

Erev Shabbos Kodesh Parshas B'haalosecha 5770

# D'ei Chochmah L'nafshechah

“Let your soul know wisdom”

Parshas B'haalosecha

From the discourses of Moreinu v'Rabeinu  
the Gaon and Tzaddik Shlit'a

- not for general circulation -



Published by the Yam Hachochmah Institute

Under the auspices of "Yeshivas Toras Chochom"

for the study of the  
revealed and hidden Torah

**"YAM HACHOCHMAH"**  
PUBLISHING INSTITUTE  
P.O BOX 5245 JERUSALEM  
TEL: 057-3153884 FAX: 15325388242  
E-MAIL: [tc7@neto.bezeqint.net](mailto:tc7@neto.bezeqint.net)

***Shalosh Seudos of Parshas B'haalosecha 5768***

**”זֶה מַעֲשֵׂה הַמִּנְרָה, מִקְשָׁה זָהָב, עַד רִכְבָּה עַד פְּרִיחֵה מִקְשָׁה הוּא: כַּמְרָאָה אֲשֶׁר הִרְאָה ה' אֶת מֹשֶׁה בְּעֵשֶׂה אֶת-הַמִּנְרָה.”**

**“And this was the work of the menorah, beaten work of gold; to its base and to its flowers, it was beaten work; according to the pattern which Hashem had shown Moshe, so he made the menorah.”<sup>1</sup>**

“Rabbi Levi bar Rebbi said: A pure menorah descended from heaven. Hashem said to Moshe, ‘And you shall make a menorah of pure gold.’<sup>2</sup> Moshe said to Him, ‘How shall I make it?’ Hashem answered, ‘You shall make it of beaten gold.’ Even so, Moshe could not envision it, and he descended [from Mount Sinai] and forgot how it was to be made. He ascended and said, ‘My Master, how shall I make it?’ Hashem answered, ‘You shall make it of beaten gold.’ Even so, Moshe had difficulty with it and descended and forgot. He ascended and said, ‘My Master, I have forgotten it.’ So Hashem showed him how it was to be made, but he still had trouble. Hashem said, ‘Watch and do it,’ until He took a menorah of fire and showed him the proper way to make it. Even after this, Moshe could not comprehend it. Hashem said, ‘Go to Betzalel, and he will make it.’ He told this to Betzalel, and Betzalel immediately made it. Moshe began to question, ‘Hashem showed me how to make it several times and I still had difficulty with its manufacture, and you who did not see it made it on your own! You are called

---

<sup>1</sup> *Bamidbar* 8:4

<sup>2</sup> *Shemos* 25:31

**Betzalel because you were *b'tzel E-L*—in G-d's shadow—you were standing right by when Hashem showed me how to make it.”<sup>3</sup>**

### **Moshe Rabbeinu and the Menorah**

Anyone who reads this midrash will certainly be astounded by it—how could Moshe Rabbeinu not know how to construct the menorah, and even fail to do it properly a number of times when Betzalel was able to make it immediately? If we say that Betzalel could do it because he stood “in the shadow of Hashem,” then certainly Moshe who was also there and whom Hashem Himself instructed should have been able to. Yet we find that, despite this, Moshe Rabbeinu struggled and could not while Betzalel, who was “in the shadow,” nevertheless accomplished it right away. “If Rebbi didn't teach it, from where did Chiya learn it?”<sup>4</sup>

However, this perplexing question becomes more clear when we consider Reb Nosson of Breslov's teaching in *Likutei Halachos*: “Certainly Moshe struggled a number of times over the manner in which the menorah was to be constructed. This embodied the building of profoundly holy vessels so that the ‘illumination of the desire for holiness’ could shine throughout the entire Jewish people, for all time, throughout all circumstances. This vessel had to embody the power of the desire for holiness to withstand and overcome every form of darkness and failure that people encounter. Of course, one would struggle to comprehend just how such an awesome vessel could be manufactured! Especially since Moshe Rabbeinu saw with his own eyes what happens in this world, when even after the Jewish people witnessed such earth-shattering miracles at the Exodus and splitting of the sea and the giving of the Torah, they still fell into their sin [of the golden calf]. Moshe Rabbeinu knew full well just how hard it is to help a person possessed of free will. He could not comprehend and assimilate that he would be able to incorporate all of the spiritual rectifications of the transformation that occurred within the Jewish people during the forty-nine days of *Sefiras Ha'omer*—

