LIKKUTEI TORAH · PARSHAS NASSO · MAAMAR 8

מעט ביאור על זאת חנוכת המזבח

A brief explanation of “This is the dedication of the altar”

◇

The incense rises to the encompassing light at the “nose” of Atik, and the anointing oil is drawn from Mocha Stima’ah of Atik; being one level, both belong to “the day it was anointed,” while the altar’s eating draws only an inner light from Z’eir Anpin and comes “after it was anointed.” The oil can blend inner and encompassing light because both are rooted in a level above them, before which they are equal.

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

The incense rises to the encompassing light at the "nose" of Atik, and the anointing oil is drawn from Mocha Stima'ah of Atik; being one level, both belong to "the day it was anointed," while the altar's eating draws only an inner light from Z'eir Anpin and comes "after it was anointed." The oil can blend inner and encompassing light because both are rooted in a level above them, before which they are equal.

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

These short notes supplement the maamar on "This is the dedication of the altar," which asked why some of the princes' offerings are tied to "the day it was anointed" and others to "after it was anointed." Citing the Ramaz, the Alter Rebbe places the anointing oil in Mocha Stima'ah and its fragrance in the Gevurah of Atik Yomin. The animal offerings, the eating of the altar, raise mayin nukvin and draw down mayin duchrin from Z'eir Anpin, an inner light. The incense, which is fragrance, rises to the "nose" of Atik and draws the encompassing light, while the anointing oil blends inner and encompassing. Such a blend comes from a level above both: Aravos, the seventh firmament in which Chesed and Gevurah mix, is the Holy of Holies, which includes the first three Sefiros, where the attributes become one; before G-d, "exalted, exalted," inner and encompassing are equal. The "high hand" joining Chesed and Gevurah, and the Targum's "mixed, pure, holy," read as Chochmah and Binah joined, are further examples. Since the oil and the incense come from one level, both belong to "the day it was anointed."

OUTLINE

1 **Heading** ¶1

Brief notes on "This is the dedication of the altar."

2 **The oil and its fragrance** ¶2

Following the Ramaz, the anointing oil is from Mocha Stima'ah and its fragrance from the Gevurah of Atik Yomin enclothed in it.

3 **The eating of the altar** ¶3

The offerings raise mayin nukvin and draw down mayin duchrin from Z'eir Anpin of Atzilus, an inner light.

4 **Incense, oil and Aravos** ¶4

The incense reaches the nose of Atik and the encompassing light; the oil blends inner and encompassing, as Aravos blends Chesed and Gevurah, through a level above the attributes before which both are equal.

5 **Further unions of opposites** ¶5

The "high hand" joins Chesed and Gevurah, and Panim Yafos reads the incense's "mixed, pure, holy" as Chochmah and Binah joined.

6 **On the day and after the anointing** ¶6

The incense and bowls, which raise mayin nukvin to draw the encompassing light, belong to "on the day it was anointed," since the anointing oil too is from Mocha Stima'ah of Atik and all is one level; the altar's eating, from Z'eir Anpin, comes "after it was anointed."

KEY CONCEPTS

Mayin nukvin and mayin duchrin מיין נוקבין ומיין דוכרין

"Feminine waters" and "masculine waters": the arousal that rises from below and the flow that descends from above in response. The offerings raise the first and draw down the second.

Inner and encompassing light אור פנימי ואור מקיף

Light that enters the vessels and is absorbed in them, and light too great to enter that affects them from beyond. Taste and eating belong to the first, fragrance to the second.

The eating of the altar אכילת מזבח

The burning of the offerings on the altar, called "eating" because it is an inner level; it draws mayin duchrin from Z'eir Anpin.

The nose of Atik חוטמא דעתיק

The level of Atik Yomin, the innermost dimension of Keser, to which fragrance rises; it is above taste and above the vessels of Atzilus.

Mocha Stima'ah מוחא סתימאה

The "hidden brain," the Chochmah concealed within Keser, from whose mazalos the anointing oil is drawn; the Gevurah of Atik Yomin is enclothed in it.

Aravos ערבות

The seventh and highest firmament, named for the blending of Chesed and Gevurah in it; it corresponds to the Holy of Holies, which includes the first three Sefiros.

SECTION 1 • ¶1

Heading

1 מעט ביאור[1] על זאת חנוכת המזבח[2]

A brief explanation of "This is the dedication of the altar."

> The heading introduces short notes on "This is the dedication of the altar," the verses about the princes' offerings when the altar of the Mishkan was dedicated, which the preceding maamar explains. The notes that follow fill in points about the anointing oil, the incense and the eating of the altar.

SECTION 2 • ¶2

The oil and its fragrance

2 עיין בפי' הרמ"ז [הרב משה זכות] בזהר פ' אמור דפ"ט[3] א' דשמן המשחה[4] הוא ממו"ס [ממוחא סתימאה] והריח שבו הוא מבחינת גבורה דע"י [דעתיק יומין] המלובש במו"ס [במוחא סתימאה] כו' ועמ"ש ע"פ לריח שמניך[5,6] ובביאור ע"פ מי יתנך כאח לי[7] בפ' תרומה.[8,9]

See the commentary of the Ramaz (Rabbi Moshe Zacuto) on the Zohar, Parshas Emor, page 89a: that the anointing oil is from Mocha Stima'ah (the hidden brain), and the fragrance in it is from the level of the Gevurah (restraint) of Atik Yomin, which is enclothed in Mocha Stima'ah, etc. And see what is written on the verse "For the fragrance of your oils," and in the explanation of the verse "If only you were as a brother to me," in Parshas Terumah.

