



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 1

וידבר ה' אל משה במדבר סיני באוהל מועד וגו'

“Havayah spoke to Moshe
in the Wilderness of Sinai”



“Lifting the head ... by their skulls” means raising the lower will, born of a person’s own understanding of G-d, to the essence of the soul above it, where the Supernal Will shines. That will, revealed at Sinai, is drawn into the soul through the Torah, by the Levites’ ascent from below and the Kohanim’s clothing of the Supernal Will from above.

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



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THE BIG IDEA

“Lifting the head ... by their skulls” means raising the lower will, born of a person’s own understanding of G-d, to the essence of the soul above it, where the Supernal Will shines. That will, revealed at Sinai, is drawn into the soul through the Torah, by the Levites’ ascent from below and the Kohanim’s clothing of the Supernal Will from above.

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 maamar asks what “lifting the head” in the census of Bamidbar means, and why it is commanded in the Tent of Meeting. As the skull surrounds the brain, the soul has a lower will, born of each person’s contemplation of G-d’s greatness in the worlds, “according to what he measures in his heart,” and a Supernal Will above the intellect, born of the soul’s self-nullification before G-d’s essence. The essence of the soul never enters the body; it stays above, bound to its root. At Sinai this higher will was revealed, and the souls flew out at every utterance. Sin cuts a person off from that root, like a body severed from its head. The remedy is to lift the lower will to “their skulls,” through the Omer count and the Tent of Meeting, a union higher than knowledge, revealed in the Torah and above all in the Oral Torah. Two services bring it about: the Levites rise from below through Gershon, driving out evil, Merari, bitterness, and Kehas, gathering the self to its source; the Kohanim, led by Aharon, clothe the Supernal Will in the Mishnah.

OUTLINE

1 Two wills

¶1-2

As the skull surrounds the brain, the soul has a lower will, born of contemplating G-d’s greatness in the worlds, each according to his measure, and a Supernal Will above the intellect, born of self-nullification before His essence. That higher will was revealed at Sinai; it is the “Nullify your will” of Avos and the exodus from all limitation.

2 The severed head and its remedy

¶3-4

“Lift up the head ... by their skulls” is binding the lower will to the essence of the soul above, from which sin can cut a person off. The remedy comes through the Omer count and the Tent of Meeting, a union higher than knowledge, revealed in the Torah, the Oral Torah especially, through the service of the Levites and the Kohanim.

3 Gershon, Merari and Kehas

¶5-6

The Levites raise the soul from below through the holy gevuros: Gershon drives the evil out, Merari is the bitterness of an honest reckoning, and Kehas gathers the whole self to its source, turning bitter into sweet. The Kohanim, by contrast, work from above, clothing the holy in the six orders of the Mishnah.

4 Aharon and the Torah

¶7

One's yearning must be for G-d Himself and not for the Torah alone, yet it is brought into the Torah, "my mother's house," through Aharon, as G-d's word reaches Israel through Moshe and Aharon. The maamar closes with Midrashic and Zohar sources on "Lift up the head."

KEY CONCEPTS

The lower will רצון התחתון

The will born of a person's own understanding of G-d's greatness as He fills and encompasses the worlds. It sustains love and awe, but it still leaves him with a will of his own: "Do His will as your will."

The Supernal Will רצון העליון

A will above the intellect, born of the soul's self-nullification before G-d's essence. It surrounds the mind as the skull surrounds the brain, it was revealed at Sinai, and it is enclothed in the laws of the Torah.

Makif מקיף

That which encompasses a level and affects it from outside without being contained in it. The essence of the soul stands over its powers as a makif and does not enter the body.

Lifting the head נשיאת ראש

Raising the lower will, the "head," to "their skulls," the root of the soul above, where the Supernal Will shines; the remedy for a soul cut off from its root.

Venoadti and venodati ונועדתי ונודעתי

"I will meet" and "I will be known": the bond with G-d through knowledge, as against a higher union that comes from His very self, "I who am I." The Tent of Meeting is the place of the higher union.

Gershon, Merari and Kehas גרשון מררי קהת

The three Levite levels of holy gevuros: driving the evil out, the bitterness of an honest reckoning, and gathering the whole self to its source, in which the bitter is turned into sweet.

Klos hanefesh כלות הנפש

The soul's longing to the point of expiring, to pour itself out into its Father's bosom; it was revealed at Sinai, when "their souls flew out."

SECTION 1 • ¶1-2

Two wills

1 וידבר ה' אל משה במדבר סיני^{1,2,3} באוהל מועד וגו'. שאו את ראש וגו' לגלגלותם⁴ וגו'. להבין ענין נשיאת ראש ומה ענין פרשה זו אל אוהל מועד.

“Havayah spoke to Moshe in the Wilderness of Sinai, in the Tent of Meeting,” etc. “Lift up the head,” etc., “by their skulls (legulgelosam),” etc. To understand the matter of “lifting the head,” and what this portion has to do with the Tent of Meeting.

The maamar opens with the first verses of Bamidbar, where G-d commands Moshe in the Tent of Meeting to count the Jewish people. The Hebrew for “take a count,” se’u es rosh, literally means “lift up the head,” and the count is “by their skulls”; the Alter Rebbe asks what this “lifting of the head” means in the soul, and why it is tied to the Tent of Meeting.

כי הנה כתיב נעשה אדם בצלמנו⁵ שכמו שיש ראש וגולגולת בגשמיות הגוף שהראש עיקרו המוח ועצם הגולגולת מקיפו, כן יש ברוחניות הנפש תלת מוחין שהם חב”ד והרצון הנמשך מהם לקיום המדות⁶ וחיותן דאית רצון ואית רצון.⁷

For it is written, “Let us make man in our image”: just as in the physicality of the body there is a head and a skull — the head, whose main part is the brain, and the bone of the skull, which encompasses it — so in the spirituality of the soul there are three mochin (intellectual faculties), namely Chochmah (wisdom), Binah (understanding) and Daas (knowledge), and the will that is drawn from them to sustain the emotive attributes (middos) and their life-force (chayus). For there is will and there is will:

Because man is made “in the image” of G-d, the body’s structure mirrors the soul’s. The physical head holds the brain within and the skull around it; in the soul there is the intellect (Chochmah, Binah and Daas) and a will that flows from that intellect and gives the emotions their existence and vitality. The closing words announce that there are two kinds of will.

אית רצון לתתא ואית רצון לעילא שהוא נקרא רצון העליון שהוא בבחינת מקיף על המוח. there is a will below and there is a will above, which is called the Supernal Will, and which is at the level of a makif (that which encompasses) over the mind.

The lower will is the one that grows out of understanding. The higher one, the Supernal Will, is not produced by the mind at all; it surrounds the mind from above, as the skull surrounds the brain. A makif is something that encompasses a level and affects it from outside, without being contained in it.

וביאור ענין זה הנה כתיב נודע בשערים בעלה⁸ ופי' בזהר (פי' וירא דק"ג) לכל חד לפום שיעורא דילי' כמו דמשער בלבו,¹⁰

The explanation of this: it is written, "Her husband is known in the gates," and the Zohar explains (Parshas Vayera, p. 103): "to each one according to his own measure, as he measures in his heart"

To explain the will that is born of understanding, the Alter Rebbe cites the verse about the woman of valor, "Her husband is known in the gates." The Zohar connects "gates" (she'arim) with "measuring" (meshaer): G-d, "her husband," is known to each person according to the measure he can conceive in his heart.

דהיינו ע"י שיעמיק ויתבונן בחב"ד שלו בגדולת א"ס ב"ה כפי עומק מחשבתו וכאשר יוכל שאת בלבו ע"י כן הוא מכיר את בוראו הכרה בלב לדבקה בו ית'.

that is, through his deepening and contemplating, with his Chochmah, Binah and Daas, the greatness of the Infinite One (Ein Sof), blessed be He, according to the depth of his thought and as much as he is able to bear in his heart; through this he recognizes his Creator with a recognition in the heart, so as to cleave to Him, may He be blessed.

Knowing G-d "according to one's measure" means meditating with one's own intellect on the greatness of the Infinite One, as deeply as one's thought can reach and as much as one's heart can hold. The result is not abstract information but a recognition felt in the heart, which leads a person to cleave to G-d.

הגם דלית מחשבה תפיסא ב"י כלל^{11,12} היינו ב"י דוקא דהיינו בעצמותו ומהותו כביכול. אבל הנה זה כל האדם¹³ להתבונן במה

Although "no thought can grasp Him at all," that means "Him" specifically, that is, His essence and being, as it were. But this is the whole of man: to contemplate that

The Tikkunei Zohar's statement that "no thought can grasp Him at all" might seem to rule such meditation out. The Alter Rebbe answers that it refers only to G-d's own essence; what a person can and must contemplate ("this is the whole of man," in the words of Koheles) is G-d as He relates to the worlds.

שהוא מהוה עולמות עליונים ותחתונים עד אין מספר ומחיה את כולם¹⁴ ומוציאם מאין ליש ומחדשם בטובו בכל יום¹⁵ ובכל רגע.

He brings into being upper and lower worlds without number, gives life to them all, brings them out from nothing into something, and in His goodness renews them every day and every moment.

The subject of the meditation is G-d as Creator: He brings countless higher and lower worlds into being from nothing and gives them all life, as Nechemiah says, "You give life to them all." The words "in His goodness renews them every day" echo the morning blessing Yotzer Or before the Shema; the maamar adds "every moment," for creation never stops.

2 וכל אחד לפי מה שהוא משער בלבו יכול הוא להרחיב דעתו ולהלהיב לכו ונפשו לקשר נפשו בה' ולדבקה

And each one, according to what he measures in his heart, can broaden his mind and set his heart and soul aflame, to bind his soul to G-d and to cleave

Each person, according to what he can conceive in his heart, can broaden his understanding and set his heart and soul aflame, so as to bind his soul to G-d and cleave to Him. This is the first, “lower” path to G-d: through one’s own understanding.

בו כפי ערך עומק שכלו ותבונתו וכפי ריבוי ההתמדה והתשוקה שמעורר בלבו כל אחד לפי מה שהוא להתלהב ולהתלהט לדבקה בו ית'.

to Him, in the measure of the depth of his intellect and understanding, and according to the abundance of the constancy and the yearning that he arouses in his heart — each one according to what he is — to become aflame and ablaze to cleave to Him, may He be blessed.

The strength of this attachment differs from person to person. It depends on the depth of one’s intellect and understanding and on how much persistence and longing one arouses in one’s heart; each person’s fire burns according to who he is.

