



TORAH OHR • PARSHAS TETZAVEH • MAAMAR 3

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה'

“And you shall make a tzitz of pure gold”



The gold tzitz on Aharon's forehead is the shining of a great love that comes from above. Amalek, the arrogance of the self, is an iron partition that keeps it from the heart; the self-nullification of Moshe, through Torah, breaks the partition, and the steady will to cleave to G-d that stays on the “forehead” after prayer awakens the Supernal Will, the source of the Thirteen Attributes of Mercy that bear iniquity.

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 gold tzitz on Aharon's forehead is the shining of a great love that comes from above. Amalek, the arrogance of the self, is an iron partition that keeps it from the heart; the self-nullification of Moshe, through Torah, breaks the partition, and the steady will to cleave to G-d that stays on the "forehead" after prayer awakens the Supernal Will, the source of the Thirteen Attributes of Mercy that bear iniquity.

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 tzitz bore "Holy to Havayah," Kodesh below and the Name above; on Aharon's forehead it "bears iniquity" and brings "favor" (ratzon). Tzitz means shining: the light of ahavah rabbah, a great love above understanding that Aharon draws down, unlike the love a person produces through Daas. Since the Destruction an iron partition made of sin blocks it, and G-d "peers through the lattices" only where a broken heart and thoughts of teshuvah open cracks. The chief partition is Amalek, brazen self-importance within and in honor-seeking dress; Amalek is "kes Yah," covering the yud-hei of contemplation so that it never becomes the vav-hei of felt love. The remedy is the "men of Moshe": Torah learned in Moshe's self-nullification, G-d's own wisdom within and around the learner, which defeats Amalek. Torah and mitzvos draw down Kodesh, the higher Chochmah; above it is Havayah, whose first level, the will of wills, answers from above. The love of prayer fades, but its impression on the "forehead," a steady will and the heart's assent, can last all day, and it awakens the Thirteen Attributes of Mercy that bear and transform iniquity.

OUTLINE

- 1 The tzitz and its light** ¶1-4
The verses raise three questions: Kodesh below and Havayah above, atonement, and "favor" on the forehead. Tzitz means shining: the great love from above that Aharon draws down, above the love born of Daas. G-d "peers through the lattices" of the iron partition that sin set up after the Destruction; a broken heart and thoughts of teshuvah open windows and cracks in it.
- 2 Amalek, the partition** ¶5-8
The main partition is Amalek, head of the nations: in the soul, brazen arrogance, inwardly and in honor-seeking dress, which the priestly garments "for honor and for splendor" were made to transform. Amalek warred for nothing because he could not bear another's greatness. He is "kes Yah": the throne without its alef becomes a covering.

3 Yud and hei: the covered Name

¶9-12

The hei of Yah is the expansion of the Infinite Light to fill and encompass the worlds; the yud is the tzimtzum that must come first, as the hei is written by drawing out a yud. In a person, yud-hei is contemplating G-d's greatness, which should become vav-hei, revealed love; Amalek covers it, so the heart understands but is not moved.

4 The men of Moshe

¶13-17

Amalek falls only to the "men of Moshe," whose quality is "And what are we?" Torah must be "the Torah of Moshe," learned in self-nullification, not making a chalal; as G-d's Chochmah, which is bittul, it removes the world's concealment and puts His words within and His shadow around the learner. So Moshe makes the tzitz: his bittul breaks the partition through thoughts of teshuvah.

5 Gold, seal and the two levels of Havayah

¶18-22

Gold is fiery love, above the cool love of silver. The engravings of a seal are the Torah's letters, the same letters even when pressed into physical matters. Torah and mitzvos draw down Kodesh, the higher Chochmah, but it is below Havayah; the first Havayah, the will of wills, calls forth the second, the source of the Thirteen Attributes. The arousal from below draws down the arousal from above, until love is revealed even on the forehead.

6 The forehead

¶23-29

As the skull covers the brain, the forehead covers Daas, which in prayer binds the soul to G-d with longing and delight. That love fades, must be renewed daily, and can fall into worldly self-inflation; but an impression stays on the forehead, a simple will and assent that keep work casual and Torah primary. This constant will awakens the Supernal Will and the Thirteen Attributes of Mercy, which bear iniquity: this is how the tzitz atones.

KEY CONCEPTS

Tzitz ציץ

The gold plate on the High Priest's forehead. The maamar reads the word as shining, as in "his crown will shine" and "peering through the lattices": the light of great love from above.

Great love (ahavah rabbah) אהבה רבה

A love for G-d above Daas, which understanding cannot produce; Aharon, one of the seven shepherds, draws it down. It is also called "the desire of the heart" (re'usa deliba).

The iron partition מחיצה של ברזל

The barrier that has stood between Israel and their Father in Heaven since the Destruction. It stands before the receivers, not before G-d, and is made of sin; teshuvah opens windows and cracks in it.

Kes Yah כס י"ה

The shortened throne and Name of Exodus 17:16. Amalek, arrogance, covers the yud-hei of contemplation so that it does not become the vav-hei of love felt in the heart.

The men of Moshe אנשי משה

Those who share Moshe's self-nullification, "And what are we?" Only they defeat Amalek, chiefly through Torah learned as G-d's own wisdom.

Kodesh below, Havayah above קדש למ"ד למטה והוי' למעלה

The layout of the tzitz. Kodesh is the higher Chochmah drawn down through Torah and mitzvos, the arousal from below; above it is Havayah, the arousal from above.

The will of wills (ra'ava dera'avin) רעוא דרעוין

The first Havayah, the source of G-d's will to create, which calls forth the second Havayah and the Thirteen Attributes of Mercy that bear iniquity.

The forehead מִצְחָ

The covering over Daas. After prayer it keeps an impression (reshimu) of the love: a simple will and the heart's assent to cleave to G-d, which can last all day.

SECTION 1 • 11-4

The tzitz and its light

1 ועשית ציץ^{1,2,3} זהב טהור ופתחת עליו פתוחי חותם קדש לה'. ואמרו רז"ל [רבותינו זכרונם לברכה] קדש למייד למטה^{4,5,6} והוי למעלה.

“And you shall make a headplate (tzitz) of pure gold, and engrave upon it, the engravings of a seal, ‘Holy to Havayah.’” And our Sages, of blessed memory, said: “Kodesh [and the letter] lamed below, and Havayah above.”

The maamar opens with the verse commanding the tzitz, the gold plate the High Priest wore on his forehead, engraved “Holy to Havayah.” The Sages describe how the words were laid out: Kodesh together with the lamed (the “to” of “to Havayah”) on the lower line, and the Name Havayah alone on the line above. The maamar will explain why holiness is “below” and the Name “above.”

ולהבין זה וגם להבין מ"ש והי' [והיה] על מצח אהרן ונשא אהרן את עון הקדשים⁷ וגוי שהציץ מכפר נושא עון.

To understand this, and also to understand what is written, “And it shall be upon Aharon’s forehead, and Aharon shall bear the iniquity of the holy things,” etc.: that the tzitz atones and bears iniquity.

The next verse says that the tzitz is on Aharon’s forehead and that through it he “bears the iniquity of the holy things,” the offerings the Children of Israel consecrate. The Alter Rebbe sets out to explain how this plate atones and carries iniquity.

וסיפא דקרא והי' [והיה] על מצחו תמיד לרצון להם לפני הוי'. שבמה שהוא נושא את הציץ על המצח נמשך רצון.

And the end of the verse [says], “And it shall be upon his forehead always, for favor (ratzon) for them before Havayah”: through his bearing the tzitz upon the forehead, will (ratzon) is drawn down.

The verse ends: the tzitz is on his forehead “always, for favor (ratzon) for them before Havayah.” The Hebrew ratzon also means “will,” and the maamar reads it so: wearing the tzitz on the forehead draws down a divine will, a favor from above.

ולהבין ענין זה.⁸ (אך) הנה ציץ הוא מלשון יציץ נזרו.⁹ מציץ מן החרכים.¹⁰ נץ החמה.

To understand this matter: (but) tzitz is from the expression “his crown will shine (yatztiz)”; “peering (meitzitz) through the lattices”; netz hachamah, “the sunrise.”

Before answering, the Alter Rebbe explains the word tzitz itself through three related words: “his crown will shine (yatztiz)” (Psalms 132:18), “peering (meitzitz) through the lattices” (Song of Songs 2:9), and netz hachamah, the moment the sun’s first light appears. The Rebbe Maharash (Sefer HaMaamarim 5627) notes that the root has two senses, shining and gazing, as Rashi explains “peering”; here the Alter Rebbe draws from all three the sense of a shining forth.

דהיינו הארת אור וזיו. והוא אור האהבה רבה הבאה מלמעלה¹¹ שהיא בחי' אהרן זקן אהרן שיורד¹² על פי מדותיו.¹³

That is, a shining of light and radiance. And this is the light of the great love (ahavah rabbah) that comes from above, which is the level of Aharon: “Aharon’s beard, which flows down over the collar of his garments.”

So the tzitz signifies a shining forth of light. That light is ahavah rabbah, a “great love” for G-d that comes from above rather than from a person’s own efforts; it is Aharon’s quality, pictured in the psalm by “Aharon’s beard” that flows down. The previous maamar (Torah Ohr, Tetzaveh 2) explains why it comes through the beard, the level of hairs: it comes from above the chain of worlds, so it reaches a person only as a glimmer, through many contractions.

שאהרן הוא רועה משבעה רועים¹⁴ המפרנסים לכנס"י [לכנסת ישראל] המשכות אא"ס [אור אין סוף] ב"ה ואהרן הוא הממשיך בחי' אה"ר [אהבה רבה].

For Aharon is a shepherd, one of the seven shepherds who sustain the Congregation of Israel (Knesses Yisrael) with the drawing-down of the Infinite Light (Or Ein Sof), blessed be He; and Aharon is the one who draws down the level of great love (ahavah rabbah).

Aharon is counted among the “seven shepherds” who sustain the Jewish people by drawing down to them the flow of the Infinite Light. His particular task among them is to draw down this great love.

2 והגם שהכל בידי שמים חוץ מיראת שמים.¹⁵ מ"מ יש אהבה ויש אהבה. יש אהבה שהיא למטה מן הדעת ותולדתה והיא בכח הנפש עצמה.

And although “everything is in the hands of Heaven except the fear of Heaven,” nevertheless there is love and there is love. There is a love that is below Daas (knowledge) and is its offspring, and it lies within the power of the soul itself.

The Sages taught that “everything is in the hands of Heaven except the fear of Heaven”: awe and love of G-d depend on a person’s own choice and effort. Even so, there are two kinds of love. One is born of Daas, a person’s understanding and contemplation, and so lies within the soul’s own power.

ויש אה"ר [אהבה רבה] שהיא למעלה מן הדעת הוא בחי אהרן הרועה וממשיך לכנס"י [לכנסת ישראל] והוא בחי רעותא דלבא.

And there is great love (ahavah rabbah), which is above Daas: this is the level of Aharon, the shepherd, who draws [it] down to the Congregation of Israel; and it is the level of the desire of the heart (re'usa deliba).

The other, great love (ahavah rabbah), is above Daas: understanding cannot produce it, and it comes from above. Drawing it down to the Jewish people is Aharon's work as a shepherd; it is called re'usa deliba, "the desire of the heart," a longing deeper than reasoned feeling.

3 וז"ש [וזהו שכתוב] לאהבה את¹⁶ ה' אלקיכם וגו'. ולא כתי' [כתיב] לאהוב אלא לאהבה שימשיך האדם את לבו לאהבה עליונה היא רעותא דלבא שיהי' [שיהיה] רצונו לה' לבדו ולדבקה בו בא"ס ב"ה ממש.

And this is [the meaning of] what is written, "To love Havayah your G-d," etc. It is not written le'ehov ("to love") but le'ahavah ("to [the] love"): that a person should draw his heart to the higher love, which is the desire of the heart (re'usa deliba), so that his will be for G-d alone, and to cleave to Him, to the Infinite One (Ein Sof) Himself, blessed be He.

This explains the verse "to love Havayah your G-d." Instead of the usual infinitive le'ehov the Torah writes le'ahavah, which can be read "to the love": a person is to draw his heart toward the higher love, re'usa deliba, wanting nothing but G-d Himself and to cleave to Him.

וכמ"ש מי לי בשמים¹⁷ וגו' פי' שמים ג"ע [גן עדן] העליון¹⁸ כו' דכולא קמ"י [קמיה] כלא חשיב. אני הו"י לא שנית¹⁹ ואתה הוא משנברא העולם ואתה הוא קודם שנברא²⁰ [שנברא העולם] כו'.

As it is written, "Whom have I in heaven?" etc.: "heaven" means the upper Gan Eden, etc., for everything before Him is considered as nothing. "I, Havayah, have not changed," and "You are He since the world was created, and You are He before the world was created," etc.

The psalmist says, "Whom have I in heaven?": even the upper Gan Eden, where souls are rewarded, means nothing to him, for before G-d everything counts as nothing. The quotations that follow describe the One this love seeks: G-d Himself, who is not changed by creation and is the same before it and after it.

4 ועל אהבה זו נאמר מציץ מן החרכים כי הנה זה עומד אחר²⁰ כתלינו. שמשחרב בהמ"ק [בית המקדש]²¹ יש כותל ומחיצה של ברזל מפסקת בין ישראל לאביהם שבשמים.

And of this love it is said, "peering through the lattices," for "behold, he stands behind our wall." For since the Holy Temple was destroyed, there is a wall and an iron partition that separates between Israel and their Father in Heaven.

The higher love is described in the Song of Songs: the Beloved "stands behind our wall... peering through the lattices." The Talmud teaches that since the Temple was destroyed an iron wall stands between Israel and their Father in Heaven; that wall is what stands between us and the open shining of this love.