> The Ramaz (Rabbi Moshe Zacuto), commenting on the Zohar, explains that the anointing oil comes from Mocha Stima'ah, the "hidden brain," the Chochmah concealed within Keser, while its fragrance comes from the Gevurah of Atik Yomin (Atik being the innermost level of Keser), which is enclothed within that hidden brain. The Alter Rebbe then points to two places where he discusses oil and fragrance: the discourse on "For the fragrance of your oils" and the explanation of "If only you were as a brother to me" in Parshas Terumah.

SECTION 3 • ¶3

The eating of the altar

3 והנה מבואר במ"א באגה"ק [באגרת הקודש] ד"ה למה נסמכה פי' מרים[10] שע"י העלאת מ"ן [מיין נוקבין] של הקרבנות שע"ג [שעל גבי] המזבח נמשכים ויורדים מ"ד [מיין דוכרין] מבחי' אדם שעל הכסא הנק' ז"א דאצילות וזהו ענין אכילת מזבח שממשיך מ"ד [מיין דוכרין] מבחי' א"פ [אור פנימי].

Now, it is explained elsewhere, in Iggeres HaKodesh, in the discourse beginning "Why was the section of Miriam juxtaposed," that through the raising of mayin nukvin (feminine waters) of the offerings that are upon the altar, mayin duchrin (masculine waters) are drawn down and descend from the level of the "man" who is upon the throne, who is called Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation). And this is the concept of the eating of the altar, which draws down mayin duchrin from the level of inner light (or pnimi).

> Iggeres HaKodesh (the "Holy Epistle," the fourth part of Tanya), epistle 28, explains that the offerings on the altar raise "feminine waters" (mayin nukvin), an arousal from below, and in response "masculine waters" (mayin duchrin), a flow from above, descend from the "man" upon the throne, which is Z'eir Anpin of Atzilus. The altar's "eating" of the offerings is this exchange, and what it draws down is inner light (or pnimi), light that enters the vessels and is absorbed in them. In the Sages' language, the portions of an offering consumed by the altar fire are the altar's "eating," just as other portions are eaten by the kohanim. Eating takes food into the one who eats, so this is a fitting image for a flow that is absorbed inwardly. The "man" upon the throne comes from Yechezkel's vision of the Chariot (Yechezkel 1:26). There, above the firmament over the Chayos, the prophet sees the likeness of a throne, and upon it "a likeness as the appearance of a man." Kabbalah reads this figure as Z'eir Anpin, the attributes of Atzilus in their complete human-like form, enthroned above the Chariot that carries it.

SECTION 4 • ¶4

Incense, oil and Aravos

4 וענין הקטרת שהוא הריח שהוא עולה עד בחי' חוטמא דעתיק[11,12] כמ"ש ע"פ אריתי מורי,[13,14] זהו העלאת מ"ן [מיין נוקבין] לבחי' המקיף המלך המרומם לבדו כו' והמתנשא מימות עולם

And the concept of the incense, which is the fragrance, which rises up to the level of the nose (chotma) of Atik, as is explained on the verse "I have gathered My myrrh": this is the raising of mayin nukvin (feminine waters) to the level of the encompassing (makif), "the King who alone is exalted," etc., "and Who is uplifted since days of old."

> The incense is offered as fragrance, and fragrance rises to the level of the "nose" (chotma) of Atik, the innermost level of Keser; as the Alter Rebbe explains on "I have gathered My myrrh," smell is higher than taste, as the nose is above the palate. So the incense raises mayin nukvin to the encompassing light (makif), described in the words of the morning blessing before the Shema as "the King who alone is exalted… and Who is uplifted since days of old."

וענין שמן המשחה שהוא תערובות פנימי ומקיף היינו כמ"ש כשמן הטוב[15] כו' יורד על הזקן כו' שנמשך ממזלות דנפקי ממו"ס [ממוחא סתימאה] שבו מלובש גבורה דע"י [דעתיק יומין] כנ"ל.

And the concept of the anointing oil, which is a blending of the inner and the encompassing, is as it is written, "Like the goodly oil," etc., "descending upon the beard," etc.: that it is drawn from the mazalos that issue from Mocha Stima'ah, in which the Gevurah of Atik Yomin is enclothed, as mentioned above.

> The anointing oil, by contrast, blends inner and encompassing light: like the oil "descending upon the beard," it is drawn from the mazalos (from nozel, "to flow"), the channels of the supernal beard that issue from Mocha Stima'ah, in which the Gevurah of Atik Yomin is enclothed, as the opening note said.

ויש להעיר לענין תערובות בחי' פנימי ומקיף מענין רקיע השביעי הנקרא ערבות[16] (פ"ב [פרק ב'] דחגיגה י"ב ב').[17]

And regarding the blending of the levels of the inner and the encompassing, one may call attention to the concept of the seventh firmament, which is called Aravos (Chagigah, chapter 2, page 12b),

> To show how two opposite levels can blend, the Alter Rebbe turns to the seventh and highest firmament, which the Talmud calls Aravos. The name is read here as from the root that means "to mix."