והנה נודע הוא לשון נפעל כי שבחא דקוב"ה הוא בעלה דמטרוניתא^{16, 17, 18} (עי' בזהר שלח קס"ג ב'¹⁹ ובפ' תזריע מ"ב ב'²⁰ ובפ' אמור צ"ו ב' ועמ"ש לעיל פ' תשא ע"פ זה יתנו²¹ כוי)

Now, nodda (“is known”) is a passive form, for the praise of the Holy One, blessed be He, who is the husband of the Matrona (see the Zohar, Shelach, 163b, Parshas Tazria, 42b, and Parshas Emor, 96b; and see what is written above, in Parshas Ki Sisa, on the verse “This they shall give,” etc.),

The Alter Rebbe now reads the word nodda (“is known”) precisely: it is passive, describing G-d as being made known. In the Zohar, “her husband” is the Holy One, blessed be He, the husband of the Matrona, the Shechinah, and the verse speaks of His praise.

שנודע בשערים שהוא ית' הוא המשפיל את עצמו בהשתלשלות והתפשטות גדולתו ית' להיות נודע.

[is] that He is known in the gates: that He, may He be blessed, is the One who lowers Himself through the chain of descent (hishtalshelus) and the spreading forth of His greatness, may He be blessed, so as to be known

G-d’s praise is that He lowers Himself, through the descending chain of worlds and the spreading forth of His greatness, so that He can be known. “Known in the gates” thus describes a divine self-lowering, not only a human achievement.

ע"י כן ונתפס בקרב איש ולב עמוק²² לפום מה דמשער בלבו דוקא כל חד וחד לפום ערך שיעורא דיליה²³ להמשיך ולקשר אליו ית' לדבקה בו.

thereby, and grasped within the inwardness of a man and a deep heart, "according to what he measures in his heart" specifically, each and every one according to his own measure, so as to draw down and bind [himself] to Him, may He be blessed, to cleave to Him.

Through this self-lowering G-d can be grasped in the inner depths of a person's heart, by each one according to his own measure. The person, in turn, uses that grasp to draw close and bind himself to G-d.

(כי נודע הוא לשון התקשרות²⁴ כנודע) שבמקום שאתה מוצא גדולתו שם אתה מוצא ענותנותו²⁵ כמ"ש במ"א.

(For nodda is an expression of connection, as is known.) [This is] that "in the place where you find His greatness, there you find His humility," as is explained elsewhere.

The parenthesis adds that the root of nodda, "knowing," also means connection, as Tanya explains of Daas. The Talmud's teaching that "wherever you find His greatness, there you find His humility" expresses the same idea: G-d's greatness shows itself in His stooping to be known.

והנה הרצון הנמשך מזה לקיום המדות אהבה ויראה שאהבה הוא לדבר שהוא כרצונו וכן להיפוך השנאה הוא לדבר שנגד רצונו

Now, the will that is drawn from this to sustain the emotive attributes of love and awe — for love is for a thing that accords with one's will, and likewise, conversely, hatred is for a thing that goes against one's will —

The Alter Rebbe now describes the lower will: the will that arises from this knowledge and sustains love and awe. Love is felt toward what one wants and hatred toward what one does not want, so the emotions depend on will.

והוא לפ"ע ההשגה וההשכלה בגדולתו ית' דממכ"ע וסוכ"ע כי ממנו נלקח רצון זה ולכן נק' רצון התחתון²⁶ שהוא למטה מן הדעת

is in proportion to the comprehension and intellectual grasp of His greatness, may He be blessed, how He fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), for this will is taken from it. Therefore it is called the lower will, which is below Daas (knowledge).

This will is measured by one's understanding of G-d's greatness as He fills and encompasses all worlds, since it is derived from that understanding. Because it is born of the mind, it is called the lower will, "below Daas."

אבל אית רצון לעילא שהוא למעלה מעלה מן הרצון הנולד מן הדעת והשכלה שנתפס ומשיג בשכלו
ובינתו ענין התפשטות גדולתו של הקב"ה שהוא ממכ"ע וסוכ"ע

But there is a will above, which is far, far higher than the will born of Daas and intellect, in which one grasps and comprehends with his intellect and understanding the spreading forth of the greatness of the Holy One, blessed be He, how He fills all worlds and encompasses all worlds;

The higher will is far above the will that is born when a person grasps with his mind how G-d's greatness spreads through the worlds, filling and encompassing them. It is not a product of comprehension at all.

אלא נמשך מבחי" ביטול השגתו והשגת כל הנבראים לגבי מהותו ועצמותו ית' מפני רוממותו עד אין
קץ דלית מחשבה תפיסא ב"י כלל והוא למעלה מבחי" ההשגה וגדר השכלה ועי"ז תתעורר הנפש לצאת
מנרתיקה

rather, it is drawn from the level of the nullification (bittul) of his comprehension, and of the comprehension of all created beings, before His being and essence, may He be blessed, because of His exaltedness without end, for "no thought can grasp Him at all," and He is above the level of comprehension and the bounds of intellect. Through this the soul will be aroused to go out of its sheath,

Instead, it comes from the recognition that one's own comprehension, and that of every creature, is null before G-d's essence, which no thought can grasp. This awareness rouses the soul to "leave its sheath," to go beyond the confines of its garments.

והוא בחי" תשוקה וכלות הנפש ממש להשתפך אל חיק אביה הוא מהותו ועצמותו ית' דכולא קמ"י כלא
חשיבא²⁷ ממש ולא שייך לומר ממכ"ע וסוכ"ע

and this is the level of yearning and the very expiring of the soul (klos hanefesh), to pour itself out into the bosom of its Father, which is His being and essence, may He be blessed, before whom "all is considered as truly nothing," and of whom it does not apply to say "fills all worlds" and "encompasses all worlds,"

This is a longing so intense that the soul is ready to expire (klos hanefesh) and pour itself into its Father's bosom, G-d's very essence. Before that essence all existence is as nothing, so even the terms "filling all worlds" and "encompassing all worlds" do not apply to it.

אלא בזיו וההארה מאור א"ס ב"ה המאיר ומחיה כל עלמין והוא בחי' מלכות א"ס ב"ה כמ"ש מלך יחיד
חי העולמים²⁸ וכתוב מלכותך מלכות כל עולמים²⁹

except of the radiance and illumination from the Infinite Light (Or Ein Sof), blessed be He, which shines into and gives life to all worlds. This is the level of the Malchus (sovereignty) of the Infinite One (Ein Sof), blessed be He, as it is written, "King, Unique One, Life of the worlds," and it is written, "Your kingship is a kingship over all worlds."

Those terms describe only the radiance that comes from the Infinite Light and gives life to the worlds. That radiance is called the Malchus (kingship) of the Infinite One, as the blessing Yishtabach calls Him "King ... Life of the worlds" and Psalms says "Your kingship is a kingship over all worlds": kingship is a relationship with the worlds.

אבל הוא לבדו הוא לא בגדר ממלא כל עלמין ולא בגדר סובב כל עלמין ולית מחשבה תפיסא ב"י כלל
כי אתה הוא קודם שנברא³⁰ העולם ואתה הוא כו'

But He alone, He is not within the category of "filling all worlds," nor within the category of "encompassing all worlds," and "no thought can grasp Him at all." For "You are He before the world was created, and You are He...", etc.,

G-d Himself is beyond both categories, and no thought can grasp Him. As the morning prayers say, "You are He before the world was created, and You are He since the world was created": creation makes no change in Him.

כנ"ל ואני הוי"ה לא שנית³¹ כתיב ותשוקה נפלאה³² זו ורצון זה נמשך לנשמות והאיר בהתגלות על
נפשם כחג השבועות על ידי מתן תורה בעשרת הדברות כמארז"ל שעל כל דבור ודבור³³ פרוחה נשמתן
as mentioned above. And it is written, "I, Havayah, have not changed." This wondrous yearning and this will were drawn down to the souls and shone in revelation upon their soul on the festival of Shavuot, through the Giving of the Torah in the Ten Commandments, as our Sages, of blessed memory, said that at each and every utterance their souls flew out.

Malachi's "I, Havayah, have not changed" makes the same point. The wondrous longing of the higher will was drawn into the souls of Israel and openly revealed at the Giving of the Torah on Shavuot; this is why the Sages say that their souls flew out at each of the Ten Commandments.

והיינו שהדבור היה ממשיך להם תשוקה זו שהדבור הוא המשכה ממהותו ועצמותו ית' לנשיי (ועמש"ל פי יתרו בד"ה מראיהם ומעשיהם³⁴ ומ"ש ע"פ ואהי אצלו אמון)³⁵

That is, the utterance drew this yearning down to them, for the utterance is a drawing down from His being and essence, may He be blessed, to the souls of Israel (and see what is written above, in Parshas Yisro, in the discourse beginning "Their appearance and their workings," and what is written on the verse "And I was with Him as a nursling").

The divine utterances at Sinai carried this longing to the people, because each utterance was a drawing down from G-d's own essence to the souls of Israel. The parenthesis refers to two other discourses that develop this point.

וזהו אנכי ה' אלהיך דייקא המאיר ומתפשט בך ואנכי מי שאנכי³⁶ פי' שאין מכיר ומשיג בחי' אנכי

And this is [the meaning of] "I am Havayah your G-d": "your G-d" specifically, who shines and spreads within you. And Anochi ("I") [is] "I, who am I" (Anochi mi she'Anochi): that is, none recognizes and comprehends the level of Anochi

This is why the First Commandment says "your G-d": G-d as He shines within each Jew. Anochi ("I") here means G-d's very self, "I who am I," whom no one but He Himself can know.

אלא אנכי בעצמי והוא הוא הוי"ה אלקיך דהיינו ניצוץ אלהות השורה בך כי חלק³⁷ הוי' עמו כמ"ש ואתם הדבקים³⁸ בה' אלהיכם חיים כולכם היום כי

except I Myself. And He, He is "Havayah your G-d," that is, the spark of G-dliness that dwells within you, for "Havayah's portion is His people," as it is written, "And you who cleave to Havayah your G-d are all alive today." For

That very self is "Havayah your G-d," the spark of G-dliness that dwells in each Jew, since "Havayah's portion is His people." The verse "you who cleave to Havayah your G-d are all alive today" speaks of this bond between the soul and G-d.

הנה מהות הנשמות ועצמותן לא ירדה להתלבש בעוה"ז בגוף ונה"ב אלא זיו והארה בעלמא ממנה בלבד הוא שמתפשט ונתפס בשכל ומדות כנ"ל שהן הן כחות הנפש

the being and essence of the souls did not descend to be en clothed in this world, in the body and the animal soul; rather, only a mere radiance and illumination from it is what spreads forth and is grasped in the intellect and the emotive attributes, as mentioned above, which are the very powers of the soul.

The soul's essence never descended into the body and the animal soul in this world. Only a glimmer of it spreads into the intellect and emotions, the soul's powers, which are what a person consciously experiences.