כי הגם שאין דבר חוצץ לפניו ית'²² ח"ו [חס ושלום] כי גם חשך לא יחשיך ממך²³ הרי באמת לא אמרו בין אביהם שבשמים לישראל אלא בין ישראל לאביהם שבשמים. שהחיצה הוא בפני המקבלים.

For although nothing interposes before Him, may He be blessed, G-d forbid, for "even darkness does not darken for You," in truth [the Sages] did not say "between their Father in Heaven and Israel," but "between Israel and their Father in Heaven": the interposition is before the recipients.

Nothing can screen anything from G-d, for "even darkness does not darken for You." That is why the Sages said the wall is "between Israel and their Father," not "between the Father and Israel": the barrier stands before the receivers, not before Him.

עונותיכם היו מבדילין ביניכם וכו'. שמונע את אור האהבה העליונה מישראל ואעפ"כ [ואף על פי כן] הוא מציץ מן החרכים וחלונות. חלונות הם חורים גדולים. וחרכים הם חורים קטנים וסדקים.

"Your iniquities have separated between you," etc.: [the partition] that withholds the light of the higher love from Israel. And nevertheless, He peers through the lattices and windows. Windows are large holes, and lattices are small holes and cracks.

The barrier is the one Yeshayahu names: "your iniquities have separated between you [and your G-d]." Tanya (Iggeres HaTeshuvah, chapter 5) explains why only sin separates: nothing physical or spiritual screens anything before G-d, but sin goes against the Supreme Will that gives life to everything. The partition withholds the light of the higher love, yet G-d still "peers through the lattices" and windows, openings large and small.

דהיינו ע"י שבירת המחיצה לפתוח חלונות וחרכים שהם בחי' לב נשבר והרהורי תשובה הבאים לאדם לכל חד וחד לפום שיעורא דיליה:²⁴

That is, through breaking the partition, to open windows and lattices, which are the level of a broken heart and thoughts of teshuvah that come to a person, to each and every one according to his measure.

Those openings are made by breaking the partition through a broken heart and thoughts of teshuvah, which come to every person in his own measure. Through them the light of the higher love shines in, to a greater or lesser degree.

SECTION 2 • 115-8

Amalek, the partition

5 והנה עיקר המסך המבדיל ומחיצה המפסקת הוא ראשית גוים עמלק²⁵. שהוא ראש לשבעה גוים.²⁶
וכתיב מלחמה לה' בעמלק²⁷ מדר דר

Now, the main separating screen and dividing partition is “the first of the nations, Amalek,” for he is the head of the seven nations. And it is written, “Havayah has a war with Amalek from generation to generation.”

The chief barrier is Amalek, whom Bilaam called “the first of the nations,” the head of the seven nations of Canaan, and the Torah says that “Havayah has a war with Amalek from generation to generation.” The Tzemach Tzedek (Or HaTorah) explains why Amalek is “first”: the seven nations come from the seven emotive attributes that fell in the breaking of the vessels (the primordial shattering of which Kabbalah speaks), but Amalek from Daas, their head and source.

אפי' [אפילו] בזמן הזה שלא שייך מלחמת עמלק בגשמיות. מ"מ ברוחניות הנפש יש בחי' עמלק והיינו בחי' גסות הרוח בחוצפה וגבהות כמ"ש אם תגביה כנשר²⁸ וגו' וממנה באות מדות רעות מבית ומבחוץ. מבית בפנימית הנפש גסות הלב ונצחנות וכיוצא בהן.

Even in this time, when a war against Amalek does not apply physically, nevertheless, in the spiritual life of the soul there is the aspect of Amalek, namely coarseness of spirit with brazenness and haughtiness, as it is written, “Though you soar aloft like the eagle,” etc. And from it come bad traits, within and without. Within, in the inner dimension (pnimiyus) of the soul: coarseness of heart, the urge to win, and the like.

That war goes on even now, when there is no physical Amalek to fight: in the soul, Amalek is coarse, brazen arrogance, the self that “soars like the eagle.” From it grow bad traits inside and out; inside, in the soul's inner life, haughtiness, the urge to win, and the like.

6 ומבחוץ בבחי' חיצונית ההנהגת הגוף בפו"מ [בפועל ממש] ברדיפת הכבוד ומלבושי בגדי כבוד ותפארת ולהתנהג בכבוד ותפארת וכיוצא בהן.

And without, in the outer dimension (chitzoniyus): the conduct of the body in actual deed, in the pursuit of honor, dressing in garments of honor and splendor, conducting oneself with honor and splendor, and the like.

Outwardly, Amalek shows in how a person carries his body: chasing honor, wearing garments of honor and splendor, and conducting himself with pomp.

ועל כוונה זו נעשו בגדי כהונה לכבוד ולתפארת²⁹ לאהרן ולבניו וגו'. להיות בחיי אתהפכא מן היש ולגרמיה שהוא בחיי עמלק שהוא ענין הגדלת היש בכל דרכיו והנהגותיו.

And for this purpose the priestly garments were made “for honor and for splendor” for Aharon and his sons, etc.: to be the level of transformation (is'hapcha) away from self-existence (yesh) and from [living] for oneself, which is the level of Amalek, that is, the aggrandizement of self-existence in all his ways and conduct.

That is why the priestly garments were made “for honor and for splendor”: to turn this very drive around. Garments of honor worn in G-d's service transform (is'hapcha) the self-inflation of the yesh, which is Amalek's whole way of life.

7 וכך היתה מדתו של עמלק בזמן משה

And such was the trait of Amalek in the time of Moshe.

Amalek's attack in Moshe's time shows his nature.

שהרי ישראל לא באו להלחם אתו ולא שמו לבם אליו רק הוא מעצמו ומאיליו בא לעורר מלחמת חנם מפני גדולתן של ישראל והאותות והמופתים שלא הי' [היה] יכול לסבול שיהיה איזה דבר גדול מבלעדו.

For Israel had not come to fight him and had paid him no attention; rather, he came of himself and on his own to stir up a war for nothing, because of the greatness of Israel and the signs and wonders, for he could not bear that there be anything great besides him.

Israel had not come to fight him and had paid him no attention; he came of his own accord to start a war for nothing, because he could not bear Israel's greatness and the signs and wonders done for them: nothing great could exist besides him.

וככה הוא בכל אדם שלא יוכל לסבול מי שיהיה גדול ממנו בעיני אלהים ואדם³⁰ כו'. ועכ"פ [ועל כל פנים] שלא יהיה הוא קטן ושפל. לכן מיפה עצמו במלבושי כבוד כו'.

And so it is in every person: he cannot bear that anyone be greater than he “in the eyes of G-d and man,” etc., and at any rate, [he insists] that he himself not be small and lowly. Therefore he beautifies himself with garments of honor, etc.

The same Amalek lives in every person: he cannot bear anyone greater than himself, or at least insists that he not be small. So he dresses himself in garments of honor.

8 והנה בבחי' זו של עמלק נאמר כס³¹ י"ה שאין השם שלם³² ואין הכסא שלם.³³ כסא הוא השראת המלך היושב על הכסא להיות ושכנתי בתוכם.³⁴

Now, of this aspect of Amalek it is said, “kes Yah” (“the throne of Yah”): that the Name is not complete and the throne is not complete. A throne (kisei) is the indwelling of the King who sits upon the throne, so that there be “And I will dwell within them.”

After the war with Amalek the verse says “a hand is upon kes Yah,” writing kes instead of the full kisei (throne) and Yah instead of the full Name. Rashi, following the Midrash, explains that G-d swore by His throne, and that while Amalek exists neither His Name nor His throne is complete. A throne is where a king sits and rests: the image of G-d dwelling among His people, “And I will dwell within them.”

והיינו בבחי' כסא באל"ף שאלופו של עולם שורה. משא"כ בהסתלקות האל"ף נעשה כס מלשון כסוי.

That is, at the level of kisei with an alef, for the Master (Aluf) of the world rests [there]; whereas when the alef departs, it becomes kes, from the term kisui (covering).

Kisei is spelled with an alef, the letter of Aluf, “Master,” for there the Master of the world rests. Without the alef it becomes kes, related to kisui, “covering”: G-d’s presence is covered instead of revealed.

SECTION 3 • 19-12

Yud and hei: the covered Name

9 והתכסות זו היא על שם י"ה. כי בכל אחד ואחד יש שם י"ה. כמ"ש עזי וזמרת³⁵ יה ויהי לי לישועה.

And this covering is over the Name Yah. For in each and every one there is the Name Yah, as it is written, “My strength and song is Yah, and He has become my salvation.”

Amalek’s covering falls on the Name Yah, the letters yud and hei, which is present in each and every one, as in “My strength and song is Yah.” The next paragraphs explain what each of these two letters stands for.

כי הנה ה"א הוא בחי' התפשטות אורך ורוחב כו'. והוא בחי' התפשטות והמשכות אור אין סוף ב"ה להיות סובב כל עלמין וממלא כל עלמין.

For the hei is the level of expansion, [in] length and breadth, etc.; and it is the level of the expansion and drawing-forth of the Infinite Light (Or Ein Sof), blessed be He, to be the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin).

The hei, a letter drawn out in length and breadth, stands for expansion: the Infinite Light spreading out to encompass and to fill all the worlds.

10 והיו"ד הוא בחי' צמצום ישת חשך סתרו³⁶ שכדי להיות התפשטות המשכה להיות ממלא וסובב כ"ע [כל עלמין] אפי' [אפילו] עולמות עליוני [עליונים] אין ערוך כו'. וכמשל טפה נגד ים אוקיינוס ויותר מכן לאין קץ כו'.

And the yud is the level of tzimtzum (contraction): "He made darkness His hiding place." For in order that there be an expansion of the flow, to fill and encompass all worlds (memalei and sovev kol almin): even the higher worlds have no comparison, etc., as in the analogy of a drop against the ocean, and infinitely more than that, etc.

The yud, the smallest letter, a mere point, stands for tzimtzum, G-d's concealment of His light, as in "He made darkness His hiding place." For the light to spread out and fill and encompass the worlds it had first to be contracted, since even the highest worlds bear no comparison to the Infinite Light, less than a drop beside the ocean.

11 ולכך הוצרך להיות בחי' צמצום תחילה ואח"כ התפשטות כו'. ולכן בתמונת האותיות בכתיבת שם הוי' תמונת ה' ראשונה של שם היא ג"כ עד"מ שמתחילה עושין היו"ד ואח"כ ממשיכי' [ממשיכים / ממשיכין] ממנה לרוחב ואורך למטה כו'.³⁷

Therefore there had to be the level of tzimtzum first, and afterwards expansion, etc. And therefore, in the shape of the letters in the writing of the Name Havayah, the shape of the first hei of the Name is also, by way of analogy, [made so] that one first makes the yud and afterwards draws from it breadth, and length downward, etc.

That is why contraction comes first and expansion after. The written shape of the first hei of the Name shows it: the scribe first makes a yud and then draws it out in breadth and down in length.

12 ובחי' זו נמשכה בכל אדם להתבונן בגדולת א"ס ב"ה איך שהוא ממכ"ע [ממלא כל עלמין] וסוכ"ע ואיך שכ"ז [שכל זה] אינו אלא בחינת צמצום כי אין ערוך כו'.

And this level is drawn down into every person: to contemplate the greatness of the Infinite One (Ein Sof), blessed be He, how He fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), and how all this is only a level of tzimtzum, for there is no comparison, etc.

The pattern of yud and hei is present in every person as contemplation: thinking how G-d fills and encompasses all worlds, and how even all that is only a contraction of His light, for the worlds bear no comparison to Him.

ומזה ישוב לאהבה את ה' ולדבקה בו ממש בבחינת אהבה העליונה. והיינו המשכת הוי"ו להיות בחינת וי"ה.

And from this he will turn to love G-d and to cleave to Him truly, with the level of the higher love. And this is the drawing-down of the vav, so that there be the level of vav-hei.

From such contemplation a person should come to love G-d and cleave to Him with the higher love. In terms of the Name, this is drawing down the vav so that the yud-hei of understanding comes to be revealed as vav-hei, felt in the heart.

אבל עמלק הוא כס^{38,39} י"ה שהוא המכסה על בחינת י"ה שלא יתגלה בבחי' וי"ה שלא יוליד האהבה בהתגלות לבו.

But Amalek is kes Yah: he is what covers over the level of yud-hei, so that it is not revealed in the level of vav-hei, so that it does not give birth to love in the revelation of his heart.

Amalek is "kes Yah": he covers the yud-hei so that it is not revealed as vav-hei, and the person's understanding does not give birth to love that is revealed in his heart.

שאף שלבבו יבין את כל זאת לא תתפעל הנפש ולא יאיר בה אור האהבה מחמת שנעשה מחיצה של ברזל המפסקת ומונעת את האור:

For even though his heart understands all this, the soul is not stirred and the light of love does not shine in it, because an iron partition has been formed that separates and withholds the light.

So a person can understand all this in his heart and still not be moved; the light of love does not shine in his soul, because the iron partition blocks it.

The men of Moshe

13 והעצה היעוצה לזה הנה במלחמת עמלק כתיב ויאמר משה וגו' בחר לנו אנשים.⁴⁰ לנו דוקא שלכבוש מלחמת עמלק צריכים אנשי משה דוקא⁴¹ ובחי' משה הוא כמ"ש ונחנו מה⁴² בחינת בטול והתכללות לגמרי באוא"ס [באור אין סוף] ב"ה.⁴³

And the counsel given for this: in the war against Amalek it is written, "And Moshe said," etc., "Choose for us men." "For us" specifically: for to prevail in the war against Amalek, the men of Moshe specifically are needed. And the level of Moshe is as it is written, "And what are we?": the level of self-nullification (bittul) and complete inclusion in the Infinite Light (Or Ein Sof), blessed be He.

