LIKKUTEI TORAH · PARSHAS BEHAALOSCHA · MAAMAR 4

וזה מעשה המנורה מקשה זהב עד ירכה עד פרחה

"And this is the work of the Menorah: hammered gold, unto its base, unto its flowers"

◇

Every Jew, from the greatest tzaddik to the person whose good is mixed with evil, belongs to the one Menorah of the Congregation of Israel. He becomes its "hammered gold" by breaking his natural attributes, reaching awe through the contemplation of prayer and leaving the "Egypt" of his desires with G-d's help; and the base and the flowers become one Menorah when each person sees himself as the base and his fellow as a flower, so that Aharon can kindle all seven lamps.

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

THE BIG IDEA

Every Jew, from the greatest tzaddik to the person whose good is mixed with evil, belongs to the one Menorah of the Congregation of Israel. He becomes its "hammered gold" by breaking his natural attributes, reaching awe through the contemplation of prayer and leaving the "Egypt" of his desires with G-d's help; and the base and the flowers become one Menorah when each person sees himself as the base and his fellow as a flower, so that Aharon can kindle all seven lamps.

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 Menorah is the Congregation of Israel: the divine word that gives life to the worlds, which includes every soul, even "Zerubbabel," the person of mixed good and evil. The verse tells him how to become a menorah. "Hammered": as the hammer drives the upper gold down and the lower gold up, he must break his attributes until they lose their old shape. "Gold": beyond the hidden love, silver, that every Jew has, he must reach awe by contemplating G-d's greatness in the prayer the Men of the Great Assembly instituted; this is "its spread of gold," reached through one of the seven branches, the roots of all the souls. "Unto its base, unto its flowers": the simplest Jew and the greatest tzaddik are one Menorah if the gold is pure, and one turns from evil by realizing each morning that the world and he himself are created anew. No one is beyond redemption from the "Egypt" of desire, for G-d goes down with him and raises him, and prayer with confession makes him pure gold. The key is unity: each must see himself as the base and his fellow as a flower; then Aharon kindles all seven lamps.

OUTLINE

1 **The Menorah and the person of mixed good and evil** ¶1

The Menorah is the Congregation of Israel, the divine word that gives life to the worlds and gathers in the light that encompasses them; it includes even "Zerubbabel," whose good is mixed with evil. Its being "hammered" teaches him to break his attributes as the hammer reshapes the gold.

2 **Gold: from hidden love to awe** ¶2–3

Silver is the hidden love present in every Jew; gold is awe, which needs contemplation of G-d's greatness. For this the Men of the Great Assembly instituted the prayers and their praises, when minds had grown smaller than in the First Temple era.

3 **Its spread of gold and the seven branches** ¶4–5

Ordering G-d's praises in prayer, like making up a bed, gives each created thing its place in recognizing His greatness. The seven kinds of intellect lead to the Menorah's seven branches, the seven attributes that make up the seventy roots of the souls, through one of which each person reaches awe and a fiery love.

4 **The base and the flowers: pure gold** ¶6–7

The tzaddikim, whose Torah and prayer fly upward on awe and love, are the flowers, and even the base is the Menorah if it is pure gold without dross. One turns from evil by believing each morning that the world, and he himself, are created anew; a person who feels unable to leave his desires is in the "Egypt" of the soul.

5 **Redemption from the Egypt of desire** ¶8

A Jew's fall into desire comes from G-d, and he remains "wholly a seed of truth"; G-d goes down with him and raises even the descent. The Egyptian intellect that serves the self is "slain," Israel's intellect turns to G-dliness in prayer, and daily confession makes him one Menorah of pure gold, provided there is unity with others.

6 **One Menorah, kindled by Aharon** ¶9

Since good and evil pass between souls, each person must ascribe the lack to himself and see his fellow as a flower. Then the base and the flowers are one, and Aharon, abundant in kindness, kindles all seven lamps with love: "When you raise up the lamps."

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

תורת מנחם – ספר • ש"פ בהעלותך, ט"ז סיון, ה'תש"ל • 5730 • ד"ה וזה מעשה המנורה מקשה זהב שי .P המאמרים תש"ל

The Rebbe opens with a question. This parsha deals with lighting the lamps, and the making of the Menorah was already described in Sefer Shemos. Why, then, does the verse say here "And this is the work of the Menorah," and mention only one detail of how it was made, "unto its base, unto its flowers, it is hammered"? The Rebbe concludes that the hammered form must bear directly on the lighting itself, "toward the face of the Menorah the seven lamps shall give light." Since the Torah is eternal, this must also have a meaning in a Jew's avodah even without the Beis HaMikdash.

Following the Alter Rebbe, the Rebbe explains that the Menorah is Knesses Yisrael, the souls of Israel as a whole. Its seven lamps are seven different levels and modes of serving G-d. They all shine equally toward the middle lamp because at their root they are one single entity, and that is what "hammered" means. The Rebbe identifies ירכה as the lower leg and פרחה as the upper flowers, and cites the Alter Rebbe: "כולה כאחת נקראת מנורה." It must be gold, which is awe, and pure gold, free of the dross of evil; then Aharon can kindle all seven lamps. The repeated phrase "it is hammered" points to a further element: complete unity, in which each person blames himself for what is lacking and credits his

fellow with the good. The closing words "so he made the Menorah" teach that after a person's own effort, G-d makes the Menorah "by itself." He removes the concealment of the evil inclination through teshuvah, and teshuvah brings the redemption.

The lesson: Every Jew must regard himself as the "base" and his fellow as a "flower": blame himself for what is lacking, credit the good to the other, and not look at his fellow's faults. Then, after the person's effort from below, there is a drawing-down from above; G-d helps nullify the effect of the evil inclination through teshuvah, and when Israel do teshuvah, they are immediately redeemed.

KEY CONCEPTS

The Congregation of Israel (Knesses Yisrael) כנסת ישראל

The holiness of all the souls of Israel together, which the Menorah stands for; it includes every soul, from the greatest tzaddik to the least worthy.

Hammered work (mikshah) מקשה

The Menorah was beaten out of one block of gold, the upper gold driven down and the lower up; so a person breaks his attributes until they lose their former shape.

Silver and gold כסף וזהב

Silver (kesef, from "longing") is the hidden love every Jew has; gold is awe, reached through contemplating G-d's greatness in prayer.

Its spread of gold רפידתו זהב

From the Song of Songs: the gold spread of the royal couch, read as the awe reached through the ordered praises of prayer, which the Zohar calls a bed.

Its base and its flowers ירכה ופרחה

The lowest and the highest parts of the Menorah: the simplest Jews and the great tzaddikim, all one Menorah when the gold is pure.

Egypt of the soul מצרים

"The nakedness of the land": a mind stuck to its desires and surrounded by evil, from which a person cannot leave except by G-d's will.

Shuruk and segol שורק וסגול

Two vowel signs: sorek ("a choice vine") is read as shuruk, three dots slanting in a line, the crookedness of a person who has fallen; the same dots set as a triangle make segol, which spells segulah, G-d's treasure.

SECTION 1 • ¶1

The Menorah and the person of mixed good and evil

1 וזה מעשה[1] המנורה מקשה זהב עד ירכה עד פרחה. הנה מנורה נקראת כנס"י [כנסת ישראל] שהיא קדושת כלל נש"י [נשמות ישראל]

"And this is the work of the Menorah: hammered gold, unto its base, unto its flowers." Now, the Menorah is called the Congregation of Israel (Knesses Yisrael), which is the holiness of the souls of Israel as a whole,

> The maamar opens with the verse on how the Menorah was made: hammered out of gold, from its base up to its flowers (Numbers 8:4). First the Alter Rebbe says what the Menorah stands for: the Congregation of Israel (Knesses Yisrael), the holiness of all the souls of Israel together. In Torah Ohr, Mikeitz (Torah Ohr, Miketz 3:2), he gives the same picture: the Congregation of Israel, the source of the souls, is called the Menorah, and it is "hammered" from one piece because all Israel are one.

כמבואר במנורת זכריי [זכריה] הלא ידעת מה המה וגו' ויען כו' זה דבר[2] ה' המנורה היא דבר ה' הוא אשר בדבר ה' שמים נעשו[3] המחיה כל העולמות

as is explained concerning the menorah of Zechariah: "Do you not know what these are?" etc. "And he answered," etc., "This is the word of Havayah." The Menorah is "the word of Havayah"; it is that [of which it is said,] "By the word of Havayah the heavens were made," which gives life to all the worlds.

> The proof is Zechariah's vision of a golden menorah: the angel asks the prophet, "Do you not know what these are?" and answers, "This is the word of Havayah." The Alter Rebbe reads the answer as a definition: the Menorah is the divine word, the word by which, as Psalms says, the heavens were made, and which keeps all the worlds alive.

שהיא כנס"י [כנסת ישראל] על שם שמכנסת בתוכה בחי' אלהות הנק' ישראל סובב כל עלמין כמ"ש ויקרא לו אל אלהי ישראל[4,5]

For it is the Congregation of Israel, so called because it gathers into itself the level of G-dliness that is called "Israel," the light that encompasses all worlds (sovev kol almin), as it is written, "And the G-d of Israel called him Kel (G-d)."