שפי' בפרדס ערך ערבות[18] ע"ש [על שם] שבו מתערבים חו"ג [חסד וגבורה] יחד[19] וכ"כ [וכן כתב] בזח"ב [בזהר חלק ב'] קס"ה[20] א'. והוא ע"ד עושה שלום[21] במרומיו שמחבר שני הפכים כו' מלך שהשלום שלו.[22, 23]

which the Pardes, under the entry "Aravos," explains is so named because in it Chesed and Gevurah blend (misarvim) together; and so it is written in the Zohar, Part II, page 165a. And this is along the lines of "He makes peace in His heights": that He joins two opposites, etc., "the King to whom peace belongs."

> The Pardes (Pardes Rimonim of Rabbi Moshe Cordovero) explains that Aravos is so named because Chesed and Gevurah, kindness and restraint, blend together in it, and the Zohar says the same: the seventh firmament includes fire and water together, from the south and from the north. This recalls "He makes peace in His heights," joining opposites, and the Midrash's reading of King Shlomo as "the King to whom peace belongs."

והיינו לפי כי רקיע זה השביעי הוא ענין היכל השביעי היכל קדה"ק [קודש הקדשים] שכולל ג' ראשונות וכמ"ש במא"א [במאורי אור] אות ע' סנ"ח[24] וז"ש [וזהו שכתוב] סולו לרוכב בערבות[25, 26] ביה שמו כו'

That is, because this seventh firmament is the concept of the seventh chamber (heichal), the chamber of the Holy of Holies, which includes the first three [Sefiros], as is written in Me'orei Or, letter ayin, section 58. And this is [the meaning of] what is written, "Extol Him who rides upon Aravos; Kah is His Name," etc.,

> Aravos can unite opposites because it is the seventh chamber (heichal), the Holy of Holies, which includes the first three Sefiros, above the emotive attributes, as the Kabbalistic lexicon Me'orei Or records. So the verse says of G-d that He "rides upon Aravos" with the Name Kah, whose letters yud and hei stand for Chochmah and Binah.

שהוא בחי' שלמעלה מהמדות דלאו מכל אלין מדות איהו כלל ע"כ מתבטלים שם המדות והיו לאחדים וכמ"ש לך ה' הגדולה והגבורה[27, 28] כו',

which is the level that is above the emotive attributes (middos), for "He is not of any of these attributes at all." Therefore the attributes are nullified there and "become one," as it is written, "Yours, Havayah, is the greatness and the might," etc.

> This level is above the emotive attributes (middos) altogether; G-d Himself "is not of any of these attributes at all." So there the attributes lose their separateness and "become one," as in David's blessing, "Yours, Havayah, is the greatness and the might," where the attributes are all "Yours."

ועד"ז יש לומר בענין פי' תערובות פנימי ומקיף ע"י כי גאה גאה[29] כו' שמקיפים ופנימיים שוים לפניו.

And along these lines one may say, regarding the meaning of the blending of the inner and the encompassing, [that it is] through "for He is exalted, exalted," etc., for the encompassing and the inner [lights] are equal before Him.

> In the same way, the blending of the inner and the encompassing comes from the level of "for He is exalted, exalted," G-d as exalted above all that is exalted. Before Him, light that enters the vessels and light that surrounds them from beyond are equal, so the two can be joined.

SECTION 5 · ¶5

Further unions of opposites

5 ועמש"ל [ועיין מה שכתוב לעיל] בביאור ע"פ נשא את ראש בני גרשון[30] בענין יד הרמה שמחבר השני ידות שהם חו"ג [חסד וגבורה] כו' ע"ש.

And see what is written above, in the explanation of the verse "Lift up the head of the sons of Gershon," on the concept of the "high hand," which joins the two hands, which are Chesed and Gevurah, etc. See there.

> Earlier in this parsha, on "Lift up the head of the sons of Gershon," the Alter Rebbe explains the three "hands" that established the Sanctuary: the great hand (Chesed) and the strong hand (Gevurah) are joined by the "high hand," whose root is above both, and he compares it to "for He is exalted, exalted." It is another level above two opposites that unites them.

וזהו ג"כ פי' מ"ש גבי קטרת ממולח טהור קדש[31,32] ופי' הגאון החסיד מוהר"ר [מורנו הרב רבי] פנחס ז"ל [זכרונו לברכה / זכרונם לברכה] הלוי האב"ד [האב בית דין] דק"ק פפד"מ [פרנקפורט דמיין] תלמידו של ה"מ [הרב המגיד] נ"ע [נשמתו עדן] בספרו פנים יפות על התורה וז"ל [וזה לשונו] פי' התרגום מערב דכי קודשא[33]

And this is also the meaning of what is written regarding the incense, "blended (memulach), pure, holy." And the Gaon and Chassid, our teacher, Rabbi Pinchas HaLevi, of blessed memory, head of the rabbinical court of the holy community of Frankfurt am Main, a disciple of the Maggid, whose soul is in Eden, explained in his book Panim Yafos on the Torah, and these are his words: "The Targum renders [it] 'mixed (me'arav), pure, holy';

> The incense is described as "blended (memulach), pure, holy": memulach is from the root of "salt," and the Targum renders it me'arav, "mixed." Rabbi Pinchas HaLevi Horowitz, rabbi of Frankfurt am Main and a disciple of the Maggid of Mezritch, the Alter Rebbe's own teacher, explains the phrase in his Panim Yafos.

והוא כי חכמה נקראת קדש ובינה היא בחינת טהור והם תרין ריעין דלא מתפרשין עכ"ל [עד כאן לשונו].

that is, Chochmah (wisdom) is called 'holy,' and Binah (understanding) is the level of 'pure,' and they are 'two companions that never part.'" End of quote.