אבל עיקר מהותה ועצמותה של הנשמה לפי מה שהיא במקור חוצבה מריש כל דרגין וכו' בראתיו יצרתיו אף עשיתיו³⁹ הוא למעלה מעלה מגדר ההשגה הנתפס בשכל אנושי

But the main being and essence of the soul, as it is in the source from which it was hewn, “from the head of all levels,” etc. — “I created him, I formed him, I also made him” — is far, far above the bounds of the comprehension that is grasped by human intellect;

The soul as it is in its source, “from the head of all levels” (as Isaiah says, “I created him, I formed him, I also made him”), is far beyond what any human mind can comprehend.

אלא שהיא דבוקה בשורשה באלהים חיים בדביקות נצחי לעולמי עד ואין לה אלא רצון אחד לאביה שבשמי' בלבד לעולי בלי שינוי בבחי' ביטול אליו ית' לפי

rather, it cleaves in its root to the living G-d with an eternal cleaving, forever and ever, and it has only one will, for its Father in Heaven alone, forever, without change, in a state of nullification (bit-tul) toward Him, may He be blessed, because

In that root the soul is permanently attached to the living G-d. It has only one desire, for its Father in Heaven, and it remains in unchanging self-nullification (bittul) before Him.

שהיא חלק אלוה ממעל ממש (וכמבואר במ"ע ע"פ יונתי בחגוי⁴⁰ כו') והשינויים הם למטה מצד שינוי ההשגות בכחות הנפש בלבד.⁴¹

it is truly “a part of G-d above” (as is explained [in the discourse] on “My dove, in the clefts,” etc.); and the changes are below, due only to the changes in comprehension in the powers of the soul.

This is because the soul is truly “a part of G-d above,” in the words of Iyov. All the rises and falls a person experiences happen only below, in the soul's powers, according to the changes in his understanding.

והיינו לפי שהנפש עצמה אינה מתלבשת בכחותי' אלא עומדת עליהם מלמעלה בבחי' מקיף בלבד. ובשבועות על ידי מתן תורה נתגלה הרצון העליון

That is, because the soul itself is not encloded in its powers, but stands over them from above, at the level of a makif (that which encompasses) only. And on Shavuot, through the Giving of the Torah, the Supernal Will was revealed,

The soul's essence does not enter its powers; it stands over them as a makif, an encompassing presence. At Sinai, on Shavuot, the Supernal Will, which belongs to that level, was revealed.

שהוא למעלה מן הדעת והאיר אז שורש נשמות תוך כחות הנפש בגילוי רב ועצום (ועמ"ש במ"א ע"פ כי תצא⁴² בפ"י בקשו פני את פניך⁴³ ה' אבקש כו')

which is above Daas, and the root of the souls then shone within the powers of the soul with a great and mighty revelation (and see what is written elsewhere, on the verse "When you go out," in the explanation of "Seek My face; Your face, Havayah, I will seek," etc.).

That revelation, above Daas, let the root of the souls shine openly within their conscious powers. The parenthesis points to a discourse on "When you go out" that explains David's "Seek My face; Your face, Havayah, I will seek" along these lines.

ולכן על כל דבור פרחו נשמתן דהיינו שנסתלק למעלה מבחי' וגדר השכלה והשגה להכלל ולבטל במציאות, ממש אליו ית' בכלות הנפש ממש.

Therefore, at each utterance their souls flew out: that is, [the soul] withdrew upward, beyond the level and bounds of intellect and comprehension, to be absorbed and nullified in its existence, utterly, into Him, may He be blessed, with a true expiring of the soul.

Hence "at each utterance their souls flew out": the souls rose beyond all intellect and comprehension and were wholly absorbed into G-d, nullified in their very existence, in a true expiring of the soul.

וזהו אשר הוצאתיך מארץ מצרים⁴⁴ שכל העולמות ומדרגות שלמטה מבחי' זו נק' בשם מצרים לגבי בחינה זו

And this is [the meaning of] "who brought you out of the land of Egypt": for all the worlds and levels that are below this level are called by the name Mitzrayim (Egypt) relative to this level,

The First Commandment continues, "who brought you out of the land of Egypt." Relative to the revealed essence, all worlds and levels below it count as Mitzrayim, Egypt, a name that suggests limitation.

כי שאר כל עניני השגות ודבקות באלהים חיים הם עדיין בבחינה וגדר מצר וגבול הנ"ל וכמ"ש במ"א

for all the other kinds of comprehension and cleaving to the living G-d are still within the category and bounds of the constraint (meitzar) and limit mentioned above, as is explained elsewhere

Every other kind of comprehension of G-d and attachment to Him, however lofty, still lies within boundaries, the meitzar (narrow strait) that the name Mitzrayim implies. Leaving Egypt, in this sense, is leaving all limits.

(לקמן ע"פ וספרתם⁴⁵ לכם ועמ"ש בביאור ע"פ אלה מסעי⁴⁶ הענין שעד ירדן יריחו נק' יצ"מ).

(below, on the verse "And you shall count for yourselves"; and see what is written in the explanation on the verse "These are the journeys," on the concept that up to the Jordan at Jericho is called the Exodus from Egypt).

The parenthesis cites two discourses: one on counting the Omer, and an explanation of "These are the journeys," where it is explained that everything up to the Jordan at Jericho is called the Exodus from Egypt.

וזהו בטל רצונך מפני רצונו^{47, 48} שענין עשה רצונו כרצונך הוא מצד רצון התחתון הנמשך מהשגת והשכלת לבותם כל אחד מכחות הנפש המתלבש בגוף

And this is [the meaning of] "Nullify your will before His will." For "Do His will as your will" stems from the lower will, which is drawn from the comprehension and understanding of their hearts, each one, from the powers of the soul that is encloded in the body;

The Mishnah in Avos says both "Do His will as your will" and "Nullify your will before His will." The first belongs to the lower will: a will born of each person's understanding, in the powers of the soul that is encloded in the body.

והרי עדיין יש לו רצון נפרד בפני עצמו אלא שאעפ"כ על ידי העמקת הדעת והתבוננות בגדולתו ית' יתפעל ויעשה בנפשו ולבו רצונו של מקום ב"ה משא"כ ענין בטל רצונך כו'

and so he still has a separate will of his own, except that nevertheless, through deepening his mind and contemplating His greatness, may He be blessed, he will be moved and will do, in his soul and heart, the will of the Omnipresent, blessed be He. Whereas "Nullify your will," etc.

At that level the person still has a will of his own, separate from G-d's. Only through deep contemplation of G-d's greatness is he moved to carry out G-d's will in his heart and soul.

הוא בחי' ביטול והעברה לגמרי שלא יהיה לו רצון עצמו כלל כ"א רצון אחד לה' לבדו דהיינו שיהיה רצון עליון לבדו מאיר בו להשתפך נפשו אל חיק אביה ממש.⁴⁹

is the level of nullification and complete removal, so that he has no will of his own at all, but only one will, for G-d alone; that is, that the Supernal Will alone shine in him, so that his soul pours itself out into the very bosom of its Father.

"Nullify your will" is a higher state: the person's own will is removed entirely, and only one will remains, for G-d alone. This is the Supernal Will shining in him, so that his soul pours itself out into its Father's bosom.

SECTION 2 • ¶3-4

The severed head and its remedy

3 וזהו שאו את ראש⁵⁰ וגו' לגולגלותם⁵¹ וגו' דהיינו לקשר רצון התחתון הנמשך מבחי' ראש ומוחין המלוכשים בגוף ונפש

And this is [the meaning of] “Lift up the head,” etc., “by their skulls,” etc.: that is, to bind the lower will, which is drawn from the level of the head and the mochin (intellect) that are encloded in the body and soul,

Now the Alter Rebbe answers the opening question. “Lift up the head ... by their skulls” means taking the lower will, which comes from the “head,” the intellect encloded in body and soul, and binding it to something higher.

ולחברו ולהעלותו למעלה מעלה למקור חוצבה עיקרה ושרשה דיליה שהוא מהות הנשמה עצמה העומדת למעלה והיא בבחי' מקיף ואינה מאירה בתוך הגוף

and to join it and raise it far, far above, to the source from which it was hewn, its essential core and its own root, which is the being of the soul itself that stands above; it is at the level of a makif (that which encompasses) and does not shine within the body.

The lower will is to be joined and raised to its source: the essence of the soul, which stays above as a makif and does not shine within the body. This higher root is what the verse calls “their skulls.”

כי עונותיכם מבדילים⁵² ביניכם לבין אלהיכם ונכרתה הנפש ההיא מלפני⁵³ אני ה' וכמ"ש במ"א, והוא כמשל האדם שנכרת גופו מראשו.

For “your iniquities separate between you and your G-d,” and “that soul shall be cut off from before Me: I am Havayah,” as is explained elsewhere. It is like the analogy of a person whose body is cut off from his head.

Why does the essence of the soul not shine in the body? Because sins separate a person from G-d, as Isaiah says, and the Torah speaks of a soul “cut off from before Me”; the result is like a body severed from its head.

4 והעצה היעוצה לזה הוא כמו דרך משל אם היה נמצא ברפואות לחבר גופו אל ראשו,⁵⁴ כך הוא הענין נשיאת ראש שהוא רצון התחתון הנולד משכל ומדות כחות הנפש להעלות למעלה לבחי' גולגלותם דווקא

The counsel prescribed for this is, by way of analogy, as if a remedy were to be found to join his body to his head. So is the matter of “lifting the head”: that the lower will, which is born of the intellect and the emotive attributes (middos), the powers of the soul, is to be raised up to the level of “their skulls” specifically,

The remedy for this severing is like a cure, if one could be found, that would rejoin a body to its head. “Lifting the head” is that remedy: the lower will, born of the soul’s intellect and emotions, is raised specifically to “their skulls.”

דהיינו גולגולת שלהם עצמם שהוא שרש נשמתם למעלה כי שם מאיר רצה"ע כנ"ל (ועמ"ש פ' כי תשא סד"ה שמאלו תחת לראשי⁵⁵ וע"פ ויקהל משה)⁵⁶

that is, their own skull, which is the root of their soul above, for there the Supernal Will shines, as mentioned above (and see what is written in Parshas Ki Sisa, at the end of the discourse beginning “His left hand is under my head,” and on the verse “And Moshe assembled”).

“Their skulls” means each person’s own skull: the root of his soul above, where the Supernal Will shines. The parenthesis points to two Torah Ohr discourses, in Ki Sisa and Vayakhel.

וזהו ענין ספירת העומר⁵⁷ היום יום כו' פי' כי ימים הם בחי' המשכות והיינו המשכת רצון העליון And this is the matter of the Counting of the Omer: “Today is [such-and-such a] day,” etc. The explanation: days are the level of drawings-down, namely the drawing down of the Supernal Will

The Counting of the Omer belongs to this process. Each counted “day” is a drawing down, and what is drawn down through the days of the count is the Supernal Will.