> This divine word is called Knesses Yisrael, the Congregation of Israel, from mechaneses, "gathers in": it gathers into itself a higher level of G-dliness that is also called "Israel," the light that encompasses all worlds, beyond what any single world can hold. The proof is the verse about Yaakov's altar as the Talmud reads it (Megillah 18a): not that Yaakov named the altar, but that the G-d of Israel called Yaakov "Kel," G-d, so that "Israel" is the name of a level of G-dliness.

והיא כוללת כל הנשמות מגדולי הצדיקים ועד פחותי ערך וע"כ כתיב אל זרובבל אדם המבולבל טוב עם רע זרע אדם וזרע בהמה[6] שמשים עצמו כבהמה שמהלך אחר שיחה נאה,

And it includes all the souls, from the greatest of the tzaddikim down to those of the least worth. Therefore it is written "to Zerubbabel": a person who is mixed up (mevulbal), good together with evil, "the seed of man and the seed of beast," who makes himself like a beast, in that he goes after pleasant talk.

> Because the Menorah includes every soul, from the greatest tzaddik to the least worthy, the angel's message is addressed "to Zerubbabel." The Alter Rebbe hears the name as two words, zeru, "sown" (from zera, seed), and bavel, "mixed" (as in mevulbal): a person in whom good is mixed with evil, "the seed of man and the seed of beast," as Jeremiah says, who makes himself like an animal by going after pleasant talk.

ועל זה אמר הכתוב וזה מעשה המנורה מי שרוצה לצאת מבחי' רע ולעשות עצמו מנורה יעשה כסדר הזה מקשה שמתחלה היה ככר עגול ופרש"י [ופירש רש"י / ופירוש רש"י] עשת של ככר זהב היתה ומקיש בקורנס וכו' לפשט אבריה[7]

And about this the verse says, "And this is the work of the Menorah": one who wishes to go out of the level of evil and make himself a menorah should act in this order. "Hammered": for at first it was a round talent (kikar), and Rashi explains, "It was a block of a talent of gold, and he would strike it with a hammer," etc., "to spread out its limbs."

> "This is the work of the Menorah" now becomes instructions for such a person: whoever wants to leave evil behind and make himself into a menorah must follow the order in which the Menorah was made. First it was "hammered": Rashi explains that it began as one solid block of gold, a talent (kikar) in weight, which was beaten with a hammer and cut until its branches and other parts were drawn out of it, rather than made of separate pieces joined together.

וע"י הכאת הקורנס יורד זהב עליון למטה ותחתון עולה למעלה עד שנתערב כל הזהב ומתבטל מצורתה הראשון, כן יעשה האדם בעצמו לשבר המדות שיתבטלו מצורתם כמאמר בטל רצונך מפני רצונו[8] ומה שלמעלה יהיה למטה ויתערב וד"ל [ודי למבין].[9,10]

And through the blows of the hammer the upper gold goes down below and the lower rises above, until all the gold is mixed together and loses its original form. So should a person do to himself: break the emotive attributes (middos), so that they lose their form, as in the words, "Nullify your will before His will"; and what is above shall be below, and it shall be mixed together. This suffices for one who understands.

> The hammer's blows drive the gold on top downward and push the gold underneath upward, until the whole mass is mixed and its first shape is gone. A person must do the same with his own emotive attributes: break them until they lose their former shape, as the Mishnah says, "Nullify your will before His will," so that what was uppermost in him is brought low and all is mixed together anew.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

FROM THE REBBE'S MAAMAR וזה מעשה המנורה מקשה זהב ד"ה, **5730**

The Alter Rebbe reads Zerubbabel as the individual whose good is mixed with evil. The Rebbe adds that Zerubbabel is also the Nasi, and "the Nasi is everything," so he includes all the souls of Israel. The "mixed seed" (zera bavel) then stands for the two general kinds of Jewish souls, the seed of man and the seed of beast, both included in the one Menorah of Knesses Yisrael.

The Alter Rebbe: וע"כ כתיב אל זרובבל אדם המבולבל טוב עם רע

The Rebbe: זרובבל הוא הנשיא

SECTION 2 • ¶2-3

Gold: from hidden love to awe

2 ואח"ז [ואחר זה] אמר הכתוב זהב. יבוא לבחינת זהב שהוא יראה כי כסף הוא אהבה מלשון נכספה[11] שכוסף לדבק בשרשו לאור באור החיים[12] וזהו נק' אהבה מסותרת שיש תמיד בלב כל איש ישראל כמ"ש במ"א.

After this the verse says "gold": he should come to the level of gold, which is awe. For silver (kesef) is love, from the word nichsefah, "longs," for he longs to cleave to his root, "to be illumined with the light of life." And this is called the hidden love that is always in the heart of every Jew, as is explained elsewhere.

After "hammered" the verse says "gold," the next stage: coming to awe of G-d, which gold stands for. Silver (kesef) stands for love, since the word is related to nichsefah, "longs": the soul longs to cleave to its source, "the light of life." This is the hidden love (ahavah mesuteres), the love of G-d present in every Jewish heart even when it is not felt, which Tanya describes at length (chapters 18-19).

3 וזהב נק' יראה מצפון זהב יאתה[13] ולזה צריך התבוננות בגדולת א"ס ב"ה איך הוא ממלא כל עלמין

And gold is called awe: "From the north comes gold." And for this, contemplation is needed on the greatness of the Infinite One (Ein Sof), blessed be He: how He fills all worlds (memalei kol almin),

Gold stands for awe, as Elihu says in Job, "From the north comes gold"; the verse goes on, "upon G-d is awesome majesty," joining gold with awe. To reach this awe one must contemplate the greatness of the Infinite One: how He fills every world.

וכולא קמיה כלא חשיב[14] יירא ויתבושש מגדולת א"ס ב"ה, וע"כ תקנו לנו אנשי כנסת הגדולה התפלה עם פסוקי דזמרה ומדאורייתא אין צריך כ"א ק"ש [קריאת שמע] ומעט תפלה,

and all before Him is considered as nothing. [Then] he will stand in awe and be abashed before the greatness of the Infinite One, blessed be He. Therefore the Men of the Great Assembly instituted for us the prayer, with the Verses of Song (Pesukei DeZimrah), whereas by Torah law nothing is required but the Shema and a little prayer,

> The other side of this contemplation is that everything before Him is considered as nothing, as the Zohar says; together they bring a person to awe and to a sense of shame before G-d's greatness. That is why the Men of the Great Assembly, the sages at the start of the Second Temple era, instituted the fixed prayer with its Verses of Song (Pesukei DeZimrah), the psalms of praise said before the Shema, although by Torah law only the Shema and a short prayer are required. In Likkutei Torah, Balak (Likkutei Torah, Balak 3:8–9), the Alter Rebbe explains that prayer, though rabbinic and not counted among the 613 commandments, is the inner intent of them all, like the spinal cord, which is not counted among the limbs yet carries life to every one of them.

כמו במקדש ראשון שלא היו מתפללין לפי שהיה שכלם בהיר בשחקים[15] כל היום לראות ולהבין פלאות א"ס ב"ה.

as in [the time of] the First Temple, when they did not pray, because their intellect was "bright in the skies" all day long, to see and understand the wonders of the Infinite One, blessed be He.

> In the time of the First Temple they did not pray in this way: their minds were clear and luminous, "bright in the skies," so that all day long they saw and understood the wonders of the Infinite One. In Tanya, Kuntres Acharon (Tanya, Part V; Kuntres Acharon 4), the Alter Rebbe explains why, in our era, the main work of refining the world is done through prayer, even though Torah study is higher.

אבל אנשי כנסת הגדולה בתחלת בית שני ראו שנתמעט השכליים ונתקרבו הלבבות אל החומר לראות הגשם לבד ע"כ תקנו להם התפלה וברכותיה שכולה ספורי שבחי אלקים פעמים הרבה שיגיע למדת יראה.

But the Men of the Great Assembly, at the beginning of the Second Temple, saw that intellects had diminished and that hearts had drawn close to matter, to see only the physical. Therefore they instituted for them the prayer and its blessings, which is entirely a recounting of the praises of G-d, many times over, so that one would arrive at the attribute of awe.

> At the start of the Second Temple era, the Men of the Great Assembly saw that minds had grown smaller and hearts had drawn close to matter, seeing only the physical. So they instituted the prayers and their blessings, which recount G-d's praises again and again, so that a person would come through them to awe.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **BACKGROUND FROM THE REBBE**

In a sicha of Shabbos Vayeitzei, 9 Kislev 5742 (unedited), the Rebbe asks why, as the years passed, the redemption of 19 Kislev came to need the preparation of 10 Kislev, and he brings prayer as his example.

He quotes this paragraph: „מדאורייתא אין צריך כ״א ק״ש ומעט תפלה״ ("by Torah law nothing is required but the Shema and a little prayer"), as in the First Temple, until the Men of the Great Assembly saw that minds had weakened and instituted prayer. From this he draws that as the world's darkness grew still more after the Mishnah and Talmud, „נתוספו עוד ענינים בתפלה״ (more was added to prayer): the blessings of the Shema, Pesukei DeZimrah and what is said before them, and later the customs of the last generations. When darkness grows, light must be added.