> In his reading, "holy" is Chochmah and "pure" is Binah, the two that the Zohar calls "two companions that never part." So "mixed, pure, holy" describes Chochmah and Binah joined together.

SECTION 6 · ¶6

On the day and after the anointing

6 ועמ"ש בפי' נשמה שנתת בי טהורה היא[34] ועלייתה לבחינת קדש ע"י אשר קדשנו במצותיו בד"ה ושמתי כדכד[35, 36] ובד"ה שבת שבתון.[37]

And see what is written on the meaning of "The soul that You have placed within me is pure," and its ascent to the level of "holy" through "Who has sanctified us with His commandments," in the discourse beginning "And I will make [your windows of] kadkod" and in the discourse beginning "A Shabbos of complete rest (Shabbos Shabbason)."

> Elsewhere the Alter Rebbe explains the morning blessing "The soul that You have placed within me is pure": in its source the soul is at the level of "pure," and through the mitzvos, over which we say "Who has sanctified us with His commandments," it rises to the level of "holy." He gives two discourses for this, "And I will make your windows of kadkod" and "A Shabbos of complete rest."

ומשם יובן פי' מערב טהור קדש שהוא קרוב לענין הנ"ל בתערובות הפנימי והמקיף

And from there the meaning of "mixed, pure, holy" will be understood, which is close to the concept mentioned above of the blending of the inner and the encompassing.

> From that pair, "pure" rising to "holy," one can understand the Targum's "mixed, pure, holy," which is close to the blending of inner and encompassing light described above.

וזהו ענין ביום המשח ואחרי המשח[38] שבקטרת והבאת קערות שהוא בחי' העלאת מ"ן [מיין נוקבין] להמשיך האור מקיף כתיב ביום המשח לפי ששמן המשחה הוא ג"כ מבחי' מו"ס [מוחא סתימאה] דעתיק, א"כ הכל בחי' א'.

And this is the concept of "on the day it was anointed" and "after it was anointed": of the incense and the bringing of the bowls, which is the level of the raising of mayin nukvin to draw down the encompassing light, it is written, "on the day it was anointed," because the anointing oil is also from the level of Mocha Stima'ah of Atik; if so, it is all one level.

> This explains "on the day it was anointed" and "after it was anointed." The incense and the bowls that the princes brought raise mayin nukvin to draw down the encompassing light, so of them it says "on the day it was anointed": the anointing oil also comes from Mocha Stima'ah of Atik, so oil, incense and bowls are all one level.

משא"כ אכילת מזבח שממשיך מ"ד [מיין דוכרין] מבחי' ז"א לכך נאמר ע"ז אחרי המשח כו' וע' בזהר פ' וארא דכ"ד ע"ב מענין כל הבקר לעולה שנים עשר[40, 39] ובפ' בהעלותך דקנ"א סע"א [סוף עמוד א].

Whereas the eating of the altar draws down mayin duchrin from the level of Z'eir Anpin; therefore it is said of it, "after it was anointed," etc. And see in the Zohar, Parshas Va'eira, page 24b, on the matter of "All the cattle for the burnt offering, twelve," and in Parshas Beha'aloscha, page 151, end of side a.

> The eating of the altar, the animal offerings, draws mayin duchrin from Z'eir Anpin, a lower and inner level, so it is said to come "after it was anointed." In the Zohar on Va'eira, the twelve precious stones correspond to the twelve tribes and to the twelve oxen beneath the bronze sea of the Temple, and so the princes brought twelve oxen; the Alter Rebbe also points to a passage of the Zohar in Beha'aloscha.

ועיין עוד מ"ש בפ' צו ע"פ זה קרבן אהרן[41] כו' ביום המשח אותו:

And see further what is written in Parshas Tzav on the verse "This is the offering of Aharon," etc., "on the day he is anointed."

> The same phrase, "on the day he is anointed," appears with the offering of Aharon and his sons, and the Alter Rebbe refers to his discourse on that verse in Parshas Tzav for more on the subject.

IN ONE'S AVODAH

The maamar touches on divine service only in passing: the soul, "pure" in its source, rises to the level of "holy" through the mitzvos, over which we say "Who has sanctified us with His commandments."

QUESTIONS FOR DISCUSSION

1. Why does fragrance belong to the encompassing light while eating belongs to the inner light?
2. The anointing oil is from Mocha Stima'ah and its fragrance from the Gevurah of Atik Yomin enclothed there: how does that make the oil a blend of inner and encompassing light?
3. What does Aravos, where Chesed and Gevurah mix, teach about how two opposite levels can be joined?
4. Why are the incense and the bowls tied to "on the day it was anointed," while the animal offerings come "after it was anointed"?
5. How does the soul's rise from "pure" to "holy" through the mitzvos shed light on the incense's "mixed, pure, holy"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מעט ביאור**

The note says that a long explanation of this passage is found in the Tzemach Tzedek's Or HaTorah on Bamidbar, so the brief notes here are developed there at length.

KEHOT'S NOTE

באוה"ת במדבר-ד ע' אי'תסו נמצא ביאור ארוך.

2 The summary of the princes' offerings ends, "This is the dedication of the altar after it was anointed," as an earlier verse says "on the day it was anointed." These notes, like the maamar before them, explain the two phrases.