The remedy is in the account of the war with Amalek: Moshe told Yehoshua, "Choose for us men," and "for us" means Moshe's own men, for only "men of Moshe" can defeat Amalek; Moshe's quality is his "And what are we?", complete self-nullification (bittul) in the Infinite Light. In a talk of 10 Shevat 5717, quoted in the Kehot note, the Rebbe explained the "men of Moshe" as those bound to the leader of the generation, the extension of Moshe in every generation.

14 והנה כל התורה על שמו נק' תורת משה.⁴⁴ תורה צוה לנו משה⁴⁵ וגו'. והיינו שיהיה כל דרכי התורה [התורה] והעבודה ע"פ בחינת משה.

Now, the entire Torah is called by his name, "the Torah of Moshe": "Moshe commanded us the Torah," etc. That is, all the ways of Torah and of [divine] service should be according to the level of Moshe.

The whole Torah is named after Moshe, "the Torah of Moshe," and "Moshe commanded us the Torah": all of a person's Torah study and divine service should be in the manner of Moshe. The Tzemach Tzedek (Or HaTorah) cites the Midrash (Yalkut, end of Malachi) that the Torah bears Moshe's name because he gave his life for it.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה⁴⁶ אפי' [אפילו] תורה אין לו.⁴⁷ רק שצריך להיות תורת משה בבחינת בטול באוא"ס [באור אין סוף] ב"ה לגמרי.

As our Sages, of blessed memory, said: "Whoever says, 'I have nothing but Torah,' does not have even Torah." Rather, it must be the Torah of Moshe, in the level of complete self-nullification (bittul) in the Infinite Light (Or Ein Sof), blessed be He.

The Sages said that one who says "I have nothing but Torah" does not have even Torah. Torah must be "the Torah of Moshe": learned in complete self-nullification to the Infinite Light, not held as one's own achievement. Likkutei Torah, Bamidbar (4b), referring here, hears in "I have (li)" the voice of a separate self, which leaves no room for Torah.

15 וכמ"ש ולא תחללו⁴⁸ שלא להיות בחינת חלל. כמאמר דוחק רגלי השכינה⁴⁹ כביכול אלא כמאמר

אתה הוא עד שלא נבה"ע [נברא העולם] ואתה הוא משנבה"ע [משנברא העולם]. הוא ממש בלי שום שינוי

As it is written, "And you shall not profane (sechalelu)," [meaning] not to be in the state of a void (chalal), as in the saying, "pushing the feet of the Shechinah (Divine Presence)," as it were; but rather as in the saying, "You are He before the world was created, and You are He since the world was created": truly He, without any change at all;

The verse "You shall not profane (sechalelu) My holy Name" is read as "do not make a chalal, an empty space": do not act as though there were a place void of G-d. The Talmud says one who walks with haughty bearing "pushes the feet of the Shechinah," as though there were no room for Him; instead, a person should live by "You are He before the world was created, and You are He since," truly the same, without any change.

דכמו שהי' [שהיה] עד שלא נבה"ע [נברא העולם] ממלא את הכל וגם המקום הזה שנברא בו העולם כך עתה כו'.

for just as before the world was created He filled everything, including this very place in which the world was created, so [it is] now, etc.

Just as before creation He filled everything, including the very place where the world now stands, so it is now.

16 ואיך הוא זה והרי העולם מעלים כו' אלא היינו ע"י עסק התורה דאורייתא מחכמה נפקת וכתוב הוי'

בחכמה יסד⁵⁰ וגו'

But how is this so, when the world conceals, etc.? Rather, this is through occupation with the Torah, for the Torah comes forth from Chochmah (wisdom), and it is written, "Havayah founded [the earth] with Chochmah," etc.;

How can there be no concealment, when the world plainly conceals G-d? Through Torah study: the Torah comes from Chochmah, G-d's wisdom, as in "Havayah founded the earth with Chochmah."

שבחכמה שורה אא"ס [אור אין סוף] ב"ה שהחכמה היא היא בחינת בטול כח מ"ה [מה] ולכך גם האדם שלומד התורה הרי בכל דבר הלכה או אגדה שלומד מלובש בה בחי' חכמה שבה מלובש אוא"ס [אור אין סוף] ב"ה

for the Infinite Light (Or Ein Sof), blessed be He, rests in Chochmah, since Chochmah is itself the level of self-nullification (bittul), ko'ach mah ("the potential of 'what'"). Therefore, also for a person who learns Torah: in every matter, whether halachah or aggadah, that he learns, there is en-clothed in it the level of Chochmah, in which the Infinite Light, blessed be He, is en-clothed.

The Infinite Light rests in Chochmah because Chochmah is self-nullification: the word is read as ko'ach mah, "the potential of 'what'," a power that does not feel itself as anything. So in every law or teaching a person learns, Chochmah is en-clothed, and the Infinite Light within it.

וא"כ הוא בבחי' בטול בשעת עסק התורה לחכמתו ית' ואין מעלים ומסתיר מאחר שאין נראה ליש ודבר נפרד בפ"ע [בפני עצמו] רק שהיא חכמתו ית' הבטלה אליו ואין עוד מלבדו.⁵¹

If so, at the time of occupation with the Torah he is in a state of self-nullification to His wisdom, may He be blessed, and nothing conceals and hides, since [the Torah] does not appear as a something (yesh), a thing separate unto itself, but [only] as His wisdom, may He be blessed, which is nullified to Him, and "there is nothing else besides Him."

So while he learns, the learner is nullified to G-d's wisdom. Nothing then hides G-d, because the Torah does not appear as a separate thing but as His wisdom, nullified to Him: "there is nothing else besides Him."

17 ועל זה נאמר ואשים דברי בפיו⁵² דברי ממש ופ"י דברי בפיו היינו בחי' פנימית. ובצל ידי כסיתך הן בחי' מקיפים שאוא"ס [שאור אין סוף] ב"ה שורה ומתגלה בו בבחי' פנימי [פנימיות / פנימית] ובחי' מקיף

And of this it is said, "And I have put My words in your mouth": My words, literally. And the meaning of "My words in your mouth" is the level of the inner [light] (pnimi); and "in the shadow of My hand I have covered you" is the level of the encompassing [lights] (makifim): that the Infinite Light (Or Ein Sof), blessed be He, rests and is revealed in him at the level of inner [light] and the level of encompassing [light];

G-d says through Yeshayahu, "I have put My words in your mouth, and in the shadow of My hand I have covered you." The words of Torah are G-d's own words, an inner light the learner takes in; "the shadow of My hand" is encompassing light around him. So the Infinite Light rests on him and is revealed in him, within and around.

ועי"י כן הוא כובש מלחמת עמלק שהוא היש כו' כי ביטול זה הוא הפך היש והוא המכניע ומשבר המחיצה של ברזל⁵³ כו'

and thereby he prevails in the war against Amalek, which is the yesh, etc.; for this self-nullification (bittul) is the opposite of the yesh, and it is what subdues and breaks the iron partition, etc.

This bittul is the opposite of Amalek's yesh, the inflated self, so it wins the war against him and breaks the iron partition. Earlier in Torah Ohr (Yisro, 68b) the Alter Rebbe likens the Torah within and the mitzvos around to a fire set both inside a vessel and around it, which burns away the coarseness of the animal soul completely.

וזהו ועשית ציצן⁵⁴ דקאי על משה שהוא הוא העושי' [העושה] את הציצן להיות יציץ נזרו⁵⁵ של אור האהבה רבה

And this is [the meaning of] "And you shall make a tzitz," which refers to Moshe: he is the one who makes the tzitz, so that there be "his crown will shine (yatztiz)" of the light of great love (ahavah rabbah),

So "You shall make a tzitz" is addressed to Moshe: he is the one who makes the tzitz, so that the light of great love "shines" (yatztiz) like a crown.

להיות מציץ מן החרכים⁵⁶ וזורה עי"י עשיית חרכים וחלונות שבירת המחיצה שהן הרהורי תשובה מבחי' בטול אנשי משה וכמ"ש בחר לנו⁵⁷ וגו' כנ"ל.⁵⁸

to be "peering (meitzitz) through the lattices" and shining forth through the making of lattices and windows, the breaking of the partition, which are thoughts of teshuvah from the level of the self-nullification of the men of Moshe, as it is written, "Choose for us," etc., as mentioned above.

That light "peers through the lattices" and shines through lattices and windows, openings in the partition made by thoughts of teshuvah that come from the self-nullification of the men of Moshe, as in "Choose for us men."

SECTION 5 • ¶18-22

Gold, seal and the two levels of Havayah

18 וציץ זה הוא זהב טהור הוא בחי' מעלת הזהב על הכסף.

And this tzitz is pure gold: [this] is the level of the superiority of gold over silver.

The tzitz is of pure gold, which ranks above silver.

ושתייהן הן בחי' אהבה כמ"ש לי הכסף ולי הזהב⁵⁹ וגוי רק הכסף הוא בחי' קרירות והזהב הוא בחי' רשפי אש האהבה:⁶⁰

And both of them are the level of love, as it is written, "Mine is the silver and Mine is the gold," etc.; only, silver is the level of coolness, and gold is the level of the "flashes of fire" of love.

Both metals stand for love, for both belong to G-d, "Mine is the silver and Mine is the gold"; but silver is a cool, calm love, and gold is love like "flashes of fire." The tzitz, the great love from above, is the fiery kind.

19 ופתחת עליו פתוחי חותם.⁶¹ הן אותיות התורה כי חותמו של הקב"ה אמת⁶² ואין אמת אלא תורה.^{63, 64}

"And you shall engrave upon it, the engravings of a seal": these are the letters of the Torah, for "the seal of the Holy One, blessed be He, is truth," and "there is no truth but Torah."

The engraving on the tzitz stands for the letters of the Torah. The Talmud calls G-d's seal "truth," and the Jerusalem Talmud says that truth is Torah, so the Torah's letters are His seal.

ונק' בחי' חותם כי התורה אשר לפנינו שנתלבשה בענינים גשמיים היא היא בחי' חותם כדמיון האותיות שנחקקים⁶⁵ על השעוה שאינו מערך ומהות האותיות שבמחשבה או בדבור רק מ"מ הן אותיות עצמן שנצטיירו ונתגשמו כו'.

And it is called the level of a seal because the Torah that is before us, which has become en clothed in physical matters, is itself the level of a seal, like letters impressed in wax, which are not of the order and essence of the letters in thought or in speech; but nevertheless they are the letters themselves, which have taken form and become physical, etc.

The Torah we have, clothed in physical matters, is like a seal's impression in wax: not of the same order as the letters in thought or speech, yet truly the same letters, given form and made physical. The Rebbe Maharash (Sefer HaMaamarim 5627) develops the image: letters cut into a brilliant gem cannot be read until they are pressed into wax, yet the letters in the wax are the very same.

20 וכך הנה כתיב בצלמנו כדמותנו⁶⁶ דקאי על התורה שבכ"פ [שבעל פה] שהיא בחי' דמות ודמיון בעלמא שהיא בחי' חותם עד"מ כאותיות הנחקקין על השעוה כו'

And so it is written, "In our image, after our likeness," which refers to the Oral Torah, which is merely the level of a likeness and resemblance, which is the level of a seal, by way of analogy, like letters impressed in wax, etc.

"In our image, after our likeness" is applied to the Oral Torah, which is only a "likeness" of the higher wisdom, like a seal's impression in wax.

אעפ"כ [אף על פי כן] יסודתה בהררי קדש⁶⁷ העליון ח"ע [חכמה עילאה] שבכל הלכה כו' וע"י זה נמשך בחי' קדש העליון בעסק התורה והמצות בבחי' פנימי [פנימיות / פנימית] ומקיפין שהתורה היא פנימית והמצות הן לבושי ומקיפין כמאמר אשר קדשנו במצותיו

Nevertheless, "its foundation is in the mountains of holiness," the supernal Kodesh (holiness), the higher Chochmah (Chochmah Ila'ah) that is in every halachah, etc. And through this the level of the supernal Kodesh is drawn down through occupation with the Torah and the mitzvos, at the level of inner [light] and encompassing [lights]: for the Torah is inner, and the mitzvos are garments and encompassing [lights], as in the saying, "Who has sanctified us with His mitzvos."

Even so, its foundation is "in the mountains of holiness": the supernal Kodesh, the higher Chochmah, present in every law. Through it this supernal holiness is drawn down when a person engages in Torah and mitzvos, the Torah as an inner light and the mitzvos as garments and encompassing lights, as the blessing says, "Who has sanctified us with His mitzvos."

והנה המשכה זו היא בחי' קדש למ"ד למטה והוי' למעלה שבחי' קדש עדיין היא נק' למטה מבחי' הוי'

Now, this drawing-down is the level of "Kodesh [and the letter] lamed below, and Havayah above": for the level of Kodesh is still called "below" the level of Havayah.

This drawing-down is the "Kodesh below" of the tzitz, for holiness, however lofty, is still below the level of Havayah.

כי הנה יש ב' בחי' ⁶⁸ הוי' כמ"ש ויעבר הוי' על פניו ⁶⁹ ויקרא הוי' הוי' ופסיק טעמא בינייהו כי הן ב' בחי'

For there are two levels of Havayah, as it is written, "And Havayah passed before him and called: Havayah, Havayah," and the cantillation separates between them, for they are two levels.

For there are two levels of Havayah, as in the Thirteen Attributes, "Havayah, Havayah," where a pause in the cantillation separates the two Names. Earlier in Torah Ohr (Beshalach, 61d) the Alter Rebbe explains the same verse as two Names of Havayah, the lower of which brings all the worlds into being from nothing.