The Alter Rebbe: אבל אנשי כנסת הגדולה בתחלת בית שני ראו שנתמעט השכליים ונתקרבו הלבבות אל החומר

The Rebbe: ומזה מובן שכאשר חושך העולם התגבר עוד יותר, לאחרי זמן המשנה והש״ס כו׳ – נתוספו עוד ענינים בתפלה

Toras Menachem, Hisvaaduyos, vol. תשמ״ב ח״א, p. 451 · ש״פ ויצא, ט׳ כסלו התשמ״ב (unedited)

SECTION 3 · ¶4–5

Its spread of gold and the seven branches

4 וזהו רפידתו זהב[16] כמו המסדר המטה מסדר ומניח כל דבר ודבר בפ״ע [בפני עצמו] על מקומו. כן המסדר שבחי אלקים נותן מקום לכל דבר ה׳ שברא לכבודו למצוא גדולתו,

And this is [the meaning of] "its spread of gold." Like one who arranges the bed: he arranges and sets each and every thing by itself in its place. So too one who arranges the praises of G-d gives a place to every thing that G-d created for His glory, to find His greatness.

The Song of Songs describes King Shlomo's couch, with posts of silver and a spread (refidah) of gold; the gold spread is the same awe. Refidah is the bedding spread over a couch (as Job says, "I have spread my couch"), so the Alter Rebbe compares prayer to making up a bed: as one puts each piece of bedding in its own place, one who orders G-d's praises gives each created thing its place, to find G-d's greatness in it, since everything was created for His glory.

ויש שבעה מיני דהבא[17] בדיקנא דהנה דוד הוא רגל רביעי למרכבה[18] בחי' אלהות הנק' מלכותך מלכות כל עולמים[19] ודיקנא נק' המשכה מהשכל ויש שבעה מיני שכליים בבחינת דוד הנ"ל שיכול לבא לבחי' זהב שהיא יראה.

And there are seven kinds of gold in the beard. For David is the fourth leg of the Chariot, the level of G-dliness called "Your kingship is the kingship of all worlds"; and the beard is called the drawing-forth from the intellect; and there are seven kinds of intellect in the level of David mentioned above, so that one can come to the level of gold, which is awe.

> The Tikkunei Zohar says that David had "seven kinds of gold" in his beard, and the Talmud too counts seven kinds of gold (Yoma 44b). David is the fourth leg of the divine Chariot (Merkavah), the image of what carries G-d's will with no will of its own, beside the three Patriarchs: he stands for Malchus, G-d's kingship, "Your kingship is the kingship of all worlds." The beard stands for what is drawn forth from the intellect, as its hair grows from the head; so there are seven kinds of intellect, seven ways of understanding, in David's level, and through them a person can reach "gold," which is awe.

5 וזהו שבעה קנים היוצאים מן המנורה והם ז' ימי הבנין וכל אחד כלול מי"ד הם שבעים נפש של יעקב[20] ויש שבעים שרשים בנשמות ישראל

And this is [the meaning of] the seven branches that go out of the Menorah. They are the seven days of building, and each one is comprised of ten; these are the seventy souls of Yaakov. And there are seventy roots in the souls of Israel,

> The Menorah's seven branches are the seven "days of building," the seven emotive attributes through which the world was built in the seven days of creation. Each of the seven is made up of ten, making seventy, which correspond to the seventy souls of Yaakov's family who went down to Egypt; so the souls of Israel have seventy roots.

וכל אחד מישראל אחוז באחד מהע' [מהשבעים] שרשים הכלולים מז' ויכול לבוא לבחי' זהב ע"י אחד מז' בחי' להיות רפידתו זהב ויתלהב בהתגלות לבו רשפי אש[21] שהוא חם ויבש אבל אהבה הנ"ל אינו מושג בלי בחי' מים קר ולח:

and each one of Israel is bound to one of the seventy roots, which are comprised of the seven, and he can come to the level of gold through one of the seven levels, so as to be "its spread of gold"; and in the open revelation of his heart he will be kindled into "flashes of fire," which is hot and dry. But the love mentioned above is not attained without the level of water, cold and moist.

> Every Jew is bound to one of these seventy roots, and since they are made of the seven, each person can reach "gold," awe, through one of the seven paths, and so become "its spread of gold." Then his heart can blaze openly with "flashes of fire," and fire, in the old account of the elements, is hot and dry; but the love spoken of earlier, silver, cannot be attained without the quality of water, which is cold and moist.

SECTION 4 · ¶6–7

The base and the flowers: pure gold

6 עד ירכה עד פרחה.[22] ירכה היא רגל התחתון ופרחה הם הפרחי' [הפרחים] עליונים כולה כאחת נק' מנורה בין גדולי צדיקים הנק' פרחה על שם שתורת' [שתורתם] ותפלתם פרחה לעילא ע"י דחילו ורחימו[23] שהם גדפין לפרחה כמבואר בזה"ק [בזהר הקדוש],

"Unto its base, unto its flowers": "its base" is the lower leg, and "its flowers" are the upper flowers. All of it together is called the Menorah: whether the great tzaddikim, who are called "its flowers" (pirchah) because their Torah and their prayer "fly upward" (parcha le'eila) through awe and love (dechilu urechimu), which are the wings with which to fly, as is explained in the holy Zohar;

> Now the last words of the verse: "unto its base, unto its flowers." The base is the lowest leg and the flowers are the highest ornaments, yet together they are one Menorah. The great tzaddikim are its "flowers" (pirchah) because their Torah and prayer "fly" (parcha, in Aramaic) upward through awe and love, which, as the Tikkunei Zohar teaches, are the wings on which they fly.

ואפילו הירך הוא באמת מנורה רק שיהיו זהב טהור בלי סיג כמ"ש בפסוק אחר מקשה אחת זהב טהור[24] כי הזהב אם יש בו סיג ממין אחר נשתנה מראיתה לירקון,

and even the base is truly a menorah, only they must be pure gold without dross, as is written in another verse, "one hammered piece, pure gold." For gold, if it has in it dross of another kind, changes in its appearance to a greenish yellow.

> Yet even the base, the lowest in rank, is truly part of the Menorah, provided all are pure gold without dross, as another verse says the Menorah must be "one hammered piece, pure gold." Gold mixed with dross of another metal loses its color and turns a greenish yellow.

כן ע"י הרע נשתנה וסימן לעבירה הדרוקן[25] וצריך להיות סור מרע לגמרי והיינו להאמין בבוקר חדשים לבקרים[26] שהיום נתחדש העולם מחדש

So too, through evil [a person] is changed, and "the sign of sin is dropsy." And one must "turn from evil" completely; that is, to believe in the morning, "new every morning," that today the world has been renewed afresh,

> In the same way evil changes a person, as the Talmud says, "the sign of sin is dropsy," a swelling of the body. One must therefore "turn from evil" completely, and the way to do it is to believe each morning that all is "new every morning," as Lamentations says: the world has been made anew today.

כמאמר המחדש בטובו בכל יום תמיד מעשה בראשית שממש נברא מאין ליש והוא ג"כ היום נוצר כמו אדם הראשון בוודאי ייראו ויבוש מלמרות עיני כבודו[27] ולא ירצה בעולם האין.

as in the words, "Who in His goodness renews each day, continually, the work of creation": for it is truly created from nothing into being; and that he, too, was formed today, like Adam the first man. [Then] he will certainly be in awe and ashamed "to defy the eyes of His glory," and he will not desire the world of nothingness.

> The blessing before the morning Shema praises G-d "Who in His goodness renews each day, continually, the work of creation," for the world truly comes into being from nothing each day. A person who takes in that he too was formed today, like Adam, will surely be in awe and ashamed to sin before "the eyes of His glory," and will not desire a world that has just come from nothing.

גם בחוש הראות אנו רואים בכל יום מעשה בראשית בתחלה חשך הלילה ואח"כ יהי אור[28] השמש ליום.

Also with the sense of sight we see the work of creation every day: first the darkness of the night, and afterwards "let there be" the light of the sun for the day.

> Even the eyes see this renewal every day: first comes the darkness of night, and then, as at the first "let there be light," the light of the sun for the day.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה וזה מעשה המנורה מקשה זהב **5730**
>
> The Alter Rebbe reads "hammered" (¶1) as the breaking of one's natural attributes, and "its base, its flowers" as all Jews forming one Menorah. The Rebbe connects these to the lighting in order to answer his opening question. The seven lamps, seven different paths in avodah, all shine equally toward the middle lamp because in their inner core ("the face of the Menorah") they are one hammered piece. This explains why this detail of the Menorah's making appears in the parsha of the lighting.
>
> The Alter Rebbe: כולה כאחת נק' מנורה בין גדולי צדיקים הנק' פרחה
>
> The Rebbe: בגלל שבשרשם הם מציאות אחת, שזהו"ע דמקשה

7 וזהו בכל יום אברכך[29] במה שאני רואה שגולל אור וכו' וחשך מפני אור היום בזה אני מכיר לברכך.