Numbers 7:88 במדבר ז:פ"ח

וְכֹל בְּקַר זֶבַח הַשְּׁלָמִים עָשְׂרִים וְאַרְבָּעָה פָּרִים אֵילִם שִׁשִּׁים עַתּוּדִים שִׁשִּׁים כְּבָשִׂים בְּנֵי־שָׁנָה שִׁשִּׁים זֹאת חֲנֻכַּת הַמִּזְבֵּחַ אַחֲרֵי הִמָּשַׁח אֹתוֹ׃

and all the oxen for the sacrifice of peace-offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-lambs of the first year sixty. This was the dedication-offering of the altar, after that it was anointed.

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

PARAGRAPH 2

3 **בפי' הרמ"ז בזהר פ' אמור דפ"ט א'**

The note gives the Zohar's words on which the Ramaz comments, "regarding that supernal oil." On that page, in the discourse on "For the fragrance of your oils," the Alter Rebbe says the oils are drawn from the fragrant oil, the level of the anointing oil, and refers both to this discourse in Nasso and to the Ramaz on Emor, page 89, on "that supernal oil."

KEHOT'S NOTE

"גבי ההוא שמן עילאה כו'" — לקו"ת שה"ש ב, ד.

4 **שמן המשחה**

In Parshas Emor the Zohar speaks of "that supernal oil," the oil of holy anointing that flows "upon the beard," the precious beard of the supernal High Priest, and descends to the priest below. The Ramaz's commentary on this passage is the source for the oil coming from Mocha Stima'ah.

Zohar, Emor 3:12–6:22 ספר הזהר, אמור ג:י"ב-ו:כ"ב

R. Isaac also said: 'The priest who stands here below is emblematic of the Priest above, and therefore he must be in a superior grade of holiness.' AND FOR HIS SISTER A VIRGIN THAT IS NEAR UNTO HIM. THEY SHALL NOT MAKE BALDNESS UPON THEIR HEAD. R. Jose said: 'The reason is that on the head of the supernal Priest is the holy oil of anointing, the removal of which would cause baldness; and therefore the priest below must perform an action symbolical of this.'1Here follows in the original a …

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

5 **ע"פ לריח שמניך**

The discourse on "For the fragrance of your oils" opens by asking why the Torah is sometimes called wine and sometimes oil.

KEHOT'S NOTE

לקו"ת שה"ש ב, ד.

6 The bride praises her beloved: "For fragrance your oils are good; your name is oil poured forth." The Alter Rebbe's discourse on this verse deals with the oil and its fragrance, and he refers to it here.

Song of Songs 1:3 שיר השירים א:ג'

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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7 **מי יתנך כאח לי**

The bride wishes, "If only you were as a brother to me, who nursed at my mother's breasts," so that she could show her love openly. The explanation of this verse in Torah Ohr, Terumah, discusses plain oil as Chochmah and fragrant balsam oil as an encompassing light. (context: Steinsaltz Tanakh)

Song of Songs 8:1 שיר השירים ח:א'

מִי יִתֶּנְךָ כְאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזוּ לִי׃

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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8 **הוא מבחי' גבורה**

Beside the statement that the oil's fragrance is from Gevurah, the note points to Rashi on Exodus 30:23 ("a good fragrance and taste") and to a talk in Likkutei Sichos that discusses it.

KEHOT'S NOTE

ראה רש"י שמות ל, כג: ריח טוב וטעם. — לקו"ש חט"ז ע' 394.

9 **ע"פ מי יתנך . . בפ' תרומה**

As the note suggests, the passage explains that plain oil is Chochmah, while balsam oil, which has a good fragrance, is the encompassing level, alluding to the flows from the Chochmah within Keser, above the vessels, the thirteen "rivers of pure balsam" that issue from Mocha Stima'ah.

KEHOT'S NOTE

תו"א פא, א לכאורה הכוונה להמבואר שם בענין שמן שהוא חכמה, ושמן אפרסמון שהוא בחי' מקיף ע"ש.

PARAGRAPH 3

10 **למה נסמכה פ' מרים**

The epistle opens with the question why the section of Miriam was placed beside the section of the red heifer. It explains that the offerings on the altar raise mayin nukvin, through which mayin duchrin are drawn down from the "man" upon the throne, called Z'eir Anpin.

Tanya, Iggeres HaKodesh 28:2–3 תניא, אגרת הקדש כ"ח:ב'-ג'

לָמָּה נִסְמְכָה פָּרָשַׁת מִרְיָם לְפָרָשַׁת פָּרָה, לוֹמַר לְךָ: מַה פָּרָה מְכַפֶּרֶת וְכוּ'. וְצָרִיךְ לְהָבִין, לָמָּה נִסְמְכָה דַּוְקָא לְפָרָה אֲדוּמָּה הַנַּעֲשֶׂה חוּץ לְשָׁלֹשׁ מַחֲנוֹת, אֶלָּא דְּחַטָּאת קַרְיֵיהּ רַחֲמָנָא [בכתב יד הנוסחא: 'הַנַּעֲשֶׂה בַּחוּץ'. ומן תיבת "לשלש" עד תיבת "רחמנא" ליתא בכתב יד] וְלֹא נִסְמְכָה לְפָרָשַׁת חַטָּאת הַנַּעֲשֶׂה בִּפְנִים עַל גַּבֵּי הַמִּזְבֵּחַ – כַּפָּרָה מַמָּשׁ.

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PARAGRAPH 4

11 **חוטמא דעתיק**

There the Alter Rebbe explains that taste belongs to Atzilus, whereas fragrance is above Atzilus, the nose of Atik, citing the Idra, page 130b.