(עמ"ש בד"ה וספרתם הנ"ל בפ' וענין תספרו חמשים יום וע' ג"כ מ"ש בפ' אמור בפ' וספרתם⁵⁸ לכם ממחרת השבת כו')

(see what is written in the discourse beginning “And you shall count,” mentioned above, in the explanation of the matter of “You shall count fifty days”; and see also what is written in Parshas Emor, in the explanation of “And you shall count for yourselves from the morrow of the Shabbos,” etc.)

The parenthesis refers to the discourse on “And you shall count” mentioned earlier, on counting fifty days, and to the discourse in Parshas Emor on counting “from the morrow of the Shabbos.”

מלמעלה למטה והיינו ע"י בחי אהל מועד⁵⁹ כי מועד על שם ונועדתי שמה לבני⁶⁰ ישראל.

from above to below. And this is through the level of the Tent of Meeting (Ohel Moed), for moed is named for “And I will meet there with the Children of Israel.”

This drawing down of the Supernal Will from above to below comes through the Tent of Meeting (Ohel Moed). The word moed (meeting) comes from G-d's promise, “I will meet (venoadti) there with the Children of Israel.”

והנה ונועדתי ונודעתי הוא ענין אחד אותיות דדין כאותיות דדין ושניהם לשון התקשרות ודבקות הקב"ה בנש"י, אלא שנודעתי הוא ע"י הדעת וההשגה בגדולתו ית' כמ"ש נודע בשערים בעלה,⁶¹

Now, venoadti (“I will meet”) and venodati (“I will be known”) are one matter — the letters of the one are like the letters of the other — and both are expressions of the connection and cleaving of the Holy One, blessed be He, with the souls of Israel. But nodati is through Daas (knowledge) and comprehension of His greatness, may He be blessed, as it is written, “Her husband is known in the gates,”

Venoadti (“I will meet”) and venodati (“I will be known”) share the same letters, and both describe G-d's bond with the souls of Israel. But “being known” comes through Daas, the understanding of G-d's greatness, like the “Her husband is known in the gates” of the first paragraph.

אבל ונועדתי הוא בחי יחוד וקשר עליון מבחי אנכי מי שאנכי⁶² לקשר נפשם להשתפך אל חיק אביה whereas venoadti is the level of a supernal union and bond from the level of “I, who am I,” binding their soul to pour itself out into the bosom of its Father

“Meeting,” by contrast, is a higher union that comes from G-d's very self, “I who am I.” It binds the souls so that they pour themselves out into their Father's bosom, beyond understanding.

(ועמ"ש ע"פ להקריב לי במועדו^{63,64} ועי' בזהר פ' ויגש דר"ו ע"ב⁶⁵ ובהרמ"ז שם ובוהר משפטים דצ"ז ע"א).

(and see what is written on the verse “to offer to Me in its appointed time”; and see the Zohar, Parshas Vayigash, p. 206b, and the Ramaz there; and the Zohar, Mishpatim, p. 97a).

The parenthesis points to a discourse on “to offer to Me in its appointed time (moed)” and to two passages of the Zohar. In Vayigash the Zohar speaks of the time when the will is present and the bond is crowned, so that two worlds are joined and meet together; in Mishpatim it reads “a man who sells his daughter” as the Holy One, blessed be He, and the holy soul.

אך אי אפשר להמשיך ולהאיר על נפשם בהתגלות ממש אור בחינה זו כ"א ע"י בחי' אהל ומשכן שהוא מה שכתוב אחזתיו

However, it is impossible to draw down and shine the light of this level upon their soul in actual revelation except through the level of a Tent and a Mishkan, which is what is written, "I held him

The light of this level can be revealed in the soul only through a "tent" and a Mishkan, a dwelling that holds it. This is what the verse in Shir HaShirim describes: "I held him and would not let him go."

ולא ארפנו⁶⁶ עד שהבאתיו אל בית אמי ואל חדר הורתי בית אמי זו תורה שבכתב וחדר הורתי זו תושבע"פ

and would not let him go, until I brought him into my mother's house and into the chamber of her who conceived me." "My mother's house" is the Written Torah, and "the chamber of her who conceived me" is the Oral Torah.

The verse continues, "until I brought him into my mother's house and into the chamber of her who conceived me." The Alter Rebbe reads "my mother's house" as the Written Torah and "the chamber of her who conceived me" as the Oral Torah.

כמו שהולד ניתן בבטן אמו כך הוא ענין רצה"ע המלוכש בדיני התורה שבע"פ איסור והיתר חייב וזכאי כו',

Just as the unborn child is set in its mother's womb, so the Supernal Will is enclothed in the laws of the Oral Torah — forbidden and permitted, guilty and innocent, etc.

As a child is enclosed in its mother's womb, the Supernal Will is enclosed in the laws of the Oral Torah: what is forbidden or permitted, who is guilty or innocent. These rulings are the "chamber" that holds the infinite will.

והגם שירדה תורה ונתלבשה בדברים גשמיים עכ"ז הרי מלוכש בה רצה"ע ממש ועי"ז גם האדם העוסק בה ממשיך ומאיר על נפשו אור הרצה"ע ממש אשר לית מחת"ב כלל כמ"ש במ"א (וע' בזח"ב צ"ו א').

And although the Torah descended and was enclothed in physical things, nevertheless the Supernal Will itself is enclothed in it; and through this, the person who occupies himself with it also draws down and shines upon his soul the light of the Supernal Will itself, which "no thought can grasp at all," as is explained elsewhere (and see Zohar, Part II, 96a).

Although the Torah has come down into physical subjects, the Supernal Will itself is enclothed in it. So a person who studies it draws onto his own soul the light of that will, which no thought can grasp.

אך שצריך האדם לתת עצות בנפשו שלא ישאר למטה וצריך לזה ב' בחי' בחינת כהנים ובחי' לויים.

But a person must set counsels in his soul so as not to remain below, and for this two levels are needed: the level of Kohanim and the level of Levites.

Yet a person must take counsel so as not to remain “below,” in the lower level. Two modes of service are needed for this: that of the Kohanim and that of the Levites.

בחינת כהנים הוא מלמעלה למטה בחי' מים שיוורדים⁶⁷ ממקום גבוה למקום נמוך ובחי' לויים הוא בחי' שלהבת אש העולה ממטה למעלה.

The level of Kohanim is from above to below, the level of water, which descends from a high place to a low place; and the level of Levites is the level of a flame of fire, which rises from below to above.

The Kohanim stand for a flow from above to below, like water, which always descends from a high place to a low one. The Levites stand for the opposite movement, like a flame, which always rises upward.

SECTION 3 • ¶5-6

Gershon, Merari and Kehas

5 וביאור ענין זה הנה כתיב ובחנות המשכן יקמו⁶⁸ אותו הלויים פי' ובחנות המשכן כשירד בחי' המשכן ממדרגתו תהיה הקמה ע"י הלויים דהיינו בנשמת האדם למטה שירדה הארתה ונתלבשה בגוף ונה"ב בעוה"ז.

The explanation of this: it is written, “And when the Mishkan comes to rest, the Levites shall set it up.” The meaning: “when the Mishkan comes to rest” — when the level of the Mishkan descends from its rank, the setting up will be through the Levites. That is, in the soul of man below, whose radiance descended and was enclothed in the body and the animal soul in this world:

The verse “When the Mishkan comes to rest, the Levites shall set it up” is read as a lesson for the soul. When the “Mishkan,” the soul’s radiance, has come down from its level into the body and the animal soul in this world, it is the Levites, the soul’s upward-striving powers, who must raise it up again.

הנה זאת העצה לעורר על נפשו בחי גבורות קדושות והם מתחלקים לשלש בחי גרשון קהת ומררי גרשון הוא ענין מ"ש גרש את האמה הזאת⁶⁹ ואת בנה שהוא מבחי גבורות (שלכן קוראין פרשה זו ברי"ה)

here is the counsel: to arouse upon his soul the level of holy gevuros (powers of restraint). These divide into three levels: Gershon, Kehas and Merari. Gershon is the matter of what is written, "Drive out this handmaid and her son," which is from the level of gevuros (which is why this portion is read on Rosh HaShanah),

The counsel is to arouse holy gevuros, the soul's fiery powers of restraint, which divide into three like the three Levite families: Gershon, Kehas and Merari. Gershon (from gerash, "drive out") is like Sarah's "Drive out this handmaid and her son," an act of Gevurah; the parenthesis notes that this is why the portion is read on Rosh HaShanah.

כי שמאל דוחה⁷⁰ ומגרש את הרע מקרבו ואיזהו גבור הכובש⁷¹ את יצרו⁷² והוא בחי היותר מעולה ממ"ש ביצ"מ כי ברח העם⁷³ לפי שהיה עדיין הרע בתוקפו כמ"ש במ"א,⁷⁴

for "the left pushes away" and drives the evil out from within him, and "Who is mighty? One who conquers his inclination." This is a higher level than what is written of the Exodus from Egypt, "for the people had fled," because the evil was still in its strength, as is explained elsewhere.

Gevurah is the "left hand" that pushes away, driving the evil out from within, and the Mishnah calls mighty (gibbor) the one who conquers his inclination. This is higher than the Exodus, when "the people fled": they had to flee because the evil within them was still at full strength.

אבל העיקר הוא לגרש את הרע מקרבו שיהיה הרע בורח ממנו וכמ"ש ורדפו מכם חמשה מאה⁷⁵

But the main thing is to drive the evil out from within him, so that the evil flees from him, as it is written, "Five of you shall pursue a hundred."

The goal is to drive the evil out so thoroughly that it flees from the person, not he from it. This is the promise "Five of you shall pursue a hundred": holiness pursues and the evil runs.

ולכן (לע"ל) כתיב כי לא בחפזון תצאו⁷⁶ וגוי דאתכפיי סט"א וזהו ותאמר שרה שהיא בחי ומדת מלכותו⁷⁷ ית' לאברהם שהוא בחי חסד⁷⁸ עליון גרש האמה הזאת ואת בנה

Therefore (of the Time to Come) it is written, "For you shall not go out in haste," etc., for the sitra achra (the other side) has been subdued. And this is [the meaning of] "And Sarah said" — she being the level and attribute of His Malchus (sovereignty), may He be blessed — "to Avraham" — he being the level of supernal Chesed (kindness) — "Drive out this handmaid and her son,

That is why, of the redemption to come, it says, "You shall not go out in haste": the sitra achra will already be subdued, so there will be nothing to flee from. Sarah, who stands for G-d's Malchus (sovereignty), tells Avraham, who stands for supernal Chesed (kindness), to drive out the handmaid and her son.