And this is [the meaning of] "Every day I will bless You": in what I see, that [He] "rolls away light," etc., and darkness before the light of day; by this I recognize [You], to bless You.

> This is the meaning of "Every day I will bless You": seeing each day how G-d "rolls away light before darkness, and darkness before light," as the evening prayer says, a person recognizes the daily renewal of creation, and so comes to bless Him.

ואל יאמר האדם שנמנע אצלו לפרד מהרע והתאוות שנשתרש באיסור. ע"ז אנו אומרים בתפלה אמת ממצרים גאלתנו ה' אלקינו

And let a person not say that for him it is impossible to separate from the evil and the desires, because he has become rooted in what is forbidden. About this we say in the prayer, "In truth, from Egypt You redeemed us, Havayah our G-d."

> No one should say that he cannot separate from evil and desire because he is already rooted in what is forbidden. Against this we say each morning, in the blessing Emes VeYatziv after the Shema, "In truth, from Egypt You redeemed us, Havayah our G-d."

מצרים נק' ערות הארץ[30] היינו הדיבוק בתאוות במחשבתו והרע מקיפו שאינו יכול לצאת ולהסיח דעתו מהם זהו בחינת מצרים שאינו יכול לברוח משם כי אם ברצון ה'.

Egypt is called "the nakedness of the land": that is, the attachment to desires in one's thought, while the evil surrounds him so that he cannot go out and turn his mind away from them. This is the level of Egypt, from which one cannot escape except by the will of G-d.

> Egypt is called "the nakedness of the land," Yosef's words when he accused his brothers of coming to spy out its exposed places; ervah, "nakedness," is also the Torah's word for forbidden relations. The "Egypt" of the soul is a mind stuck to its desires, with evil surrounding it so that it cannot get out or turn its thoughts away; like the land of Egypt, it is a place one cannot escape by one's own power, but only by G-d's will.

SECTION 5 · ¶8

Redemption from the Egypt of desire

8 וזהו נשים משלו[31] בנו נשים לשון רבים בין בהיתר בין באיסור אז הקב"ה מוציאו ממצרים

And this is [the meaning of] "women rule over us": "women," in the plural, whether in what is permitted or in what is forbidden. Then the Holy One, blessed be He, takes him out of Egypt.

> Isaiah laments that "women rule over" the people; the Alter Rebbe reads the plural "women" as the many desires that can rule a person, both permitted and forbidden. Even when they rule over him, the Holy One, blessed be He, takes him out of Egypt.

כי מאין יבוא איש הישראלי לבחי' מצרים שנקראו בנים למקום[32] שטבעם לעשות רצון אביהם שבשמים אבל הוא מאתו ית' שנתן היצה"ר [היצר הרע] (כמאמר אשר הרעותי[34, 33] וגו')

For from where would a man of Israel come to the level of Egypt, [Israel] who are called children of the Omnipresent, whose nature is to do the will of their Father in heaven? Rather, it is from Him, may He be blessed, who gave the evil inclination (as in the words, "that which I have made evil," etc.),

> A Jew does not come to this "Egypt" from his own nature: Jews are called children of the Omnipresent, as the Mishnah says, and their nature is to do the will of their Father in heaven. Rather, the evil inclination is given by G-d Himself: the Sages read the words "that which I have made evil" as speaking of the evil inclination, which G-d, as it were, regrets having created.

כמו שהיה גלות מצרים ע"י גלגל שגלגל הקב"ה עם אבותינו עד שהביאם וכו',

just as the exile of Egypt came about through a chain of events that the Holy One, blessed be He, set rolling with our forefathers until He brought them, etc.

> The descent into Egypt itself came about the same way, through a chain of events that G-d set in motion with our ancestors until He brought them down there.

וע"כ כתיב ואנכי נטעתיך שורק כולה זרע אמת[35] אפילו כשהאדם נופל למטה ח"ו [חס ושלום] לתאוות בחי' שור"ק בעקמימות אעפ"כ [אף על פי כן] כולה זרע אמת ויכול להשתנות ויכול לעשות מזה סגו"ל סגולה מכל העמים[36]

And therefore it is written, "And I planted you a choice vine (sorek), wholly a seed of truth." Even when a person falls down, G-d forbid, into desires, the level of shuruk, in crookedness, nevertheless it is wholly a seed of truth, and he can change, and he can make of it segol: "a treasure (segulah) out of all the peoples."

> So Jeremiah's words apply: "I planted you a choice vine (sorek), wholly a seed of truth." Sorek is spelled like shuruk, the older name of the vowel of three dots slanting in a line (today called kubutz), the "crookedness" of a person who has fallen into desires, G-d forbid; yet he is still wholly a seed of truth and can change. The same three dots set as a triangle make segol, which spells segulah: G-d's "treasure out of all the peoples."

וכן היה במצרים שאמר הקב"ה אנכי ארד עמך מצרימה ואנכי אעלך גם עלה[37] אנכי מי שאנכי ארד וגו'

And so it was in Egypt, when the Holy One, blessed be He, said, "I will go down with you to Egypt, and I will bring you up, also up (gam aloh)." "I," He Who is "I," "will go down," etc.

> So it was in Egypt, when G-d told Yaakov, "I will go down with you to Egypt, and I will bring you up, also up." The emphatic "I" (Anochi) is read as G-d's own self: the One Who is truly "I" is the One Who goes down.

ואנכי אעלך שהקב"ה עוזרו[38] גם עלה שבחי' גם יהיה לו ג"כ עלייה (ועמ"ש בד"ה ויעש משה נחש נחשת בענין פי' גם זו לטובה).[39]

"And I will bring you up": the Holy One, blessed be He, helps him. "Also up": the level of "also" (gam) will also have an ascent. (And see what is written in the discourse beginning "And Moshe made a serpent of copper," on the explanation of "This too (gam zu) is for the good.")

> "And I will bring you up" means that G-d Himself helps the person, as the Talmud says that without His help no one could overcome his inclination. "Also up" means that even the level of "also" (gam), the descent itself, will have an ascent. The discourse the parenthesis names (Likkutei Torah, Chukat 7:3–5) explains that Nachum Ish Gam Zu said "this too is for the good" because he saw that the root of every evil is good, raised it to that root, and drew it down again as good that could be seen.

וזהו אמת ממצרים גאלתנו כי כולה זרע אמת כנ"ל ע"כ ממצרים גאלתנו ה' אלקינו שהגאולה שיהי' [שיהיה] הוי' לאלקינו

And this is [the meaning of] "In truth, from Egypt You redeemed us": for it is "wholly a seed of truth," as mentioned above. Therefore, "from Egypt You redeemed us, Havayah our G-d": the redemption is that Havayah will become our G-d.

> This is why the prayer says "In truth, from Egypt You redeemed us": the Jew is "wholly a seed of truth," as explained above. "Havayah our G-d" is read as the content of the redemption itself: that Havayah, G-d as He is beyond all limits, becomes our own G-d.

מבית עבדים המשועבד לתאות פדיתנו ואיך היתה הגאולה כל בכוריהם הרגת כי בעולם נק' פטר כל רחם[40] הראשון וכן בנפש הוא השכל ראשית חכמה.[41]

"From the house of bondage," enslaved to desire, "You delivered us." And how was the redemption? "All their firstborn You slew." For in the world, "the opener of every womb" is called the first; and likewise in the soul, it is the intellect: "the beginning, wisdom."

> "From the house of bondage You delivered us" refers to being enslaved to desire. The redemption came about through "All their firstborn You slew": in the world the firstborn, "the opener of every womb," is the first, and in the soul the first is the intellect, wisdom (Chochmah), as the words reishis chochmah, "the beginning, wisdom," are read here.

וזהו כל בכוריהם הם שכליים של מצרים שכל אחד רוצה להעמיד רצונו ע"י שכלו

And this is "all their firstborn": these are the intellects of Egypt, where each one wants to establish his will by means of his intellect.

> "All their firstborn" are the intellects of Egypt: the reasoning by which each person tries to establish his own will, using his mind in the service of what he wants.

הרגת שיפול ממדרגתו ורצונו שנקי מיתה[42]

"You slew": that he fall from his level and from his will, which is called death.

> "You slew" means that this self-serving intellect falls from its standing and from its will, and such a fall is called death: the Zohar teaches that whoever falls from his former level is called dead, as in "the king of Egypt died."

ובכורך ישראל שכלו אלהות להתבונן גדולת א"ס ב"ה בתפלה הנקי' מטה בזהר הקדוש, שיש בתפלה מטה כסא מנורה ושולחן[43, 44] (בזח"ב [בזהר חלק ב'] מ"ד א' קל"ג א') רפידתו זהב

"And Your firstborn": Israel, whose intellect is G-dliness, to contemplate the greatness of the Infinite One, blessed be He, in prayer, which is called a bed in the holy Zohar, for in prayer there are a bed, a chair, a menorah and a table (Zohar, Part II, 44a and 133a); [this is] "its spread of gold."