---

<sup>3</sup> From *Bamidbar Rabbah* 15:10

<sup>4</sup> *Niddah* 62b

between the impurity of Egypt and the holiness of Sinai—within the forty-nine elements of the menorah. The Arizal taught that the menorah's seven braches—its eighteen flowers, nine knobs, and twenty-two bowls—contain forty-nine elements that parallel the forty-nine days of *Sefirah*. The menorah itself is like the root of the Torah, the fiftieth gate that Moshe Rabbeinu did not reach during his lifetime; he only came to it as he died. The fiftieth gate represents the highest manifestation of the will—the illuminated and illuminating desire for holiness that can brighten one's way through any form of darkness. This was why Moshe Rabbeinu could not fathom it. Yet he, himself, is the one who rises to the place of the 'will of wills'—*Raavah D'raavin*—the 'forehead of the will.'

“...Moshe Rabbeinu struggled so much because of his great humility; he would not believe himself capable of making such a vessel, as we find in *Ra'aya M'heimana, Parshas B'haalosecha*. He knew that fashioning such a vessel would mean that he would have to be so bound to the supernal will that he could cause it to enter into the entire Jewish people. He could not attribute such power to himself, and so he struggled with the menorah's construction.

“However, Betzalel was the paradigm of the faithful disciple and he knew his master's greatness from afar. He knew that Moshe Rabbeinu's great humility was precisely what made him able to nullify himself completely to Hashem's supernal will. At such a lofty level, the only way that one can cleave to the Divine will is through absolute humility. Betzalel was therefore able to immediately accomplish the task, because he said to himself, 'I trust in the power of the sage,<sup>5</sup> in Moshe Rabbeinu, such that I will certainly be able to fashion the vessel properly. I believe in the power of my rebbi, that he will certainly complete the task and draw the illumination of the will into this world to light the way through all forms of darkness.' The true *tzaddik* does not know his own greatness because of his humility; this can only be perceived from a

---

<sup>5</sup> This is a paraphrase of a teaching of Rebbe Nachman's.

distance, in the way of the student... Yet everything was accomplished through the power of Moshe Rabbeinu.”<sup>6</sup>

In this world, the light of the *tzaddik* is very hidden and it is difficult to fully reveal the point of the *tzaddik* truly. Falsehood and the *sitra achra* conspire to hide the point of truth. This is why all of the *tzaddikim* fight to reveal the point of the true *tzaddik*, as we find in the Torah itself: “Facing the menorah, the seven lights will shine.” [The seven candles represent all of the *tzaddikim*, while the menorah itself represents the true *tzaddik*.]

### **The Importance of *Chizuk***

The essential dynamic of teacher and student also plays out in relationship between one who gives *chizuk* and his friend who receives it. When one has faith in another’s abilities, it gives him strength to hold strong. A person on his own is prone to feel discouraged and is not always able to actualize his potential. Yet, when another encourages him and has faith in him, he is uplifted. This was even true of Moshe Rabbeinu—the teacher and leader of the entire Jewish people and the foremost of all the prophets—even he needed Betzalel to reveal his strengths when he was in a state of inner weakness on his great level. This is just as true of every single Jew—each of us must encourage our friends so they will not give up on themselves, but instead believe in their strengths and abilities. It is only through such self-confidence that a person will be able to actualize his potential and accomplish that which he is meant to do. As Rebbe Nachman of Breslov said, “If a person had only encouraged me in my youth and said, ‘Brother, hold strong,’ my *avodah* would have been of a completely different quality.”

