LIKKUTEI TORAH · PARSHAS BEHAALOSCHA · MAAMAR 2

ביאור על הנ"ל

An explanation of the above

The oil of the Menorah is the hidden Chochmah, and it is drawn out only through "crushing": refinement above, and humility and bitterness in a person. Through it Aharon's great love comes down "over the edge of his middos" and raises Malchus herself by the light of Chochmah, beyond the ascent the twelve tribes make on their own.

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 oil of the Menorah is the hidden Chochmah, and it is drawn out only through "crushing": refinement above, and humility and bitterness in a person. Through it Aharon's great love comes down "over the edge of his middos" and raises Malchus herself by the light of Chochmah, beyond the ascent the twelve tribes make on their own.

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's oil is "crushed" olive oil, and the oil is the hidden Chochmah, Mocha Stima'ah, the source that "anoints" the Chochmah of Atzilus. Crushing separates waste from good, so the oil stands for refinement: above, "through Chochmah they are refined"; in a person, lowering oneself to the dust and feeling bitter over one's distance from G-d. Psalm 133 traces the oil's path: from the head to the beard, the hairs that are the halachos of the Torah, and then "over the edge of his middos," the seven lamps. Since G-d has no need of the worlds, His will to be King must be aroused from below, and Aharon's great love draws the Supreme Will into Keser of Malchus, transforming a person's own middos. That love must be preceded by ahavas olam, Avraham's love from the south, the right side of Michael. The tribes rise only to Malchus, "where the tribes went up," as the Nesi'im each raised his own tribe and the Sea split into twelve paths; Aharon raises Malchus herself through Chochmah, in seven lamps, like the River's future seven streams. The light's oil is rooted in the Supernal Keser.

OUTLINE

1 **The oil is the hidden Chochmah** ¶1–2

The heading presents the discourse as an explanation of the one before it. The oil of "crushed" olives is the hidden Chochmah, Mocha Stima'ah, which "anoints" the kodesh, the Chochmah of Atzilus, as its source.

2 **Crushing, refinement and the hairs** ¶3

Crushing is refinement, which takes place in Mocha Stima'ah; in service it is humility and bitterness, which draw the oil and the raising of the lamps. The hairs of the beard in Psalm 133 come from the returning light of the refinements and are the halachos of the Torah, as in "Let my soul be as dust… Open my heart to Your Torah."

3 **The seven lamps and the will to be King** ¶4–7

The oil running "over the edge of his middos" is the raising of the seven lamps, which draws light into Keser of Malchus. G-d has no need of the worlds, so Aharon's great love, the yearning for the Infinite Light to be revealed below, arouses the Supreme Will to be King; in a person it transforms the middos.

4 **First the south: Avraham and Michael** ¶8

The Menorah stood in the south: great love must be preceded by ahavas olam, Avraham's love, drawn from Chesed, the level of Michael, the great priest on the right; then Aharon the Kohen Gadol kindles the Menorah.

5 **Why bitterness, and where the tribes went up** ¶9

Bitterness and crying out are the crushing that draws the oil from Mocha Stima'ah, the root of Aharon's love in "abundant in kindness." "Where the tribes went up" is the ascent of the twelve tribes, boundaries in Beriah, to Yerushalayim, Malchus, where Imma joins with the Daughter.

6 **Aharon raises Malchus herself** ¶10

The tribes' ascent, like the ascent of Beriah's Holy of Holies into Atzilus, reaches only Malchus; Aharon raises Malchus herself by drawing into her the light of the Supernal Abba. This is the difference between the Nesi'im's offerings and the lamps, and Eden, the higher Chochmah, is the meaning of "when you raise up."

7 **Twelve paths and seven streams** ¶11–12

Each Nasi raised his own tribe and the Sea split into twelve paths, at the level of Malchus; the seven lamps raise all the souls together, like the future River, Binah, struck into seven streams that reveal Chochmah from the seven lower Sefiros of Atik, the Patriarchs and Matriarchs.

8 **Two kinds of oil** ¶13

The offerings raise each tribe to its own root in Atzilus, while the lamps bring the light of Chochmah, from above Binah, in seven lamps. The Ramaz distinguishes the oil for the light, from the Supernal Keser, from the anointing oil, from Mocha Stima'ah.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The Rebbe's teachings on this biur gather around its oil: where it comes from and what it becomes. In a letter of 4 Adar 5724 he takes the Alter Rebbe's reading of „כתית למאור" ("crushed, for the light") as the preface to all Torah study: the crushing is „ונפשי כעפר לכל תהי" ("let my soul be as dust to all"), and only then „פתח לבי בתורתך" ("open my heart to Your Torah"). In a sicha of Shabbos Mikeitz 5735, on Rashi's olive vat, he describes that crushing from within, as bitterness with warmth, mercy aroused on one's own soul, and his notes cite this biur for how it draws down from Mocha Stima'ah and the Thirteen Attributes the great love of Aharon. In his maamar of Shabbos Behaaloscha 5728 he restates the biur's last section step by step and explains why the princes' offerings are twelve and the lamps seven: the offerings are the vessel, the lamps the light of Chochmah, the oil that stays above the middos it runs down upon. Perhaps (biur b'derech efshar) a reader comes away seeing the whole biur as one movement, from the crushed olive to a light that rises above every vessel.

Mocha Stima'ah (the hidden brain) מוחא סתימאה

The hidden Chochmah of Arich Anpin, the source from which the Chochmah of Atzilus comes into being. The maamar identifies it with the Menorah's oil, drawn out by crushing, and with the anointing oil. Its closing lines then reach higher: the root of the oil in Chochmah is in Atika Kadisha, and the Ramaz traces the oil for the light to the Supernal Keser and the anointing oil to Mocha Stima'ah.

Refinement (birur) בירור

The sorting of good from waste, like oil pressed from crushed olives; above it is the refinement of Tikkun from Tohu in Mocha Stima'ah, and in a person it is self-abasement and bitterness.

The crushing of the olives כתיתת הזיתים

In service, lowering oneself to the dust and feeling bitter over one's distance from G-d, which draws down the "oil" of the hidden Chochmah.

Great love (ahavah rabbah) אהבה רבה

Aharon's wondrous yearning that the Infinite Light be revealed below; it arouses the Supreme Will to be King and transforms a person's middos.

Everlasting love (ahavas olam) אהבת עולם

Avraham's love, drawn from Chesed, the level of the south and of Michael on the right; it must come before the great love.

Keser of Malchus כתר שבמלכות

The will within Malchus, the will to be King, into which the raising of the lamps "toward the face of the Menorah" draws the Supreme Will.

"Where the tribes went up" ששם עלו שבטים

The ascent of the twelve tribes, twelve boundaries in Beriah, to Malchus; it is the level of the Nesi'im's twelve offerings, below Aharon's raising of Malchus herself.

SECTION 1 · ¶1–2

The oil is the hidden Chochmah

1 ביאור על הנ"ל

An explanation of the above.

> The heading presents this discourse as a further explanation of the one just before it, the first discourse on Parshas Beha'alotcha. It returns to that discourse's themes, the oil of the Menorah and the great love of Aharon, and explains where they come from.

2 הנה השמן נמשך מכתיתת הזיתים כמ"ש שמן זית זך כתית[1]. והיינו כי השמן הוא חכמה סתימאה

Now, the oil is drawn out through the crushing of the olives, as is written, "pure olive oil, crushed." This is because the oil is the hidden Chochmah (Chochmah Stima'ah).

> The verse that commands oil for the Menorah calls it kasis, "crushed": the oil comes out only when the olives are crushed. The Alter Rebbe explains why: the oil is the hidden Chochmah (Chochmah Stima'ah), a concealed wisdom above revealed intellect, and crushing, as the next paragraph explains, is refinement, which takes place in Chochmah.

וכמ"ש שמן משחת קדש. פי' קדש הוא חכמה דאצילות והשמן מושח את הקדש והיינו לפי שהוא בחינת מו"ס [מוחא סתימאה] שהוא מקור ושרש להתהוות החכמה.

And as is written, "oil of anointing of the holy (shemen mishchas kodesh)." The meaning: kodesh (the holy) is the Chochmah of the World of Atzilus (Emanation), and the oil anoints the kodesh. This is because it is the level of Mocha Stima'ah (the hidden brain), which is the source and root of the coming into being of Chochmah (wisdom).

> A second verse supports this. The Torah calls the anointing oil shemen mishchas kodesh, plainly "holy anointing oil," and the Alter Rebbe reads it as "oil that anoints the kodesh"; since kodesh ("the holy") is the Chochmah of Atzilus, an oil that anoints it stands above it, and so it is Mocha Stima'ah, "the hidden brain," the source from which Chochmah itself comes into being.

SECTION 2 • ¶3

Crushing, refinement and the hairs

3 ומה שנמשך מכתיתת הזיתים הוא בחינת הבירורים כמו שע"י כתיתת הזית[2] נפרד הפסולת ונבדל בפני עצמו והטוב נמשך ממנו לעצמו והוא השמן. כן למעלה הוא ענין בחכמה אתבריו.

And that it is drawn out through the crushing of the olives is the level of the refinements (birurim): just as through the crushing of the olive the waste is separated and set apart by itself, and the good is drawn out of it by itself, and that is the oil. So too above, this is the concept of "through Chochmah they are refined."

> Crushing separates: the waste is set apart, and the good, the oil, comes out by itself. So oil drawn out by crushing points to birurim, "refinements," the sorting of good from waste; above, this is the Zohar's teaching that "through Chochmah they are refined."

ועיקר הבירורים הוא במו"ס [במוחא סתימאה] דהיינו בירור עולם התיקון מעולם התהו ושבירת הכלים שנפלו לבי"ע[3] כו' כמ"ש באגה"ק [באגרת הקודש] סי' כ"ח.