> "And Your firstborn," the next words of the prayer, is Israel, whose intellect is G-dliness, used to contemplate the greatness of the Infinite One in prayer. Two passages of the Zohar (Part II, 44a and 133a) find in prayer the four things the Shunammite woman prepared for the prophet Elisha, a bed, a table, a chair and a menorah, with the evening prayer as the bed; and the spread of this bed is the "gold" of awe.

גאלת שלא יהיה דרך מקרה מחמת מניעת שזהו גלות עדיין אבל תהיה הגאולה וחירות משעבוד הפרנסה שלא יהיה דבר מונע מתפלה, כי בלא תפלה א"א להיות סור מרע,

"You redeemed": that it should not be by chance, because of a hindrance, for that is still exile; but there shall be redemption and freedom from the bondage of earning a livelihood, so that nothing will hold [him] back from prayer; for without prayer it is impossible to "turn from evil."

> "You redeemed" means a true redemption: a person's being kept from evil must not be a matter of chance, because something happened to stop him, for that is still exile. The redemption must be real freedom, including freedom from the bondage of earning a living, so that nothing keeps a person from prayer; for without prayer it is impossible to "turn from evil."

ולכן תיקנו וידויים בכל יום בתפלה שקודם התפלה כשיתבונן שפלתו שהוא במצרים ויתבונן בגדולת א"ס ב"ה יתחרט בודאי מן הרע ובתפלה יהיה וידוי דברים ואז יהיה מנורה אחת זהב טהור שיהי' [שיהיה] ירכה ופרחה מנורה אחת.

Therefore they instituted confessions every day in the prayer: for before the prayer, when he contemplates his lowliness, that he is in Egypt, and contemplates the greatness of the Infinite One, blessed be He, he will certainly regret the evil, and in the prayer there will be a confession in words. And then there will be one menorah of pure gold, so that its base and its flowers will be one menorah.

> That is why daily confessions were made part of the prayers: before praying, a person contemplates his own lowliness, that he is in "Egypt," and the greatness of the Infinite One, and he will surely regret the evil; then in the prayer he confesses in words, and he becomes one menorah of pure gold, its base and its flowers a single Menorah. The Kehot note cites a discourse of 5659 (1899) that everyone says these confessions, even a complete tzaddik like Moshe, and the Tzemach Tzedek's Sefer HaMitzvos, which reports that the Arizal would say each of them in detail.

אך העיקר שצריך להיות אחדות גמור זה עם זה שלא יביט ברעת חבירו וכו'.

But the main thing is that there must be complete unity, one with another, so that one does not look at the evil of his fellow, etc.

> But the main thing is complete unity, one Jew with another, so that a person does not look at the evil of his fellow. The Kehot note brings the Baal Shem Tov's teaching that when a person sees evil in another, it shows that something of that evil is in himself (Likkutei Sichos, vol. 10, p. 24); the next paragraph explains why.

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> **FROM THE REBBE'S MAAMAR** ד"ה וזה מעשה המנורה מקשה זהב **, 5730**
>
> The Rebbe gives the Alter Rebbe's statement that "the main thing" is complete unity a source in the verse. Based on the Gemara in Menachos, which asks what the second "hammered" comes to teach, he reads the doubled phrase "it is hammered" as this additional element. Beyond the purity of gold through prayer and confession, there must be unity among Jews.
>
> The Alter Rebbe: אך העיקר שצריך להיות אחדות גמור זה עם זה
>
> The Rebbe: ולאח"ז מוסיף הכתוב וכופל מקשה היא, שזהו ענין נוסף
>
> **FROM THE REBBE'S MAAMAR** ד"ה וזה מעשה המנורה מקשה זהב **, 5730**
>
> The Rebbe brings in the closing verse, "so he made the Menorah." Rashi reads it as "the one who made it"; the Midrash says the Menorah was made by itself through G-d. The Rebbe reads these as two stages: first the human effort from below, then a drawing-down from above. He links this to the Alter Rebbe's point that the evil inclination comes from G-d ("that which I have made evil"). Because of this, G-d helps nullify its effect through teshuvah, which returns a person to his root, "toward the face of the Menorah." Teshuvah in turn brings the redemption immediately.
>
> The Alter Rebbe: אבל הוא מאתו יתי' שנתן היצה"ר (כמאמר אשר הרעותי וגו')

The Rebbe: שלכן נותן הקב"ה עזר וסיוע לבטל את פעולת היצה"ר

SECTION 6 • ¶9

One Menorah, kindled by Aharon

9 והיינו שידע שיש למעלה מנורה מקשה שהעליון ירד למטה והתחתון עולה למעלה שהרע יורד לפעמים למטה ונכנס באדם רע

That is, he should know that above there is a hammered menorah, in which the upper goes down below and the lower rises above: the evil sometimes goes down below and enters into a bad person;

> This unity rests on knowing that above, too, there is a "hammered menorah," in which what is above goes down and what is below rises, like the gold under the hammer. So the evil of one person sometimes goes down and enters a bad person, though it did not begin with him.

ולהיפך עשיית איזה מצוה מאדם רע לפעמים עולה למעלה ונוטל אחר, וכל אדם צריך לתלות החסרון בו והטוב שלו שמא הוא מאחר שעלה למעלה ורעת אחרים שמא הוא שלו שירד למטה

and conversely, the doing of some mitzvah by a bad person sometimes rises above, and another takes it. And every person must attribute the deficiency to himself: his own good, perhaps it is from another and rose up above; and the evil of others, perhaps it is his own, which went down below.

> Conversely, a mitzvah done by a bad person sometimes rises up, and someone else takes it. So every person must ascribe the lack to himself: the good he has may really come from another and have risen to him, while the evil he sees in others may really be his own, which went down to them.

ואז יהיה באמת אחד הירך עם הפרחים שכל אחד יחזיק עצמו לבחי' ירך ולחבירו בחי' פרח וחבירו להיפך

And then the base will truly be one with the flowers: each one will regard himself as the level of the base and his fellow as the level of a flower, and his fellow the reverse.

> Then the base and the flowers are truly one: each person regards himself as the base and his fellow as a flower, and his fellow does the same.

ואז יכול אהרן הכהן להדליק אש בכל הז׳ נרות שהוא כהן גדול רב חסד שכל החסדים בו יוכל להמשיך מאהבה רבה לאהבת עולם ואז ממילא יהיה תוכו רצוף אהבה[45] בהתגלות לבו כרשפי אש[46] וכו׳. וזהו בהעלותך את הנרות[47] שאהרן יעלה אותם:

And then Aharon the Kohen can kindle fire in all the seven lamps, for he is the Kohen Gadol, "abundant in kindness," in whom are all the kindnesses; he can draw down from the great love (ahavah rabbah) to the eternal love (ahavas olam). And then, as a matter of course, "its inside will be inlaid with love," in the open revelation of his heart, like "flashes of fire," etc. And this is [the meaning of] "When you raise up the lamps": that Aharon will raise them up.

> Then Aharon the Kohen can kindle fire in all seven lamps, the seven paths of the souls described above, for the Kohen Gadol stands for Chesed: he is "abundant in kindness," and all kindnesses are in him. He draws down from the "great love" (ahavah rabbah), a love beyond a person's own reach that is granted from above, into the "eternal love" (ahavas olam), the love a person arouses through his own contemplation (olam also means "world"), so that the soul's inside is, as a matter of course, "inlaid with love," breaking out like "flashes of fire." This is "When you raise up the lamps": Aharon raises them up.

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FROM THE REBBE'S MAAMAR ד"ה וזה מעשה המנורה מקשה זהב **5730**

The Rebbe sets the Alter Rebbe's idea against the usual explanation of Jewish unity, that all Israel are one body. In that model the head needs the feet, and the feet carry it where it cannot go by itself. What is new here comes from "hammered": upper and lower actually exchange places. That is why each person must attribute the deficiency to himself and regard himself as the base, while crediting the good to his fellow as a flower.

The Alter Rebbe: שכל אחד יחזיק עצמו לבחי׳ ירך ולחבירו בחי׳ פרח

The Rebbe: אבל כאן מוסיף דבר חידוש בזה, שישנו גם הענין דמקשה

IN ONE'S AVODAH

Break your natural attributes and set your will aside before G-d's will. Reach awe by contemplating His greatness as you recount His praises in prayer. Each morning, take in that the world and you yourself have been created anew, and turn from evil completely. Do not say that you cannot leave your desires: G-d goes down with you into your "Egypt" and brings you up, so confess before Him each day. Above all, regard yourself as the base and your fellow as a flower, ascribe every lack to yourself, and do not look at the evil in another.

QUESTIONS FOR DISCUSSION

1. Why does the hammering of the Menorah, which drives the upper gold down and the lower gold up, serve as the model for breaking one's attributes?
2. How does the maamar distinguish silver (love) from gold (awe), and why is the contemplation of prayer needed for awe?
3. What does it mean that a Jew's fall into the "Egypt" of desire comes from G-d, and how does that give him hope?
4. Why must a person suspect that his own good may come from another and that another's evil may be his own, and how does this make the base and the flowers one Menorah?
5. How does believing each morning that the world is created anew help a person to turn from evil completely?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

The Torah describes how the Menorah was made, as G-d had shown Moshe: hammered from one piece of gold, from its base to its flowers. The Alter Rebbe reads each phrase as a stage in a person's service of G-d: "hammered," then "gold," then "unto its base, unto its flowers."