כי לא יירש וגו', ישמעאל הוא בחי' תאוות רעות ושרשם, וכענין לא כאברהם שיצא ממנו ⁷⁹ ישמעאל ⁸⁰ וכמ"ש במ"א.

for [he] shall not inherit," etc. Yishmael is the level of evil desires and their root, as in the matter of "not like Avraham, from whom Yishmael issued," as is explained elsewhere.

Yishmael stands for evil desires and their root, which must not "inherit" together with holiness. The Sages' words "not like Avraham, from whom Yishmael issued" are cited for this, and the text refers elsewhere for the explanation.

6 ומררי הוא ענין המרירות ⁸¹ בהיות ממארי דחושבנא על ימי חלדו אשר רובם ככולם בחשך ילך ⁸² בכריתות הגוף מן הראש הוא בחי' לגולגלותם של נפשו שאינה מאירה בנפשו כ"א לעתים רחוקים מפני עוונותיו המבדילים.

And Merari is the matter of bitterness (merirus): when one is among the "masters of reckoning" over the days of his life, most of which, as good as all, "went in darkness," with the body cut off from the head — which is the level of "their skulls" of his soul, which does not shine in his soul except at rare times, because of his iniquities that separate.

Merari, the third Levite family, is linked to merirus, bitterness: the bitterness of one who makes an honest reckoning of his life and finds that most of his days went "in darkness." His body has been cut off from its "head," the root of his soul ("their skulls"), which rarely shines in him because his sins separate him from it.

או משום שעדיין לא אתכפייא סט"א וכו'. או משום שהלביש נפשו בלבושים צואים מהבל ורעות רוח ⁸³ מדברים בטלים ומחשבות אדם ותחבולותיו ⁸⁴ בעניני עוה"ז וכסופין בטלין דילי'.

Or because the sitra achra (the other side) has not yet been subdued, etc. Or because he has clothed his soul in filthy garments of vanity and striving after wind: idle words, and the thoughts of man and his schemes in matters of this world, and his own idle longings.

The text gives two more reasons why the root of the soul does not shine: the sitra achra has not yet been subdued in him, or he has dressed his soul in "filthy garments" of vain and empty pursuits, idle talk, worldly schemes and idle longings. The words "the thoughts of man and his schemes" come from the Musaf prayer of Rosh HaShanah.

ובחינה זו היא ג"כ מבחי' ליום שרש הגבורות שהמרירות הוא מיסוד אש ושע"ז הוא מתעורר כח החמימות וכמ"ש במ"א, וע"ז הוא בא לבחי' ומעלת קהת מלשון ולו יקהת עמים⁸⁵

This level, too, is from the level of the Levites, the root of the gevuros (powers of restraint); for bitterness is from the element of fire, and through it the power of warmth is aroused, as is explained elsewhere. And through this he comes to the level and distinction of Kehas, from the expression "and to him shall be the gathering (yikhas) of the peoples"

This bitterness also belongs to the Levites, the root of the gevuros, because bitterness comes from the element of fire and rouses warmth. Through it a person reaches the level of Kehas, whose name the Alter Rebbe connects with Yaakov's blessing, "to him shall be the gathering (yikhas) of the peoples."

(אלא שהיו"ד נוספת להורות על הפעולה לעתיד) שהוא לשון אסיפה וקיבוץ כתרגומו ולו יתכנסון עממא

(except that the yud is added to indicate the action in the future), which is an expression of gathering and assembling, as the Targum renders it, "and to him shall the peoples gather."

The word yikhas has an extra yud, the prefix of the future tense; its root, as in the name Kehas, means gathering. The Targum translates it accordingly: "to him shall the peoples gather."

דהיינו שמתאסף ומתקבץ אליו לבו ורוחו ונשמתו אליו יאסוף⁸⁶ במקור חוצבה ברשפי אש שלהבת⁸⁷ העולה למעלה.

That is, his heart is gathered and assembled to Him, and "his spirit and his soul He will gather to Himself," into the source from which it was hewn, with flashes of fire, a flame rising upward.

Kehas, then, is the soul gathering itself, heart, spirit and soul, back to G-d and to the source from which it was hewn, rising like "flashes of fire," a flame that climbs upward. Iyov's words "his spirit and his soul He will gather to Himself" describe this return.

ומה שלא נאמר בפירוש לשון אסיפה כדכתיב בהתאסף ראשי עם⁸⁸ וגו' כי שם נאמר יחד שבטי ישראל שקבוצם נקרא אסיפה

And the reason it does not say the expression of gathering (asifah) explicitly, as it is written, "When the heads of the people gathered," etc., is that there it says, "together, the tribes of Israel," whose assembling is called asifah;

Why does the verse use yikhas and not the usual word for gathering, asifah? Because asifah is used for gathering the tribes of Israel, as in "When the heads of the people gathered ... together, the tribes of Israel."

אבל בהקבץ בחיי שאר עמים להתאסף למקורם נאמר יקהת מלשון קיוהא הוא ענין חריפות וחמיצות

but for the assembling of the level of the other peoples, to gather to their source, it says yikhas, from the expression kiyuha, which is the matter of sharpness and sourness,

For the gathering of what the text calls “the level of the other peoples” to their source, the verse says yikhas instead, which the Alter Rebbe connects with kiyuha, sharpness and sourness. What is far from holiness is not simply assembled, like the tribes of Israel; its gathering means transforming what is sharp and sour.

כמו דרך משל העושה מטעמים מדברים חריפים וחמוצים וכו', כך הוא בענין זה דאתהפכו מרירא למיתקא ו

as, by way of analogy, one who makes delicacies from sharp and sour things, etc. So it is in this matter: the bitter is turned into sweet. And

As a cook makes delicacies out of sharp and sour ingredients, so here the bitter is turned into sweet. The bitterness is not discarded but transformed.

לכן נק' בחי' זו קהת והיא ג"כ עבודת הלויים מבחי' גבורות שמרירו הוא דאתהפכא למיתקא וחשוכא לנהורא⁸⁹ (ועמ"ש ע"פ נשא את ראש בני גרשון⁹⁰ כו' מענין ג' בחי' הלויים).

therefore this level is called Kehas. It, too, is the service of the Levites, from the level of gevuros, whose bitterness is turned into sweetness and darkness into light (and see what is written on the verse “Lift up the head of the sons of Gershon,” etc., on the matter of the three levels of the Levites).

That is why this level is called Kehas. It too is the Levites' service of gevuros, in which bitterness is turned into sweetness and darkness into light, in the Zohar's phrase; the parenthesis points to the discourse on “Lift up the head of the sons of Gershon” for the three levels of the Levites.

והנה כל זה הוא עבודת הלויים להעלות נפשו לה' ממטה למעלה⁹¹ להיות דבוקה בשורשה באלהים חיים, אבל בחי' הכהנים הוא מלמעלה למטה, כי

Now, all this is the service of the Levites: to raise one's soul to G-d from below to above, so that it cleave in its root to the living G-d. But the level of the Kohanim is from above to below. For

All three are the Levites' service: raising the soul from below to above until it cleaves in its root to the living G-d. The Kohanim's service runs the other way, from above to below.

הנה כתיב ובא אהרן ובניו⁹² וגוי וכסו וגוי שהם הם המכסים ומלבישים את כלי הקדש בלבושים רבים שש וארגמן כו'

it is written, “Aharon and his sons shall come,” etc., “and they shall cover,” etc.: they are the ones who cover and clothe the holy vessels in many garments, fine linen and purple, etc.

The Torah describes how Aharon and his sons, the Kohanim, covered the holy vessels before the camp set out. Their role is to cover and clothe the holy in many garments, such as fine linen and purple.

שית גוונין הם שית סדרי משנה שבהם מלובש רצה"ע ית' משא"כ בבני קהת כתיב ולא יבאו לראות⁹³ כבלע את הקדש.

The six colors are the six orders of the Mishnah, in which the Supernal Will, may He be blessed, is en clothed. Whereas of the sons of Kehas it is written, “But they shall not come in to see when the holy is covered.”

These garments, the “six colors,” are the six orders of the Mishnah, in which the Supernal Will is en clothed. The Levites of the family of Kehas, by contrast, were not allowed to see the holy things while they were being covered.

SECTION 4 • 17

Aharon and the Torah

7 והענין כי אמרו רז"ל כל האומר אין לי אלא⁹⁴ תורה אפי' תורה אין לו שעיקר תשוקתו וחפצו יהיה לה' לבדו ולדבקה בו ית' ולא להתורה בלבד וכמ"ש אחזתיו ולא ארפנו אחזתיו דוקא

The explanation is this: our Sages, of blessed memory, said, “Whoever says, ‘I have nothing but Torah,’ does not even have Torah.” For his main yearning and desire must be for G-d alone, and to cleave to Him, may He be blessed, and not to the Torah alone; as it is written, “I held him and would not let him go” — “I held him” specifically,

The Sages teach that one who says “I have nothing but Torah” does not even have Torah: one’s deepest yearning must be for G-d Himself, with the Torah as the way to cleave to Him. So the verse says “I held him,” G-d Himself, “and would not let him go.”

אלא שהבאתיו אל בית אמי⁹⁵ וגוי והוא ע"י בחי אהרן הכהן העליון המביא⁹⁶ רצה"ע אל בית אמי כנ"ל except that “I brought him into my mother’s house,” etc. And this is through the level of Aharon, the supernal Kohen, who brings the Supernal Will into “my mother’s house,” as mentioned above

Only then, “I brought him into my mother’s house,” the Torah, in which G-d’s will is housed. This bringing is the work of Aharon, the supernal Kohen, who brings the Supernal Will into the Torah, as explained above.

(וע' בזהר פ' קרח דקע"ז ב' ובהרמ"ז שם וע' בזהר ויחי דרל"ב ב' פי' פסוק ולא יבואו כו' בע"א)

(and see the Zohar, Parshas Korach, p. 177b, and the Ramaz there; and see the Zohar, Vayechi, p. 232b, which explains the verse “And they shall not come,” etc., in another way),

The parenthesis points to the Zohar on Korach, with the Ramaz's commentary, on Aharon and the covering of the holy, and to another Zohar passage, in Vayechi, which explains the verse “And they shall not come” in a different way.

וכמ"ש בתורה כמה פעמים וידבר ה' אל משה ואל אהרן שדבר ה' נמשך לישראל ע"י בחי' משה ובחי' אהרן וזהו ענין עוטה אור כשלמה⁹⁷ וכמ"ש במ"א.

and as is written in the Torah many times, “Havayah spoke to Moshe and to Aharon”: the word of G-d is drawn down to Israel through the level of Moshe and the level of Aharon. And this is the matter of “Who wraps [Himself] in light as with a garment,” as is explained elsewhere.

