



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 and the anointing oil both reach the encompassing light of Atik, so they 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



LikuteiTora.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likutei-torah/nasso/8/

THE BIG IDEA

The incense and the anointing oil both reach the encompassing light of Atik, so they 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
Brief notes on “This is the dedication of the altar.” | ¶1 |
| <hr/> | | |
| 2 | The oil and its fragrance
Following the Ramaz, the anointing oil is from Mocha Stima’ah and its fragrance from the Gevurah of Atik Yomin en clothed in it. | ¶2 |
| <hr/> | | |
| 3 | The eating of the altar
The offerings raise mayin nukvin and draw down mayin duchrin from Z’eir Anpin of Atzilus, an inner light. | ¶3 |

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, like the oil, are of the encompassing level and belong to “on the day it was anointed”; 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 en clothed 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 • 11

Heading

1 מעט ביאור¹ על זאת חנוכת המזבח²

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 • 12

The oil and its fragrance

2 עיין בפ”י הרמ”ז [הרב משה זכות] בזהר פ’ אמור דפ”ט³ א’ דשמן המשחה⁴ 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 לי⁷ 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 • 13

The eating of the altar

3 והנה מבואר במ"א באגה"ק [באגרת הקודש] ד"ה למה נסמכה פ' מרים¹⁰ שע"י העלאת מ"ן [מ"ן נוקבין] של הקרבנות שע"ג [שעל גבי] המזבח נמשכים ויורדים מ"ד [מ"ד דוכרין] מבח"י אדם שעל הכסא הנקי ז"א דאצילות וזהו ענין אכילת מזבח שממשיך מ"ד [מ"ד דוכרין] מבח"י 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.

SECTION 4 • 14

Incense, oil and Aravos

4 וענין הקטרת שהוא הריח שהוא עולה עד בח"י חוטמא דעתיק^{11,12} כמ"ש ע"פ אריתי מורי,^{13,14} זהו העלאת מ"ן [מ"ן נוקבין] לבח"י 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 הטוב¹⁵ 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 encloded, 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 encloded, as the opening note said.

ויש להעיר לענין תערובות בחי' פנימי ומקיף מענין רקיע השביעי הנקרא ערבות¹⁶ (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 ערבות¹⁸ ע"ש [על שם] שבו מתערבים חו"ג [חסד וגבורה] יחד¹⁹ וכ"כ [וכן כתב] בזח"ב [בזהר חלק ב'] קס"ה²⁰ א'. והוא ע"ד עושה שלום²¹ 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' סני"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; Yah 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 Yah, whose letters yud and hei stand for Chochmah and Binah.

שהוא בחי' שלמעלה מהמדות דלאו מכל אליו 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 פ"י 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 • 15

Further unions of opposites

5 ועמשי"ל [ועיין מה שכתוב לעיל] בביאור ע"פ נשא את ראש בני גרשון³⁰ 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 פ"י מ"ש גבי קטרת ממולח טהור קדש^{31,32} ופ"י הגאון החסיד מוהר"ר [מורנו הרב רבי] פנחס ז"ל [זכרונו לברכה / זכרונו לברכה] הלוי האב"ד [האב בית דין] דק"ק פפד"מ [פרנקפורט דמיין] תלמידו של הה"מ [הרב המגיד] נ"ע [נשמתו עדן] בספרו פנים יפות על התורה וז"ל [זוה לשונו] פ"י התרגום מערב דכי קודשא³³

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 כפי נשמה שנתת בי טהורה היא³⁴ 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 המשח³⁸ שבקטרת והבאת קערות שהוא בחי העלאת מ"ן [מ"ן 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 [מ"ד 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^{39,40} 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"ב' צו ע"פ זה קרבן אהרן⁴¹ 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. How can the anointing oil be at once from Mocha Stima'ah and from the Gevurah of Atik Yomin, and what does that have to do with blending 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

באזה"ת במדבר-ד ע' א'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 7:88ח"פ"ח

וכל בקר זבח השלמים עשרים וארבעה פרים אילים ששים עתדים ששים כבשים בני־שנה ששים זאת חנכת המזבח אחר המישח אתו:

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 בפ' 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.