Numbers 8:4 במדבר ח׳:ד׳

וְזֶה מַעֲשֵׂה הַמְּנֹרָה מִקְשָׁה זָהָב עַד־יְרֵכָהּ עַד־פִּרְחָהּ מִקְשָׁה הִוא כַּמַּרְאֶה אֲשֶׁר הֶרְאָה ה׳ אֶת־מֹשֶׁה כֵּן עָשָׂה אֶת־הַמְּנֹרָה׃

And this was the work of the candlestick, beaten work of gold; unto the base thereof, and unto the flowers thereof, it was beaten work; according unto the pattern which the L-RD had shown Moses, so he made the candlestick.

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2 **זה דבר ה׳**

The angel answers, "This is the word of Havayah to Zerubbabel: not by might, nor by power, but by My spirit." Plainly, Zerubbabel, the governor who led the rebuilding of the Second Temple, will succeed through G-d's spirit, as the oil in the vision reaches the lamps of itself; the Alter Rebbe reads "This is the word of Havayah" as saying what the Menorah is, and "to Zerubbabel" as addressed to the person of mixed good and evil. (context: Steinsaltz Tanakh)

Zechariah 4:6 זכריה ד׳:ו׳

וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר־ה׳ אֶל־זְרֻבָּבֶל לֵאמֹר לֹא בְחַיִל וְלֹא בְכֹחַ כִּי אִם־בְּרוּחִי אָמַר ה׳ צְבָאוֹת׃

Then he answered and spoke unto me, saying: 'This is the word of the L-RD unto Zerubbabel, saying: Not by might, nor by power, but by My spirit, saith the L-RD of hosts.

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3 **בדבר ה׳ שמים נעשו**

The psalmist praises G-d: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." It shows that the "word of Havayah" in Zechariah's vision is the creative word that gives life to all the worlds.

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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4 **ויקרא לו אל אלהי ישראל**

Plainly, Yaakov, safely back in the land, sets up an altar at Shechem and names it Kel Elokei Yisrael, "G-d, the G-d of Israel." The Talmud reads the words otherwise, that the G-d of Israel called Yaakov "Kel," G-d, and the maamar follows that reading to show "Israel" as the name of a level of G-dliness.

Genesis 33:20 בראשית ל״ג:כ׳

וַיַּצֵּב־שָׁם מִזְבֵּחַ וַיִּקְרָא־לוֹ אֵל אֱלֹקֵי יִשְׂרָאֵל׃

And he erected there an altar, and called it El-elohe-Israel.

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5 **ויקרא לו אל אלהי ישראל**

Rabbi Acha says in the name of Rabbi Elazar that the Holy One, blessed be He, called Yaakov "Kel": had the verse meant that Yaakov named the altar, it would have said "Yaakov called it"; rather, "He called him Kel," and who called him? "The G-d of Israel."

Megillah 18a:17 מגילה י״ח א:י״ז

וְאָמַר רַבִּי אַחָא אָמַר רַבִּי אֶלְעָזָר: מִנַּיִן שֶׁקָּרָאוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְיַעֲקֹב "אֵל", שֶׁנֶּאֱמַר: "וַיִּקְרָא לוֹ אֵל אֱלֹקֵי יִשְׂרָאֵל". דְּאִי סָלְקָא דַּעְתָּךְ לְמִזְבֵּחַ קָרָא לֵיהּ יַעֲקֹב "אֵל" — "וַיִּקְרָא לוֹ יַעֲקֹב" מִיבָּעֵי לֵיהּ! אֶלָּא "וַיִּקְרָא לוֹ", לְיַעֲקֹב, "אֵל". וּמִי קָרָאוֹ "אֵל" — "אֱלֹקֵי יִשְׂרָאֵל".

R. Aha also said in the name of R. Elazar: How do we know that the Holy One, blessed be He, called Jacob El [G-d]? As it says, "And the G-d of Israel called him [Jacob] El" (Genesis 33:20). For should you think that [what the text means is that] Jacob called the altar El, then it should be written, "And Jacob called it." Rather [it is written] "And He called to Jacob, El." And who called him so? The G-d of Israel.

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

6 **זרע אדם וזרע בהמה**

Jeremiah foretells that G-d will sow the house of Israel and the house of Yehudah with "the seed of man and the seed of beast": plainly, the land will again be full of people and cattle, though some read "beast" as people of lesser worth. Here it describes the person in whom good is mixed with evil. (context: Steinsaltz Tanakh) (Kehot: Jeremiah 31:26)

Jeremiah 31:27 ירמיהו ל״א:כ״ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה׳ וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה׃

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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7 **עשת של ככר זהב היתה ומקיש בקורנס וכו׳ לפשט אבריה**

Rashi explains that the Menorah began as one block of gold weighing a talent, which was beaten and cut until its parts were drawn out, not assembled from separate

pieces. The Alter Rebbe makes it the model for breaking and reshaping one's own attributes.

Rashi on Numbers 8:4:2–3 רש"י על במדבר ח:ד:ב'-ג'

מקשה. בטדי"ץ בְּלַעַז, לְשׁוֹן "דָּא לְדָא נָקְשָׁן" (דניאל ה'), עֲשֻׂת שֶׁל כֹּפֶר זָהָב הָיְתָה, וּמַקִּישׁ בְּקָרְנָס, וְחוֹתֵךְ בְּכַשִּׁיל, לְפַשֵּׁט אֵבָרֶיהָ כְּתִקְנָן, וְלֹא נַעֲשֹׂית אֵבָרִים אֵבָרִים עַ"יְ חִבּוּר (עי' ספרא): עד ירכה. יֵרֶכָהּ הִיא הַשְּׁדָּה שֶׁעַל הָרַגְלַיִם, חָלוּל, כְּדֶרֶךְ מְנוֹרוֹת כֻּסָּךְ שֶׁלִּפְנֵי הַשָּׁרִים:

מקשה means batediz in O. F., — [English = beaten], an expression of the same meaning as in (Daniel 5:6) "[and his feet] knocked (נקשן) one against another". There was a block weighing a talent of gold and he (who made the candlestick) beat it with the hammer, and cut away with a chisel in order that its branches might be made to spread out as they should do, and it was not formed of separate pieces made into a whole by joining them together. עד ירכה עד פרחה UNTO …

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

8 **בטל רצונך מפני רצונו**

Rabban Gamliel, son of Rabbi Yehudah HaNasi, teaches, "Nullify your will before His will, so that He will nullify the will of others before your will." It describes the breaking of the attributes that the hammer stands for.

Pirkei Avot 2:4 משנה אבות ב':ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

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

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

9 In Zechariah's vision of a golden menorah fed by two olive trees, the angel who speaks with him asks, "Do you not know what these are?" and the prophet answers, "No, my lord." The question introduces the answer the Alter Rebbe builds on.

Zechariah 4:5 זכריה ד':ה'

וַיַּעַן הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי הֲלוֹא יָדַעְתָּ מָה־הֵמָּה אֵלֶּה וָאֹמַר לֹא אֲדֹנִי:

Then the angel that spoke with me answered and said unto me: 'Knowest thou not what these are?' And I said: 'No, my lord.'

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10 On Zephaniah's "I will search Jerusalem with lamps," the Midrash says that the golden menorah shown to Zechariah, and the Menorah Moshe was told to make, are the Congregation of Israel: its base is the leader and its flowers are the young children. This is the basis for calling the Menorah Knesses Yisrael here.

Yalkut Shimoni on Nach 567:1 ילקוט שמעוני על נ"ך תקס"ז:א'

PARAGRAPH 2

11 **נכספה**

In a psalm of the sons of Korach the singer says, "My soul longs, indeed it pines, for the courts of Havayah." The Alter Rebbe connects kesef, silver, with this word for longing, so that silver stands for love.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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12 **לאור באור החיים**

Elihu tells Job that G-d turns a person back from the pit "to be illumined with the light of life." Here it describes the soul's longing to cleave to its divine source.

Job 33:30 איוב ל"ג:ל'

לְהָשִׁיב נַפְשׁוֹ מִנִּי־שָׁחַת לֵאוֹר בְּאוֹר הַחַיִּים:

To bring back his soul from the pit, That he may be enlightened with the light of the living.

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PARAGRAPH 3

13 **מצפון זהב יאתה**

Elihu, describing G-d's majesty in the storm, says, "From the north comes gold; upon G-d is awesome majesty": a golden radiance that inspires awe. The verse joins gold with awe, so gold stands for awe here. (context: Steinsaltz Tanakh)

Job 37:22 איוב ל"ז:כ"ב

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֱלוֹהַּ נוֹרָא הוֹד:

Out of the north cometh golden splendour, About G-d is terrible majesty.