This is why the Torah so often says “Havayah spoke to Moshe and to Aharon”: G-d's word reaches Israel through both Moshe and Aharon. The text links this to the verse “Who wraps [Himself] in light as with a garment,” which it explains elsewhere.

(וע' מענין שאו את ראש⁹⁸ ברבות מצורע ס"פ י"ח. במדבר פרשה א' שזהו ענין וירם קרן שם ר"פ ד'. פרשה ז' דרכ"ג ב'.

(And on the matter of “Lift up the head,” see the Midrash Rabbah: Metzora, at the end of section 18; Bamidbar, section 1, that this is the matter of “And He raised up a horn”; there, at the beginning of section 4; section 7, p. 223b;

The closing parenthesis lists Midrashic sources on “Lift up the head”: the Midrash Rabbah on Metzora, and several sections of Bamidbar Rabbah, one of which links it to “He has raised up a horn for His people.”

פרשה ט' דר"ל ב' פרשה י' דרל"ו ג'. פנחס פכ"א דרפ"א ב'. שה"ש רבה בפסוק שררך אגן⁹⁹ זח"ג פנחס רנ"ג ב'):¹⁰⁰

section 9, p. 230b; section 10, p. 236c; Pinchas, section 21, p. 281b; Shir HaShirim Rabbah, on the verse “Your navel is a round goblet”; Zohar, Part III, Pinchas, 253b.)

The list continues with further sections of Bamidbar Rabbah, including Pinchas, Shir HaShirim Rabbah on “Your navel is a round goblet,” and the Zohar on Pinchas (III, 253b).

IN ONE'S AVODAH

A person must not remain “below,” with only a will born of his own understanding. He should contemplate G-d’s greatness as far as his heart can bear, drive the evil out with holy gevuros, feel the bitterness of an honest reckoning over his days, and gather his whole self back to its source. His yearning must be for G-d Himself and not for the Torah alone, and he brings that yearning into the laws of the Torah, in which the Supernal Will is enlothed.

QUESTIONS FOR DISCUSSION

1. How does the image of the brain and the skull explain the difference between the lower will and the Supernal Will?
2. Why does “no thought can grasp Him” not free a person from contemplating G-d’s greatness?
3. What is the difference between “Do His will as your will” and “Nullify your will before His will”?
4. How does the bitterness of Merari lead to Kehas, where the bitter is turned into sweet?
5. Why is it not enough to say “I have nothing but Torah,” and how do the services of the Levites and the Kohanim work together?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וידבר — במדבר סיני

The note dates this maamar to the year 5560 (1799-1800) and refers to the list of maamarim at the end of Maamarim Ketzarim for that dating.

KEHOT'S NOTE

משנת תק"ס — ראה רשימת המאמרים בסו"ס מאמרים קצרים ע' תרכה הערה 164. ראה הערת כ"ק אדמו"ר לעיל בהערות וציונים יט, א. (בהוספות להערות וציונים — השוואות למאמר זה עם כתב-יד). קיצורים והערות והגהות באוה"ת במדבר כרך-ו ע' איתרצג. כאן בא כל המאמר בהמשך אחד, ולא נחלק לסעיפים. הסעיפים כפי שנרשמו שם (הנדפס מגוכתי"ק הצ"צ): א) מתחיל מריש המאמר עד שו"ה רצון — הדעת. ב) מתחיל משו"ה רצון — אבל עד א, ב שו"ה ממש — ממש. ג) מתחיל משו"ה ממש — וזהו עד שו"ה משה. ד) מתחיל משו"ה משה — וזהו.

2 Kehot's note points to Numbers 1:1-2 for these words.

Numbers 1:1-2:א-ב במדבר

וידבר ה' אל־משה במדבר סיני באהל מועד באחד לחודש השני בשנה השנית לצאתם מארץ מצרים לאמר: שאו את־ראש כל־עדת בני־ישראל למשפחתם לבית אבתם במספר שמות כל־זכר לגלגלתם:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying: 'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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3 "Havayah spoke to Moshe in the Wilderness of Sinai, in the Tent of Meeting, on the first of the second month." The maamar opens with the first verse of Bamidbar and asks why the census is commanded in the Tent of Meeting.

Numbers 1:1:א במדבר

וידבר ה' אל־משה במדבר סיני באהל מועד באחד לחודש השני בשנה השנית לצאתם מארץ מצרים לאמר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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4 שאו את ראש וגוי לגלגלותם

"Take a count (literally, lift up the head) of the whole congregation of the Children of Israel ... by their skulls." The Alter Rebbe reads the census as "lifting the head": raising the lower will to its root above.

Numbers 1:2:ב במדבר

שאו את־ראש כל־עדת בני־ישראל למשפחתם לבית אבתם במספר שמות כל־זכר לגלגלתם:

"Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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5 נעשה אדם בצלמנו

"Let us make man in our image, after our likeness." Because man is formed in the divine image, the head and skull of the body can serve as a model for the powers of the soul.

Genesis 1:26:א-כ בראשית

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

6 תלת מוחין . . לקיום המדות

Tanya, chapter 3, explains that the soul's Chochmah, Binah and Daas are the source of its emotive attributes, which are born of understanding.

KEHOT'S NOTE

ראה תניא פרק ג.

7 דאית רצון ואית רצון

The note says that the phrase "there is will and there is will" is brought in Derech Mitzvosecha in the name of the Zohar.

KEHOT'S NOTE

בדרך מצותיך פח, ב בשם הזהר. וראה תו"א ויקהל פז, ד. סה"מ תש"ט ע' 113 בהערה "הובא ונתבאר בסהמ"צ להצ"צ מצות לא תבערו. ואולי הכוונה לזח"ג קכט, א מצחא דאקרי רצון כו".

8 נודע בשערים בעלה

From the song of the woman of valor: "Her husband is known in the gates, when he sits among the elders of the land." The Zohar reads "her husband" as the Holy One, blessed be He, and the "gates" as the measures by which each person knows Him.

Proverbs 31:23:ג-י משלי

נוֹדֵעַ בְּשַׁעְרִים בְּעֵלָה בְּשִׁבְתּוֹ עִם־זְקֵנֵי־אֶרֶץ:

Her husband is known in the gates, When he sitteth among the elders of the land.

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KEHOT'S NOTE

משלי לא, כג. ראה תניא פרק מד.

9 ופי' זוהר (פי' ויקרא דק"ג)

The discourse there ("The eyes of all look to You") opens with the same Zohar, Vayera 103b, on "Her husband is known in the gates" ("according to what he measures in his heart") and then brings a further explanation given in the Zohar there.

KEHOT'S NOTE

ראה לקמן פי' מטות פה, ב.

10 לכל חד לפום שיעורא דילי' כמו דמשער בלבו

The Zohar (Vayera) explains "Her husband is known in the gates": the Holy One, blessed be He, is known and cleaved to by each person according to what he measures in his heart, as far as he is able. The Alter Rebbe takes this as the contemplation that gives birth to the lower will.

Zohar, Vayera 9:153-164 ט"ק:ג-קס"ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.'

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

11 לית מחשבה תפיסא ביי כלל

The note points to section 299 of the Rebbe Rashab's long series of discourses of 5672 for a further discussion of "no thought can grasp Him at all."

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי' ואמר). ראה המשך תע"ב סעי' רצט.

12 דלית מחשבה תפיסא ביי כלל

From Elijah's prayer (Pasach Eliyahu) in the introduction to the Tikkunei Zohar: "You are exalted above all the exalted, hidden from all the hidden; no thought can grasp You at all." The Alter Rebbe limits this to G-d's essence, which leaves room to contemplate Him as Creator.

Tikkunei Zohar 17a:10-12 י"ב:א-י"ג:א

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

13 זה כל האדם

"The end of the matter, when all has been heard: fear G-d and keep His commandments, for this is the whole of man." The Alter Rebbe borrows the phrase: contemplating how G-d creates and sustains the worlds is the whole of man.

Ecclesiastes 12:13 י"ג:י"ב

סוף דְּכָר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹהִים יֵרָא וְאֶת־מִצְוֹתָיו שְׁמֹר כִּי־זֶה כָּל־הָאָדָם:

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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14 ומחי' את כולם

"You alone are Havayah; You made the heavens ... and You give life to them all." The phrase describes G-d's constant giving of life to everything He created.

Nehemiah 9:6 ו' ט"ז

אַתָּה־הוּא ה' לְבַדְּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָא הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כָּל־וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמ"י ט, ו.

15 ומחדשם בטובו בכל יום

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

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 2

16 בעלה דמטרוניתא

The text's first citation for "her husband" as the Holy One, blessed be He, husband of the Matrona. The Kehot note gives the Zohar's words there on "Yaakov was a tam (perfect) man": "the husband of that tam."

Zohar, Sh'lach 13:119-128 קכ"ח-קכ"ט

17 בעלה דמטרוניתא

The text's second citation. As the Kehot note quotes it, the Zohar reads "The heart of her husband trusts in her" as the Holy One, blessed be He, who therefore set her over the world and entrusted all His weapons to her hands; the Ramaz explains that this speaks of the descent of the Shechinah.

Zohar, Tazria 1:2-3:11 א"ב:ג-י"א:א

She "seeks him but finds him not", for it is not his way to unite with her save in his temple. She "calls him and he answers not", for She dwells among other peoples, and only his sons hear his voice. R. Isaac interpreted thus: "I make plaint to him of my bed, that he may unite with me to gladden and bless me", for, as we have learnt, from the union of the King with the Community of Israel many righteous ones obtain a holy inheritance and many ...

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

18 בעלה דמטרוניתא

The text's third citation, in Emor: the Zohar there speaks of the "woman of valor," Knesses Yisrael, who is "the

crown of her husband.” With the other two passages it supports reading “her husband” as the Holy One, blessed be He, husband of the Matrona.

ספר הזהר, אמור ל"א:קמ"ז-ל"ב:קנ"ה 31:147-32:155 Emor, Zohar
The truth is that this offering had the same significance as the offering brought by the wife of the jealous husband, which was also of barley, and was to show that the Community of Israel was not unfaithful to the Holy King. The first 9 lines of the Hebrew text do not appear in our translation. This was brought for seven full weeks, and then the Holy King came to join the Community of Israel and the Torah was given to Israel. The last 47 lines of the Hebrew text do not ...

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

19 בזהר שלח קס"ג ב'

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

KEHOT'S NOTE

ויעקב איש תם בעלה דהוא תם.