But what should one do if there is no one available to encourage him? Wherever he goes, people are preoccupied by their own concerns; even his friends and relations don’t have *chizuk* to spare for him. When a person is in that situation, he must know that the *Shechinah* is with him all the time. Sometimes the *Shechinah* is like a rebbi,

---

<sup>6</sup> *Likutei Halachos, Hilchos Berachos* 5:46

sometimes it is like a *talmid*, and sometimes like a friend. Therefore, when a person is discouraged the *Shechinah* can encourage him like Betzalel did Moshe Rabbeinu. One must believe in the *Shechinah*, that she encourages every single Jew and uplifts his soul by telling him, “Surely you will merit to reach the level of the ‘forehead of the will.’” This is certainly so, since the innermost point of every Jewish soul is the absolute humility of Moshe Rabbeinu, and when one feels discouraged that he will never be able to fashion his personal menorah, the *Shechinah* who is in “the shadow of Hashem” gives him *chizuk*.

### “Please, G-d, Please Heal Her”

Rashi explains: “‘Please, G-d, please heal her’—The Torah teaches us here common courtesy. When a person asks a favor of his friend, he must preface his request with two or three expressions of beseeching.”<sup>7</sup>

The Arizal uncovers a Kabbalistic lesson from the prayer: “Know that this prayer comprises eleven letters. The letter *pei* is in the middle, and in the *Atbash* system of letter transposition, the *pei* is exchanged with the letter *vav*. This signifies that Moshe Rabbeinu mitigated the five *chassadim* and the five *gevuros* within the *Da'as* of *Ze'ir Anpin* [expressed by the five and five letters to each side of the middle *pei/vav*], and this mitigated the judgments on her and she was healed.”<sup>8</sup>

We find in the verse, “And the man Moshe was the most humble of all the men on the face of the earth.”<sup>9</sup> Rebbe Nachman of Breslov taught that the main way in which a person can overcome all of the suffering and pain of this world is through nullifying himself to the ultimate purpose.<sup>10</sup> One must close his eyes and focus on Hashem’s infinite light. When he opens them again, he must throw himself into Torah so that he can build a vessel to contain the light that is the remnant of his experience of *bitul*, and this mitigates his pain and suffering. If one does not throw himself into Torah study

<sup>7</sup> *Bamidbar* 12:13; Rashi, loc cit

<sup>8</sup> *Sefer Halikutim, B'haalosecha*

<sup>9</sup> *Bamidbar* 12:3

<sup>10</sup> *Likutei Moharan* I:65

after reaching the state of *bitul*, he suffering will be even more intense afterward. It is impossible to calculate the level of suffering we experienced in Egypt, or the extent to which Moshe Rabbeinu nullified himself and drew down the Torah. Because he was absolutely humble—he nullified himself completely to the *Ohr Ein Sof*—he merited the revelation of the holy Torah.

”וַיֹּאמֶר שְׁמְעוּ נָא דְבָרַי; אִם יִהְיֶה, נְבִיאֲכֶם ה' בְּמַרְאֵה אֱלֹוֹ אֶתְוֹדַע, בְּחֹלֹם אֲדַבֵּר-בּוֹ. לֹא כֵן עֲבָדֵי מִשְׁחָה: בְּכֹל בֵּיתִי נֶאֱמָן הוּא. פֶּה אֶל-פֶּה אֲדַבֵּר בּוֹ, וּמַרְאֵה וְלֹא בְּחִידוֹת, וּתְמַנִּית ה' יְבִיט; וּמִדּוּעַ לֹא יִרְאֲתֶם לְדַבֵּר בְּעַבְדֵי בְּמִשְׁחָה.”