Sfzer Zohar, Emor 3:12-6:22כ"ב-ו"כ

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 1:3ג'א: שיר השירים

לריח שמניך טובים שמן תורק שמך עלי־כן עלמות אהבוך:

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

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

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 8:1א'ח: שיר השירים

מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקך גם לא־יבזו לי:

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.

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

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"ת 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 פי 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.

תניא, אגרת הקדש כ”ה:ב-ג’ 28:2-3 Iggeres HaKodesh Tanya, למה נסמכה פרשת מרים לפרשת פרה, לומר לה: מה פרה מכפרת וכי. וצריך להבין. למה נסמכה דוקא לפרה אדומה הנעשה חוץ לשלש מחנות, אלא דחטאת קרייה רחמנא [בכתב יד הנוסחא: הנעשה בחוץ]. ומן תיבת “לשלש” עד תיבת “רחמנא” ליתא בכתב יד] ולא נסמכה לפרשת חטאת הנעשה בפנים על גבי המזבח - כפרה ממש.

Kehot Publication Society (CC-BY-NC)

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”י ביקצג.

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.

Sofar Zohar, Hadra Raba ט”ס:ג-י”ע 9:63-10:73 Zohar, Idra Rabba

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 א”ה שיר השירים

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי שתיתי ייני עם-חלבי אכלו רעים שתו ושקרו דודים:

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.

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

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

כשמן הטוב על-הראש ירד על-הזקן וקרא-הזן שירד על-פי מדותיו:

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

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

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.

Sofar Zohar, Terumah ע”ב:תש”ו-72:706-73:716 ע”ג:תש”ו

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

חלשון געתק ביהל אור ע”י קלו.

18

שפי” בפירוש 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”.

אור ע”י 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

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

פרדס רמונים כ"ג:ט"ז:נ"ד 23:16:54

ערכות בת"ת. בשם זה נחלקו בזהר (תרומה דף קס"ה). ור' משה פ"י כי רקיע ערכות ביסוד וכן פירוש בזהר ג"כ במ"א. ואפשר הטעם כי כמו שהת"ת נקרא ערכות 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) פ"י כי הת"ת בעצמו נקרא ערכות והיסוד קרקע ערכות כי הוא משך ו' והוא סוף המכריע לכן יצדק בו ערכות:

Pardes Rimmonim (Public Domain)

20

בוח"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' הרמז" שם דמפרש ערכות 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:ב"ה:איו

המשל ופחד עמו עשה שלום במרומו:

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

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

KEHOT'S NOTE

איוב כה, ב.

22

מלך שהשלום שלו

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

KEHOT'S NOTE

השיר פ"ג ע"פ צאניה.

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:א'י"א:א' 3:11:1

... במלך שלמה, במלך שפרא בריותיו שלמות, ברא חמה ולבנה על מלאכתו, כוכבים ומזלות על מלאכתו. בר קפרא אמר אדם וחוה כבן עשרים שנים נבראו. במלך שלמה, במלך שהשלום שלו. דבר אחר, במלך שלמה, במלך שהשלום מעשיו לבריותיו, כיצד השלים האש לאברהם אבינו, השלים החרב ליצחק, השלים המלאכה לעקב. דבר אחר, במלך שלמה, במלך שעשה שלום בין בריותיו. תני רבי שמעון בן יוחאי הרקיע של שלג ...

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

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 ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

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 "ערכות הרקיע נק' הת"ת. גם ערכות 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, Yah 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 Yah and the first three Sefiros. (context: Steinsaltz Tanakh)

Psalms 68:5:ה'תהילים ס"ח

שירו לאלקים וזמרו שמו סלו לרוכב בערבות בקה שמו ועלו לפניו:

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.

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

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:י"ב ב:י"ד

שם אופנים ושרפים וחיות הקדש, ומלאכי השרת, וכסא הכבוד, מלך אל חי רם ונשא שוכן עליהם בערבות, שנאמר: "סולו לרוכב בערבות בקה שמו", ומנול דאיקרי "שמים"? אתיא "רכיבה" "רכיבה", כתיב הקא: "סולו לרוכב בערבות" וכתוב התם: "רוכב שמים בעורה".