20 ובפי' תזריע מ"ב ב'

The note says the Zohar's wording in Tazria (42b) is copied in Or HaTorah on Nach: "The heart of her husband trusts in her," this is the Holy One, blessed be He, who set her over the world and entrusted His weapons to her, with the Ramaz's explanation that it speaks of the descent of the Shechinah.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך-א ע' תרמד וביהל אור ע' קז "בטח בה לב בעלה דא קוב"ה דבג"כ מני לה על עלמא לאתדברא עלה כל זיונין דילי' אפקיד בידהא . . . והרמ"ז פי' דנאמר על ירידת השכינה".

21 ועמ"ש לעיל פי' תשא ע"פ זה יתנו

The discourse "This they shall give" opens with "Her husband is known in the gates": the Holy One, blessed be He, is the husband of every Jewish soul and gives to each one, so that all the love and awe in a soul come from Him, "to each according to his own measure," and according to how he enters the gates, the four gates of love, awe, Torah and mitzvos.

KEHOT'S NOTE

תו"א פו, ג.

22 בקרב איש ולב עמוק

"The inward part of man, and the heart, are deep." The Alter Rebbe uses the phrase for the inner depths of the person in whom G-d, lowering Himself, becomes known and grasped.

Psalms 64:7 ט"ד:ז תהילים

יחפשו רעולת תמנו חפש מחפש וקרב איש ולב עמוק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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23 לפום מה דמשער בלבו דוקא כל חד וחד לפום ערך שיעורא דיליה

The Zohar's reading of "Her husband is known in the gates": G-d is known and cleaved to by each person according to what he measures in his heart. Here it is joined to the idea that G-d lowers Himself in order to be known.

ספר הזהר, וירא ט':קנ"ג-קס"ד 9:153-164 Zohar, Vayera

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.'

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

24 נודע הוא לשון התקשרות

Tanya, chapter 3, explains that Chochmah, Binah and Daas are the source of the emotive attributes, and at its end that Daas means connection and union, as in "Adam knew Chavah." The same sense of knowing as connecting underlies the reading of nodda here.

תניא, חלק ראשון; ליקוטי אמרים ג':י"ג 3:13 Likkutei Amarim, Tanya

והדעת, הוא מלשון "והאדם ידע את תורה", והוא לשון התקשרות והתחברות, שמקשר דעתו בקשר אמץ וחזק מאד, ויתקע מחשבתו בחזק בגדולת אידיסוף ברוך-הוא, ואינו מסיח דעתו.

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KEHOT'S NOTE

ראה תניא ספ"ב. פמ"ב.

25 שבמקום שאתה מוצא . . ענותנותו

Rabbi Yochanan: wherever you find the greatness of the Holy One, blessed be He, there you find His humility. The Alter Rebbe applies it to G-d's lowering Himself so as to be known.

מגילה ל"א א':י"ב-י"ג 31a:12-13 Megillah

אמר רבי יוחנן: כל מקום שאתה מוצא גבורתו של הקדוש ברוך הוא, אתה מוצא ענותנותו. דבר זה כתוב בתורה, ושנוי בנביאים, ומשולש בכתובים. כתוב בתורה: "כי ה' אלקיכם הוא אלקי האלקים ואדוני האדונים", וכתוב בתריה: "עושה משפט יתום ואלמנה". שנוי בנביאים: "כה אמר רם ונשא שוכן עד וקדוש וגו'", וכתוב בתריה: "ואת דכא ושפל רוח", משולש בכתובים, דכתוב: "סולו לרוכב בערכות בקה שמו", וכתוב בתריה: "אבי תומים" ...

Yochanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א (וראה הערת כ"ק אדמו"ר בסי' המאמרים היש"ת, ע' 40, בדיוק גי' זו. ובלקוטי הגהות לתניא פ"ד).

26 ולכן נק' רצון התחתון

The note quotes the Rebbe: in this maamar “head” is the lower will born of intellect and “skull” the Supernal Will above it, which is the detailed sense; in general the skull is part of the head, so here, where the verse says “by their skulls,” the head is the intellect and the will that follows it, while in “When you lift up the head” (Ki Sisa), which does not say “by their skulls,” the head includes the will above intellect.

KEHOT'S NOTE

“בלקו”ת ר”פ במדבר, ש”ראש” הוא רצון התחתון שנוולד מהשכל, ו”גולגולת” הוא רצון העליון שלמעלה מהשכל, ויש לומר שזהו בפרטיות, אבל בכללות — גם הגולגולת נכלל בהראש, ולכן בהפסוק “שאו את ראש גוי לגולגולתם” (שבוה מדבר בלקו”ת שם) — צריך לומר ש”ראש” הוא המוח [השכל שבמוח והרצון שע”פ שכל] משא”כ בפסוק כי תשא את ראש גוי (שלא נאמר בו לגולגולתם), יש לומר ש”ראש” נכלל גם הגולגולת, הרצון שלמעלה מהשכל — ד”ה כי תשא-תשל”א (נדפס בקונטרס כ”ב שבט — תנשא) הערה 4.

27 כולא קמיי כלא חשיב

The Zohar’s teaching that all is considered as nothing before Him. The Alter Rebbe uses it to explain why the terms “filling all worlds” and “encompassing all worlds” do not apply to G-d’s essence.

Zohar I, 11b, כ”א י”א, כ”ב

KEHOT'S NOTE

ז”א י”א, ב.

28 מלך יחיד חי העולמים

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

KEHOT'S NOTE

ברכת ישתבח.

29 מלכותך מלכות כל עולמים

“Your kingship is a kingship over all worlds, and Your dominion is throughout every generation.” Kingship, which relates to the worlds, belongs to the radiance of the Infinite Light, not to G-d’s essence.

Psalms 145:13, תהילים קמ”ה:יג

מְלִכּוּתְךָ מְלִכּוּת כָּל־עֲלָמִים וּמִשְׁלֶךְךָ בְּכָל־דּוֹר וָדּוֹר:

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

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KEHOT'S NOTE

תהלים קמה, יג.

30 אתה הוא קודם שנברא

Kehot’s note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

ראה תפלת השחר. שלי”ה ג, ב.

31 אני ה' לא שניתי

“For I, Havayah, have not changed.” Creation, which relates only to G-d’s radiance, makes no change in G-d

Himself.

Malachi 3:6, מלאכי ג:ו

כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא כִלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

32 ותשוקה נפלאה

The note says this passage, from “this wondrous longing,” is quoted in Or HaTorah on Pinchas.

KEHOT'S NOTE

נעתק אוה”ת פנחס ע’ אקבג.

33 שעל כל דבור ודבור

Rabbi Yehoshua ben Levi: at each utterance that came from the mouth of the Holy One, blessed be He, the souls of Israel left them. The Alter Rebbe explains this as the revelation of the higher will, drawn from G-d’s essence, which lifted the souls beyond all comprehension.

Shabbat 88b:7, שבת פ”ח ב:ז

וְאָמַר רַבִּי יְהוֹשֻעַ בֶּן לֵוִי: בְּשַׁעַר שַׁעַר מֹשֶׁה לְמָרוֹם אָמְרוּ מַלְאָכֵי הַשָּׁרֵת לְפָנָי הַקָּדוֹשׁ בְּרוּךְ הוּא: רְבוּנוּ שֶׁל עוֹלָם, מַה לֵּילֹד אִשָּׁה בְּיָגִינוּ? אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא. אָמְרוּ לְפָנָיו: חֲמֵדָה גְּנוּזָה שְׁגֻנוּזָה לָךְ תִּשַׁע מֵאוֹת וְשִׁבְעִים וָאַרְבָּעָה דּוֹרוֹת קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, אֵתָהּ מִבְּקֵשׁ לִיתְנָה לְבָשָׁר וְדָם? מַה אָנוּשׁ כִּי תִזְכְּרֵנוּ וְכֵן אָדָם כִּי תִפְקְדֵנוּ? הִי אֲדִינֵנוּ מַה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ אֲשֶׁר תִּנֶּה הוֹדֶךָ עַל הַשָּׁמַיִם!

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KEHOT'S NOTE

שבת פח, ב.

34 בד”ה מראיהם ומעשיהם

The passage there distinguishes the kindness that belongs to the chain of descent from the “kindness kept” (notzer chesed) that is far above the chain of descent, its source and root, and describes the ascent from level to level.

KEHOT'S NOTE

ראה תר”א סט, ג.

35 ע”פ ואהי אצלו אמון

The passage there explains that the Torah and mitzvos are the Supernal Will, above Chochmah, “from the head of all levels,” and that their inner core is the Supernal Delight, the inner dimension of the will.

KEHOT'S NOTE

לקמן יח, ב.

36 ואנכי מי שאנכי

The passage there explains that “I who am I” is the inner dimension of the Supernal Will, which G-d lowered, as it were, to the level of “feet,” the Oral Torah, as in “I taught Ephraim to walk” (Hoshea 11:3); it adds that the level of “I who am I” is far above the Name Havayah, for it is not held by any name or letter.

KEHOT'S NOTE

ראה לקמן פ, ב. ובהנסמן במאמרי אדה"ו — פרשיות לעי רט. אוה"ת במדבר ו ע' איתרצו.

37 כי חלק ה' עמו
 "For Havayah's portion is His people; Yaakov is the lot of His inheritance." The spark of G-dliness in each Jew is G-d's own portion.

דברים ל"ב:ט: Deuteronomy 32:9
 כי חלק Havayah עמו יעקב חבל נחלתו:
 For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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 KEHOT'S NOTE

דברים לב, ט.

38 ואתם הדבקים בה'
 "But you who cleave to Havayah your G-d are all alive today." The verse speaks of the soul's bond with G-d, which is its life.

דברים ד:ד: Deuteronomy 4:4
 ואתם הדבקים בה' אלקיכם חיים כלכם היום:

But ye that did cleave unto the L-RD your G-d are alive every one of you this day.

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 KEHOT'S NOTE

דברים ד, ד.

39 בראתיו יצרתיו אף עשיתיו
 "Everyone who is called by My name, and whom I created for My glory: I formed him, I also made him." The verse's three verbs are used for the soul's descent from its source, which in its essence is beyond human comprehension.

ישעיהו מ"ג:ז: Isaiah 43:7
 כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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 KEHOT'S NOTE

ישעיה מ"ג, ז.

40 ע"פ יונתי בחגוי
 The discourse there explains that the soul as a whole is not enclothed in the body, which is too small to contain it; only a glimmer of it is, while the whole soul remains above as a makif, called the mazal.

KEHOT'S NOTE

לקו"ת ש"ש טז, ד.

41 חלק אלוה ממעל ממש
 "What is the portion of G-d from above?" As in Tanya, chapter 2, the Alter Rebbe reads it as the soul being truly a part of G-d above, which is why in its root it never changes.