כי ענין הוי' מורה שהוא מהוה כל ההוויות מאין ליש⁷⁰ כוי עיי' שעלה ברצונו כך ויש מקור ושרש לזה להיות עולה כך ברצונו ולהיות מקור להוות כל ההוויות והוא הוי' הראשון שהוא לרצון לפני הוי"ה הב' ונקי רעוא דרעוין:⁷¹

For the meaning of Havayah indicates that He brings all beings (havayos) into being from nothing to something, etc., through its having arisen thus in His will; and there is a source and root for this, for it to arise thus in His will and to be a source for bringing all beings into being: that is the first Havayah, which is “for ratzon (will) before” the second Havayah, and is called “the will of wills” (ra’ava dera’avin).

The Name Havayah speaks of “bringing into being” (mehaveh): G-d brings all beings into existence from nothing, because it arose so in His will. That will has its own source, the first Havayah: the verse’s “for favor (ratzon) before Havayah” is read as the will (ratzon) that is “before” the second Havayah, called “the will of wills.”

21 וזהו ויקרא⁷² הוי' הוי'. שהוי' הא' קורא וממשיך הוי' הב' להיות נאצלות ומתגלות י"ג מכילין דרחמי שהן מקורות כל ההוויות⁷³ וכל ההשתלשלות ובחי' הוי' הא' הוא למעלה מעלה מבחי' קדש ונקרא רעוא דרעוין.

And this is [the meaning of] “And He called: Havayah, Havayah”: the first Havayah calls and draws forth the second Havayah, so that the Thirteen Attributes of Mercy (yud-gimmel mechilin derachamei) are emanated and revealed, which are the sources of all beings and of the entire chain of descending worlds (hishtalshelus). And the level of the first Havayah is far, far above the level of Kodesh, and is called “the will of wills” (ra’ava dera’avin).

So “And He called: Havayah, Havayah” means that the first Havayah calls forth the second, so that the Thirteen Attributes of Mercy are emanated and revealed; these are the sources of all beings and of the whole chain of worlds. The first Havayah, far above Kodesh, is the will of wills.

22 ועיי' עסק התורה והמצות הנ"ל בבחי' הנ"ל נמשך שיהי' [שיהיה] קדש למ"ד למטה היא בחי' אתעדל"ת

[אתערותא דלתתא] והוי"ה למעלה היא אתעדל"ע [אתערותא דלעילא]

And through the occupation with Torah and mitzvos mentioned above, in the manner mentioned above, it comes about that there is “Kodesh [and the letter] lamed below,” which is the level of the arousal from below (isarusa dilesata), “and Havayah above,” which is the arousal from above (isarusa dile'eila).

Through Torah and mitzvos as described, both lines of the tzitz come about: “Kodesh below” is the arousal from below, a person’s own service; “Havayah above” is the arousal from above that answers it. Likkutei Torah, Tazria (21c), citing this maamar, defines the Name “above” as the level an arousal from below does not reach; it comes only as the answer from above.

כי על ידי עסק התורה שהיא חכמתו ורצונו יתברך הרי כמים הפנים⁷⁴ כו' ורוח אייתי רוח ואמשיך
רוח רצון עליון רעוא דרעוין

For through occupation with the Torah, which is His wisdom and will, may He be blessed, “as water [reflects] the face,” etc., and “spirit brings spirit and draws down spirit”: the Supernal Will, the will of wills (ra’ava dera’avin).

Since the Torah is G-d’s wisdom and will, engaging in it works like a reflection in water, face answering face: a person’s spirit draws down a spirit from above, the Supernal Will, the will of wills.

ועל ידי זה נעשה גלוי רעותא דלבא ואור האהבה עליונה בנפש בלי מסך מבדיל מחיצה מפסקת כו' עד
שיהי' [שיהיה] על מצח אהרן⁷⁵ גי'כ גילוי בחי' זו:

And through this there comes about a revelation of the desire of the heart (re’usa deliba) and of the light of the higher love in the soul, without a separating screen [or] dividing partition, etc., until there is a revelation of this level upon Aharon’s forehead too.

This reveals the desire of the heart and the light of the higher love in the soul, with no partition in the way, until it is revealed even on “Aharon’s forehead.”

SECTION 6 • ¶23-29

The forehead

23 וביאור ענין המצח הוא כמו עד"מ בגשמיו' [בגשמיות] שיש בתלת חללי דגלגלתא תלת מוחין חב"ד [חכמה
בינה ודעת]. ויש גולגלתא דחפיא על מוחא.

The explanation of the matter of the forehead: just as, by way of analogy, in physical terms, there are three brains, Chochmah, Binah and Daas, in the three cavities of the skull, and there is a skull that covers the brain.

To explain the forehead, the Alter Rebbe uses the body as an analogy: the skull has three cavities holding three “brains,” Chochmah, Binah and Daas, and the skull covers them.

כך ברוחני [ברוחניים] הנה המוחין הם חב"ד [חכמה בינה ודעת] והדעת הוא הכח המקשר את חכ' [חכמה] ובינה להיות תקועה בחוזק כל ימוט שכאשר נגמר בכח חכמתו ובינתו בגדולת א"ס ב"ה כך תהא נפשו קשורה בה' לבדו.

So too in spiritual terms: the intellect (mochin) is Chochmah, Binah and Daas, and Daas is the power that binds Chochmah and Binah, so that [the matter] be fixed firmly, never to be moved; so that, just as [the matter] has been concluded by the power of his Chochmah and Binah regarding the greatness of the Infinite One (Ein Sof), blessed be He, so his soul shall be bound to G-d alone.

In the soul too the intellect is Chochmah, Binah and Daas. Daas binds Chochmah and Binah so that what is understood stays firmly fixed; once a person has grasped G-d's greatness, Daas binds his soul to G-d alone in the same way.

24 והנה במוחין דחב"ד [דחכמה בינה ודעת] שם הוא גילוי אא"ס [אור אין סוף] ב"ה בהתבוננות בסדר התפלה וכיוצא בה איך שברוך שאמר והי' [והיה] העולם ויחיד ומיוחד וחי העולמים מלך וישתבח שמך כו'.

Now, in the intellect (mochin) of Chochmah, Binah and Daas there is the revelation of the Infinite Light (Or Ein Sof), blessed be He, through contemplation in the order of prayer and the like: how "Blessed is He Who spoke and the world came to be," and "Unique and singular, and Life of the worlds, King," and "May Your Name be praised," etc.

During prayer the intellect reveals the Infinite Light, as a person contemplates the words he says in the order of the prayers: "Blessed is He Who spoke and the world came to be," "Unique and singular, Life of the worlds, King," "May Your Name be praised."

וכך הוא התקשרות הדעת בגילוי עוצם התשוקה והתענוג. אך יש בחי' גלגלתא דחפ"י [דחפ"א] על מוחא וכנגד הדעת הוא המצח שהוא הכסוי על הדעת להעלים גלוי הדעת וההתקשרות.

And so is the binding of Daas: with a revelation of the intensity of longing and delight (taanug). But there is the level of "the skull that covers the brain"; and corresponding to Daas is the forehead, which is the covering over Daas, to conceal the revelation of Daas and the binding.

Daas then binds the person to G-d with intense longing and delight. But just as the skull covers the brain, the forehead, which corresponds to Daas, is a covering over Daas that hides this revelation and bond.

25 ולכן אחר התפלה חולפת ועוברת כו' וצריך לחזור ולהתפלל בכל יום⁷⁶ לעורר את האהבה וע"ז נאמר והיו הדברים האלה⁷⁷ אשר אנכי מצוך היום.

Therefore, after prayer [the love] passes and fades, etc., and one must pray again every day to arouse the love. And of this it is said, "And these words, which I command you today, shall be."

That is why the love of prayer fades once prayer is over, and one must pray again each day to awaken it. The verse speaks of "these words, which I command you today."

ואמרו רז"ל [רבותינו זכרונם לברכה] בכל יום⁷⁸ יהיו בעיניך כחדשים לחדש את האהבה. כי לפי שהוא ית' מחדש בכ"י [בכל יום] תמיד מע"ב [מעשה בראשית] לכך גם האהבה מתחדשת כו'.

And our Sages, of blessed memory, said: "Every day they shall be in your eyes as new": to renew the love. For since He, may He be blessed, renews the work of creation every day, constantly, therefore the love too is renewed, etc.

The Sages read "today" to mean that the words should be new in your eyes every day; here that means renewing the love. Since G-d renews the work of creation every day, the love too is renewed.

26 והנה כאשר לבבו פונה זה לכרמו כו' יכול להיות מן הנפילים להמשיך לבו אחר תענוגי עוה"ז שהן רבוי והגדלת היש.

Now, when his heart turns, "this one to his vineyard," etc., he can become one of the fallen (nefilim), drawing his heart after the delights (taanug) of this world, which are the multiplication and aggrandizement of self-existence (yesh).

When people leave prayer and turn each "to his vineyard," to his own affairs, a person can become "one of the nefilim," the fallen (the name of the giants of Genesis 6:4, which Rashi explains as "those who fell"), drawing his heart after the pleasures of this world, which only multiply and inflate the self (yesh).

וכתי' [וכתיב] תועבת ה' כל גבה לב⁷⁹ אפי' [אפילו] בחי' חיצוני' שהן הנהגת הלבושין כנ"ל וארז"ל [ואמרו] רבותינו זכרונם לברכה] אין אני והוא יכולים לדור⁸⁰ כאחת.

And it is written, "Every haughty heart is an abomination to Havayah": even the outer level, which is the conduct of the garments mentioned above. And our Sages, of blessed memory, said: "I and he cannot dwell together."

Scripture calls every haughty heart "an abomination to Havayah," and this includes the outward kind described above, the honor-seeking conduct of dress. The Talmud says that of the arrogant G-d says, "I and he cannot dwell together."

27 וכמ"ש אין דעת⁸¹ אלהים בארץ שכאשר הוא מושקע בארציות וחומריות אין בו דעת אלהים והתקשרות. אך כ"ז [כל זה] הוא בבחי' עכו"ם [עובדי כוכבים ומזלות] שנקראו כך ע"ש [על שם] שהם אומות ומקורות לכל עניני עוה"ז.

As it is written, "There is no knowledge of G-d in the land (ba'aretz)": when he is sunk in earthiness (artziyus) and materiality, there is no knowledge of G-d and no bond [with Him] in him. But all this is at the level of the akum ("worshippers of stars and constellations"), who are so called because they are nations (umos) and sources for all the matters of this world.

"There is no knowledge of G-d in the land" describes a person sunk in earthiness (artziyus, from eretz, "land"), with no knowledge of G-d and no bond with Him. Such total immersion belongs to the level the text calls akum, "worshippers of stars and constellations," of whom it says that they are so called because they are umos and sources of all the matters of this world; beside "sources," umos ("nations") may be heard as imos, "mothers."

משא"כ בבחי' ישראל יכול להיות עצת חכמינו ז"ל [זכרנו לברכה / זכרונם לברכה] עשה מלאכתך עראי⁸² וטפל לבד בבחי' קרירות כמו שכפאו שד כו'.

Whereas at the level of Israel, there can be [fulfilled] the counsel of our Sages, of blessed memory, "Make your work casual," and secondary only, in a manner of coolness, as one compelled by a demon, etc.

At the level of Israel, by contrast, a person can follow the Sages' counsel to make work casual and secondary, doing it coolly, as though compelled. As the word "level" shows, the text is contrasting two ways a person can stand toward the world.

28 וזהו והי' [והיה] על מצח אהרן⁸³ שגם אחר התפלה שחולפת ועוברת האהבה מ"מ נשאר רשימו על כחי' מצח שהוא כיסוי שעל הדעת

And this is [the meaning of] "And it shall be upon Aharon's forehead": that even after prayer, when the love passes and fades, nevertheless an impression (reshimu) remains on the level of the forehead, which is the covering over Daas,

This is the meaning of "upon Aharon's forehead": after prayer the love fades, but an impression (reshimu) of it remains on the forehead, the covering over Daas.

דהיינו בחינת חיצוניות החב"ד [החכמה בינה ודעת] והוא ענין רצון פשוט לדבקה בו ית' בלי עומק התבוננות כבשעת התפלה רק הסכמת הלב מחיצוניות הדעת אחר אשר נגמר בדעתו כך בשעת התפלה

that is, the level of the outer dimension (chitzoniyus) of Chochmah, Binah and Daas. And this is a simple will to cleave to Him, may He be blessed, without depth of contemplation as at the time of prayer, but only the heart's assent, from the outer dimension of Daas, after he has concluded thus in his Daas at the time of prayer;

That impression is the outer level of the intellect: a simple will to cleave to G-d, without the deep contemplation of prayer, the heart's assent that follows from what the person concluded in prayer.

כי הגם שגילוי עוצם התשוקה והתענוג שבדעת חלף ועבר אחר התפלה מ"מ רשימו ניכר להיות רצון והסכמת הלב לדבקה בו ית' ולהיות מלאכתו עראי וטפל ותורתו קבע ועיקר.

for although the revelation of the intensity of longing and delight (taanug) that is in Daas has passed and gone after prayer, nevertheless a noticeable impression [remains]: to have a will and the heart's assent to cleave to Him, may He be blessed, and to make his work casual and secondary and his Torah fixed and primary.

The intense longing and delight pass, but a noticeable impression remains: a will and assent to cleave to G-d, which keeps work casual and secondary and Torah fixed and primary.

29 ורצון זה והסכמה זו יכולה להיות תמיד. וזהו והי' [והיה] על מצחו תמיד לרצון להם לפני הוי"ה⁸⁴

And this will and this assent can be constant. And this is [the meaning of] "And it shall be upon his forehead always, for favor (ratzon) for them before Havayah":

This will and assent can last all day, which is why the verse says the tzitz is on his forehead "always, for ratzon."