“And He said: ‘Hear now My words: if there be a prophet among you, I Hashem do make Myself known to him in a vision, I do speak with him in a dream. My servant Moshe is not so; he is trusted in all My house; with him do I speak mouth to mouth, even manifestly, and not in dark speeches; and the image of Hashem does he behold; why then were you not afraid to speak against My servant, against Moshe?’”<sup>11</sup>

### Prophecy of the Day and of the Night

There are two levels when it comes to seeing the light of G-dliness. The first is through an arousal from above which is the aspect of the “night-time prophecy.” This is attained when a person gets up at midnight and delves into the Torah—he is gifted with an experience of G-dliness that is like a night-time prophecy, purely an arousal from above. The second level which is even higher than this is the “daytime prophecy” that comes from an arousal from below. For example, when one merits to lose himself and all connection with the physical during his morning prayers, he experiences afterward a taste of the prophecy of Moshe Rabbeinu who was foremost of the prophets, whose vision was like the clear sight of day. It was to this that the sages referred, and Rashi also brings it in his commentary on the verse above, when they said, “All of the

<sup>11</sup> *Bamidbar* 12:6-8



prophets saw as if through an unclear glass, all except for Moshe who saw through a clear glass.”<sup>12</sup> The prophecy of the non-Jewish nations [like Bilaam’s] was the aspect of night, an arousal from above inspired by Hashem’s mercy, not by the strength of their *avodah*. However, this is not so of the *tzaddikim*; they merit their vision by virtue of both Hashem’s mercy and their own efforts, that they delve into the Torah’s secrets even when it is difficult for them. This draws down the “clear glass”—a revelation of G-dliness that is bright as day, fueled by an arousal from below.

If we examine the vowelization of the verse that describes the visions of other prophets, we find that the word **בְּמִרְאֵה** [literally, “in the mirror,” the unclear glass] is enunciated with the *kometz*, which symbolizes the highest level of *Kesser* where the light is “restricted” [קמ״ץ] and hidden. How, then can this level of prophecy be lower than the **מִרְאֵה** [literally, “vision”—the clear glass] of Moshe Rabbeinu, which is only vowelized with a *segol*?

However, Moshe Rabbeinu’s entire purpose was only to draw down into the world every bit of G-dliness that he experienced—he was not satisfied with seeing Hashem’s light at the lofty heights where it is hidden and restricted. Quite the contrary—he lived to reveal Hashem’s kindness to the world, which is symbolized by the *segol* [a downward-tending triangle or arrow] and enclithe the highest lights in the Torah itself so that they can descend to reach the earth and those who dwell upon it.

This is the real meaning of *dveikus*—not a personal spiritual experience, but a means through which Hashem and His Torah are revealed to all. *Dveikus* is meant to provide us with more clarity of how we are to serve Hashem in our day-to-day lives, how to transform all suffering into vessels that reveal the light of the Torah.

Now we can better understand the Arizal’s teaching about the *pei* in the middle of the eleven-letter prayer that Moshe Rabbeinu offered on behalf of his suffering sister Miriam. This prayer teaches us the secret of healing—because true healing is only reached when one attains a state of *yishuv haDa’as*, when one’s mind is calmly focused

---

<sup>12</sup> *Yevamos* 49b

on nullifying oneself to the light of the *Ein Sof*. This is the *vav* in the middle, because the *vav* symbolizes *Da'as*. One must afterward enclothe that light in a garment of Torah. One can easily be confused by this, so one must compose his mind to return from the state of *bitul* properly and not to be thrown off course by the suffering one undergoes. Yet, at first, the revelation of G-dliness is still in an aspect of an arousal from above that is inspired by Hashem's mercy—the impetus is still external to the person. Afterward, one must “return his mind” [the literal meaning of *yishuv haDa'as*] and turn toward Torah study with dedication.

The *tzaddik* turns all of the darkness that confronts him into a goad toward greater *dveikus*, and this in turn is the inspiration of his renewed dedication to Torah study. He exerts himself to the fullest extent, and this allows him to draw down new Torah concepts and a greater revelation of G-dliness constantly. This is the *segol* of Moshe Rabbeinu—the work from below that the *tzaddik* does so that Hashem's light can pervade the lower world.