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:א'י"א:דברי הימים א ט'

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

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

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

לֵךְ ה' הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנִּצָּחַ וְהַהוֹד כִּי־כָל בְּשָׂמִים וּבְאָרָץ
לֵךְ ה' הַמְמַלְכָה וְהַמְתַּנְשָׂא לְכָל 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.

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

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 15:1א: שמות ט"ו

אֲזַיְשִׁיר־מִשָּׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לֵה' וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה
לֵה' כִּי־גָאָה גָאָה סוֹס וְרֹכְבוֹ רָמָה בָּיָם:

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.

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

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 4:22ב"ד: במדבר ד' כ"ב

נִשָּׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפַּחָתָם:

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

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

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 30:35ה"ל: שמות ל'

וַעֲשִׂיתָ אֹתָהּ קְטֹרֶת רֶחַק מַעֲשֵׂה רוּחָם מְמַלַּח טָהוֹר קָדֹשׁ:

מעט ביאור על זאת חנוכת המזבח

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

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

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 30:35ה"ל: שמות ל': תרגום אונקלוס על שמות

וְתַעֲבֹד יְתָה קְטֹרֶת בּוֹסְמִין בּוֹסֶם עוֹבֵד בּוֹסְמִינוּ מְעָרֵב דְּכִי קוּדְשָׁא:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

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:4ד"ב: ברכות ס' ב' ד'

כִּי מִתְעַר אֹמֵר: “אֱלֹקִי, נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אֶתָּה יִצְרָתָהּ בִּי, אֶתָּה נִפְחָתָהּ בִּי, וְאֶתָּה מִשְׁמְרָהּ בְּקִרְבִּי, וְאֶתָּה עֹתִיד לִישְׁלָלָהּ מִמֶּנִּי וּלְהַחְיֶיהָ בִּי לְעֹתִיד לְבָא. כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי מוֹדָה אֲנִי לְפָנֶיהָ הִיא אֱלֹקִי וְאֱלֹקִי אֲבוֹתִי, רַבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנִּשְׁמוֹת. בְּרוּךְ אַתָּה ה', הַמְחִיזֵר נִשְׁמוֹת לְפָגְרִים 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 kaddod, and your gates of carbuncle stones.” The opening words of the discourse the Alter Rebbe refers to.

Isaiah 54:12ה"ד: ישיעיהו נ"ד

וְשִׁמְתִּי בְּדָכָד שְׁמִשְׁתִּי וְשִׁעָרֶיהָ לְאֲבָנֵי קַדְדוֹן:

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

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

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 ט, א.

38 אחרי המושח

"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.

במדבר ז:88 פ"ח

וכל בקר זבח השלמים עשרים וארבעה פרים אילים ששים עתדים ששים כבשים בנשינה ששים זאת חנכת המזבח אחרי המושח אתו:

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)

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.

במדבר ז:87 פ"ח

כל הבקר לעולה שנים עשר פרים אילים שנים עשר כבשים בנשינה שנים עשר ומנחתם ושעירי עזים שנים עשר לחטאת:

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;

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

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.

ספר הזוהר, וארא ג' מ"ג ד' ג' 4:53-3:43, Vaera

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.

ויקרא ו':13ג

זה קרבן אהרן ובניו אשר יקריבו לה' ביום המושח אתו עשירת האפה סלת מנחה תמיד מחציתה בבקר ומחציתה בערב:

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.

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



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Kehot Publication Society (CC-BY-NC); Pardes Rimonim (Public Domain); Midrash Rabbah -- TE (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and [likuteitorah.com](https://creativecommons.org/licenses/by-nc/4.0/).

English translation and explanations: prepared for [likuteitorah.com](https://www.likuteitorah.com) with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © [likuteitorah.com](https://www.likuteitorah.com)

From [likuteitorah.com/likutei-torah/nasso/8/](https://www.likuteitorah.com/likutei-torah/nasso/8/)

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