שע"י אתעדל"ת [אתערותא דלתתא] זו אתערותא דלעילא לעורר רצה"ע [רצון העליון] רעוא דרעוין והתגלות בחי' הוי"ה המקור אל הי"ג מדה"ר [מדות הרחמים] שע"י הגילוי רצה"ע [רצון העליון] הוא נושא עון הקדשים ואתהפכא כו'.

that through this arousal from below (isarusa dilesata) [there comes] an arousal from above (isarusa dile'eila), to arouse the Supernal Will, the will of wills (ra'ava dera'avin), and the revelation of the level of Havayah that is the source of the Thirteen Attributes of Mercy; for through this, the revelation of the Supernal Will is what "bears the iniquity of the holy things," and [there is] transformation (is'hapcha), etc.

This arousal from below awakens an arousal from above: the Supernal Will, the will of wills, and the revelation of the Havayah that is the source of the Thirteen Attributes of Mercy. That revelation "bears the iniquity of the holy things" and transforms it.

וכנודע שיי"ג מדה"ר [מדות הרחמים] רחום וחנון⁸⁵ נושא עון כו' נמשכות מבחי' רצון העליון. והיינו כשיהיה גילוי רצון זה גם על בחי' מצח אהרן (כי זה לעומת זה⁸⁶ מצח אשה זונה)^{87,88}

As is known, the Thirteen Attributes of Mercy, "compassionate and gracious," "bearing iniquity," etc., are drawn from the level of the Supernal Will. And this is when this revelation of will is also on the level of Aharon's forehead (for "one opposite the other": "a harlot's forehead"),

The Thirteen Attributes, "compassionate and gracious... bearing iniquity," flow from the Supernal Will, and they are revealed when the will is present on the forehead too. In the parenthesis the Alter Rebbe notes the opposite: as there is a holy forehead, so there is "a harlot's forehead," brazen and unashamed.

משא"כ כשאין הגילוי רצון אלא בחב"ד [בחכמה בינה ודעת] דהיינו בשעת תפלה לבדה בשעת התבוננות ולא כל היום כולו:

which is not so when the revelation of will is only in Chochmah, Binah and Daas, that is, only at the time of prayer, at the time of contemplation, and not the whole day long.

It is not so when the will is revealed only in the intellect, during prayer and contemplation, and not all day.

IN ONE'S AVODAH

Contemplate G-d's greatness in prayer until it becomes love, and know that what keeps understanding from reaching the heart is Amalek, the self's arrogance, inward and in the pursuit of honor. Learn Torah as G-d's own wisdom, in self-nullification, which breaks that partition and opens it through thoughts of teshuvah. When prayer is over and its warmth fades, keep the impression it leaves: a simple, steady will to cleave to G-d, so that all day your work stays casual and secondary and your Torah fixed and primary.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that the iron partition stands "between Israel and their Father in Heaven" and not the other way around? What does that say about where the work of removing it lies?
2. How can a person understand G-d's greatness fully and still feel nothing? How does the maamar explain this through the letters yud-hei and vav-hei and the image of "kes Yah"?
3. Why is Torah study in particular the answer to Amalek, and what is the difference between "the Torah of Moshe" and a person who says "I have nothing but Torah"?
4. Holiness (Kodesh) is written below the Name on the tzitz. What does it mean that even holiness drawn down through Torah and mitzvos is "below" Havayah, and what lies above it?
5. What remains on the "forehead" after the love of prayer fades, and how can something so simple atone and "bear iniquity"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ועשית ציצן

The note first refers the reader to the Rebbe's own source notes on this maamar, printed earlier in the Kehot edition.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הנחת כ"ק אדה"א בתו"ח תצוה [אותיות מרובעות] שנו, א. עוד הנחה בסה"מ תקס"ו ח"א. המאמר עם הגהות וקיצורים באוה"ת עי איתרצ. ביאור עי איתשיו. שייך לדי"ה ועשית ציצן עי איתשלב. [קיצורים] כרך ז עי ביתשסו. כרך ח עי גיפא. ראה גם סה"מ תרכ"ז (הוצאת תש"ס) עי קנב. פלח הרמון שמות עי שנו. ראה די"ה זה בסה"מ תרנ"א עי קלט. בתורת חיים הנ"ל מציין שהמאמר הוא משנת תקס"ו, וכן נמצא המאמר בגוכתי"ק אדה"א בין מאמרי שנת תקס"ו. וראה רשימת המאמרים בסה"מ תקס"ו הערה 13. אוה"ת עי איתשיו.

2 ועשית ציצן

The Torah commands that a plate of pure gold be made for the High Priest, engraved like a seal with the words "Holy to Havayah." The whole maamar explains this verse.

שמות כ"ח:36

ועשית ציצן זהב טהור ופתחת עליו פתוחי חותם קדש לה'

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שמות כה, לו.

3 ציצן

Rashi explains yatztiz as "will shine," like "they sparkled like burnished copper" in Ezekiel 1:7. Or HaTorah, cited in the Kehot note, quotes this explanation.

Rashi on Psalms 132:18

ציצן. יאיר כמו ונוצצים כעין נחושת (יחזקאל א':ז):

will shine Heb. ציצן, which shine, like (Ezek. 1:7): "and they sparkled (ונוצצים) like the color of burnished copper."

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

4 קדש למי"ד למטה והוי' למעלה

A baraita describes the tzitz as a gold plate two fingers wide, written in two lines, the Name above and "Kodesh lamed" below; Rabbi Eliezer son of Rabbi Yose says he saw it in Rome written on one line. The Kehot note records the Babylonian Talmud's wording, "yud-hei above and Kodesh lamed below," found also in Sukkah 5a.

Shabbat 63b:15-16

אמר לקה אביי: וציצן אריג הוא?! והתניא: ציצן כמין טס של זהב, ורחב שתי אצבעות, ומוקף מאזן לאזן, וכתוב עליו בשתי שיטין: "יוד הא" למעלה, ו"קודש למד" למטה. ואמר רבי אליעזר ברבי יוסי: אני ראיתיו ברומי וכתוב עליו "קדש לה" בשתי אצות.

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

KEHOT'S NOTE

ירושלמי יומא פ"ד ה"א. מגילה פ"א ה"ט. שבת סג, ב (הג"י יו"ד ה"א למעלה וקדש למי"ד למטה — וכ"ה בסוכה ה, א). בלקו"ת תזריע כא, ג מציין לכאן: "דבחי" שם ה' מלמעלה הינו מה שאין אתעדל"ת מגעת שם".

5 קדש למי"ד למטה והוי' למעלה

The Jerusalem Talmud says the tzitz bore "Holy to Havayah," with Kodesh below and the Name above, "like a king who sits upon his throne." The Alter Rebbe asks why the Name stands above holiness.

Jerusalem Talmud Yoma 4:3-4

... ונפן שלזהב היתה עומדת על פתחו שלהיכל. אמר רבי אחא בר יצחק. בשעה שפנה שלמה את בית המקדש צר כל מיני אילנות לתוכו. ובשעה שהיו אילו שבחוץ [עושין פירות] היו אילו שבפנים עושין פירות. הלא היא דכתיב פרח תפרח ותגל אף גילת ורגן וגר. אימתי יבשו. אמר רבי יצחק חנינא בר יצחק. בשעה שהעמיד מנשה צלם בהיכל יבשו. דכתיב ופרח לבנון אומלל.

MISHNAH: He slaughters it and receives its blood in a pitcher which he hands to one who stirs it on the fourth level of the Temple Hall so it should not congeal. He took a fire-pan and ascended to the top of the altar where he cleared away coals to both sides and collects coals on the fire pan from the interior well-burned ones, descends, and puts it on the fourth level in the courtyard. HALAKHAH: So is the Mishnah: on the fourth level in the courtyard. It was stated:

...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

6 קדש למי"ד למטה

Discussing which letters written beside the Name share its holiness, the Jerusalem Talmud cites the tzitz, where "Kodesh lamed" was below and the Name above, set apart from it. These are the words the Alter Rebbe quotes.

Jerusalem Talmud Megillah 1:9

7 והי' על מצח אהרן ונשא אהרן את עון הקדשים

The tzitz is on Aharon's forehead, and through it he bears the iniquity of the holy things that Israel consecrates. The maamar asks how the tzitz atones.

שמות כ"ח:38

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

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

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8

ולהבין ענין זה

The Mittler Rebbe's version adds two more questions here: the verses imply that Moshe himself was commanded to make the tzitz, and that the tzitz must be specifically on Aharon's forehead.

KEHOT'S NOTE

בתנ"ח יש כאן עוד דיוקים: א) דממשמעות הכתובים משמע דלמשה נצטווה מעשה הציץ שהוא דוקא יעשנו, ב) ושהציץ יהי דוקא על מצח אהרן. ע"ש.

9

ציצין נזור

"Upon him his crown will shine (yatztiz)," G-d's promise for the king of David's line. The Alter Rebbe uses it to show that tzitz is an expression of shining.

Psalms 132:18 תהילים קל"ב:י"ח

אויביו אֶלְבִּישׁ בִּשֶׁת וְעָלְיוֹ צִיצֵי נֹזֵר:

His enemies will I clothe with shame; But upon himself shall his crown shine.'

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KEHOT'S NOTE

תהלים קלב, יח. באוה"ת כרך ז ע' ביתשסו מביא פ"י רש"י "יאר כמו ונוצצים כעין נחשת קלל ביחזקאל ס"א ז'".

10

מציצין מן החרכים

The maiden describes her beloved behind the wall, "peering through the lattices," glimpsed only through the cracks. The Alter Rebbe brings it as another use of the word tzitz, and in paragraph 4 applies it to the higher love. (context: Steinsaltz Tanakh)

Song of Songs 2:9 שיר השירים ב':ט

דומה דודי לצבי או לעפר האילים הנהיז עומד אחר כתלנו משגיח מן החלונות מציצין מן החרכים:

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

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KEHOT'S NOTE

שה"ש ב, ט. בסה"מ תרכ"ז (הוצאת תש"ס) ע' קנב מבאר שבציץ יש ב' פירושים הא' לשון הארה כמו נץ החמה, יציץ נזור, יציץ ופרח ישראל שהוא מלשון הארה כ"י, הב' מלשון הבטה מלשון מציצין מן החרכים וכמו שפרש"י על מציצין לשון הבטה, ע"ש בארוכה שמפרש ההפרש בין ב' פ"י אלו. וראה גם בתנ"ח תקכה, ב.

11

והוא אור האהבה רבה הבאה מלמעלה

The Tzemach Tzedek comments that, since the tzitz is Yesod of Abba (citing Me'orei Or, letter tzadi, §19), this great love is like the love drawn from Chochmah, the Chesed of Abba: a love above the intellect that comprehends.

KEHOT'S NOTE

באוה"ת ע' איתרצ העיר ע"י "לפמ"ש במא"א אות צ' סייט דציץ הוא יסוד אבא, א"כ אהבה רבה זו היא ע"ד אהבה הנמשכת מן החכמה שהוא ענין חסד דאבא והוא בחי' אהבה שלמעלה מהשכל המושג". ע"ש. בלקרית שלח מג, ג מצייין לכאן. וראה בפלח הרמון.

12

זקן אהרן שיוורד

On Aharon's beard: the High Priest raises the souls of Israel to their source by drawing down great love to them, from G-d's attribute "abundant in kindness." It comes specifically through hairs, the beard, because it is above the chain of descending worlds, unlike love born only of the intellect.

Psalms 132:2 תהילים קל"ב:ב

KEHOT'S NOTE

תהלים קלב, ב. בענין זקן אהרן ראה לקרית קרח נד, א.

13

זקן אהרן שיוורד על פי מדותיו

The psalm compares the unity of brothers to the fine oil that runs down Aharon's beard to the collar of his garments. The Alter Rebbe uses it for Aharon's quality, the great love that comes down from above. (Kehot: Psalms 132:2)

Psalms 133:2 תהילים קל"ג:ב

כשמן הטוב על-הראש ירד על-הזקן וזמן-אחרון שירד על-פי מדותיו:

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

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14

שאהרן הוא רועה משבעה רועים

The previous maamar says the same: Aharon is one of the seven shepherds who sustain and draw down from the Infinite Light to all the souls of Israel; as the man of kindness and the High Priest he draws down great love, and his garments are garments for that love.

KEHOT'S NOTE

נסמן לעיל פב, א. לקרית בהעלותך כט, ג ואילך.

PARAGRAPH 2

15

שהכל בידי שמים חוץ מיראת שמים

Rabbi Chanina teaches that everything is in the hands of Heaven except the fear of Heaven, citing "What does Havayah your G-d ask of you but to fear." The Alter Rebbe accepts that love and awe are in a person's hands, yet distinguishes a love that comes from above.

Berakhot 33b:23-24 ברכות ל"ג ב:כ"ג-כ"ד

ואמר רבי חנינא: הכל בידי שמים, חוץ מיראת שמים. שנאמר: "ועתה ישראל מה ה' אֱלֹהֶיךָ שׂוֹאֵל מֵעֲמֶךָ כִּי אִם לִירְאָה". אטו יראת שמים מילתא זוטרתא היא? והאמר רבי חנינא משום רבי שמעון בן יוחי: אין לו להקדוש ברוך הוא בבית גגזיו אלא אוצר של יראת שמים, שנאמר "יראת ה' היא אוצרו".

R. Hannina also said : Everything is in the hand of Heaven except the fear of Heaven; as it is said, "And now, O Israel, what doth the L-rd thy G-d require of thee but to fear" (Deut. x. 12). Is, then, the fear of Heaven a small thing? Lo, R. Hannina has said in the name of R. Simeon b. Johai : The Holy One, blessed be He, has in His treasury nothing but the store of heavenly fear; as it is said, "And the fear of the L-rd ...