And the refinements are principally in Mocha Stima'ah, that is, the refinement of the World of Tikkun (Rectification) from the World of Tohu (Chaos) and the breaking of the vessels that fell into Beriah, Yetzirah and Asiyah, etc., as is written in Iggeres HaKodesh, section 28.

> The main refinement takes place in Mocha Stima'ah. The lights of the World of Tohu ("chaos") were too great for its vessels, which shattered and fell into the lower worlds of Beriah, Yetzirah and Asiyah; the rectified order, the World of Tikkun, is refined out of that breakage, as letter 28 of Iggeres HaKodesh (the Alter Rebbe's letters, printed as part of the Tanya) explains.

וכן בעבודת ה' ענין הבירור ע"י כתיתת הזית עיין במדרש רבה ר"פ תצוה

And so too in the service of G-d [there is] the concept of refinement through the crushing of the olive (see Midrash Rabbah, at the beginning of Parshas Tetzaveh).

> The same crushing has a counterpart in a person's service of G-d. The Midrash at the beginning of Parshas Tetzaveh compares Israel to the olive, which gives its oil only after it has been beaten and crushed.

והיינו שישפיל עצמו לעפר ויתמרמר על ריחוקו מהי' ועי"י כתיתה זו ממשיך בחינת שמן שהוא מו"ס דא"א ומזה נמשך העלאת הנרות שהוא גילוי בחי' אהבה רבה דאהרן. [מוחא סתימאה]

That is, one should lower himself to the dust and feel bitter over his distance from G-d; and through this crushing he draws down the level of oil, which is Mocha Stima'ah of Arich Anpin, and from this is drawn the raising of the lamps, which is the revelation of the level of the great love (ahavah rabbah) of Aharon.

> A person's "crushing" is to lower himself to the dust and feel bitter over his distance from G-d. This draws down the "oil," Mocha Stima'ah of Arich Anpin (Arich Anpin, "the Long Countenance," is the outer level of Keser, the divine will above intellect, and its Mocha Stima'ah is the hidden wisdom within that will), and from it comes the raising of the lamps: the great love (ahavah rabbah) that Aharon kindles in Israel.

(ובד"ה כי אתה נרי[4] נתבאר דמבחינת השמן נמשך ג"כ יראה עילאה והיינו כי שורש יראה עילאה הוא ממו"ס וזהו ענין כשמן הטוב כו' יורד על הזקן[5] [ממוחא סתימאה])

(And in the discourse beginning "For You are my lamp" it is explained that from the level of the oil there is also drawn the higher awe (yirah ila'ah); that is, because the root of the higher awe is from Mocha Stima'ah.) And this is the meaning of "Like the good oil, etc., running down upon the beard."

> A parenthesis adds that, as the discourse "For You are my lamp" explains, the higher awe (yirah ila'ah) also flows from this oil, because its root too is in Mocha Stima'ah. The text then turns to Psalm 133, where the good oil on the head runs down upon the beard, the beard of Aharon.

כי הנה ממותרי מוחין הנמשך ממו"ס יוצאין ובוקעין השערות [ממוחא סתימאה]

For indeed, from the surplus of the intellect (mochin) that is drawn from Mocha Stima'ah the hairs go out and break through.

> This is why the oil runs down onto the beard. In Kabbalah, hairs grow from the "surplus" of the intellect (mochin): light of the hidden brain that is more than the head can hold within, and so it breaks out through it as hair.

והתהוות השערות הוא מאור החוזר מן הבירורים הנ"ל שאין הכלי יכולה לסבול את האור החוזר מן הבירור ומזה יוצאין השערות (ועמ"ש בענין פי' מ"ש בזח"ג [בזהר חלק ג] קכ"ח ב' כחמר טב על דורדייה).[6]

And the coming into being of the hairs is from the returning light (or chozer) of the refinements mentioned above, for the vessel cannot bear the returning light from the refinement, and from this the hairs go out. (And see what is written on the meaning of what is said in the Zohar, Part III, 128b, "like good wine upon its lees.")

> The hairs come into being from the returning light (or chozer) of the refinements, the light that rises back up from what has been refined. The vessel cannot bear that light, so it comes out beyond it as hair; the parenthesis refers the reader to a discussion elsewhere of the Zohar's phrase about the hidden brain resting "like good wine upon its lees."

והנה ענין השערות הוא צירופי אותיות התורה. כמארז"ל [כמאמר רבותינו זכרונם לברכה] ע"פ קווצותיו תלתלים תלי תלים של הלכות.[7,8,9]

Now, the concept of the hairs is the combinations of the letters of the Torah, as our Sages, of blessed memory, said on the verse "His locks are curled (taltalim)": "mounds upon mounds (tilei tilim) of halachos."

> The hairs stand for the combinations of the letters of the Torah. The Sages read "His locks (kevutzosav) are curled (taltalim)" as tilei tilim, "mounds upon mounds" of halachos, expounded from every tip (kotz) of the letters.

וזהו ונפשי כעפר לכל תהי' [תהיה][10] בחי' כתיתת הזיתים ואח"כ פתח לבי בתורתך בחי' השערות והלכות התורה. שעליהם נמשך בחי' כשמן הטוב בחי' משחת קודש שהוא מושח את הקדש בחי' חכמה.[11]

And this is [the meaning of] "And let my soul be as dust to all": the level of the crushing of the olives; and afterwards, "Open my heart to Your Torah": the level of the hairs and the halachos of the Torah, upon which is drawn the level of "like the good oil," the level of "anointing of the holy," which anoints the kodesh, the level of Chochmah.

> The prayer at the end of the Amidah follows the same order. "Let my soul be as dust to all" is the crushing of the olives; "Open my heart to Your Torah" is the hairs, the halachos; and upon these flows "the good oil," the anointing oil of Chochmah.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **THE REBBE EXPLAINS**
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> In a letter of 4 Adar 5724 for the siyum of a group who learned the whole Talmud at the Shaarei Emunah synagogue in Toronto, held on the eve of Wednesday of the week of Tetzaveh, „ויקחו אליך שמן זית" ("they shall take to you olive oil"), the Rebbe wishes them that their study of the revealed and the inner Torah be a lamp, and names what must

come first.

"The preface to all this," he writes, "is as the verse says, „כתית למאור" ("crushed, for the light"), as explained by our master the Alter Rebbe, author of the Tanya and the Shulchan Aruch": through being crushed, „ונפשי כעפר לכל תהי" ("let my soul be as dust to all"), it becomes light, „פתח לבי בתורתך" ("open my heart to Your Torah"), and up to the light within the Torah. This is our paragraph's reading of the prayer Elokai netzor: the crushing of the olives is lowering oneself to the dust, and afterwards the heart opens to the Torah's halachos, on which the good oil flows.

The Alter Rebbe: וזהו ונפשי כעפר לכל תהי' בחי' כתיתת הזיתים ואח"כ פתח לבי בתורתך בחי' השערות והלכות התורה

The Rebbe: ע"י כתית (ונפשי כעפר לכל תהי' — נעשה) למאור (פתח לבי בתורתך — ועד למאור שבתורה)

Igros Kodesh, vol. כג, p. קיט-קיח · ד' אדר ה'תשכ"ד (letter חי'תשעח)

SECTION 3 · ¶4–7

The seven lamps and the will to be King

4 ואח"כ שיורד ע"פ מדותיו.[12] והוא ענין העלאת שבע נרות המנורה.

And afterwards, "that runs down over the edge of his middos." And this is the concept of the raising of the seven lamps of the Menorah.

After the oil reaches the head and the beard, the psalm says that it runs down "over the edge of his middos." Plainly middosav are Aharon's garments, the oil reaching the collar of his robe, but the Alter Rebbe reads the word as middos, the emotive attributes, and says this descent is the raising of the Menorah's seven lamps.

פי' כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] שעיקר ענין העלאת הנרות אל מול פני המנורה[13] להמשיך מלמעלה לבחי' כתר שבמל' והוא להגדיל בנינה כו' והענין הוא שהקב"ה בעצמו הוא רם ומתנשא.

The explanation is as is written in the Likkutei Torah of the Arizal: that the essence of the raising of the lamps "toward the face of the Menorah" is to draw down from above to the level of Keser (the Crown) that is in Malchus (sovereignty), and this is to enlarge her structure, etc. And the matter is that the Holy One, blessed be He, in Himself is high and exalted.

The Arizal's Likkutei Torah (his teachings on the Torah as Rabbi Chaim Vital recorded them; the Kehot note finds the passage in its companion volume, Taamei HaMitzvos, on kindling the lamps) explains that raising the lamps "toward the face of the Menorah" draws light from above into Keser of Malchus, the will within Malchus. Here the Menorah is Malchus, and that light builds "her structure" into a full configuration. Why this is needed begins here: the Holy One, blessed be He, in Himself is exalted far above the worlds.

5 ואי"צ [ואין צריך / ואינו צריך] כלל להעולמות שיתגלה בפניהם כי הם כלא ממש חשיבי. וכמשל שיתגלה האדם להתנשא על הזבוב שכלא חשיב נגדו כן יותר מכן אין ערוך. וצריכין להמשיך באתעדל"ת [באתערותא דלתתא] שיתעורר לעילא בחינת רצון שירצה להיות מלך על עם.

And He has no need at all for the worlds, that He should reveal Himself before them, for they are "considered as truly nothing." It is like the analogy of a man revealing himself in order to exalt himself over a fly, which is considered as nothing beside him; so [it is above], and even more than that, beyond all comparison. And one must draw down, through an arousal from below (isarusa dilesata), that there be aroused above the level of will, that He should will to be King over a people.

> G-d has no need to reveal Himself to the worlds, which before Him count as truly nothing, just as a man has no wish to lord it over a fly; and the gap between G-d and the worlds is incomparably greater. Therefore an arousal from below, man's own service, is needed to awaken above the will to be King over a people.

