֹנָתוֹ תְּכָל־תְּמוּטָה:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

98

ומרדכי יצא

"And Mordechai went out from before the king in royal apparel of blue and white, with a great crown of gold." Kingship is again a garment.

Esther 8:15 אסתר ח' ט"ו

וּמִרְדֵּכָי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בְּלִבוֹשׁ מְלָכוּת תְּכָלֶת וְחֹר וְעֹטְרָת זָהָב גְּדוּלָּה וְתַכְרִית בּוֹץ וְאַרְגָּמָן וְהָעִיר שׁוֹשָׁן צִהָלָה וְשִׂמְחָה:

...ועשית בגדי קדש לאהרן אחיך וגוי ואתה תדבר

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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KEHOT'S NOTE

אסתר ח, טו.

99

שו"ה גאות — שמדת מלכותו היא בחי' לבוש

Likkutei Torah quotes the point there: the mitzvos are the King's commands, and Malchus is called a garment, as in "Havayah reigns; He is clothed in majesty." It goes on to ask how "reigning" applies at all, since the very existence and life of the creatures come from Malchus.

KEHOT'S NOTE

מובא בלקו"ת אחרי כה, א. שה"ש יז, ב.

PARAGRAPH 22

100

אשר אתם זונים אחריהם

The tzitzis are to keep Israel from straying "after your heart and after your eyes, after which you go astray." A divided heart draws a person after his desires.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם
וְלֹא־תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT'S NOTE

במדבר טו, לט.

101

שאינ אדם עובר עבירה אא"כ

Reish Lakish: "A person does not commit a transgression unless a spirit of folly enters him." The maamar explains this as Chochmah having departed from him.

Sotah 3a:3-4 ד"ג:א-ג:ד

תַּנְיָא, הֵיךְ רַבִּי מֵאִיר אָמַר: אָדָם עוֹבֵר עֲבִירָה בְּסִתְרָה וְהַקְדוּשׁ בְּרוּךְ הוּא
מַכְרִיז עָלָיו בְּגָלוּי, שְׁנַאֲמַר: "וְעָבַר עָלָיו רוּחַ קִנְיָא", וְאִין עֲבִירָה אֱלָא
לְשׁוֹן הַכְרֵזָה, שְׁנַאֲמַר: "וַיִּצֹ מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמַחְנֶה". רִישׁ לְקִישׁ
אָמַר: אִין אָדָם עוֹבֵר עֲבִירָה אֱלָא אִם כֵּן נִכְנַס בּוֹ רוּחַ שְׁטוּת, שְׁנַאֲמַר:
"אִישׁ אִישׁ כִּי תִשְׁטָה אִשְׁתּוֹ", "תִּשְׁטָה" כְּתִיב.

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

KEHOT'S NOTE

סוטה ג, א.

102

אשר מלאתיו רוח חכמה

The wise-hearted, "whom I have filled with a spirit of wisdom," are the ones told to make Aharon's garments.

Exodus 28:3 שמות כ"ח:ג

וְאֵתָה תְּדַבֵּר אֶל־כָּל־חֲכָמֵי־לֵב אֲשֶׁר מִלֵּאֲתִי רוּחַ חֲכָמָה וְעָשׂוּ אֶת־בְּגָדֵי
אֶהְרֹן לְמִדְּשׁוֹ לְכַהֲנֻתִּי:

And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister unto Me in the priest's office.

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KEHOT'S NOTE

שמות כה, ג.

PARAGRAPH 23

103 ועשו את בגדי אהרן לקדשו

"...and they shall make Aharon's garments to sanctify him, to serve Me as priest": the making by the wise-hearted, which includes "to sanctify him."

שמות כ"ח:3 Exodus 28:3

וְאַתָּה תְּדַבֵּר אֶל־כָּל־חֲכָמִים לֵב אֲשֶׁר מִלֵּאתִיו רוּחַ חָכְמָה וַעֲשׂוּ אֶת־בְּגָדֵי אֶהְרֹן לְקֹדְשׁוֹ לְכַהֲנֹתִי:

And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister unto Me in the priest's office.

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104 לכהנו לי

After listing the garments: "and they shall make holy garments for Aharon your brother and for his sons, to serve Me as priest," without "to sanctify him." The maamar reads this as the making of all Israel.

שמות כ"ח:4 Exodus 28:4

וְאַלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאַפֹּדֶד וּמְעִיל וְכִתְנֹת תִּשְׁבֵּץ מִצְנָפֶת וְאַבְנֹת וַעֲשׂוּ בְגָדֵי־קֹדֶשׁ לְאַהֲרֹן אֶחִידָהּ וּלְבָנָיו לְכַהֲנֹתִי:

And these are the garments which they shall make: a breast-plate, and an ephod, and a robe, and a tunic of chequer work, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto Me in the priest's office.

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105 שום תשים עליך מלך

The Torah's law of the king: "You shall surely set over you a king whom Havayah your G-d shall choose." Here it stands for accepting G-d's own kingship.

דברים י"ז:ט"ו Deuteronomy 17:15

שׁוּם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ מִקְרֹב אֶחִידָהּ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכָרִי אֲשֶׁר לֹא־אֶחִידָהּ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

ונעוץ סופן

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The lowest level is bound to the highest.

ספר יצירה א':7:1 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

107 איש אשר כברכתו

Yaakov blessed his sons, "each according to his blessing he blessed them." The garment drawn by each one's deeds comes from the supernal blessing.

בראשית מ"ט:28 Genesis 49:28

כָּל־אֵלֶּה שְׁבִטֵי יִשְׂרָאֵל שְׁנַיִם עָשָׂר וְזֹאת אֲשֶׁר־דִּבֶּר לָהֶם אַבְיָהֶם וַיְבָרֶךְ אוֹתָם אִישׁ אֲשֶׁר כְּבָרְכָתוֹ בְּרַךְ אֹתָם:

All these are the twelve tribes of Israel, and this is it that their father spoke unto them and blessed them; every one according to his blessing he blessed them.

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KEHOT'S NOTE

בראשית מט, כח.

108 והם יקחו את הזהב ואת התכלת

"And they shall take the gold, the blue, the purple, the scarlet and the linen" to make the garments. The colors stand for supernal attributes.

שמות כ"ח:5 Exodus 28:5

וְהֵם יִקְחוּ אֶת־הַזָּהָב וְאֶת־הַתְּכֵלֶת וְאֶת־הָאַרְגָּמָן וְאֶת־תּוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ:

And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen.

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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