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Zohar I, 59a נט, אא

KEHOT'S NOTE

ברכות לג, ב. ושינ. זח"א נט, א. "א"כ אהוי"ר תלויי הם בעבודת האדם מלמטלמ"ע" — סה"מ תרכ"ז ע' קנג.

PARAGRAPH 3

16

לאהבה את ה' אלקיכם

The second paragraph of the Shema commands "to love Havayah your G-d and to serve Him with all your heart." The Alter Rebbe reads the form le'ahavah as drawing the heart to the higher love.

Deuteronomy 11:13ג"א: דברים

וְהָיָה אִם־שָׁמַעַתְּ שְׁמִיעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֶנְכִּי מִצְוֶה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־לִבְכֶּם וּבְכָל־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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KEHOT'S NOTE

דברים יא, ג.

17

מי לי בשמים

"Whom have I in heaven? And besides You I desire nothing on earth." The Alter Rebbe brings it to describe a love that wants G-d alone, not even the upper Gan Eden.

Psalms 73:25הכ"ב: תהילים

מִי־לִי בַשָּׁמַיִם וְעַמָּךְ לֹא־תִפְצְצֵנִי בָאָרֶץ:

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

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KEHOT'S NOTE

תהלים עג, כה.

18

פי שמים ג"ע העליון

On "Many waters cannot quench the love": "heaven and earth" in "Whom have I in heaven..." are the upper and lower Gan Eden, where souls delight through "the river that goes out of Eden"; even so, "Whom have I in heaven?", for Gan Eden is only for a time, and the main revelation will come in the time to come.

KEHOT'S NOTE

ראה לעיל יז, ד.

19

אני הוי לא שנית

G-d says through Malachi: "For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed." It shows that G-d is not changed by creating the world, so the higher love seeks Him as He is.

Malachi 3:6ר"ג: מלאכי

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא כָלִיתֶם:

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה'

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

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PARAGRAPH 4

20

The maiden hears her beloved, who "stands behind our wall, gazing through the windows, peering through the lattices." The Alter Rebbe reads it as the higher love that still shines through the partition.

Song of Songs 2:9ט"ב: שיר השירים

דוֹמָה דוֹדִי לְצִבִּי אוֹ לְעֵפֶר הָאֵילִים הִנֵּה־זֶה עוֹמֵד אַחֵר כְּתָלָנוּ מִשְׁגֵּיחַ מִן־הַחֲלֹנוֹת מִצִּיץ מִן־הַחֲרָכִים:

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

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21

שמשהרב בהמ"ק

Rabbi Elazar teaches that since the Temple was destroyed an iron wall separates Israel from their Father in Heaven, citing "Take an iron griddle and set it as an iron wall between you and the city." The Alter Rebbe makes this wall the partition that withholds the higher love.

Berakhot 32b:7-8ח"ז-ח"ז: ברכות

וְאָמַר רַבִּי אֱלֶעָזָר: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ נִפְסְקָה חוֹמַת בְּרוּל בֵּין יִשְׂרָאֵל לְאַבִּיהֶם שְׁבַשְׁמִים, שֶׁנֶּאֱמַר: "וְאַתָּה קַח לָךְ מַחְבֵּת בְּרוּל וְנָתַתָּ אוֹתָהּ קִיר בְּרוּל בֵּינָךְ וּבֵין הָעִיר". אָמַר רַבִּי חֲנִינִי אָמַר רַבִּי חֲנִינָא: כָּל הַמֵּאֲרִיד בְּתַפְלָתוֹ, אֵין תַּפְלָתוֹ חוּצַת רִיקָם. מִנָּא לֵן — מִמִּשְׁחָ רַבִּינוּ, שֶׁנֶּאֱמַר: "וְאַתָּה תִּפְלַל אֶל ה'", וְכַתִּיב בְּתַרְיָה: "וַיִּשְׁמַע ה' אֶלִּי גַם בַּפֶּעַם הַהִיא".

R. Eleazar also said : From the day the Temple was destroyed, a wall of iron divides between Israel and their Father in Heaven ; as it is said, "And take thou unto thee an iron griddle, and set it for a wall of iron between thee and the city" (Ezek. iv. 3). R. Hannin said in the name of R. Hannina : Whoever prolongs his prayer, his prayer will not return empty. Whence have we this ? From Moses our teacher ; as it is said, "And I prayed ...

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KEHOT'S NOTE

ברכות לב, ב. ובאו"ת ע' איתרצא מביא מה שכתב המהרש"א שם: "ולענין תפלה דרחמי קאמר דיניה נשמעת כ"כ מיום שחרב בהמ"ק, אבל לענין שבחו ית' לקדושה וברכו הא אמרינן דאפילו מחיצה של ברזל אינה מפסקת בין ישראל לאביהם שבשמים". ע"ש. וראה שם ע' איתשלו. ראה גם אוה"ת מג"א (הוצאת תשי"ג) ע' ריו (הוצאה הראשונה ע' בית).

22

כי הגם שאין דבר חוצץ לפניו ית'

Iggeres HaTeshuvah compares the soul's descent to breath blown into the body: if anything interposes, breath does not arrive.

KEHOT'S NOTE

ראה תניא אגה"ת פ"ה. נזכר בלקו"ת בלק עג, ג.

23

גם חשך לא יחשיך ממך

David says to G-d: "Even darkness does not darken for You; night shines like the day." It shows that nothing hides anything from G-d, so the partition must stand before the recipients.

Psalms 139:12 ט"ז:י"ט תהילים

גם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם כְּחֹשֶׁכָה כְּאוֹרָה:

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

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KEHOT'S NOTE

תהלים קלט, יב.

24

עונותיכם היו מבדילין

Yeshayahu tells the people that Havayah's hand is not too short to save: "Your iniquities have separated between you and your G-d." The Alter Rebbe names sin as the substance of the partition.

Isaiah 59:2 ב'ט:נ"ט ישעיהו

כִּי אִם־עֲוֹנוֹתֵיכֶם הָיוּ מַבְדִּילִים בֵּינְכֶם לְבֵינִי אֶלְקֵיכֶם וְחַטְאוֹתֵיכֶם הִסְתִּירוּ פְנֵיהֶם מִפְּנֵי מִשְׁמוֹעַ:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישעיי נט, ב.

PARAGRAPH 5

25

Bilaam sees Amalek and says, "Amalek is the first of the nations, and his end is to perish forever": plainly, as Rashi explains, the first to make war on Israel. The maamar reads "first" as head: Amalek heads the nations and is the main screen between Israel and G-d.

Numbers 24:20 כ"ד:כ"ד במדבר

וַיֵּרָא אֶת־עַמְלֵק וַיֹּאמֶר מִשְׁלֹ וַיֹּאמֶר רִאשִׁית גּוֹיִם עַמְלֵק וְאַחֲרָיו עָדִי אֶבֶד:

And he looked on Amalek, and took up his parable, and said: Amalek was the first of the nations; But his end shall come to destruction.

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26

ראשית גוים עמלק שהוא ראש לשבעה גוים

Or HaTorah remarks that Rashi and Ramban on Balak strain to explain how Amalek is "first of the nations," and that this maamar resolves it: the seven nations come from the seven lower attributes (Chesed, Gevurah, Tiferes...) that fell in the breaking of the vessels, but Amalek from Daas, the head and source of the attributes, as the Arizal's writings say.

KEHOT'S NOTE

באוה"ת עי איתרצד העיר "כי רש"י והרמב"ן בפי בלק נדחקו איך עמלק הוא ראשית גוים, אך ע"פ מ"ש אתי שפיר כי שבעה גוים נמשכים ממה שנפל בשבחה"כ מז"ת, אך עמלק הוא מבחי מה שנפל מהדעת והדעת הוא ראש

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה

ומקור להמדות כו' וכן איתא בכתבי הארז"ל. "היינו כי שבעה גוים נמשכים מז"ת שהם חג"ת כו' שהוא מה שנפלו ממדות דתהו בשבחה"כ, משא"כ עמלק הוא ראשית להם כי הוא מבחי הדעת שהוא ראש ומקור להמדות כו' — אוה"ת בלק עי אנג. וראה בסה"מ תרכ"ז עי קס.

27

מלחמה לה' בעמלק

After the battle Moshe declares that Havayah has a war with Amalek from generation to generation. The Alter Rebbe applies it to the inner war with Amalek in every generation.

Exodus 17:16 ט"ז:ט"ז שמות

וַיֹּאמֶר כִּי־יָד עֲלֵיכֶם קָה מִלְחָמָה לַה' עִמְלֵק מִדּוֹר דּוֹר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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KEHOT'S NOTE

שמות יז, טז.

28

אם תגבי כנשר

The prophet tells Edom, from whom Amalek descends, "Though you soar aloft like the eagle... from there I will bring you down." The Alter Rebbe uses it for the brazen haughtiness that is Amalek in the soul.

Obadiah 1:4 ד'ד:א עובדיה

אִם־תִּגְבֶּיָה כְּנֶשֶׁר וְאִם־בֵּין כּוֹכְבִים תִּשָּׂא מִשְׁם אוֹרִיךָ נְאֻם־ה'

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

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KEHOT'S NOTE

עובדי' א, ד.

PARAGRAPH 6

29

Moshe is told to make holy garments for Aharon "for honor and for splendor." The Alter Rebbe explains their purpose as transforming the drive for honor.

Exodus 28:2 כ"ח:ב שמות

וַעֲשִׂיתָ כְּגֵדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת:

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

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PARAGRAPH 7

30

בעיני אלהים ואדם

The phrase "in the eyes of G-d and man" comes from Proverbs, where one who keeps kindness and truth finds favor and good understanding in the eyes of G-d and man. Here it describes the greatness that Amalek in a person cannot bear in another.

Proverbs 3:4 ד'ד:ג משלי

וּמִצְאָחוֹ וְשִׂכְל־טוֹב בְּעֵינֵי אֱלֹקִים וְאָדָם:

So shalt thou find grace and good favour In the sight of G-d and man.

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PARAGRAPH 8

31

כס י"ה

"For a hand is upon the throne of Yah (kes Yah): Havayah has a war with Amalek." The shortened kes and Yah are read as the incompleteness of the throne and the Name while Amalek remains.

Exodus 17:16 שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס קַה מִלְחָמָה לְהִי בְעַמְלֶק מִדֹּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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32

שאינ השם שלם

Likkutei Torah, referring back to this maamar, explains "the Name is not complete" in exile: the letters vav-hei are separated from yud-hei.

KEHOT'S NOTE

ראה לקו"ת ראה יח, ג.

33

שאינ השם שלם ואין הכסא שלם

Rashi, from the Midrash: the Holy One, blessed be He, swore by His throne, and His Name is not complete nor His throne complete until Amalek's name is wiped out; hence kes for kisei and Yah for the full Name.

Rashi on Exodus 17:16 שמות י"ז:ט"ז

... נשבע הקב"ה שאין שמו שלם ואין כסאו שלם עד שימחה שמו של עמלק כלו, וכשימחה שמו יהיה השם שלם והכסא שלם, שנאמר "האויב תמו חרבות לנצח" (תהלים ט), זהו עמלק שכתוב בו "ועברתו שמרה נצח" (עמוס א'), "וערים נתשת אבד זכרם המה" (תהלים שם), מהו ואמר אחריו? "והי לעולם ישב" — הרי השם שלם, "כונן למשפט כסאו" — הרי כסאו שלם:

BECAUSE AND HE SAID — i. e. Moses said. כס — why does it not say as usual כסא? And the Divine Name, also, is divided into half (יה is only the half of the Tetragrammaton)! The Holy One, blessed be ...

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

34

ושכנתי בתוכם

"Make Me a Sanctuary, and I will dwell within them." The Alter Rebbe uses it for what the complete throne means, G-d resting openly among His people.

Exodus 25:8 שמות כ"ה:ח

וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֹתִי בְּתוֹכָם:

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה

And let them make Me a sanctuary, that I may dwell among them.

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PARAGRAPH 9

35

עזי וזמרת י"ה

From the Song at the Sea: "My strength and song is Yah, and He has become my salvation." The Alter Rebbe brings it to show the Name Yah in each person.

Exodus 15:2 שמות ט"ו:ב

עֲזִי וְזִמְרַת קַה וְיִהְיֶה־לִּי לְיִשׁוּעָה זֶה אֱלֹהֵי וְאֶנְוָהוּ אֱלֹקֵי אָבִי וְאֶרְמְנָהוּ:

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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KEHOT'S NOTE

שמות טו, ב.

PARAGRAPH 10

36

ישת חשך סתרו

"He made darkness His hiding place, His pavilion around Him." The Alter Rebbe uses it for the tzimtzum, the concealment that comes before the light can spread into the worlds.

Psalms 18:12 תהילים י"ח:י"ב

יִשְׁתַּחֲשֹׁךְ סִתְרוֹ סִבִּיבוֹתָיו סִכְתוֹ חֹשֶׁכ־מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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PARAGRAPH 11

37

כי הנח... ואח"כ התפשטות

Or HaTorah on Balak quotes this passage, from "For the hei is the level of expansion" to "and afterwards expansion."

KEHOT'S NOTE

מובא באוה"ת בלק ע' תתקנ.

PARAGRAPH 12

38

אבל עמלק הוא כס י"ה

The Tzemach Tzedek's commentary on Tehillim quotes a passage of this maamar, beginning with "But Amalek is kes Yah."

KEHOT'S NOTE

קטע מכאן מובא ביהל אור ע' תקס.

39

כס י"ה

"For a hand is upon kes Yah: Havayah has a war with Amalek." The Alter Rebbe reads kes Yah as Amalek cover-

ing the yud-hei so that it is not revealed as vav-hei.