KEHOT'S NOTE

זח"ג באדרא קל, ב (לקו"ת שה"ש לג, א). וראה אוה"ת ויקהל ע' ב'קצג.

12 **חוטמא דעתיק**

The Idra describes the nose (chotma) of Atik Yomin, through which the breath of life is blown into Z'eir Anpin, and contrasts it with the nose of Z'eir Anpin. The Alter Rebbe places the fragrance of the incense at this level.

Zohar, Idra Rabba 9:63–10:73 ספר הזהר, האדרא רבא ט':ס"ג-י':ע"ג

13 **ע"פ אריתי מורי**

The discourse explains "I have gathered My myrrh with My spice": for Chochmah to be drawn into the attributes, the source of the flow must be above Chochmah.

KEHOT'S NOTE

לקו"ת שה"ש לג, א.

14 **אריתי מורי**

The beloved says, "I have come into My garden, My sister, My bride; I have gathered My myrrh with My spice." The Alter Rebbe's discourse on this verse explains that fragrance is higher than taste, as the nose is above the palate.

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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15 **כשמן הטוב**

The psalm likens brothers dwelling together to "the goodly oil upon the head, descending upon the beard, the beard of Aharon." The maamar reads the beard as the supernal "beard," whose mazalos carry the oil down from Mocha Stima'ah. (context: Steinsaltz Tanakh)

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

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

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KEHOT'S NOTE

תהלים קלג, ב.

16 **רקיע השביעי הנקרא ערבות**

The Zohar asks why the seventh firmament is called Aravos, and answers that it includes fire and water together, from the south and from the north, mixed from two sides. This is the passage the Alter Rebbe cites with the Pardes.

Zohar, Terumah 72:706–73:716 ספר הזהר, תרומה ע"ב:תשי"ו-ע"ג:תשט"ז

Here is a mystery of mysteries, which none but the adepts in esoteric wisdom can fathom-one of those mysteries of the Holy Lamp (R. Simeon) who could expound the mystery of every firmament and of every being who officiates in each of them. There are seven firmaments above, and corresponding to them another seven below. There are seven firmaments in which the stars and planets have been placed to direct the world in its path. And in both, those above and those below, the seventh1Hesed. is the most exa1Binah.1Binah. which ...

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

17 **פ"ב דחגיגה י"ב ב'**

The note says that the Talmud's words on Aravos are quoted in Yahel Or.

KEHOT'S NOTE

הלשון נעתק ביהל אור ע' קלו.

18 **שפי' בפרדס ערך ערבות**

The note gives the Pardes's words as Yahel Or quotes them, "that Tiferes is called Aravos, for in it the powers of Gedulah and Gevurah blend together," and points to what follows there on how Tiferes is called Aravos.

KEHOT'S NOTE

"שהתפארת נק' ערבות שבו מתערבים הכחות גדולה וגבורה יחד כו'". יהל אור ע' רלג. וראה בהמשך שם מה שמפרש איך תפארת נק' ערבות.

19 **שבו מתערבים חו"ג יחד**

In its entry Aravos, the Pardes says that Tiferes is called Aravos because the powers of Gedulah and Gevurah blend

his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). "Emerge, daughters of Zion, and gaze," sons who are conspicuous [metzuyanim] for me in haircut, in circumcision, in ritual fringes; "at King Solomon [Shlomo]," at the King who created perfect [shelemot] creations. He created the sun and the moon in their completeness, the stars and the constellations in their completeness. Bar Kappara ...

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24 **במא"א אות ע' סנ"ח**

The note quotes Me'orei Or from Yahel Or: "The firmament Aravos is called Tiferes.

KEHOT'S NOTE

הלשון נעתק ביהל אור ע' קלז "ערבות הרקיע נק' התי"ת. גם ערבות נק' ג' רקיעים ג"ר גלגל השכל כתר גלגל היומי חכ' גלגל המזלות בינה".

25 **סולו לרוכב בערבות**

David calls, "Sing to G-d, praise His Name; extol Him who rides upon Aravos, Kah is His Name." Plainly aravos are the heavens; the Talmud names the seventh firmament Aravos from this verse, and the Alter Rebbe links it with the Name Kah and the first three Sefiros. (context: Steinsaltz Tanakh)

Psalms 68:5 תהילים ס"ח:ה'

שִׁירוּ לֵאלֹקִים זַמְּרוּ שְׁמוֹ סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו׃

Sing unto G-d, sing praises to His name; Extol Him that rideth upon the skies, whose name is the L-RD; And exult ye before Him.

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KEHOT'S NOTE

תהלים סח, ה.

26 The Talmud lists the seven firmaments, the seventh being Aravos, where G-d is said to dwell, as it is written, "Extol Him who rides upon Aravos." The Alter Rebbe uses Aravos as the model of a blending of opposites.

Chagigah 12b:14 חגיגה י"ב ב:י"ד

שָׁם אוֹפַנִּים וּשְׂרָפִים וְחַיּוֹת הַקֹּדֶשׁ, וּמַלְאֲכֵי הַשָּׁרֵת, וְכִסֵּא הַכָּבוֹד, מֶלֶךְ אֵל חַי רָם וְנִשָּׂא שׁוֹכֵן עֲלֵיהֶם בָּעֲרָבוֹת, שֶׁנֶּאֱמַר: "סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ", וּמְנַלַּן דְּאִיקְרֵי "שָׁמַיִם"? אָתְיָא "רְכִיבָה" "רְכִיבָה", כְּתִיב הָכָא: "סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת" וּכְתִיב הָתָם: "רוֹכֵב שָׁמַיִם בְּעֶזְרֶךָ".