6 וממשיכים זה ע"י אהבה רבה שהמשיך והדליק אהרן כה"ג [כהן גדול] לכנס"י [לכנסת ישראל] וכנ"ל שאהבה רבה הוא אהבה ותשוקה נפלאה. שיתגלה אור א"ס ב"ה למטה. כי זהו בחי' אהרן כה"ג [כהן גדול] להיות נראה אור.

And this is drawn down through the great love (ahavah rabbah) that Aharon the Kohen Gadol drew down and kindled in the Congregation of Israel (Knesses Yisrael). And as mentioned above, the great love is a wondrous love and yearning that the Infinite Light (Or Ein Sof), blessed be He, be revealed below. For this is the level of Aharon the Kohen Gadol: that light be seen (nir'eh).

> The arousal from below is the great love (ahavah rabbah) that Aharon the Kohen Gadol (High Priest) kindled in the Congregation of Israel: as the previous discourse explained, a wondrous yearning that the Infinite Light be revealed below, in this world. That is Aharon's own level, for his name, אהרן, has the letters of nir'eh (נראה), "seen": his whole desire is that light be seen below.

וע"י אהבה רבה זו מעוררים למעלה שיומשך ויתגלה מן הרצון העליון שהוא כתר רעוא דכל רעוין אל בחי' כתר שבמל'

And through this great love one arouses above, that there be drawn down and revealed, from the Supreme Will, which is Keser (the Crown), "the Will of all wills," to the level of Keser that is in Malchus (sovereignty);

> This love, kindled in Israel, arouses the Supreme Will above, Keser, "the Will of all wills," to be drawn down and revealed in Keser of Malchus, the will within Malchus.

דהיינו שיהיה הרצון להיות מלך וזהו אל מול פני המנורה.[14]

that is, that there be the will to be King. And this is "toward the face of the Menorah."

> That is, there comes to be the will to be King. This, says the Alter Rebbe, is the meaning of "toward the face of the Menorah."

7 וזהו שיורד ע"פ מדותיו.[15] וכן בעבודה כשעובד בבחי' זו נמשך בחי' שיורד ע"פ מדותיו של הקב"ה פי' שממשיך ע"י גילוי אלקות בנפשו שמתהפכים ע"י מדותיו ונעשה בריה חדשה ממש שנשמר מאד מן הרע כו'.

And this is "that runs down over the edge of his middos." And so too in [divine] service: when one serves at this level, there is drawn down the level of "that runs down over the edge of His middos," [the middos] of the Holy One, blessed be He. That is, through this he draws down a revelation of G-dliness into his soul, so that through this his emotive attributes (middos) are transformed and he becomes a truly new creation, who guards himself very much from evil, etc.

> Aharon's love, drawing the Supreme Will into Malchus, is the oil running "over the edge of His middos," the attributes of the Holy One, blessed be He. In a person's own service, serving with this love draws a revelation of G-dliness into his soul that transforms his own emotive attributes, until he becomes a new creation who guards himself carefully from evil.

SECTION 4 · ¶8

First the south: Avraham and Michael

8 והנה המנורה היה בדרום. היינו שא"א לבא לבחי' אהבה רבה זו אא"כ [אלא אם כן] יקדים תחלה בחינת ומדרגת אהבת עולם

Now, the Menorah was in the south. That is, it is impossible to come to this level of great love unless one first precedes it with the level and rung of ahavas olam,

> The Menorah stood on the south side of the Sanctuary, and this alludes to an order in service: one cannot reach Aharon's great love without first attaining ahavas olam. The previous discourse calls it ahavas olam because it is drawn from contemplating the world (olam), its space and time, and how it is nullified before G-d.

שהוא בחי' אברהם שנאמר בו הלוך ונסוע הנגבה[16, 17, 18, 19] ועיין מ"ש לעיל מענין הנגבה ועיין ברבות סדר לך לך (פל"ט) ובזח"א [ובזהר חלק א] שם (ד"פ ע"א ודפ"ג ב' פ"ד א')

which is the level of Avraham, of whom it is said, "going on and journeying toward the south (hanegbah)." And see what is written above on the concept of hanegbah; and see [Midrash] Rabbah, Seder Lech Lecha (chapter 39), and the Zohar, Part I, there (folio 80a, and folio 83b, 84a);

> Ahavas olam is the level of Avraham, of whom the Torah says that he went "going on and journeying toward the south (hanegbah)." The text points to its earlier discussion of hanegbah (Likkutei Torah, Beha'alotcha 1:3: Avraham rose from rung to rung, from below upward, until he cleaved to hanegbah, the love that longs to cleave to G-d), to the Midrash on Lech Lecha, and to the Zohar there, which reads the journey as rising rung after rung until he reached the south, his portion.

ועיין בפ' ויגש (דר"ו ע"א) גבי להנחיל אוהבי[20, 21] והיינו כמ"ש בזח"ב [בזהר חלק ב'] ר"פ יתרו (דס"ז ב') שיש בחי' מיכאל כהנא רבא.[22] ועוד בחי' עליונה יותר (מעלת) [במעלת] כהן גדול.

and see in Parshas Vayigash (folio 206a), regarding "to cause those who love me to inherit." And this is as is written in the Zohar, Part II, at the beginning of Parshas Yisro (folio 67b): that there is the level of Michael, the great priest (kahana rabba), and also a level higher still, in the rank of Kohen Gadol.

> It also points to the Zohar on Vayigash, on the verse "to cause those who love me to inherit," and to the Zohar at the beginning of Yisro. There, beneath the King above stands a Kohen "called Gadol," and beneath the King below a Kohen who serves Him, "Michael the great priest": Michael's priesthood, and above it a higher one, in the rank of Kohen Gadol.

והנה בחי' מיכאל הוא בחי' אהבת עולם הנמשך מבחי' חסד לאברהם[23] וזהו ענין הנגבה

Now, the level of Michael is the level of ahavas olam, which is drawn from the level of "kindness (chesed) to Avraham," and this is the concept of hanegbah;

> Michael is ahavas olam, drawn from Chesed, "kindness to Avraham"; and this is the meaning of "toward the south," the right, the side of kindness.

וכן מיכאל הוא מימין[24] כנז' [כנזכר] ברבות במדבר פרשה ב' ואח"כ בחינת אהרן כהן גדול מדליק המנורה בבחי' אהבה רבה בחינת שיורד ע"פ מדותיו[25] כו'.

and so too, Michael is on the right, as mentioned in [Midrash] Rabbah on Bamidbar, section 2. And afterwards, the level of Aharon the Kohen Gadol kindling the Menorah with the level of great love, the level of "that runs down over the edge of his middos," etc.

> Michael's place on the right, the side of kindness, is stated in Bamidbar Rabbah. Only after this level comes Aharon the Kohen Gadol, who kindles the Menorah with great love, the oil that runs down "over the edge of his middos."

SECTION 5 · ¶9

Why bitterness, and where the tribes went up

9 והנה משנ"ת [מה שנתבאר] לעיל שאה"ר [שאהבה רבה] זו דאהרן באה ג"כ ע"י אותה ההתבוננות עצמה רק כאשר ישים מרירות בנפשו על החשך המסתיר כו'

Now, as to what was explained above, that this great love of Aharon comes also through that very same contemplation, only when one sets bitterness in his soul over the darkness that conceals, etc.:

> The previous discourse said that Aharon's great love can come from the very same contemplation that brings ahavas olam, provided one also feels bitter over the darkness that conceals G-dliness. The Alter Rebbe now explains why the bitterness makes the difference.

היינו לפי שמקור המשכה זו הוא מבחי' ח"ס [חכמה סתימאה] כנ"ל ובחכמה אתברירו והבירור היינו ענין כתיתת הזיתים דוקא.

this is because the source of this drawing down is from the level of the hidden Chochmah, as mentioned above, and "through Chochmah they are refined"; and the refinement is the concept of the crushing of the olives specifically.

> The source of this love is the hidden Chochmah, where "through Chochmah they are refined." Refinement is precisely the crushing of the olives.

שזהו ענין שישים מרירות בנפשו ויצעק אל ה' בצר לו כו' ואזי ע"י"ז דוקא נמשך מזה השמן הטוב שמבחי' מו"ס [מוחא סתימאה] שרש האה"ר [האהבה רבה] דאהרן

For this is the concept of setting bitterness in his soul and that he "cry out to Havayah in his distress," etc.; and then, through this specifically, there is drawn from this the good oil, which is from the level of Mocha Stima'ah, the root of the great love of Aharon.

> Bitterness and crying out to G-d in distress (the words echo Psalm 107, where those in trouble "cried out to Havayah in their distress") are that crushing. Through them in particular the good oil is drawn down from Mocha Stima'ah, the root of Aharon's great love.

גם כמ"ש בד"ה שוש אשיש[26] בענין גנוחי גנוח[27] שע"י הבכיה מעורר יג"מ [י"ג מדות] הרחמים כו' ע"ש והרי משם שרש אה"ר [אהבה רבה] דאהרן שנמשך מבחינת ורב חסד.[28]

Also, as is written in the discourse beginning "I will greatly rejoice," on the concept of "groaning groans": that through the weeping one arouses the Thirteen Attributes of Mercy, etc. (see there); and indeed, from there is the root of the great love of Aharon, which is drawn from the level of "and abundant in kindness."

> The discourse "I will greatly rejoice" (Likkutei Torah, Nitzavim) explains that the shofar's "groaning groans" (genuchei ganach), weeping over the Infinite Light's distance from revelation, arouse the Thirteen Attributes of Mercy and draw down the inner supernal delight. Aharon's great love is rooted there, in the attribute "and abundant in kindness." That attribute is one of the Thirteen Attributes of Mercy that G-d proclaimed to Moshe when He forgave Israel after the Golden Calf. So the weeping that arouses the Thirteen Attributes reaches the very root of Aharon's love.