שמות י"ז:ט"ז Exodus 17:16

ויאמר כִּי־יָד עַל־כֶּסֶּךָ מִלְחָמָה לֵה' בְּעַמְלֶךְ מִדֶּרֶד:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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PARAGRAPH 13

40 ויאמר משה גוי בחר לנו אנשים

When Amalek attacks, Moshe tells Yehoshua, "Choose for us men, and go out and fight Amalek." The Alter Rebbe stresses "for us": men of Moshe's kind.

שמות י"ז:ט"ז Exodus 17:9

ויאמר מֹשֶׁה אֶל־יְהוֹשֻׁעַ בְּחַר־לָנוּ אַנְשִׁים וְצֵא הִלָּחֵם בְּעַמְלֶךְ מִחֶרֶד אֲנֹכִי נִצֵּב עַל־רֹאשׁ הַגִּבְעָה וּמָחָר אֶת־אֱלֵקִים בְּיָדִי:

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

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KEHOT'S NOTE

שמות י"ז, ט.

41 שלכבוש מלחמת עמלק צריכים אנשי משה דוקא

The note points there for a later discussion of this point: that only men of Moshe can win the war against Amalek.

KEHOT'S NOTE

ראה סה"מ תרס"ה ע' ריט. ד"ה זכור תשל"ה.

42 ונחנו מה

Moshe and Aharon tell the complaining people, "And what are we, that you complain against us?" The Alter Rebbe takes it as the definition of Moshe's self-nullification.

שמות ט"ז:7 Exodus 16:7

ובקר וראיתם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלַת־יָמֵיכֶם עַל־יְהוָה וְנַחֲנוּ מָה כִּי תִלְנִינּוּ עֲלֵינוּ:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?

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KEHOT'S NOTE

שמות טז, ז.

43 בשיחת מוצש"ק פי בשלח יי שבט תשי"ז פי כ"ק אדמו"ר זי"ע

The Rebbe explained "men of Moshe" as people bound to the leader of the generation, the extension of Moshe in every generation; and when there are "men of Moshe," the command comes: go out and fight Amalek.

KEHOT'S NOTE

אנשי משה — הם אנשים שקשורים עם נשיא הדור אפשוטותא דמשה בכל דרא ודרא . . ואז — כשישנם "אנשי משה" — בא הציווי צא והלחם בעמלק.

PARAGRAPH 14

44 נקי תורת משה

Or HaTorah cites the Yalkut at the end of Malachi: the Torah bears Moshe's name "because he gave his life for it."

KEHOT'S NOTE

ראה אוה"ת נ"ך ע' תקסא. באוה"ת כרך ז ע' ביתסזו "עיי' שנתן נפשו עליי" בילקוט סוף מלאכי. וראה בסה"מ תרכ"ז ע' תסח עוד ביאור למה נקי התורה תורת משה.

45 תורה צוה לנו משה

"Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." The Alter Rebbe brings it to show that the Torah is called by Moshe's name.

Deuteronomy 33:4: דברים

תוֹרָה צִוְּהֵנוּ מֹשֶׁה מוֹרְשָׁה קְהֵלֶת יִשְׂרָאֵל:

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

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46 כל האומר אין לי אלא תורה

Likkutei Torah, referring here, explains that the essence of Torah study is complete self-nullification to the Infinite Light, "you shall not profane," not making a chalal.

KEHOT'S NOTE

בלקו"ת במדבר ד, ב. מציין לכאן.

47 כל האומר אין לי אלא תורה אפי' תורה אין לו

Rabbi Yose teaches that whoever says he has nothing but Torah does not have even Torah, for study without practice is not study. The Alter Rebbe reads it as Torah learned without self-nullification.

Yevamot 109b:4-5: יבמות ק"ט ב:ד-ה'

עֲרַבִי שְׁלֻצִיזוֹן — דְּעֵבְדִי שְׁלוֹף דּוּץ. תוֹקֵעַ עֲצָמוֹ לְדַבֵּר הֶלְכָּה — דְּתַנְיָא, רַבִּי יוֹסִי אוֹמֵר: כָּל הַאֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֵלָּא: כָּל הַאֹמֵר אֵין לוֹ אֵלָּא תוֹרָה — אֵין לוֹ אֵלָּא תוֹרָה. הָא נִמִּי פְּשִׁיטָא! אֵלָּא דְאִפִּילוּ תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פֶּפְא, אָמַר קְרָא: "וְלִמְדַתְּם וְעִשְׂתֶּם" — כָּל שֶׁשָּׁנִי בְּעִשְׂיָה יִשְׁנִי בְּלִמְיָדָה, כָּל שְׁאִינוּ בְּעִשְׂיָה אֵינוּ בְּלִמְיָדָה.

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PARAGRAPH 15

48 ולא תחללו

"And you shall not profane My holy Name, and I will be sanctified among the Children of Israel." The Alter Rebbe reads sechalelu as making a chalal, a space empty of G-d.

Leviticus 22:32: ויקרא כ"ב:ל"ב

וְלֹא תַחֲלִלּוּ אֶת־שֵׁם קֹדֶשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה'

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

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KEHOT'S NOTE

ויקרא כב, לב. ראה גם לעיל סח, ב.

49

דוחק רגלי השכינה

One who walks with an upright, haughty bearing even four cubits is as though he pushes the feet of the Shechinah, for “the whole earth is full of His glory.” The Alter Rebbe uses it for the self-assertion that treats a place as empty of G-d.

ברכות מ”ג ב:”ט כ”ט-43b: Berakhot

ויש אומרים, אף לא יפסיע פסיעה גסה: דאמר מר, פסיעה גסה נוטלת אחד מחמש מאות ממאור עיניו של אדם. מאי תקנתיה? להדריה בקדושה דבי שמי. ואל יהלך בקומה זקופה: דאמר מר המהלך בקומה זקופה אפילו ארבע אמות, כאילו דוחק רגלי שכינה, דכתיב: “מלא כל הארץ כבודו”.

Some declare he should not walk with a big stride. For the teacher has said: A big stride takes away one five hundredth part of the light of a man's eyes. What is the remedy for if? He may restore it [by drinking the wine of] Sanctification on the [Sabbath] night. He should not walk with an erect carriage. For the teacher has said: He who walks with an erect carriage, even a distance of four cubits, is as though he pushed against the feet of the Shekinah; ...

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KEHOT'S NOTE

ברכות מג, ב.

PARAGRAPH 16

50

הוי בחכמה יסד

“Havayah founded the earth with wisdom; He established the heavens with understanding.” The Alter Rebbe brings it to show that Chochmah is where G-d's light rests.

משלי ג:”ט 3:19 Proverbs

ה' בחכמה יסד-ארץ כונן שמים בתבונה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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51

ואין עוד מלבדו

“You were shown, to know that Havayah is G-d; there is nothing else besides Him.” Here it describes how, in Torah study, nothing appears separate from G-d.

דברים ד:”ה 4:35 Deuteronomy

אתה הראת לדעת כי ה' הוא האֱלֹהִים אין עוד מלבדו:

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

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PARAGRAPH 17

52

ואשים דברי בפיו

“I have put My words in your mouth, and in the shadow of My hand I have covered you.” The Alter Rebbe reads the

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה'

two halves as the inner and the encompassing light of Torah.

ישעיהו נ”א:ט”ז 51:16 Isaiah

ואשם דברי בפיו ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון צמיאתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: ‘Thou art My people.’

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53

והוא המכניע ומשבר המחיצה של ברזל

Discussing teshuvah as turning back “face to face,” Likkutei Torah refers to this maamar for the iron partition and its breaking through thoughts of teshuvah, and connects it with Aharon the High Priest drawing great love into the Congregation of Israel.

KEHOT'S NOTE

בלקוית נשא כה, א מציין לד"ה זה.

54

ועשית ציץ

The command to make the tzitz is addressed to Moshe. The Alter Rebbe reads it as Moshe's self-nullification producing the shining of great love.

שמות כ”ח:ל”ו 28:36 Exodus

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה'

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

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55

יצין נזרו

“Upon him his crown will shine.” It names the shining of great love that the tzitz stands for.

תהילים קל”ב:”ח 132:18 Psalms

אויביו אלביש בשת ועליו יצין נזרו:

His enemies will I clothe with shame; But upon himself shall his crown shine.'

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56

מציץ מן החרכים

The beloved “peering through the lattices.” The lattices are the openings that teshuvah makes in the partition.

שיר השירים ב:”ט 2:9 Song of Songs

דומה דודי לצבי או לעפר האילים הנה זה עומד אחר כתלנו משגיח מן החלונות מציץ מן החרכים:

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

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57

בחר לנו

“Choose for us men,” Moshe's words before the battle with Amalek. It points back to the men of Moshe of paragraph

13.

שמות י"ז:ט"ז Exodus 17:9

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוֹשֻׁעַ בְּחַר־לָנוּ אַנְשִׁים וְצֵא הֵלָחֶם בַּעֲמֶלֶק מִחֶר אֲנֹכִי
נִצֵּב עַל־רֹאשׁ הַגִּבְעָה וּמִטָּה הָאֱלֹקִים בְּיָדִי:

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

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58

ואשים דברים בפיו . . ובצל ידי כסיתיך

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

KEHOT'S NOTE

ישעיה נא. טז.

PARAGRAPH 18

59

לי הכסף ולי הזהב

Chaggai encourages the builders of the Second Temple: "Mine is the silver and Mine is the gold, says Havayah of Hosts." The Alter Rebbe reads silver and gold as two kinds of love. (context: Steinsaltz Tanakh)

Haggai 2:8: חגי ב' ח

לי הכסף ולי הזהב נאם ה' צבאות:

Mine is the silver, and Mine the gold, saith the L-RD of hosts.

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KEHOT'S NOTE

חגי ב, ח.

60

רשפי אש האהבה

"Love is strong as death... its flashes are flashes of fire." The Alter Rebbe uses the phrase for the fiery love that gold stands for.

Song of Songs 8:6: שיר השירים ח' ו

שִׁימֵנִי כַחֲתָם עַל־לִבִּי כַחֲתָם עַל־רֹדֶף כִּי־עֵצָה כְּמוֹת אֶהְבֶּה קֶשֶׁה
כְּשֹׂאֵל קִנְיָהּ רֶשֶׁפִּיהָ רֶשֶׁפִּי אֵשׁ שֶׁלִּבִּי בָתְּחִי:

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

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PARAGRAPH 19

61

ופתחת עליו פתוחי חותם

The words on the tzitz are to be engraved "the engravings of a seal." The Alter Rebbe reads them as the letters of the Torah.

Exodus 28:36: שמות כ"ח:ל"ו

וְעָשִׂיתָ צִיץ זָהָב וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לַיהוָה

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

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ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה'

62

חותמו של הקב"ה אמת

Rabbi Chanina teaches that the seal of the Holy One, blessed be He, is truth (emes). The Alter Rebbe brings it to identify the seal with the Torah.

Shabbat 55a:12: שבת נ"ה א' י"ב

וְרִישׁ לְקִישׁ אָמַר: "תִּיּוֹ" — סוּף חוֹתְמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, דָּאָמַר רַבִּי חֲנִינָא: חוֹתְמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא "אֱמֶת". (אָמַר) רַבִּי שְׁמוּאֵל בֶּר נַחֲמָנִי [אָמַר]: אֵלּוּ בְּנֵי אָדָם שֶׁקִּימוּ אֶת הַתּוֹרָה כְּלָהּ מֵאֲלָף וְעַד תֵּיּוֹ.

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Yoma 69b:8-9: יומא ס"ט ב' ח' ט' י"ב

אָמַר רַב חֲנִינָא: שָׁמַע מִינָּהּ חוֹתְמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא "אֱמֶת". אוֹתִיבוּ בְּתַעֲנִיתָא תִּלְתָּא יוֹמִין וּתְלָתָא לֵילֵוֹאֲתָא, מְסֻרוּהוּ נִיחֲלִיָּהּ. נִפְקָא אֲתָא כִּי גוֹרְיָא דְנוֹרָא מִבֵּית קֹדֶשׁ הַקְּדוֹשִׁים, אָמַר לְהוּ נְבִיא לִישְׂרָאֵל: הִינֵנּוּ יִצְרָא דְעֻבְדָּהּ זָרָה, שְׁנֵאָמַר: "וַיֹּאמֶר זֶאת הִרְשָׁעָה".

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KEHOT'S NOTE

שבת נה, א. יומא סט, ב. ירושלמי סנהדרין פ"א ה"א.

63

ואין אמת אלא תורה

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

KEHOT'S NOTE

ירושלמי ר"ה ג, ח.

64

ואין אמת אלא תורה

Expounding "and truth was cast to the ground," the Jerusalem Talmud says that truth means nothing but Torah, citing "Buy truth and do not sell it." Together with the previous source it makes the Torah G-d's seal.

Jerusalem Talmud Rosh Hashanah 3:9: תלמוד ירושלמי ראש השנה

ג' ט'

... בַּר נָשׁ בִּישׁ הוּא. כִּי דוֹר תִּהְיוּכֹת הָמָּה. רַבִּי לִוִּי בִּשְׁם רַבִּי חֲמָא בֶּר חֲנִינָה. וְהִיָּה הַנְּשׁוּף אֵין כְּתוּב כָּאֵן אֶלָּא כֹּל הַנְּשׁוּף. אֶפִּילוּ נְשִׁיכַת כְּלָב. אֶפִּילוּ נְשִׁיכַת נָחֶשׁ. וְלֹא דִמְיָא. נְשִׁיכַת כְּלָב וְרָאָה. נְשִׁיכַת נָחֶשׁ וְהִבִּיט. רַבִּי יוֹדָה גּוֹזְרִיא בִּשְׁם רַבִּי אָחָא. נְשִׁיכַת כְּלָב שְׁאִינּוּ מִמִּינוּ. וְרָאָה. נְשִׁיכַת נָחֶשׁ שְׁהוּא מִמִּינוּ. וְהִבִּיט. וְרִבְנָן אָמְרִי. נְשִׁיכַת כְּלָב שְׁאִינּוּ מִחֲלָחֵל. וְרָאָה. נְשִׁיכַת נָחֶשׁ שְׁהוּא מִחֲלָחֵל. וְהִבִּיט.