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

27 **לך ה' הגדולה והגבורה**

Kehot's note points to I Chronicles 9:11 for these words.

I Chronicles 9:11 דברי הימים א ט':י"א

KEHOT'S NOTE

דה"א ט, יא.

28 **לך ה' הגדולה והגבורה**

David blesses G-d before the whole assembly, naming the attributes: "Yours, Havayah, is the greatness and the

in it, and cites the Zohar in Terumah, page 165. The Alter Rebbe brings this for the blending of Chesed and Gevurah.

Pardes Rimmonim 23:16:54 פרדס רמונים כ"ג:ט"ז:נ"ד

ערבות בת"ת. בשם זה נחלקו בזהר (תרומה דף קס"ה.). ורי' משה פי' כי רקיע ערבות ביסוד וכן פירוש בזהר ג"כ במ"א. ואפשר הטעם כי כמו שהת"ת נקרא ערבות מפני שבו מתערבים הכחות שהם גדולה גבורה, כן ביסוד בו מתערבים נצח והוד שהם כח גדולה גבורה. ובתיקונים (תקוני ז"ח דף קכ"א ע"ב) פי' כי הת"ת בעצמו נקרא ערבות והיסוד קרקע ערבות כי הוא משך ו' והוא סוף המכריע לכן יצדק בו ערבות:

Pardes Rimonim (Public Domain)

20 **בזח"ב קס"ה א'**

Yahel Or quotes this Zohar passage with glosses, and elsewhere brings the Ramaz's commentary there, which reads Aravos as "blending" (taaruvos), the inclusion of Chesed and Gevurah, fire and water, and explains it as Chesed, Gevurah and Tiferes of Atik.

KEHOT'S NOTE

הלשון נעתק עם הגהות ביהל אור ע' רלג. וראה שם ע' קלז "ובפי' הרמ"ז שם דמפרש ערבות לשון תערובות והוא התכללות חו"ג אש מים ומפרשו בחג"ת דעתיק".

21 **עושה שלום**

Bildad says of G-d, "Dominion and fear are with Him; He makes peace in His heights." The Alter Rebbe reads it as G-d joining two opposites above.

Job 25:2 איוב כ"ה:ב'

הַמָּשָׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב.

22 **מלך שהשלום שלו**

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

KEHOT'S NOTE

שהש"ר פי"ג ע"פ צאינה.

23 **מלך שהשלום שלו**

On "Go out and see, daughters of Zion, King Shlomo," the Midrash reads Shlomo as "the King to whom peace belongs." It describes G-d as the King who makes peace between opposites.

Shir HaShirim Rabbah 3:11:1 שיר השירים רבה ג':י"א:א'

... בְּמֶלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁבָּרָא בְּרִיּוֹתָיו שְׁלֵמוֹת, בָּרָא חַמָּה וּלְבָנָה עַל מִלֵּאתָן, כּוֹכָבִים וּמַזָּלוֹת עַל מִלֵּאתָן. בַּר קַפָּרָא אָמַר אָדָם וְחַוָּה כְּבֶן עֶשְׂרִים שָׁנִים נִבְרְאוּ. בְּמֶלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁהַשָּׁלוֹם שֶׁלּוֹ. דָּבָר אַחֵר, בְּמֶלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁהַשְּׁלִים מַעֲשָׂיו לְבְרִיּוֹתָיו, כֵּיצַד הִשְׁלִים הָאִישׁ לְאַבְרָהָם אָבִינוּ, הִשְׁלִים הַחֹרֶב לְיִצְחָק, הִשְׁלִים הַמַּלְאָךְ לְיַעֲקֹב. דָּבָר אַחֵר, בְּמֶלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁעָשָׂה שָׁלוֹם בֵּין בְּרִיּוֹתָיו. תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי הָרָקִיעַ שֶׁל שֵׁלֶג ...

"Emerge, daughters of Zion, and gaze at King Solomon, at the crown with which his mother crowned him on the day of

might and the beauty," and the rest. The Alter Rebbe cites it for the attributes becoming one at the level above them.

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

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

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

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29 **כי גאה גאה**

Moshe and Israel sing at the Sea, "I will sing to Havayah, for He is exalted, exalted": plainly, the doubled word stresses His great triumph. The Alter Rebbe uses it for G-d as exalted above all, before whom inner and encompassing light are equal. (context: Steinsaltz Tanakh)

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה׳ וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה׳ כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

PARAGRAPH 5

30 **נשא את ראש בני גרשון**

G-d tells Moshe, "Lift up the head of the sons of Gershon, they too, by their fathers' house, by their families." The opening verse of the maamar where the "high hand" is explained.

Numbers 4:22 במדבר ד׳:כ״ב

נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם׃

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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31 **ממולח טהור קדש**

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

KEHOT'S NOTE

שם ל, לה.

32 **ממולח טהור קדש**

G-d tells Moshe to make the incense "a spice compound, the work of a perfumer, memulach, pure, holy." Memulach comes from the root of "salt"; Rashi, following the Targum, explains it as "well blended," while others read "salted." The maamar follows the Targum's "mixed." (context: Steinsaltz Tanakh)

Exodus 30:35 שמות ל׳:ל״ה

וְעָשִׂיתָ אֹתָהּ קְטֹרֶת רֹקַח מַעֲשֵׂה רוֹקֵחַ מְמֻלָּח טָהוֹר קֹדֶשׁ׃

And thou shalt make of it incense, a perfume after the art of the perfumer, seasoned with salt, pure and holy.