Every single person has his own personal menorah that must be made; he has his own Torah to draw into the world, and to do it he needs to follow these two paths of arousal from above as well as from below. For every single Jew, the purpose of *dveikus* is, “To know Your way on earth,” to attain clarity about how to serve Hashem every moment of my waking life. This is what sparks true healing, and this is what allows a person to understand how every setback and failure was actually necessary for his ultimate ascent—so that he can achieve self-renewal.

**And Hashem said to the *Soton*: ‘Hashem rebukes you, the *Soton*; Hashem that has chosen Yerushalayim rebukes you; is not this man a brand plucked out of the fire?’ Now Yehoshua was clothed with filthy garments, and stood before the angel. And he answered and spoke to those that stood before him, saying: ‘Take the filthy garments from off him.’ And to him he said: ‘Behold, I cause your iniquity to pass from you, and I will clothe you with robes.’ And I said: ‘Let them set a fair mitre upon his head.’ So they set a fair mitre upon his head, and clothed him with**

garments; and the angel of Hashem stood by. And the angel of Hashem forewarned Yehoshua, saying: ‘So says Hashem *Tzevakos*: If you will walk in My ways, and if you will keep My charge, and will also judge My house, and will also keep My courts, then I will give you free access among these that stand by. Hear now, Yehoshua the high priest, you and your fellows that sit before you; for they are men that are a sign. Behold, I will bring forth My servant Tzemach. Behold the stone that I have laid before Yehoshua; upon one stone are seven facets; behold, I will engrave the graving of it, says Hashem *Tzevakos*: And I will remove the iniquity of that land in one day.’<sup>13</sup>

### The *Tzaddikim* of Yerushalayim

In the verses from this week’s *haftarah* brought above, we see that Hashem chooses Yerushalayim. This choosing of Yerushalayim signifies the *tzaddikim* who dedicate themselves completely to feeling constantly the love and fear of Hashem that are the essence of Yerushalayim, the city of “complete fear of G-d.” [יראה = ירושלים] [שלם] It is Hashem who “chooses Yerushalayim” that rebukes the *Soton*, since the *sitra achra* mainly ranges itself against the *tzaddikim* who seek full *dveikus* at all times. The *yetzer hara* is always trying to destroy their *yishuv haDa’as*, and they require a great deal of heavenly mercy and Divine protection.

The *gematria* of the word יראה is 216, the same as three times the value of חסד, which is seventy-two. “Complete fear” is attained when the three aspects of the higher *mochin* which are associated with *chassadim* are drawn down; then the seventy-two of *chessed* is expanded “completely” and a perfect and full fear of G-d is attained. The main in which the *Soton* works on a person is by confusing him so that he focuses on externalities rather than the inner essence of his *avodah*. This is the meaning of the symbol of the “filthy garments”—he was caught up in superficial and extraneous thoughts about other people’s opinions and his *dveikus* was ruined.

---

<sup>13</sup> Zechariah 3:2-9

One must not allow himself to even be distracted by the fact that he fell into extraneous thoughts; he must bind himself to Moshe Rabbeinu who mitigates the judgments and *chassadim* so that he can heal us all. One must begin again constantly and strip away the “filthy garments” and don instead clean and shining clothes of the mind. One must fill himself with thoughts of Hashem’s constant presence and protection. He must believe that in the merit of devoting himself to the two pathways of *avodah*, he will help to bring, “My servant *Tzemach*...and I will remove the iniquity of that land in one day.”

### **The Angels’ Complaint**

The innermost truth in *avodah* is that every single Jew possesses an aspect of *tzaddik*, and each and every Jew can certainly merit to attain *dveikus* with Hashem. Every Jew has his Torah that he needs to reveal in the world, and in order to do so he must nullify himself and detach from this world. All the while that he is attached to the things of this world, the *sitra achra* has a hold on him. Only Moshe Rabbeinu was able to nullify himself completely, and this is why he was able to draw down the Torah completely. In terms of Moshe Rabbeinu’s worth, the angels could not object to his receiving the Torah—it is only because his entire intention was to draw it down for the Jewish people who range along a whole spectrum of worthiness that the angels fought against him. Moshe Rabbeinu himself doubted if he could accomplish this, and this is why Betzalel came to make the menorah.