MISHNAH: Similarly, the Eternal said to Moses, yourself make a poisonous snake and put it on a pole. 21:8., etc. Does the snake kill or the snake make live? But in times when Israel look upwards and make their thought subservient to their Father in Heaven they were healed, otherwise they were rotting. HALAKHAH: . rabba 31(8). Rabbi Yasa said, in four places it is said "make for yourself." In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver ...

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65

כדמיון האותיות שנחקקים

Quotes this image of letters impressed in wax.

Gittin 20a: גיטין כ' א'

KEHOT'S NOTE

ראה גיטין כ, א. מובא בסה"מ פרי"ת ע"י צח. בסה"מ תרכ"ז ע"י קסב מבאר המשל באריכות כשהאותיות חקוקים על אבן טוב מחמת בהירות האבן אין יכולים לקרות האותיות כ"א עד שיחתום בהחום על השעוה, הנה מחמת גסות השעוה ניכרים האותיות היטב, אך עכ"פ הנה האותיות שעל השעוה הם האותיות ממש שעל האבן טוב, כך יובן בנמשל למעלה התורה הגם שירדה למטה ונתלבשה בדברים גשמיים, הנה עכ"ז שרש התורה היא היא ממש כמו שהיא הגבה למעלה רק שנתלבשה בדברים גשמיים כו'. ע"ש.

PARAGRAPH 20

66

בצלמנו כדמותינו

"Let us make man in our image, after our likeness." The Alter Rebbe applies "likeness" to the Oral Torah, a likeness of the higher wisdom.

בראשית א: כ"ו: Genesis 1:26

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׁ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

67

יסודתה בהררי קדש

"Its foundation is in the holy mountains," the opening of a psalm of the sons of Korach about Zion, founded on the mountains of Jerusalem. The Alter Rebbe reads "mountains of holiness" as the supernal Kodesh, the higher Chochmah, in which the Oral Torah is rooted. (context: Steinsaltz Tanakh)

Psalms 87:1 א"ו: תהילים

לְבִנְי־קֶרַח מִזְמוֹר שִׁיר יְסוּדָתוֹ בְּהַר־יִקְדָּשׁ:

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

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68

כי הנה יש ב' בחי' הוי'

On "And Israel saw the great hand," the Alter Rebbe explains "And He called: Havayah, Havayah" as two Names of Havayah; one is the lower Havayah, which brings all the worlds into being from nothing.

KEHOT'S NOTE

ראה לעיל פי בשלח סא, ד.

69

ויעבר ה' על פניו

After the sin of the Golden Calf, G-d passes before Moshe and proclaims the Thirteen Attributes of Mercy, beginning with the Name twice. The Alter Rebbe reads the two Names as two levels of Havayah.

Exodus 34:6 ל"ד: שמות

וַיַּעֲבֵר ה' עַל־פְּנֵיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת:

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה'

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

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KEHOT'S NOTE

שמות לד, ו.

70

שהוא מהוה כל ההוויות מאין ליש

Explains the phrase: He brings into being all that exists, for anything that exists and is created can be called hoveh, as in "Be (hoveh) master over your brothers" (Genesis 27:29).

KEHOT'S NOTE

"ר"ל שהוא מהוה כל הנמצאות, כי כל דבר שנמצא ונברא שייך לקרותו הוה מלשון הוה גביר לאחריו בפי תולדות כו, כט" — אוה"ת תצוה ע' א'תשיא.

71

הוי' הראשון . . הב' ונקי' רעוא דרעוין

The note points there for a long explanation of all of this: the first and second Havayah, and the will of wills.

KEHOT'S NOTE

ראה בכ"ז בארוכה בדי"ה נשא את ראש תער"ב.

PARAGRAPH 21

72

ויקרא הוי' הוי'

"And He called: Havayah, Havayah, G-d, merciful and gracious." The Alter Rebbe reads it as the first Havayah calling forth the second.

Exodus 34:6 ל"ד: שמות

וַיַּעֲבֵר ה' עַל־פְּנֵיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת:

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

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73

י"ג מכילין דרחמי שהן מקורות כל ההוויות

The Thirteen Attributes of Mercy, though very lofty levels, still relate to "world," as it is written, "Remember Your mercies and Your kindnesses, for they are me'olam (from of old)."

KEHOT'S NOTE

"כי באמת יג"מ הרחמים אף שהן מדרגות עליונות מאד מ"מ הן שייכים לבחי' עולם כמ"ש זכור רחמיך וחסדיך כי מעולם המה" — אוה"ת תצוה ע' א'תשיא.

PARAGRAPH 22

74

כמים הפנים

"As water reflects face to face, so the heart of man to man." The Alter Rebbe uses it for the way the arousal from below draws the arousal from above.

Proverbs 27:19 ט"ז: משלי

כַּמֵּיִם הַפָּנִים לְפָנִים כֹּן לִבֵּי־הָאָדָם לְאָדָם:

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

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75

על מצח אהרן

The tzitz “shall be upon Aharon’s forehead.” The maamar now turns to what the forehead means.

Exodus 28:38 שמות כ”ח:ל”ח

וְהָיָה עַל־מִצַּח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת־עֲוֹן הַקִּדְּשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי יִשְׂרָאֵל לְכָל־מִתְּנַת קִדְּשֵׁיהֶם וְהָיָה עַל־מִצַּחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה'

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

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PARAGRAPH 25

76

בכל יום יהיו בעיניך

On “which I command you today,” the Sifrei says the words should not be like an old decree that no one regards, but like a new one that everyone runs to read. The Alter Rebbe applies it to renewing the love each day.

Sifrei Devarim 33:1 א”ג:ל”ג דברים

(דברים ו ו) וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִּי מְצַוֶּה הַיּוֹם עַל לְבָבְךָ, רַבִּי אוֹמֵר: לָמָּה נֶאֱמַר? לִפִּי שְׂנֵאָמֶר (דברים ו ה): “וְאֶהְבֶּתָ אֶת ה' אֱלֹהֶיךָ בְּכָל לְבָבְךָ”, אֵינִי יוֹדֵעַ: כִּיצַד אוֹהֲבִים אֶת הַמֶּקּוֹם? תִּלְמִיד לּוֹמֵר: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִּי מְצַוֶּה הַיּוֹם עַל לְבָבְךָ, תֵּן הַדְּבָרִים הָאֵלֶּה עַל לְבָבְךָ, שֶׁמֶתוֹךְ כִּךָ אֶתָּה מְכִיר אֶת מִי שְׂאֵמֶר וְהָיָה הָעוֹלָם וּמִדְּבַק בְּדִרְכָּיו!

(Devarim 6:6) “And these things that I command you this day shall be upon your heart”: From “And you shall love the L-rd your G-d with all your heart,” I do not know how I come to love the Holy One Blessed be He; it is, therefore written “And these things that I command you this day shall be upon your heart.” For in this way you come to recognize the Holy One Blessed be He and to cleave to His ways.

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77

והיו הדברים האלה

Moshe tells Israel, in the first paragraph of the Shema: “And these words, which I command you today, shall be upon your heart.” The Alter Rebbe stresses “today”: every day anew.

Deuteronomy 6:6 דברים ו”ג:ו”ג

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִּי מְצַוֶּה הַיּוֹם עַל־לְבָבְךָ:

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

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KEHOT’S NOTE

דברים ו, ו.

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה'

78

בכל יום יהיו בעיניך כחדשים

Kehot’s note points to Deuteronomy 6:6 for these words.

Deuteronomy 6:6 דברים ו”ג:ו”ג

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִּי מְצַוֶּה הַיּוֹם עַל־לְבָבְךָ:

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

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KEHOT’S NOTE

ספרי דברים ו, ו. ראה רש”י שמות יט, א. דברים ו, ו. יא, יג.

PARAGRAPH 26

79

תועבת ה' כל גבה לב

“Every haughty heart is an abomination to Havayah.” The Alter Rebbe applies it even to outward haughtiness in dress and conduct.

Proverbs 16:5 משלי ט”ז:ו”ה

תוֹעֵבֶת ה' כָּל־גִּבְהַ־לֵּב יָד לִידָּהּ לֹא יִנָּקֶה:

Every one that is proud in heart is an abomination to the L-RD; My hand upon it! he shall not be unpunished.

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KEHOT’S NOTE

משלי טז, ה.

80

אין אני והוא יכולים לדור

Of anyone with coarseness of spirit, the Holy One, blessed be He, says, “I and he cannot dwell in the world.” It shows why self-inflation drives out the love of G-d.

Sotah 5a:14 טוטה ה' א:י”ד

אָמַר רַב חֲסֵדָא, וְאִיתִּימָא מִר עוֹקְבָא: כָּל אָדָם שִׁישׁ בּוֹ גִּסּוּת הָרוּחַ, אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: אֵין אָנִי וְהוּא יְכוּלִין לְדוֹר בְּעוֹלָם, שְׂנֵאָמֶר: “מִלְּשִׁנִּי בִּסְתֵר רָעָה אוֹתוֹ אֶצְמִית גְּבַה עֵינַיִם וּרְחַב לֵב אֶתוֹ לֹא אוּכַל”. אֵל תִּקְרִי “אֶתוֹ,” אֵלָּא “אֶתוֹ לֹא אוּכַל”. אִיכָּא דְמִתְנִי לֵה אַמְסַפְרִי לְשׁוֹן הָרַע, שְׂנֵאָמֶר: “מִלְּשִׁנִּי בִּסְתֵר רָעָה אוֹתוֹ אֶצְמִית.”

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KEHOT’S NOTE

טוטה ה, א.

PARAGRAPH 27

81

אין דעת אלקים בארץ

Hoshea rebukes the people of the land: “There is no truth, no kindness, and no knowledge of G-d in the land.” The Alter Rebbe hears in ba’aretz, “in the land,” earthiness (artziyus): one sunk in it has no knowledge of G-d.

Hosea 4:1 הושע ד’ א”א

שָׁמְעוּ דְּבָרֵי־ה' בְּנֵי יִשְׂרָאֵל כִּי רִיב לָהֶם עִם־יֹשְׁבֵי הָאָרֶץ כִּי אֵין־אֱמֶת וְאֵין־חֶסֶד וְאֵין־דַּעַת אֱלֹקִים בְּאָרֶץ:

Hear the word of the L-RD, ye children of Israel! For the L-RD hath a controversy with the inhabitants of the land, Because there is no truth, nor mercy, Nor knowledge of G-d in the land.

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KEHOT’S NOTE

הושע ד, א.

82

עשה מלאכתך עראי

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

KEHOT'S NOTE

אבות פ"א מ"ט.

PARAGRAPH 28

83

והי על מצח אהרן

"And it shall be upon Aharon's forehead." The Alter Rebbe reads the forehead as the outer level of the mind, where the impression of prayer stays.

שמות כ"ח:ל"ח Exodus 28:38

וְהָיָה עַל־מִצַּח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת־עֹזֶן הַקִּדְשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי יִשְׂרָאֵל לְכָל־מִתְנַת קִדְשֵׁיהֶם וְהָיָה עַל־מִצָּחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה'

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

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PARAGRAPH 29

84

והי על מצחו תמיד לרצון להם לפני הוי"ה

The tzitz is on Aharon's forehead "always, for favor (ratzon) for them before Havayah," and through it he bears the iniquity of the holy things. The Alter Rebbe reads "always" as a will that lasts all day.

שמות כ"ח:ל"ח Exodus 28:38

וְהָיָה עַל־מִצַּח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת־עֹזֶן הַקִּדְשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי יִשְׂרָאֵל לְכָל־מִתְנַת קִדְשֵׁיהֶם וְהָיָה עַל־מִצָּחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה'

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

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רחום וחנן

The Thirteen Attributes of Mercy begin "Havayah, Havayah, G-d, compassionate and gracious," and go on to "bearing iniquity." The Alter Rebbe says they flow from the Supernal Will.

שמות ל"ד:ו Exodus 34:6

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת:

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

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ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש לה'

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זה לעומת זה

"G-d made one opposite the other." The Alter Rebbe uses it to set the holy forehead against its unholy counterpart.

קהלת ז':יד Ecclesiastes 7:14

בְּיוֹם טוֹבָה הָיָה כְּטוֹב וּבְיוֹם רָעָה רָאָה גַם אֶת־זֶה לְעִמְתּוֹ עֲשֵׂה הָאֱלֹקִים עַל־דְּבַרְתָּ שְׁלֹא יִמָּצָא הָאָדָם אַחֲרָיו מְאוּמָה:

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

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(כי זה . . מצח אשה זונה)

The note records that this parenthetical remark is found also in a manuscript of the Alter Rebbe's maamarim.

KEHOT'S NOTE

מוסגר זה נמצא גם בכת"י מאמרי אדה"ז.

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מצח אשה זונה

The prophet rebukes Israel: "You had a harlot's forehead; you refused to be ashamed." It is the brazen forehead opposite Aharon's.

ירמיהו ג':ג Jeremiah 3:3

וַיִּמְנְעוּ רִבְבִּים וּמִלְקוֹשׁ לֹוא הָיָה וּמִצַּח אִשָּׁה זוֹנָה הָיָה לָהּ מֵאֲנֵת הַכָּלָם:

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

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KEHOT'S NOTE

ירמ"י ג, ג (ומצח).



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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