ובפי' בהעלותך י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] בזח"ג [בזהר חלק ג] פ' במדבר (דקי"ח ע"ב) ע"פ ששם עלו שבטים[29] אלין י"ב שבטין י"ב תחומין דלתתא.[30]

And as for the meaning of "when you raise up," it can be explained according to what is written in the Zohar, Part III, Parshas Bamidbar (folio 118b), on the verse "where the tribes went up": "these are the twelve tribes, twelve boundaries below."

> The Alter Rebbe now turns to the meaning of "when you raise up." He bases it on the Zohar on Bamidbar, which explains "where the tribes went up" as the twelve tribes, "twelve boundaries below."

ופי' ששם קאי על ירושלים הבנויה כעיר[31] כו' היא בחינת מל' ולשם הוא עליית השבטים י"ב תחומין דלתתא שבבריאה.

And the meaning: "where" refers to "Yerushalayim, built as a city," etc., which is the level of Malchus (sovereignty); and to there is the ascent of the tribes, the twelve boundaries below that are in Beriah.

> "Where" refers to Yerushalayim in the same psalm, which stands for Malchus. The tribes, as twelve boundaries in the World of Beriah, ascend to it.

ופי' כעיר שחברה לה יחדו איתא בזהר וישב (דקפ"ג סע"ב [סוף עמוד ב]) דאתחברת אמא בברתא[32] והוו כחדא ועמ"ש מזה בד"ה אלה פקודי המשכן משכן העדות:[33]

And the meaning of "like a city that is joined together" is found in the Zohar, Vayeishev (folio 183, at the end of side b): that Imma is joined with the Daughter and they become as one. And see what is written about this in the discourse beginning "These are the accounts of the Mishkan, the Mishkan of the Testimony."

> The Zohar on Vayeishev explains "a city that is joined together" as Imma (Binah) joining with the Daughter (Malchus) so that they become one. The text refers to its fuller treatment in the discourse "These are the accounts of the Mishkan."

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

THE REBBE EXPLAINS

In a sicha (from Shabbos Mikeitz 5735) on Rashi's three proofs that "nichmeru" means „נתחממו" ("were heated") (from the Mishnah's olive vat, the Aramaic for heated meat, and "our skin was heated like an oven"), the Rebbe shows that each hints at a stage of arousing mercy in a person's service.

The first, „כומר של זתים" ("the olive vat," where olives are heated until the oil comes out): olives are bitter (his note cites the Gemara, Eruvin 18b), which is the bitterness of soul that comes from contemplating one's state, and when the bitterness has warmth, so that he truly feels how bad it is and arouses mercy on his own soul, which is also the crushing of the olive, then from above is revealed „שמן הטוב (חכמה עילאה)" ("the good oil, supernal wisdom"), the higher mercy. His notes cite this biur and the maamar it explains (Likkutei Torah Behaaloscha 30b and 31a-b): through crushing, the bitterness of soul, is drawn down from Chochmah, Mocha Stima'ah, and the Thirteen Attributes of Mercy, and from them Aharon's great love comes into Israel, „להיות עין בעין יראו" ("so that eye to eye they see").

The Alter Rebbe: ואזי ע"ז דוקא נמשך מזה השמן הטוב שמבחי' מו"ס שרש האה"ר דאהרן

The Rebbe: וכמבואר בלקו"ת בהעלותך שם דע"י כתישה, מרירות נפשו כו' הנ"ל, נמשך מבחי' חכמה — מו"ס, ויגמה"ר

Likkutei Sichos, vol. טו, p. 358, with the notes (the sicha from p. 348) · משיחת ש"פ מקץ תשל"ה

SECTION 6 • ¶10

Aharon raises Malchus herself

10 וזהו כענין ולקשרא שביעאה בשביעאה המבואר בזהר פקודי (דף ר"ס סע"ב [סוף עמוד בן]) ובפע"ח [ובפרי עץ חיים] סוף שער הק"ש [הקריאת שמע] בהגה"ה [בהגהה] מהחברים. ממל' עד בינה כו'

And this is like the concept of "and to bind the seventh to the seventh," explained in the Zohar, Pekudei (folio 260, at the end of side b), and in Pri Etz Chaim, at the end of the Gate of the Shema, in a gloss from the Companions (chaverim): from Malchus (sovereignty) up to Binah (understanding), etc.

> The joining of Imma with the Daughter, just described, is like the Zohar's phrase "to bind the seventh to the seventh." A gloss of the Companions, the Arizal's disciples, at the end of the Gate of the Shema in Pri Etz Chaim (the Arizal's teachings on prayer as Rabbi Chaim Vital recorded them) explains this binding as reaching from Malchus up to Binah.

והנה עליי' [עלייה] זו דששם עלו שבטים[37, 36, 35, 34] היינו ע"ד מ"ש בפע"ח [בפרי עץ חיים] שם בפי' כתפלה אריכתא דמיא שהוא עליי' [עלייה] היכל ק"ק [קדש הקדשים] דבריאה באצילות עד שנעשה בחי' אצילות ממש

Now, this ascent of "where the tribes went up" is along the lines of what is written in Pri Etz Chaim there, on the meaning of "it is like an extended prayer," which is the ascent of the Chamber of the Holy of Holies of Beriah into Atzilus, until it becomes truly the level of Atzilus.

> The tribes' ascent is like what Pri Etz Chaim says on "it is like an extended prayer," the Talmud's phrase (Berachos 4b) for "Ado-nai, open my lips," said just before the Amidah, which therefore does not interrupt it. Pri Etz Chaim explains it as the ascent of the Holy of Holies, the highest chamber of Beriah, into Atzilus, until it becomes Atzilus itself.

וכן הוא ג"כ בעליות דקבלת שבת.

And so it is also in the ascents of Kabbalas Shabbos (the welcoming of Shabbos).

> The same kind of ascent of the worlds takes place at Kabbalas Shabbos, the prayers that welcome Shabbos on Friday evening.

ועיין מענין י"ב שבטין[38] בזהר ויחי (דרמ"א ע"א) ומענין ששם עלו שבטים כו' (שם דרמ"ב א') ובפ' ויצא דקנ"ח א' ובפ' פקודי (דרכ"א ב' דרכ"ט ב') ובפ' אחרי (דע"ח א').

And see on the concept of the twelve tribes in the Zohar, Vayechi (folio 241a), and on the concept of "where the tribes went up," etc. (there, folio 242a); and in Parshas Vayeitzei, folio 158a; and in Parshas Pekudei (folio 221b, folio 229b); and in Parshas Acharei (folio 78a).

> The text lists further passages of the Zohar on the twelve tribes and on the verse "where the tribes went up," in Vayechi, Vayeitzei, Pekudei and Acharei.

והנה ענין בהעלותך דאהרן י"ל [יש לומר] שמעלה אותן למעלה מבחי' ששם עלו שבטים מצד עצמן. שעלייתם הוא בבחי' מלי כנ"ל.

Now, as for the concept of Aharon's "when you raise up," it can be said that he raises them higher than the level of "where the tribes went up" on their own, for their ascent is at the level of Malchus, as mentioned above.

> Aharon's "raising" of the lamps goes beyond the ascent the tribes make on their own. Their ascent, "where the tribes went up," reaches only as far as Malchus, Yerushalayim.

אבל אהרן שמעלה הנרות הוא עליות המל'. והיינו ע"י שממשיך בה מבחי' חכמה

But with Aharon, who raises the lamps, it is the ascents of Malchus. That is, it is through his drawing into her from the level of Chochmah (wisdom).

> Aharon does more than bring the tribes up to Malchus: he raises Malchus herself, by drawing into her the light of Chochmah.

וכענין מ"ש בזהר פ' אמור (ד"ק ע"ב) בזמנא דנהרא מאבא עילאה[39] כו' שזהו למעלה מבחי' ומדרגת בזמנא דנטלא מבי אימא כו' ע"ש ובבה"ז [ובביאורי הזהר].

[This is] like the concept of what is written in the Zohar, Parshas Emor (folio 100b): "at the time when she shines from the Supernal Abba," etc., which is above the level and rung of "at the time when she receives from the house of Imma," etc. (see there, and in Biurei HaZohar).

> The Zohar on Emor distinguishes two states of Malchus: when she shines from the Supernal Abba (Chochmah), and when she receives from "the house of Imma" (Binah). The first is the higher, and it is what Aharon's lamps bring about; the text also refers to Biurei HaZohar, a Chabad commentary on passages of the Zohar.

וזהו ההפרש בין קרבנות הנשיאים להדלקת והטבת הנרות

And this is the difference between the offerings of the Nesi'im (the princes of the tribes) and the kindling and tending of the lamps.

> This is the difference between the offerings of the twelve Nesi'im, the princes of the tribes, who each brought a gift at the inauguration of the altar, and Aharon's kindling and tending of the lamps: the offerings raise the tribes to Malchus, while the lamps raise Malchus herself.

ועיין מ"ש במ"א ההפרש בין מוחין דאימא למוחין דאבא בד"ה להבין מ"ש בהגדה מצה זו כו' ועיין מ"ש במ"א ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] פתח במזבח וסיים בשולחן כו' ובענין ויין ישמח כו' להצהיל פנים משמן[40] כו'. ובכ"ז [ובכל זה] יובן מ"ש בהעלותך.

And see what is written elsewhere on the difference between the intellect (mochin) of Imma and the mochin of Abba, in the discourse beginning "To understand what is said in the Haggadah, 'This matzah,' etc." And see what is written elsewhere on the saying of our Sages, of blessed memory, "He began with the altar and concluded with the table," etc., and on the concept of "and wine that gladdens," etc., "to make the face shine from oil," etc. And through all this, what is written, "when you raise up," will be understood.