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14 **וכולא קמיה כלא חשיב**

Explaining the first mitzvah, awe, the Zohar says that true awe is to fear G-d because He is great and rules over all, the root of all worlds, and everything before Him is considered as nothing. Contemplating this is what brings a person to awe.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of

all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

15 **בהיר בשחקים**

Elihu speaks of the light that is "bright in the skies," though people do not see it while the clouds cover it. The Alter Rebbe uses the phrase for the clear minds of the First Temple era, which saw G-d's wonders without effort. (context: Steinsaltz Tanakh)

Job 37:21 איוב ל"ז:כ"א

וְעַתָּה לֹא־רָאוּ אוֹר בָּהִיר הוּא בַּשְּׁחָקִים וְרוּחַ עָבְרָה וַתְּטַהֲרֵם׃

And now men see not the light which is bright in the skies; But the wind passeth, and cleanseth them.

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PARAGRAPH 4

16 **רפידתו זהב**

The Song of Songs describes the canopied couch King Shlomo made: "its posts he made of silver, its spread of gold, its seat of purple, its inside inlaid with love." The Alter Rebbe reads the gold spread as awe, reached through the ordered praises of prayer.

Song of Songs 3:10 שיר השירים ג':י

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָ͏ִם׃

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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17 **שבעה מיני דהבא**

Speaking of kinds of hair, the Tikkunei Zohar says that David had seven kinds of gold in his hair, and names them: greenish gold, fine gold, gold of Ofir, of Parvayim, closed gold, gold of Tarshish, and gold of every color. The maamar makes them seven kinds of intellect in David's level, each a way to awe.

Tikkunei Zohar 123b:7–8 תקוני הזהר קכ"ג ב:ז'-ח'

כְּגַוְונָא דָא יהו"ה דָא מַלְכוּתָא קַדִּישָׁא, אַנְשֵׁי חֵילִ שַׁעֲרָא שְׁעִיעָ אֲרִיךְ, יְרָאֵי אלקי"ם שַׁעֲרָא חָרִישׁ (נ"א אריך) וְקָמִיט, אַנְשֵׁי אֱמֶת שַׁעֲרָא לָא אֲרִיךְ וְלָא קָמִיט, שַׁלְשֶׁלֶת דְּכֻלְּהוּ, שׁוֹנְאֵי בָצַע שַׁעֲרָא בְּעִגּוּלָא. דָּוִד שִׁבְעָה מִינֵי דַּהֲבָא הֲוָה בְּשַׂעֲרוֹי, זָהָב יְרַקְרַק, זָהָב אוֹפָז, זָהָב אוֹפִיר, זָהָב פַּרְוָיִם, זָהָב סָגוּר, זָהָב תַּרְשִׁישׁ, זָהָב כְּלִיל כָּל גּוּוָנִים, וְאִיהוּ

Tikkunei Zohar - Vocalized (Public Domain)

18 **דוד הוא רגל רביעי למרכבה**

The Zohar says that the Patriarchs are the holy Chariot, and a chariot stands on no fewer than four; the Holy One, blessed be He, joined King David to them to make the Chariot complete. David, Malchus, is its fourth leg.

Zohar, Vayechi 77:800–79:811 ספר הזהר, ויחי ע"ז:ת"ת-ע"ט:תתי"א

19 **מלכותך מלכות כל עולמים**

"Your kingship is the kingship of all worlds," from David's psalm of praise. It names the level of G-dliness that David stands for, G-d's kingship over the worlds.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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PARAGRAPH 5

20 **שבעים נפש של יעקב**

The Torah counts the house of Yaakov that came down to Egypt: seventy souls in all. The maamar finds in them the seventy roots of the souls of Israel, the seven attributes each made up of ten.

Genesis 46:27 בראשית מ"ו:כ"ז

וּבְנֵי יוֹסֵף אֲשֶׁר־יֻלַּד־לוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנָיִם כָּל־הַנֶּפֶשׁ לְבֵית־יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים׃

And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob, that came into Egypt, were threescore and ten.

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21 **רשפי אש**

The beloved asks her lover to set her as a seal upon his heart, "for love is fierce as death … its flashes are flashes of fire." The phrase describes the burning love that breaks out openly in the heart.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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 6

22 **עד ירכה עד פרחה**

The Menorah was hammered gold "unto its base, unto its flowers." The Alter Rebbe reads the base and the flowers as the lowest and the highest souls, all one Menorah.

Numbers 8:4 במדבר ח':ד'

וְזֶה מַעֲשֵׂה הַמְּנֹרָה מִקְשָׁה זָהָב עַד־יְרֵכָהּ עַד־פִּרְחָהּ מִקְשָׁה הִוא כַּמַּרְאֶה אֲשֶׁר הֶרְאָה ה' אֶת־מֹשֶׁה כֵּן עָשָׂה אֶת־הַמְּנֹרָה׃

And this was the work of the candlestick, beaten work of gold; unto the base thereof, and unto the flowers thereof, it

was beaten work; according unto the pattern which the L-RD had shown Moses, so he made the candlestick.

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23 **פרחה לעילא ע"י דחילו ורחימו**

The Tikkunei Zohar teaches that Torah without awe and love does not fly upward. This is behind calling the tzaddikim "flowers" whose Torah and prayer fly upward on the wings of awe and love. (Kehot: Tikkunei Zohar, Tikkun 6)

Tikkunei Zohar 25b:12–14 תקוני הזהר כ"ה ב:י"ב-י"ד

ואוריתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

Constantinople, 1740 (CC-BY-NC)

24 **מקשה אחת זהב טהור**

G-d commands that the Menorah, with its knobs and branches, be "all of it one hammered piece of pure gold," and the same words are said again when it is made (Exodus 37:22). The Alter Rebbe brings it to show that every part, even the base, must be pure gold. (Kehot: Exodus 35:26)

Exodus 25:36 שמות כ"ה:ל"ו

כַּפְתֹּרֵיהֶם וּקְנֹתָם מִמֶּנָּה יִהְיוּ כֻלָּהּ מִקְשָׁה אַחַת זָהָב טָהוֹר:

Their knops and their branches shall be of one piece with it; the whole of it one beaten work of pure gold.

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25 **וסימן לעבירה הדרוקן**

Rav Nachman bar Yitzchak says, "The sign of sin is dropsy." The Alter Rebbe sets it beside gold that changes color when mixed with dross: evil changes the person.

Shabbat 33a:10–11 שבת ל"ג א:י-י"א

אָמַר רַב אוֹשַׁעְיָא: כָּל הַמְּמָרֵק עַצְמוֹ לַעֲבֵירָה — חַבּוּרוֹת וּפְצָעִין יוֹצְאִין בּוֹ, שֶׁנֶּאֱמַר: "וַחֲבוּרֹת פֶּצַע תַּמְרוּק בָּרָע". וְלֹא עוֹד אֶלָּא שֶׁנִּדּוֹן בְּהִדְרוֹקָן: שֶׁנֶּאֱמַר "וּמַכּוֹת חַדְרֵי בָטֶן". אָמַר רַב נַחְמָן בַּר יִצְחָק: סִימָן לַעֲבֵירָה הִדְרוֹקָן. תָּנוּ רַבָּנָן: שְׁלֹשָׁה מִינֵי הִדְרוֹקָן הֵן: שֶׁל עֲבֵירָה עָבָה, וְשֶׁל רָעָב תָּפוּחַ, וְשֶׁל כְּשָׁפִים דַּק.

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

26 **חדשים לבקרים**

In the midst of his lament the prophet takes comfort: G-d's kindnesses and mercies have not ended, "they are new every morning; great is Your faithfulness." The words can also be read as the believer's own faith, renewed each morning, and the Alter Rebbe draws from them the faith that the world itself is created anew each day. (context: Steinsaltz Tanakh)

Lamentations 3:23 איכה ג':כ"ג

חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ:

They are new every morning; Great is Thy faithfulness.

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27 **מלמרות עיני כבודו**

Isaiah warns that Jerusalem has stumbled and Yehudah has fallen, because their words and deeds are against Havayah, "to defy the eyes of His glory." One who knows that he was created today will be ashamed to do so.

Isaiah 3:8 ישעיהו ג':ח

כִּי כָשְׁלָה יְרוּשָׁלַם וִיהוּדָה נָפָל כִּי־לְשׁוֹנָם וּמַעַלְלֵיהֶם אֶל־ה' לַמְרוֹת עֵינֵי כְבוֹדוֹ:

For Jerusalem is ruined, And Judah is fallen; Because their tongue and their doings are against the L-RD, To provoke the eyes of His glory.

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28 **יהי אור**

"And G-d said, Let there be light." The daily return of sunlight after the night is presented as a renewal of the work of creation.

Genesis 1:3 בראשית א':ג

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

And G-d said: 'Let there be light.' And there was light.

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PARAGRAPH 7

29 **בכל יום אברכך**

"Every day I will bless You," from David's psalm of praise. The Alter Rebbe reads "every day" as the daily renewal of creation, which is itself the reason to bless.

Psalms 145:2 תהילים קמ"ה:ב'

בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד:

Every day will I bless Thee; And I will praise Thy name for ever and ever.