Betzalel’s soul was very lofty—he was only thirteen when he did the work of the *Mishkan*, and the Gemara explains that we see from his lineage that in his line at least one must have been able to reproduce at the early age of eight years.<sup>14</sup> This is difficult to understand, since we know that the *mochin* of *Ze’ir Anpin* are not sufficiently developed until the age of thirteen and a day and reproduction cannot take place after

---

<sup>14</sup> *Sanhedrin* 69b

only completing seven years. The inner meaning of the matter is that Betzalel was from the higher world called *Arich Anpin*.<sup>15</sup>

The highest level of Torah, that of *Atika Sesima'ah* and Moshe Rabbeinu, can only be revealed via the lower garments of *Atzilus* and Betzalel. It is the garment of *Atzilus* that protects the *tzaddik* from the accusation of the angels so that he can draw down this highest level of Torah. The deepest and innermost secrets of the Torah have to be dressed in a lower level of secret—that of the world of *Atzilus*—so that they can descend and bring about the necessary healing to the souls of the Jewish people. This is why it is so important for us, now in these latter generations, to study the deepest secrets of the Torah via the deep secrets of the true *tzaddikim* who reveal the Torah through the aspects of the prophecies of both night and day. This was the main focus of the Baal Shem Tov and his students—to provide a garment from the world of *Atzilus* in the way of Betzalel so that the highest light of the “menorah of Moshe Rabbeinu” can be revealed. These secrets are themselves the light of the redemption.

Now we can better understand the significance of the *segol* of Moshe Rabbeinu's vision—a three-pointed vowel that parallels the three lines [of rectified *chassadim* and *gevuros*] that bring about the spiritual healing of the Jewish people. It is through the study of the “innermost secrets clothed in secrets” that each and every Jew can come to reveal the Torah that he is meant to and remove the obscurity that darkens his own soul.

When we follow this path, especially during this time of year when we have just merited to receive the Torah anew, we transform the bitterness of Naomi/Marah by holding strong to the tenacity of Bo'az [“in him is strength”]. Then we will merit the continued *dveikus* that is symbolized by *yibum* where the soul is granted continuity even though it seems to be in eclipse so that we can merit the completion of Torah embodied by Dovid. The full rectification is achieved when the perfect Torah of Dovid is

---

<sup>15</sup> *Sha'ar Maamarei Razal, Maseches Sanhedrin*

enclothed in the wisdom of Shlomo, when the light of *Atika* is expressed in the vessels of *Atzilus*.

**“Let Your Soul Know Wisdom”**

This is the meaning of: "דעה חכמה לנפשך והיא כתר לראשך"—“Let your soul (*nefesh*) know (*d'ei*) wisdom (*Chochmah*) and it will be a crown (*Kesser*) for your head.”<sup>16</sup> The *nefesh* is that to which the darkness clings, and it is what suffers, but when those judgments are mitigated by an infusion of *Chochmah* one's soul is healed. It will then be “a crown to your head”—one merits the revelation of the fiftieth gate, which is *Kesser*, the *dveikus* that is enclothed within the light of the Torah.

May Hashem have mercy on us so that we will be able to compose our minds properly and cleave to Him no matter what we go through. May all barriers be drawn aside and all confusion dissipate, and even though we are far from worthy, nevertheless may the holiness of Moshe and Betzael stand by us so that, “our eyes will see Your Kingship.” May we witness the revelation of G-dliness, with arrival of our righteous redeemer in mercy. Amen.

**This week's *shiur* is dedicated for the *refuah shleimah* and success of Avimoshe ben Leah, הי"י. May he be blessed with everything good.**

**Translated and Adapted by Rav Micha Golshevsky.**

---

<sup>16</sup> From the *Shabbos zemer* “*D'ror Yikrah*,” based on *Mishlei* 24:14.