> The discourse on the matzah of the Haggadah (Likkutei Torah, Tzav) explains the difference between the mochin of Imma and the mochin of Abba, the intellect drawn from Binah and from Chochmah, and calls matzah the mochin of Abba. The text also points to discussions of the Sages' remark that Yechezkel's description of the altar "began with the altar and concluded with the table" (Berachos 55a: while the Temple stood the altar atoned, and now a person's table atones), and of the verse on "wine that gladdens" and "oil"; all this helps explain "when you raise up."

ועיין בזהר פ' חיי שרה (דקכ"ה א) במ"ה [במדרש הנעלם] ע"פ משקה הרים מעליותיו[41] איזו היא עלייה זהו עדן[42] והרמ"ז [והרב משה זכות] שם האריך בזה והנה עדן הוא ח"ע [חכמה עילאה] וזהו ג"כ פי' בהעלותך דאהרן כו':[43]

And see in the Zohar, Parshas Chayei Sarah (folio 125a), in the Midrash HaNe'elam, on the verse "He waters the mountains from His upper chambers (aliyosav)": "Which is the aliyah (upper chamber)? This is Eden." And the Ramaz there elaborated on this. Now, Eden is the higher Chochmah (Chochmah Ila'ah), and this is also the meaning of Aharon's "when you raise up," etc.

> In the Midrash HaNe'elam, a section of the Zohar, Rabbi Tanchum cites "He waters the mountains from His upper chambers (aliyosav)" and asks which is the aliyah, the upper chamber: it is Eden. The Ramaz (Rabbi Moshe Zacuto, the seventeenth-century kabbalist whose glosses on the Zohar the Alter Rebbe often cites) elaborates there; and since Eden is the higher Chochmah, "when you raise up," from the same root as aliyah, means raising to Chochmah.

SECTION 7 · ¶11–12

Twelve paths and seven streams

11 ובכ"ז [ובכל זה] י"ל [יש לומר] עוד דהנה בקרבנות הנשיאים הי' [היה] לכל נשיא קרבן בפ"ע [בפני עצמו] וע"י"ז העלה שבטו. ובהעלאת אהרן את הנרות[44] שהן נש"י [נשמות ישראל] הנה מתעלים כולם ע"י שבעת הנרות.

And with all this it can further be said: in the offerings of the Nesi'im, each Nasi had an offering of his own, and through it he raised up his tribe. And in Aharon's raising of the lamps, which are the souls of Israel, they are all raised up through the seven lamps.

> Each of the twelve Nesi'im brought his own offering and through it raised his own tribe. Aharon's seven lamps, which stand for the souls of Israel, raise all of them together.

ועיין מזה בזהר פ' בהעלותך (דקנ"א סע"א [סוף עמוד א] וע"ב). והענין דכה"ג מצינו גבי קי"ס [קריעת ים סוף] שנקרע הים ל"י"ב גזרים[45] לכל שבט מסילה בפ"ע [בפני עצמו].

And see about this in the Zohar, Parshas Beha'alotcha (folio 151, at the end of side a, and side b). And the matter is that we find the like regarding the Splitting of the Sea of Reeds: the sea was split into twelve parts, a separate path for each tribe.

> The Zohar on Beha'alotcha sets the Nesi'im's twelve offerings for the altar beside the Menorah's seven lamps. The same contrast appears in the Splitting of the Sea, where, as the Midrash says, the sea split into twelve parts, a path for each tribe.

ולעתיד גבי והניף ידו על הנהר כו' כתיב והכהו לשבעה נחלים,[46] ומבואר במ"א על פסוק זה דלפי שקריעת ים סוף הוא בבחי' מל' והוא להיות עליות והתחברות י"ב שבטים שבבריאה בשרשן שבאצי' י"ב גבולי אלכסון דז"א, ולכן נקרע ל"י"ב גזרים.

And in the future, regarding "And He will wave His hand over the River," etc., it is written, "and He will strike it into seven streams." And it is explained elsewhere on this verse that, because the Splitting of the Sea of Reeds is at the level of Malchus (sovereignty), and it is for the ascents and the joining of the twelve tribes that are in Beriah with their root in Atzilus, the twelve diagonal boundaries of Z'eir Anpin (the emotive attributes), therefore it was split into twelve parts.

> In the future, Yeshayahu says, G-d will wave His hand over the River and strike it into seven streams. The Splitting of the Sea was at the level of Malchus: it raised the twelve tribes, who are in Beriah, and joined them to their root in Atzilus, the "twelve diagonal boundaries" of Z'eir Anpin (a Sefer Yetzirah term for the twelve edges between the six directions), and so the sea split into twelve. Likkutei Torah, Tzav (12:3) gives this explanation at length.

אכן והניף ידו על הנהר היינו בחי' בינה. שהבינה מעלמת אור החכמה.

But "And He will wave His hand over the River" is the level of Binah (understanding), for Binah conceals the light of Chochmah (wisdom).

> The River of the future, however, is Binah, which conceals the light of Chochmah; striking it uncovers that light, as the next paragraph explains.

12 וצ"ל גילוי אור החכמה שאור א"ס מלובש בחכמה. ולפי שגילוי זה שבחכמה נמשך מבחי' ז"ת [ז' תחתונות] דעתיק ע"כ נאמר והכהו לשבעה נחלים[47] כו' כנגד ג' אבות וארבעה אמהות כי בעבר הנהר ישבו אבותיכם[48] כו'.

And there must be a revelation of the light of Chochmah (wisdom), for the Infinite Light (Or Ein Sof) is enclothed in Chochmah. And because this revelation that is in Chochmah is drawn from the level of the seven lower [Sefiros] of Atik, therefore it is said, "and He will strike it into seven streams," etc., corresponding to the three Patriarchs and four Matriarchs; for "beyond the River your fathers dwelt," etc.

> Striking the River (Binah) reveals the light of Chochmah, in which the Infinite Light is clothed. Because this revelation comes from the seven lower Sefiros of Atik, the inner level of Keser, the River splits into seven streams, corresponding to the three Patriarchs and the four Matriarchs. The proof is "beyond the River your fathers dwelt": the fathers' place is beyond the River, that is, above Binah.

SECTION 8 • ¶13

Two kinds of oil

13 וכעין זה הוא ג"כ ההפרש בין קרבנות הנשיאים שהוא בחי' ששם עלו שבטים[49] מבריאה לאצילות ע"כ לכל שבט הי' [היה] העלאה בפ"ע [בפני עצמו] שמקבל משרשו שבאצילות כו' ועיין מ"ש בביאור ע"פ יהודה אתה יודוך אחיך,[50]

And similar to this is also the difference between the offerings of the Nesi'im, which are the level of "where the tribes went up" from Beriah to Atzilus, so that each tribe had a raising of its own, as it receives from its root in Atzilus, etc. (and see what is written in the explanation on the verse "Yehudah, you, your brothers shall acknowledge you"),

> The same difference holds between the Nesi'im's offerings and the lamps. The offerings are "where the tribes went up," from Beriah to Atzilus, so each tribe had its own offering, receiving from its own root in Atzilus; the text points to the explanation in Torah Ohr on "Yehudah, you, your brothers shall acknowledge you."

אבל העלאת הנרות המנורה שעיקר ההעלאה ע"י אור החכמה דייקא שלמעלה מהבינה כנ"ל שמשם הוא בחי' השמן כו' ע"כ נמשך בבחי' ז' נרות דייקא מעין בחי' והכהו לשבעה נחלים[51] דייקא.

but the raising of the lamps of the Menorah, in which the main raising is through the light of Chochmah specifically, which is above Binah, as mentioned above, for from there comes the level of the oil, etc., is therefore drawn in the form of seven lamps specifically, after the manner of "and He will strike it into seven streams" specifically.

> The raising of the lamps comes through the light of Chochmah, above Binah, the source of the oil. That is why it comes as seven lamps, like the seven streams of the future.

וכנודע ג"כ דשרש השמן שבחכמה נמשך מבחי' ע"ק [עתיקא קדישא] כמ"ש במ"א בשם הזהר הרקיע בפ' ויקרא ע"פ כשמן הטוב[52] כו'.

And as is also known, the root of the oil that is in Chochmah is drawn from the level of Atika Kadisha, as is written elsewhere in the name of the Zohar HaRakia, in Parshas Vayikra, on the verse "Like the good oil," etc.

> It is known that the root of the oil in Chochmah lies in Atika Kadisha, the innermost level of Keser, as is written elsewhere in the name of the Zohar HaRakia (a commentary on the Zohar drawn from the Arizal's writings) on "Like the good oil."

והרמ"ז [והרב משה זכות] בפ' אמור (בדף פ"ט ע"א) בד"ה ההוא שמן. כ' [כתב] שיש ב' מיני שמנים. הא' שמן למאור. והמין השני הוא שמן המשחה. הא' הוא מכתרא עילאה. והב' ממו"ס [ממוחא סתימאה] כו' ע"ש:

And the Ramaz, in Parshas Emor (on folio 89a), in the passage beginning "That oil," wrote that there are two kinds of oil: the first is oil for the light, and the second kind is the anointing oil. The first is from the Supernal Keser (Kisra Ila'ah), and the second is from Mocha Stima'ah, etc.; see there.