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30 **ערות הארץ**

Yosef, still unrecognized, accuses his brothers: "You are spies; you have come to see the nakedness of the land," its weak and exposed places. The maamar makes the phrase a name for Egypt itself, the place of attachment to desire.

Genesis 42:9 בראשית מ"ב:ט'

וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם מְרַגְּלִים אַתֶּם לִרְאוֹת אֶת־עֶרְוַת הָאָרֶץ בָּאתֶם:

And Joseph remembered the dreams which he dreamed of them, and said unto them: 'Ye are spies; to see the nakedness of the land ye are come.'

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PARAGRAPH 8

31 **נשים משלו**

Isaiah laments the collapse of leadership: "My people, their oppressors are like children, and women rule over them." The maamar quotes it as "over us," and reads the

plural "women" as the many desires, permitted and forbidden, that can rule a person. (context: Steinsaltz Tanakh)

Isaiah 3:12 ישעיהו ג׳:י״ב

עַמִּי נֹגְשָׂיו מְעוֹלֵל וְנָשִׁים מָשְׁלוּ בוֹ עַמִּי מְאַשְּׁרֶיךָ מַתְעִים וְדֶרֶךְ אֹרְחֹתֶיךָ בִּלָּעוּ׃

As for My people, a babe is their master, And women rule over them. O My people, they that lead thee cause thee to err, And destroy the way of thy paths.

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32 **שנקראו בנים למקום**

Rabbi Akiva teaches that Israel are beloved, for they are called children of the Omnipresent. Here it shows that a Jew's nature is to do his Father's will, so his fall into "Egypt" does not come from himself.

Pirkei Avot 3:14 משנה אבות ג׳:י״ד

הוּא הָיָה אוֹמֵר, חָבִיב אָדָם שֶׁנִּבְרָא בְצֶלֶם. חִבָּה יְתֵרָה נוֹדַעַת לוֹ שֶׁנִּבְרָא בְצֶלֶם, שֶׁנֶּאֱמַר (בראשית ט) כִּי בְּצֶלֶם אֱלֹקִים עָשָׂה אֶת הָאָדָם. חֲבִיבִין יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם. חִבָּה יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם, שֶׁנֶּאֱמַר (דברים יד) בָּנִים אַתֶּם לַה׳ אֱלֹקֵיכֶם. חֲבִיבִין יִשְׂרָאֵל שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה. חִבָּה יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה שֶׁבּוֹ נִבְרָא הָעוֹלָם, שֶׁנֶּאֱמַר (משלי ד) כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעֲזֹבוּ׃

He used to say: Beloved is man for he was created in the image [of G-d]. Especially beloved is he for it was made known to him that he had been created in the image [of G-d], as it is said: "for in the image of G-d He made man" (Genesis 9:6). Beloved are Israel in that they were called children to the All-Present. Especially beloved are they for it was made known to them that they are called children of the All-Present, as it is said: "you are children …

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33 **אשר הרעותי**

Plainly, the prophet promises that on that day G-d will gather the lame and the outcast, "and those whom I have afflicted." The Sages read the words as "that which I have made evil," the evil inclination, and the Alter Rebbe brings them in that sense: the inclination is given from above.

Micah 4:6 מיכה ד׳:ו׳

בַּיּוֹם הַהוּא נְאֻם־ה׳ אֹסְפָה הַצֹּלֵעָה וְהַנִּדָּחָה אֲקַבְּצָה וַאֲשֶׁר הֲרֵעֹתִי׃

In that day, saith the L-RD, will I assemble her that halteth, And I will gather her that is driven away, And her that I have afflicted;

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34 **אשר הרעותי**

Rav Chana bar Acha teaches that the Holy One, blessed be He, regrets, as it were, having created four things, among them the evil inclination, as it is written, "and that which I have made evil"; Rabbi Yochanan adds that this verse is one of three that stand in Israel's defense.

Sukkah 52b סוכה נ״ב

35 **ואנכי נטעתיך שורק כולה זרע אמת**

G-d reproaches Israel through Jeremiah: "I planted you a choice vine, wholly a seed of truth; how then have you turned into the wild shoots of a foreign vine?" The Alter Rebbe reads sorek as the vowel shuruk, and the first half of the verse as the assurance that a Jew stays a seed of truth even when he falls.

Jeremiah 2:21 ירמיהו ב׳:כ״א

וְאָנֹכִי נְטַעְתִּיךְ שׂוֹרֵק כֻּלֹּה זֶרַע אֱמֶת וְאֵיךְ נֶהְפַּכְתְּ לִי סוּרֵי הַגֶּפֶן נָכְרִיָּה׃

Yet I had planted thee a noble vine, Wholly a right seed; How then art thou turned into the degenerate plant Of a strange vine unto Me?

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36 **סגולה מכל העמים**

Before the giving of the Torah, G-d tells Israel that if they heed His voice and keep His covenant, they will be His "treasure (segulah) out of all the peoples." The Alter Rebbe hears segol, the vowel, in segulah: the crooked shuruk of a fallen person can be set as segol and become G-d's treasure.

Exodus 19:5 שמות י״ט:ה׳

וְעַתָּה אִם־שָׁמוֹעַ תִּשְׁמְעוּ בְקֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהְיִיתֶם לִי סְגֻלָּה מִכָּל־הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ׃

Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine;

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37 **אנכי ארד עמך מצרימה ואנכי אעלך גם עלה**

As Yaakov sets out for Egypt, G-d promises him at Be'er Sheva, "I will go down with you to Egypt, and I will surely bring you up again (gam aloh)." Plainly gam doubles the verb for emphasis; the Alter Rebbe reads it as "also," a level of its own that will rise as well.

Genesis 46:4 בראשית מ״ו:ד׳

אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה וְאָנֹכִי אַעַלְךָ גַם־עָלֹה וְיוֹסֵף יָשִׁית יָדוֹ עַל־עֵינֶיךָ׃

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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38 **שהקב״ה עוזרו**

The Talmud teaches that a person's inclination grows stronger against him every day and seeks to kill him, and were it not that the Holy One, blessed be He, helps him, he

could not overcome it. The Alter Rebbe hears this help in "and I will bring you up."

Kiddushin 30b קידושין ל׳ ב

39 **גם זו לטובה**

Nachum Ish Gam Zu was so called because of everything that befell him he would say, "This too is for the good." The parenthesis points to a discourse that explains this saying, which fits the reading of "also up": even the descent itself is raised.

Taanit 21a תענית כ״א א

40 **פטר כל רחם**

G-d tells Moshe to sanctify to Him every firstborn, "the first issue of every womb" among Israel, of man and of beast. The maamar uses the phrase for what is first in the world, set against what is first in the soul, the intellect.

Exodus 13:2 שמות י״ג:ב׳

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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41 **ראשית חכמה**

Plainly, the psalmist says, "The beginning of wisdom is the fear of Havayah." The maamar reads the first two words on their own: what is first (reishis) in the soul is wisdom, the intellect.

Psalms 111:10 תהילים קי״א:י׳

רֵאשִׁית חָכְמָה יִרְאַת ה׳ שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד׃

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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42 **שנק׳ מיתה**

The Idra Rabba teaches that whoever falls from his former level is called dead, and brings as its example "the king of Egypt died." So the "slaying" of Egypt's firstborn is the fall of the self-serving intellect from its standing.

Zohar, Idra Rabba 24:177–25:188 ספר הזהר, האדרא רבא כ״ד:קע״ז-כ״ה:קפ״ח

43 **שיש בתפלה מטה כסא מנורה ושולחן**

The Shunammite woman prepared for Elisha "a bed, a table, a chair and a menorah" (II Kings 4:10); the Zohar explains these four as the adornments of the Congregation of Israel, and says the bed is named first because it is the most beloved. It is the first of the two passages the Alter Rebbe cites here.

Zohar, Beshalach 1:1–9 ספר הזהר, בשלח א׳:א׳-ט׳

44 **שיש בתפלה מטה כסא מנורה ושולחן**

The Zohar finds in the same four furnishings the order of the daily prayer, with the evening prayer as the bed. The Alter Rebbe cites it for calling prayer a bed, a chair, a menorah and a table.

Zohar, Terumah 10:116–11:124 ספר הזהר, תרומה י׳:קט״ז-י״א:קכ״ד

PARAGRAPH 9

45 **תוכו רצוף אהבה**

The same verse that speaks of "its spread of gold" ends, "its inside inlaid with love, from the daughters of Jerusalem." The Alter Rebbe uses it for the love that fills the soul once Aharon kindles it.

Song of Songs 3:10 שיר השירים ג׳:י׳

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָ͏ִם׃

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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46 **כרשפי אש**

"Its flashes are flashes of fire," said of love by the beloved who asks to be set as a seal upon her lover's heart. It describes the burning love that becomes open in the heart.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָה׃

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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47 **בהעלותך את הנרות**

G-d tells Moshe to say to Aharon, "When you raise up the lamps, the seven lamps shall give light toward the face of the Menorah": plainly, when you kindle them. The maamar ends by reading it as Aharon raising up all the souls of Israel, the Menorah's lamps.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

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

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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