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33 **מערב דכי קודשא**

Onkelos renders "salted, pure, holy" as "mixed, pure, holy." Panim Yafos reads this as Chochmah and Binah mixed together.

Onkelos Exodus 30:35 תרגום אונקלוס על שמות ל׳:ל״ה

וְתַעְבֵּד יָתַהּ קְטֹרֶת בּוּסְמִין בּוֹסֶם עוֹבַד בּוּסְמָנוּ מְעָרַב דְּכֵי קוּדְשָׁא׃

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PARAGRAPH 6

34 **נשמה שנתת בי טהורה היא**

The Talmud gives the blessing said on waking, "My G-d, the soul that You have placed within me is pure; You created it, You formed it." The Alter Rebbe reads "pure" as the soul's level in its source.

Berakhot 60b:4 ברכות ס׳ ב:ד׳

כִּי מִתְעַר אוֹמֵר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה׳ אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה׳, הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

35 **בד״ה ושמתי כדכד**

There the soul's source is the inner dimension of the vessels of the ten Sefiros of Atzilus, where it is called "pure"; its descent into the lower worlds is for the sake of an ascent, for through the mitzvos in this world we say "Who has sanctified us with His commandments," the level of "holy," which is above "pure," as "pure" is said of the Levites and "holy" of the Kohanim.

KEHOT'S NOTE

לקו״ת ראה כז, א.

36 **ושמתי כדכד**

Yeshayahu's prophecy of Jerusalem's future glory: "I will make your windows of kadkod, and your gates of carbuncle stones." The opening words of the discourse the Alter Rebbe refers to.

Isaiah 54:12 ישעיהו נ״ד:י״ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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37 **ובד"ה שבת שבתון**

The discourse "A Shabbos of complete rest" for Yom Kippur explains "The soul that You have placed within me is pure": in its source the soul is called "pure," a term of brightness, and it descends through Beriah and Yetzirah into a body.

KEHOT'S NOTE

לקו"ת יוהכ"פ סט, א.

38 **אחרי המשח**

"This is the dedication of the altar after it was anointed." The Alter Rebbe applies it to the eating of the altar, the animal offerings.

Numbers 7:88 במדבר ז׳:פ״ח

וְכֹל בְּקַר זֶבַח הַשְּׁלָמִים עֶשְׂרִים וְאַרְבָּעָה פָּרִים אֵילִם שִׁשִּׁים עַתֻּדִים שִׁשִּׁים כְּבָשִׂים בְּנֵי־שָׁנָה שִׁשִּׁים זֹאת חֲנֻכַּת הַמִּזְבֵּחַ אַחֲרֵי הִמָּשַׁח אֹתוֹ׃

and all the oxen for the sacrifice of peace-offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-lambs of the first year sixty. This was the dedication-offering of the altar, after that it was anointed.

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39 **כל הבקר לעולה שנים עשר**

The Torah totals the princes' burnt offerings: "All the cattle for the burnt offering, twelve bulls." The Zohar passages the Alter Rebbe cites expound these twelve.

Numbers 7:87 במדבר ז׳:פ״ז

כָּל־הַבָּקָר לָעֹלָה שְׁנֵים עָשָׂר פָּרִים אֵילִם שְׁנֵים־עָשָׂר כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנֵים עָשָׂר וּמִנְחָתָם וּשְׂעִירֵי עִזִּים שְׁנֵים עָשָׂר לְחַטָּאת׃

all the oxen for the burnt-offering twelve bullocks, the rams twelve, the he-lambs of the first year twelve, and their meal-offering; and the males of the goats for a sin-offering twelve;

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40 **כל הבקר לעולה שנים עשר**

The Zohar links the twelve precious stones, the twelve tribes and the twelve cattle under the sea, and says that for this reason the twelve princes brought "all the cattle for the burnt offering, twelve bulls." The Alter Rebbe cites it with the eating of the altar.

Zohar, Vaera 3:43–4:53 ספר הזהר, וארא ג׳:מ״ג-ד׳:נ״ג

Note, further, that those twelve stones correspond to the twelve oxen under the sea of brass which was in the Temple (I Kings 7, 25). Therefore the princes, the heads of the tribes, sacrificed twelve oxen (Num. 7, 3). All this is a deep mystery, and he who comprehends these words comprehends a mystery of the supernal wisdom, in which is the root of all things.'

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

41 **זה קרבן אהרן**

G-d commands the meal offering that Aharon and his sons bring "on the day he is anointed": "This is the offering of Aharon and his sons, which they shall offer to Havayah." The Alter Rebbe refers to his discourse on this verse in Parshas Tzav.

Leviticus 6:13 ויקרא ו׳:י״ג

זֶה קָרְבַּן אַהֲרֹן וּבָנָיו אֲשֶׁר־יַקְרִיבוּ לַיהוָה בְּיוֹם הִמָּשַׁח אֹתוֹ עֲשִׂירִת הָאֵפָה סֹלֶת מִנְחָה תָּמִיד מַחֲצִיתָהּ בַּבֹּקֶר וּמַחֲצִיתָהּ בָּעָרֶב׃

This is the offering of Aaron and of his sons, which they shall offer unto the L-RD in the day when he is anointed: the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening.

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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