> The Ramaz, on the Zohar's words "That oil" in Emor, distinguishes two kinds of oil: the oil for the light, from the Supernal Keser, and the anointing oil, from Mocha Stima'ah. So the oil for the Menorah's light reaches back to Keser itself.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> In the maamar of Shabbos Behaaloscha 5728 (unedited), the Rebbe asks why the princes' offerings divide Israel's service into twelve ways while the lamps divide it into seven, and answers by setting out this biur's ¶11–13, step by step: „וממשיך בלקו"ת" ("and Likkutei Torah continues"), „ומסיים בלקו"ת" ("and Likkutei Torah concludes").
>
> After restating the Alter Rebbe (the Sea split into twelve at the level of Malchus, the future River into seven through Binah revealing Chochmah, the princes raising each tribe to its root, the lamps carrying the light of Chochmah in seven), he explains it in a person's service: „ים הו"ע הדיבור, ונהר הו"ע המחשבה" ("the sea is speech and the river is thought"), refining what is revealed and what is hidden. Likewise the offerings refine physical things and are the vessel, while the

> lamps are light: „ונמצא, שקרבנות הו"ע הכלי, ואילו נרות המנורה הו"ע האור" ("so the offerings are the vessel and the Menorah's lamps the light"), like Tohu and Tikkun. The oil is Chochmah, which only runs down over the edge of the middos, „אבל השמן עצמו הוא למעלה מהם" ("but the oil itself stays above them").
>
> The Alter Rebbe: אבל העלאת הנרות המנורה שעיקר ההעלאה ע"י אור החכמה דייקא שלמעלה מהבינה
>
> The Rebbe: ונמצא, שקרבנות הו"ע הכלי, ואילו נרות המנורה הו"ע האור
>
> Toras Menachem, Sefer HaMaamarim 5728, p. רלח–רלז · ש"פ בהעלותך, ה'תשכ"ח (בלתי מוגה)

IN ONE'S AVODAH

A person must first "crush" himself: lower himself to the dust, feel bitter over his distance from G-d and cry out to Him in his distress. This draws down the oil of the hidden Chochmah onto his Torah study ("Let my soul be as dust to all; open my heart to Your Torah"), and the great love it brings, which must be preceded by ahavas olam, transforms his middos until he becomes a new creation who keeps far from evil.

QUESTIONS FOR DISCUSSION

1. Why must the oil of the Menorah come from crushed olives, and what does crushing correspond to above and in a person's service?
2. How do the hairs of the beard in Psalm 133 become the halachos of the Torah, and why do they come between the "crushing" and the oil?
3. If G-d has no need of the worlds, how does Aharon's great love awaken His will to be King?
4. Why must ahavas olam, Avraham's love from the south, come before Aharon's great love?
5. What is the difference between the Nesi'im's twelve offerings and Aharon's seven lamps, and how do the twelve paths of the Sea and the seven streams of the River express it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 G-d tells Moshe to command the Children of Israel to bring "pure olive oil, crushed, for the light," to keep a lamp burning in the Menorah continually; plainly kasis is oil from olives that were beaten, which gives the first and purest oil. The Alter Rebbe makes the crushing the key: the oil, the hidden Chochmah, is drawn out only through crushing. (context: Steinsaltz Tanakh)

Exodus 27:20 שמות כ"ז:כ

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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PARAGRAPH 3

2 **כתיתת הזית**

At the beginning of Tetzaveh the Midrash asks why Yirmeyahu calls Israel "a flourishing olive tree": the olive is beaten, crushed and ground before it yields its oil, and so Israel, after being beaten and pressed, return to G-d and He answers them. The Alter Rebbe applies the image to a person's inner service.

Shemot Rabbah 36:1 שמות רבה ל"ו:א

3 **בירור עולם התיקון מעולם התהו ושבירת הכלים שנפלו לבי"ע**

In this letter, on why the Torah places Miriam's death beside the red heifer, the Alter Rebbe writes that the World of Tikkun was refined and rectified through Mocha Stima'ah of Arich Anpin out of the World of Tohu and the breaking of the vessels, which fell into Beriah, Yetzirah and Asiyah; of this level the Zohar says in many places, "through Chochmah they are refined." The text cites it for the statement that the main refinement is in Mocha Stima'ah.

Tanya, Iggeres HaKodesh 28:5 תניא, אגרת הקדש כ"ח:ה׳

... "בְּחָכְמָה אִתְבְּרִירוּ", וְ"אִתְהַפְּכָא חֲשׁוֹכָא לִנְהוֹרָא", דְּהַיְינוּ עוֹלַם הַתִּיקּוּן, שֶׁנִּתְבָּרֵר וְנִתְתַּקֵּן עַל־יְדֵי "מוֹחָא סְתִימָאָה" דַּ"אֲרִיךְ אַנְפִּין", מֵעוֹלַם הַתֹּהוּ וּשְׁבִירַת הַכֵּלִים, שֶׁנָּפְלוּ בִּבְרִיאָה־יְצִירָה־עֲשִׂיָּה וְכוּ', כַּנּוֹדָע. וְלָזֹאת - מְטַהֶרֶת טוּמְאַת הַמֵּת, אַף שֶׁהוּא אַבִי אָבוֹת וְכוּ', וּלְמַטָּה מִנּוֹגַהּ:

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4 **כי אתה נרי**

In his song of thanks after G-d saved him from all his enemies, David says: "For You are my lamp, Havayah; Havayah lights up my darkness." The verse opens the discourse the parenthesis cites for the higher awe that flows from the oil.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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5 **כשמן הטוב כו' יורד על הזקן**

In David's psalm on brothers dwelling together in unity, their harmony is like "the good oil upon the head, running down upon the beard, the beard of Aharon, that runs down over the edge of his garments (middosav)": the anointing oil flowing from the Kohen Gadol's head down to the collar of his robe. The Alter Rebbe reads the oil as Chochmah, the beard as the hairs that come from the surplus of the intellect, and middosav as middos, the emotive attributes. (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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6 **כחמר טב על דורדייה**

In the Idra Rabba the Zohar says that this brain, the hidden Chochmah, rests quiet and settled in its place "like good wine upon its lees."

Zohar, Idra Rabba 3:14–6:25 ספר הזהר, האדרא רבא ג׳:י"ד-ו׳:כ"ה

7 **קווצותיו תלתלים תלי תלים של הלכות**

Rav Chisda, in the name of Mar Ukva, expounds "His locks are curled" to teach that from every tip (kotz) of the letters one may expound mounds upon mounds of halachos.

Eruvin 21b:23–25 עירובין כ"א ב:כ"ג-כ"ה

"[וְ]אֵיזֵן וְחֻקֵּר תִּיקֵּן מְשָׁלִים הִרְבֵּה" — אָמַר עוּלָּא אָמַר רַבִּי אֶלְיָעֶזֶר: בַּתְּחִילָּה הָיְתָה תּוֹרָה דּוֹמָה לִכְפִיפָּה שֶׁאֵין לָהּ אָזְנַיִם, עַד שֶׁבָּא שְׁלֹמֹה וְעָשָׂה לָהּ אָזְנַיִם. "קְווּצוֹתָיו תַּלְתַּלִּים", אָמַר רַב חִסְדָּא אָמַר מָר עוּקְבָא: מְלַמֵּד שֶׁיֵּשׁ לִדְרוֹשׁ עַל כָּל קוֹץ וְקוֹץ תִּילֵי תִילִים שֶׁל הֲלָכוֹת. "שְׁחוֹרוֹת כָּעוֹרֵב": בְּמִי אַתָּה מוֹצְאָן — בְּמִי

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8 **תלי תלים של הלכות**

When Moshe found G-d tying crowns to the letters, he was told that Rabbi Akiva would one day expound mounds

upon mounds of halachos from every tip of them. The Kehot note cites this passage.

Menachot 29b:6–7 מנחות כ"ט ב:ו'-ז'

אמר רבא שבעה אותיות צריכות שלשה זיונין ואלו הן שעטנ"ז ג"ץ אמר רב אשי חזינא להו לספרי דווקני דבי רב דחטרי להו לגגיה דחי"ת ותלו ליה לכרעיה דה"י חטרי להו לגגיה דחי"ת כלומר חי הוא ברומו של עולם ותלו ליה לכרעיה דה"י כדבעא מיניה רבי יהודה נשיאה מרי אמי מאי דכתיב (ישעיהו כו, ד) בטחו ביי' עדי עד כי ביה יי' צור עולמים אמר ליה כל התולה בטחונו בהקב"ה הרי לו מחסה בעולם הזה ולעולם הבא

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9 **קווצותיו תלתלים תלי תלים של הלכות**

Going back over the whole description in his comment on verse 16, Rashi explains "His locks are curled": "on every tip, mounds upon mounds of halachos." The Kehot note cites Rashi's comment here.

Rashi on Song of Songs 5:16:7 רש"י על שיר השירים ה':ט"ז:ז'

קְוֻצּוֹתָיו תַּלְתַּלִּים. עַל כָּל קוֹץ וְקוֹץ תִּלֵּי תִלִּים שֶׁל הֲלָכוֹת:

His locks hang. Upon every point [=קוֹץ] are heaps [=תִּלִּים] and heaps of laws.

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10 **ונפשי כעפר לכל תהי'**

These words come from the prayer Mar, son of Ravina, said when he finished his Amidah: "and let my soul be as dust to all; open my heart to Your Torah." The Alter Rebbe reads the first phrase as the crushing and the second as the hairs, the halachos.

Berakhot 17a:4 ברכות י"ז א:ד'

מָר בְּרֵיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מֵיֵצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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11 The young woman describes her beloved: "His head is the finest gold; his locks are curled (taltalim), black as a raven." The Sages hear in kevutzosav ("his locks") the kotz, the tip of each letter, and in taltalim the tilei tilim, "mounds upon mounds" of halachos expounded from it. (context: Steinsaltz Tanakh)

Song of Songs 5:11 שיר השירים ה':י"א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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PARAGRAPH 4

12 **שיורד ע"פ מדותיו**

The end of the verse on the good oil: "that runs down over the edge of his garments (middosav)," the oil reaching the collar of Aharon's robe. The Alter Rebbe reads middos as the emotive attributes, and the oil's descent onto them as the raising of the seven lamps.

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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13 G-d tells Moshe to say to Aharon: "When you raise up the lamps, toward the face of the Menorah the seven lamps shall give light"; plainly, when Aharon kindles them, the seven lamps are to shine toward the Menorah's central stem. The Alter Rebbe explains "toward the face of the Menorah" as drawing light from above into Keser of Malchus. (context: Steinsaltz Tanakh)

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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PARAGRAPH 6

14 **אל מול פני המנורה**

G-d's instruction to Aharon on kindling the lamps: "toward the face of the Menorah the seven lamps shall give light." Here the phrase means drawing the Supreme Will into Keser of Malchus, the will to be King.

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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PARAGRAPH 7

15 **שיורד ע"פ מדותיו**

> "That runs down over the edge of his garments (middosav)." The Alter Rebbe applies the words both to G-d's attributes and to a person's emotions, which the revelation transforms.

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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PARAGRAPH 8

16 **הלוך ונסוע הנגבה**

> "And Avram journeyed, going on and journeying toward the south (the Negev)": plainly, Avram kept moving southward through the land. The Alter Rebbe reads the south as Chesed, Avraham's attribute, and the journey as the ascent of ahavas olam. (context: Steinsaltz Tanakh)

Genesis 12:9 בראשית י"ב:ט'

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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17 **הלוך ונסוע הנגבה**

> On this verse the Midrash says that Avraham went on marking his way and heading toward the place of the Holy Temple. The text points to the Midrash on Lech Lecha, chapter 39.

Bereshit Rabbah 39:16 בראשית רבה ל"ט:ט"ז

"ויבן שם מזבח להי" אמר רבי אלעזר ג' מזבחות בנה אחד לבשורת א"י ואי לקנינה ואי שלא יפלו בניו ההי"ד (יהושע ז, ו): "ויקרע יהושע שמלותיו ויפול על פניו ארצה לפני ארון ה' עד הערב הוא וזקני ישראל ויעלו עפר על ראשם" ארי"א בן שמוע התחילו מזכירים זכותו של אברהם אבינו שנאמר (בראשית יט, כז): "ואנכי עפר ואפר" כלום בנה אברהם מזבח בעי אלא שלא יפלו בניו בעי. "ויקרא בשם הי" מלמד שהקריא שמו של הקב"ה בפי כל בריה. ד"א "ויקרא" התחיל מגייר גרים ולהכניסם תחת כנפי השכינה. ...

"He built an altar to the L-rd there" - Rabbi Elazar said: He built three altars; one for the good tidings of [being granted] the Land of Israel, one for its acquisition, and one so his descendants would not fall [in battle]. That is what is written [concerning the battle of Ai]: "Joshua rent his garments, fell on his face to the ground before the Ark of the L-rd until the evening, he and the elders of Israel, and they put dust on their heads" (Joshua 7:6). Rabbi Elazar ben ...

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18 **הלוך ונסוע הנגבה**

> The Zohar says that "toward the south" is the south, Avraham's portion, and that "going on and journeying" means rung after rung, until he rose to the south and was bound there as is fitting.

Zohar, Lech Lecha 10:68–75 ספר הזהר, לך לך י':ס"ח-ע"ה

Thus Abram proceeded from grade to grade until he reached his own rightful grade, as it is written, "And Abram journeyed, going on still toward the South", the South (typifying wisdom) being the allotted portion of Abram, and there he finally fixed himself.

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19 **הלוך ונסוע הנגבה**

> In this passage (83b–84a, as the text cites it) the Zohar again reads "going on and journeying toward the south" as an ascent rung after rung, until Avraham was crowned in the south, his portion.

Zohar, Lech Lecha 18:165–19:176 ספר הזהר, לך לך י"ח:קס"ה-י"ט:קע"ו

Note this. At first Abram proceeded from the lower to the higher, as it is written, "And the L-rd appeared to Abram", and again, "to the L-rd who appeared to him", and then "going on his journeys to the South"-grade after grade until he was endowed with the South which was his rightful portion.

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20 **להנחיל אוהבי**

> The Zohar on Vayigash says that one in whom a holy soul (neshamah) rests is beloved of the Holy One, blessed be He, as it says, "to cause those who love me to inherit yesh"; "those who love me" are those in whom the holy soul dwells.

Zohar, Vayigash 2:15–3:26 ספר הזהר, ויגש ב':ט"ו-ג':כ"ו

21 **להנחיל אוהבי**

> Wisdom speaks in Proverbs: "to cause those who love me to inherit yesh (substance), and I will fill their treasuries." The text cites the verse through the Zohar on Vayigash, in connection with love.

Proverbs 8:21 משלי ח':כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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22 **מיכאל כהנא רבא**

> At the beginning of Yisro the Zohar says that above, beneath the supernal King, there is a Kohen, the mystery of the primordial light, "the Kohen who is called Gadol," on the right; and below, beneath the King below, a Kohen who serves Him: "the mystery of Michael the great priest, who is on the right."

Zohar, Yitro 1:8–18 ספר הזהר, יתרו א':ח'-י"ח

There is a King below, in the likeness of the King above, who is king over all that is below; and under him there is a Priest

who ministers to him: this is he whom we call Michael, the High Priest, who is at the right hand. All this constitutes the true object of faith, that of the side of holiness.

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23 **חסד לאברהם**

Closing his prophecy, Michah says to G-d: "You will give truth to Yaakov, kindness to Avraham, as You swore to our fathers." Kindness (Chesed) is Avraham's attribute, and the Alter Rebbe draws ahavas olam, Michael's level, from it.

Micah 7:20 מיכה ז':כ

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

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

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24 **מיכאל הוא מימין**

The Midrash says that just as G-d created four directions and four banners, He set four angels around His Throne, Michael, Gavriel, Uriel and Refael, with Michael on His right, opposite Reuven.

Bamidbar Rabbah 2:10 במדבר רבה ב':י

25 **שיורד ע"פ מדותיו**

"That runs down over the edge of his garments (middosav)," the anointing oil reaching the collar of Aharon's robe. Aharon's great love is the oil that comes down onto the middos.

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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PARAGRAPH 9

26 **שוש אשיש**

The prophet, speaking for Israel at the redemption, says: "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The verse opens the discourse the text cites for the weeping that arouses the Thirteen Attributes of Mercy. (context: Steinsaltz Tanakh)

Isaiah 61:10 ישעיהו ס"א:י

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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27 **גנוחי גנוח**

Discussing the teruah of the shofar, the Talmud gives two views of its sound: one holds it is groaning (genuchei ganach), the other wailing. The text uses the phrase for the weeping that arouses the Thirteen Attributes of Mercy.

Rosh Hashanah 33b:10 ראש השנה ל"ג ב:י

אָמַר אַבָּיֵי: בְּהָא וַדַּאי פְּלִיגִי, דִּכְתִיב: "יוֹם תְּרוּעָה יִהְיֶה לָכֶם", וּמְתַרְגְּמִינַן: "יוֹם יַבָּבָא יְהֵא לְכוֹן". וּכְתִיב בְּאִימֵּיהּ דְּסִיסְרָא: "בְּעַד הַחַלּוֹן נִשְׁקְפָה וַתְּיַבֵּב אֵם סִיסְרָא". מָר סָבַר גַּנּוּחֵי גַּנּוּחַ. וּמָר סָבַר יַלּוֹלֵי יַלִּיל.

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

28 **ורב חסד**

As G-d passed before Moshe He proclaimed the Thirteen Attributes of Mercy, among them "and abundant in kindness." The Alter Rebbe names it as the root of Aharon's great love.

Exodus 34:6 שמות ל"ד:ו

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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29 **ששם עלו שבטים**

In David's song of ascents for the pilgrims to Yerushalayim: "where the tribes went up, the tribes of Kah, a testimony for Israel, to give thanks to the name of Havayah." The Alter Rebbe reads "where" as Yerushalayim, Malchus, to which the tribes ascend. (context: Steinsaltz Tanakh)

Psalms 122:4 תהילים קכ"ב:ד

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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30 **ששם עלו שבטים אלין י"ב שבטין י"ב תחומין דלתתא**

On "each by his banner" the Zohar says that the four camps of the Congregation of Israel are twelve tribes, twelve boundaries around her, all as above; and on "where the tribes went up" it says: these are the twelve tribes, twelve boundaries below.

Zohar, Bamidbar 3:27-38 ספר הזהר, במדבר ג':כ"ז-ל"ח

EVERY MAN WITH HIS OWN STANDARD, ACCORDING TO THE ENSIGNS…1There is here a lacuna in the text. This signifies the four camps of the Community of Israel, comprising the twelve tribes, forming twelve boundaries enclosing Her, all on the celestial model. Of this Scripture says: "Whither the tribes went up" (Ps. 122, 4), to wit, the twelve tribes, the twelve lower boundaries: "even the tribes of YH, as a testimony unto Israel" (Ibid.), inasmuch as of a truth YH is the attestor of Israel.

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31 **ירושלים הבנויה כעיר**

> "Yerushalayim, built as a city that is joined together": plainly, a city whose parts are bound into one. Yerushalayim stands for Malchus, and the Zohar reads "joined together" as Imma's joining with the Daughter. (context: Steinsaltz Tanakh)

Psalms 122:3 תהילים קכ"ב:ג

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו׃

Jerusalem, that art builded as a city that is compact together;

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32 **דאתחברת אמא בברתא והוו כחדא**

> The Zohar asks why the verse says shechubrah (singular), and answers that the Mother joined with the Daughter and they became as one.

Zohar, Vayeshev 7:92–10:102 ספר הזהר, וישב ז:צ"ב-י:ק"ב

According to our teachers, G-d fashioned the lower Jerusalem on the model of the heavenly Jerusalem, the one exactly facing the other, as it is written: "the place, O L-rd, which thou hast made for thee to dwell in, the Sanctuary, O L-rd, which thy hands have established" (Ex. 15, 17). The expression "that art builded" indicates that G-d will in time to come cause the upper Jerusalem to descend below; this is further proved by the phrase "as a city that is compact (shehubrah) together", where the term hubrah …

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33 **אלה פקודי המשכן משכן העדות**

> "These are the accounts of the Mishkan, the Mishkan of the Testimony": the opening of the reckoning of what was given for the Mishkan. The verse opens the discourse in Likkutei Torah to which the text refers on this joining.

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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PARAGRAPH 10

34 **ששם עלו שבטים**

> "Where the tribes went up, the tribes of Kah, a testimony for Israel." The verse frames the whole discussion of the tribes' ascent.

Psalms 122:4 תהילים קכ"ב:ד

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם יְיָ׃

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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35 **ששם עלו שבטים**

> In Vayeitzei the Zohar says that all the tribes are the arrangements (tikkunim) of the lower world, after the pattern above, and that the tribes ascend in a supernal testimony, as it says, "where the tribes went up, the tribes of Kah."

Zohar, Vayetzei 23:231–24:243 ספר הזהר, ויצא כ"ג:רל"א-כ"ד:רמ"ג

R. Jesse said: 'The sons of the handmaids represented the four joints which were necessary for the perfecting of the whole.' R. Eleazar remarked: 'It was fot that reason that these joints project outwards, despite the fact that they are all organic parts of the body, which otherwise is perfectly straight; and thus all the tribes ascend as a testimony on high, as Scripture says: "Whither the tribes went up, even the tribes of the L-rd, as a testimony unto Israel, to give thanks unto the name of the L-rd" …

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36 **ששם עלו שבטים**

> In Pekudei the Zohar reads the verse twice over: "where the tribes went up" are the tribes below, "the tribes of Kah" are the tribes above, and "a testimony for Israel" is the holy Name that is called testimony.

Zohar, Pekudei 19:165–21:175 ספר הזהר, פקודי י"ט:קס"ה-כ"א:קע"ה

This recondite symbolism underlies the passage, "Whither the tribes went up, the tribes of the L-rd, as a testimony unto Israel, to give thanks unto the name of the L-rd" (Ps. 122, 4). The reference here is to the twelve supernal tribes, they being the tribes of YH (the L-rd), a name that is a testimony to Israel.'

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37 **ששם עלו שבטים**

> In Acharei the Zohar explains the "tribes" of the verse as twelve boundaries that branch out from the great and mighty tree, which inherited them from the side of Abba and Imma.

Zohar, Achrei Mot 64:378–66:388 ספר הזהר, אחרי מות ס"ד:שע"ח-ס"ו:שפ"ח

"Whither the tribes went up, even the tribes of KAH": these are the twelve boundaries which spread from that great and mighty Tree, and which it inherited from the side of the Father and the Mother. "For there are set thrones for judgement, thrones for the house of David": that he may inherit the holy kingdom, he and his sons for all generations. Thus this is a hymn which David composed concerning the holy supernal kingdom.

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38 **י"ב שבטין**

> The Zohar describes the arrangement of the twelve tribes beneath the Shechinah, like the sea that stood upon twelve

oxen, three facing each direction, all after the pattern above.

Zohar, Vayechi 64:651–65:661ספר הזהר, ויחי ס"ד:תרנ"א-ס"ה:תרס"א

39 בזמנא דנהרא מאבא עילאה

The Zohar says that when Malchus shines from the Supernal Abba she is called kodesh, for she receives from the house of Abba; this is distinguished from the time she receives from the house of Imma, as on Yom Kippur.

Zohar, Emor 38:202–40:226ספר הזהר, אמור ל"ח:ר"ב-מ:רכ"ו

This is the purpose which these blasts should serve, being accompanied by repentance before G-d. Thus when Israel produce the blasts of the shofar with proper devotion, the supernal Shofar returns and crowns Jacob so that all is properly arranged. Another throne is set up and joy is universally diffused and G-d has mercy on the world. Happy are Israel who know how to divert their Master from justice to mercy and to be the instruments for establishing all worlds. Corresponding to the three series of blasts three books are …

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40 ויין ישמח כו' להצהיל פנים משמן

Praising G-d's gifts from the earth, the psalmist names "wine that gladdens the heart of man, to make the face shine from oil." The text refers to a discussion of this verse elsewhere. (context: Steinsaltz Tanakh)

Psalms 104:15תהילים ק"ד:ט"ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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41 משקה הרים מעליותיו

The psalmist praises G-d who "waters the mountains from His upper chambers," sending rain from the heavens. The Zohar reads aliyosav, "His upper chambers," as Eden. (context: Steinsaltz Tanakh)

Psalms 104:13תהילים ק"ד:י"ג

מַשְׁקֶה הָרִים מֵעֲלִיּוֹתָיו מִפְּרִי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ׃

Who waterest the mountains from Thine upper chambers; The earth is full of the fruit of Thy works.

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42 משקה הרים מעליותיו איזו היא עלייה זהו עדן

In the Midrash HaNe'elam, Rabbi Tanchum cites "He waters the mountains from His upper chambers" and says: which is the aliyah (upper chamber)? This is Eden.

Zohar, Chayei Sara 18:142–147ספר הזהר, חיי שרה י"ח:קמ"ב-קמ"ז

43 Describing the seventh chamber, which it links with the silent prayer "Ado-nai, open my lips," the Zohar speaks of the will of the heart rising from below upward to Ein Sof, "to bind the seventh to the seventh," and afterward drawing blessings from above downward into all the worlds.

Zohar, Pekudei 52:785–795ספר הזהר, פקודי נ"ב:תשפ"ה-תשצ"ה

PARAGRAPH 11

44 אהרן את הנרות

The Zohar explains why the Menorah follows the Nesi'im's offerings: twelve Nesi'im inaugurated the altar, corresponding to the twelve tribes in four banners, while the Menorah, with its seven lamps lit by the priest, shines above through Aharon.

Zohar, Beha'alotcha 7:39–9:49ספר הזהר, בהעלותך ז':ל"ט-ט':מ"ט

45 שנקרע הים לי"ב גזרים

Among the ten miracles at the sea, the Midrash says the sea was divided into twelve paths, and that it was split into parts, as it says, "to Him who split the Sea of Reeds into parts."

Midrash Tanchuma, Beshalach 10:1מדרש תנחומא, בשלח י':א

וְאַתָּה הָרֵם אֶת מַטְּךָ. עֲשָׂרָה נִסִּים נַעֲשׂוּ לָהֶם עַל הַיָּם. נִבְקַע לָהֶם הַיָּם וְנִבְקַע כְּמִין כִּפָּה, שֶׁנֶּאֱמַר: נָקַבְתָּ בְמַטָּיו רֹאשׁ פְּרָזָיו וְגוֹ' (חבקוק ג, יד). וְנֶחֱלַק לִשְׁנֵים עָשָׂר שְׁבִילִים, שֶׁנֶּאֱמַר: וּנְטֵה אֶת יָדְךָ עַל הַיָּם וּבְקָעֵהוּ. וְנַעֲשָׂה יַבָּשָׁה, שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה (שמות טז, יד). וְנַעֲשׂוּ כְּמִין טִיט, שֶׁנֶּאֱמַר (שמות יד, כט): דָּרַכְתָּ בַיָּם סוּסֶיךָ חֹמֶר מַיִם רַבִּים (שמות יד, טו). וְנַעֲשׂוּ הַמַּיִם פְּרוּרִים, שֶׁנֶּאֱמַר: אַתָּה פוֹרַרְתָּ בְעָזְּךָ יָם (תהלים עד, יג). וְנַעֲשׂוּ סְלָעִים סְלָעִים, …

And lift thou up thy rod (Exod. 14:16). Ten miracles were performed in their behalf at the sea. The sea was split asunder for them, and became a kind of vault, as it is said: Thou hast struck through with his own rods the heads, etc. (Hab. 3:14). It was divided into twelve paths, as it is said: And stretch out thy hand over the sea and divide it (Exod. 14:16). It was turned into dry land, as it is said: And the children of Israel walked upon dry land …

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

46 והניף ידו על הנהר כו' כתיב והכהו לשבעה נחלים

Yeshayahu prophesies that in the future G-d "will wave His hand over the River (the Euphrates) with His mighty wind, and strike it into seven streams," drying it so that the exiles can cross on foot. The Alter Rebbe reads the River as Binah. (context: Steinsaltz Tanakh)

Isaiah 11:15ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֶת לְשׁוֹן יָם־מִצְרַיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים׃

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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PARAGRAPH 12

47 **והכהו לשבעה נחלים**

> **"And He will strike it into seven streams." The Alter Rebbe connects the seven streams with the seven lower Sefiros of Atik and with the three Patriarchs and four Matriarchs.**

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֵת לְשׁוֹן יָם־מִצְרָיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים׃

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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48 **בעבר הנהר ישבו אבותיכם**

> **At his farewell assembly Yehoshua tells the people in G-d's name: "Beyond the River (the Euphrates) your fathers dwelt of old." The Alter Rebbe uses the verse to place the fathers' root beyond the River, Binah. (context: Steinsaltz Tanakh)**

Joshua 24:2 יהושע כ"ד:ב'

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים׃

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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PARAGRAPH 13

49 **ששם עלו שבטים**

> **"Where the tribes went up." Here it describes the Nesi'im's offerings, the ascent of each tribe from Beriah to its own root in Atzilus.**

Psalms 122:4 תהילים קכ"ב:ד'

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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50 **יהודה אתה יודוך אחיך**

> **Yaakov blesses Yehudah: "Yehudah, you, your brothers shall acknowledge (yoducha) you," a play on his name, which Leah gave him in thanks (hoda'ah). The verse opens the discourse in Torah Ohr that the text cites. (context: Steinsaltz Tanakh)**

Genesis 49:8 בראשית מ"ט:ח'

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ׃

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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51 **והכהו לשבעה נחלים**

> **"And He will strike it into seven streams." The seven lamps follow the pattern of these seven streams.**

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֵת לְשׁוֹן יָם־מִצְרָיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים׃

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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52 **כשמן הטוב**

> **"Like the good oil upon the head." The Zohar HaRakia, cited here, reads the verse as showing that the root of the oil in Chochmah is in Atika Kadisha.**

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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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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