איוב ל"א:ב: Job 31:2
 ומה חלק אלוה ממעל ונחלת שדי מִמְרָמִים:

וידבר ה' אל משה במדבר סיני באוהל מועד וגוי

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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תניא, חלק ראשון; ליקוטי אמרים ב:א: Tanya, Likkutei Amarim 2:1
 ונפש השנית ב'שראל, היא חלק אלוה ממעל ממש, כמו שכתוב: "ויפח באפיו נשמת חיים", ו"אתה נפחת ביי", וכמו שכתוב בזהר, מאן דנפח מתוכיה נפח, פירוש, מתוכיותו ומפנימיותו, שתוכיות ופנימיות החיות שבאדם מוציא בנפיתו ככה:

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KEHOT'S NOTE

איוב לא, ב. תניא רפ"ב. וראה הנסמן במאמרי אדה"ו — פרשיות לעי שלה.

42 ע"פ כי תצא
 The passage there explains that to free the soul's own intellect and emotions, one must draw down G-dliness from the mazal, the soul that stands above the body.

KEHOT'S NOTE

לקו"ת שם לו, ב.

43 בקשו פני את פניך ה' אבקש
 "To You my heart said, 'Seek My face'; Your face, Havayah, I will seek." The text points to its explanation in the discourse on "When you go out."

Psalms 27:8: תהילים כ"ז:ח:

לך אמר לבי בקשו פני אתי פניך ה' אבקש:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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44 וזהו אשר הוצאתיך מארץ מצרים
 The note says Or HaTorah has a gloss on this passage, on "who brought you out of the land of Egypt."

KEHOT'S NOTE

באוה"ת במדבר-ו ע' איתרצו הג"ה לכאן.

45 ע"פ וספרתם
 The discourse there explains that to reach the revelation of "I who am I" on Shavuot one must count the Omer, "You shall count fifty days": forty-nine gates of understanding, the seven attributes each made up of seven, and the fiftieth gate that includes them all.

KEHOT'S NOTE

לקמן י, ג.

46 בביאור ע"פ אלה מסעי
 The discourse there explains why all the journeys were "up to the Jordan at Jericho": Jericho (from rei'ach, scent) is the encompassing light above the vessels, and whatever is enclothed in a vessel is called constraint and limit relative to it.

KEHOT'S NOTE

לקו"ת מסעי צ, ד.

47 בטל רצונך מפני רצונו
 The note says Or HaTorah has a gloss on this passage, on

“Nullify your will before His will.”

KEHOT'S NOTE

אבות ב, ד. — באוה"ת במדבר-ו ע' איתרצו הג"ה לכאן.

48

בטל רצונך מפני רצונו

Rabban Gamliel: “Do His will as your will, so that He will do your will as His will; nullify your will before His will.” The maamar assigns the first to the lower will and the second to the higher will.

Pirkei Avot 2:4:ד"ב: משנה אבות

הוא ה"ה אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיקבל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמע, שסופו להשמע. ואל תאמר לכשאפנה אשנה, שמה לא תפנה:

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

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49

אנכי ה"א

The First Commandment: “I am Havayah your G-d, who brought you out of the land of Egypt, out of the house of bondage.” The maamar reads “I” as G-d’s very self, “your G-d” as the spark of G-dliness in each Jew, and the Exodus as leaving all limits.

Exodus 20:2:ב' שמות

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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KEHOT'S NOTE

שמות כ, ב.

PARAGRAPH 3

50

וזהו שאו את ראש כו' לגלגלתם

The note says Or HaTorah has a gloss on this passage that explains the concept of the Gulgalta, the “skull.”

KEHOT'S NOTE

באוה"ת במדבר-ו ע' איתרצו הג"ה לכאן דמבאר ענין גלגלתא.

51

שאו את ראש וגו' לגולגלותם

“Take a count (literally, lift up the head) of the whole congregation of the Children of Israel ... by their skulls.” Here

וידבר ה' אל משה במדבר סיני באוהל מועד וגו'

the verse is read as raising the lower will to the soul’s essence, its “skull.”

Numbers 1:2:א' במדבר

שאו את־ראש כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמוֹת כָּל־זָכָר לְגִלְגֻלָּתָם:

“Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers’ houses, according to the number of names, every male, by their polls;

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52

עונותיכם מבדילים

“But your iniquities have separated between you and your G-d.” Sin is what keeps the essence of the soul from shining in the body.

Isaiah 59:2:ב"ט:שעיהו

כי אִם־עֲוֹנוֹתֵיכֶם הִיוּ מְבַדְּלִים בֵּינְכֶם לְבֵין אֱלֹהֵיכֶם וְחֹטְאוֹתֵיכֶם הִסְתִּירוּ פָנִים מִכֶּם מִשְׁמוֹעַ:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישע"י נט, ב.

53

ונכרתה הנפש ההיא מלפני

“That soul shall be cut off from before Me: I am Havayah.” The Alter Rebbe compares this cutting off to a body severed from its head.

Leviticus 22:3:ג'ויקרא

אמר אלהם לדורתיכם כל־איש אשר־יקרב מקִלְוֶרְעֶכֶם אֶל־הַקֹּדֶשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי־יִשְׂרָאֵל לַה' וְטָמְאָתוּ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִלִּפְנֵי אֲנִי ה'

Say unto them: Whosoever he be of all your seed throughout your generations, that approacheth unto the holy things, which the children of Israel hallow unto the L-RD, having his uncleanness upon him, that soul shall be cut off from before Me: I am the L-RD.

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KEHOT'S NOTE

ויקרא כב, ג.

PARAGRAPH 4

54

אם ה"י נמצא ברפואות לחבר גופו אל ראשו

The note says that the Rebbe there, comparing Bava Metzia 107b and Bava Basra 74b, points to the great precision of the Rebbeim’s wording in this conditional phrase, “if a remedy were to be found.”

KEHOT'S NOTE

להעיר מב"מ (קז, ב) הרוגי חרב. פרש"י כו' מי לאו כו' עבדי להו סמא וחיי. וב"ב (עד, ב) שאינו מצוי כלל. וגם בזה נראה גודל דיוק לי רבותינו נשיאינו — לקוי"ש חל"ט ע' 207 הערה 68.

55 סד"ה שמאלו תחת לראשי

The end of that discourse speaks of all the mitzvos, both turning from evil and doing good, and charity above all, bringing about the "embrace" that does not part, face to face.

KEHOT'S NOTE

תו"א פו, ג.

56 וע"פ ויקהל משה

The text also points to the Torah Ohr discourse on "And Moshe assembled" for the soul's root above, where the Supernal Will shines.

KEHOT'S NOTE

תו"א פט, ג.

57 וזהו ענין ספירת העומר

The note says Or HaTorah has a gloss on this passage about the Counting of the Omer.

KEHOT'S NOTE

באוה"ת במדבר-ו ע' אתרצט הג"ה לכאן. וראה בד"ה במדבר סיני — תשמ"ז ובהערות לשם.

58 כפ' אמור בפ"י וספרתם

the passage shares nothing with the note

KEHOT'S NOTE

לקו"ת שם לה, ד.

59 והיינו ע"י בחי' אהל מועד

The note refers to Or HaTorah on Vayikra for the Tent of Meeting as the channel of the Supernal Will.

KEHOT'S NOTE

אוה"ת ויקרא ע' שכז.

60 ונועדתי שמה לבניי

"And I will meet there with the Children of Israel, and it shall be sanctified by My glory." The Alter Rebbe derives moed, in "Tent of Meeting," from this verse's venoadti.

Exodus 29:43: שמות כ"ט:מ"ג

וְנוֹעַדְתִּי שָׁמָּה לְבָנֵי יִשְׂרָאֵל וְנִקְדַּשׁ בְּכָבוֹדִי:

And there I will meet with the children of Israel; and [the Tent] shall be sanctified by My glory.

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KEHOT'S NOTE

שמות כט, מג.

61 נודע בשערים בעלה

"Her husband is known in the gates." Here it represents the bond with G-d that comes through knowledge (venoadti), as against the higher bond of "meeting" (venoadti).

Proverbs 31:23: משלי ל"א:כ"ג

נוֹדֵעַ בַּשְּׁעָרִים בְּעֵלָה בְּשִׁבְתּוֹ עִם-זְקֵנֵי-אֶרֶץ:

Her husband is known in the gates, When he sitteth among the elders of the land.

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וידבר ה' אל משה במדבר סיני באוהל מועד וגו'

62 ונועדתי ונועדתי הוא ענין אחד . . אנכי מי שאנכי

The note says this passage, from "venoadti and venodati are one matter" to "I who am I," is copied in Or HaTorah on Nach.

KEHOT'S NOTE

נעתק באוה"ת נ"ך-א ע' תרמו.

63 ע"פ להקריב לי במועדו

The note identifies the discourse on "to offer to Me in its appointed time" that the text cites as the one printed in the Siddur, 33d.

KEHOT'S NOTE

סידור לג, ד.

64 להקריב לי במועדו

"My offering, My bread ... you shall take care to offer to Me in its appointed time (moed)." The text refers to its discourse on this verse for the meaning of moed.

Numbers 28:2: במדבר כ"ח:ב'

צו אֶת-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת-קִרְבְּנִי לַחֲמִי לֶאֱשִׁי רֵיחַ נִיחָחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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65 בזוהר פ' ויגש דר"ו ע"ב

The note says the wording of this Zohar passage is copied in Or HaTorah on Vayikra, with more on p. 428.

KEHOT'S NOTE

הלשון נעתק באוה"ת ויקרא-ב ע' תכה. יהל אור ע' קפט. וראה שם ע' תכה. ראה סה"מ תרנ"ב ע' קל. וזוהר משפטים דצ"ז ע"א:

66 אחזתיו ולא ארפנו

"I held him and would not let him go, until I brought him into my mother's house and into the chamber of her who conceived me." The Alter Rebbe reads the "house" and the "chamber" as the Written and Oral Torah, the dwelling for the Supernal Will.

Song of Songs 3:4: שיר השירים ג'ד:ד'

כַּמְעֻט שְׁעַבְרָתִי מֵהֶם עַד שֶׁמָּצָאתִי אֶת שְׂאֵהָכָה נִפְשִׁי אֲחֻזְתִּיו וְלֹא אֲרַפְנוּ עַד-שֶׁהֵבִיאתִיו אֶל-בֵּית אִמִּי וְאֶל-חֲדָר הוֹרָתִי:

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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KEHOT'S NOTE

שה"ש ג, ד.

67 מים שיורדים

The Talmud compares the words of Torah to water: as water leaves a high place and goes to a low one, so the Torah

abides with the humble. The Alter Rebbe uses the image for the Kohanim's mode, a flow from above to below.

Taanit 7a:3ג'א:א:תענית

אמר רב יהודה: גדול יום הגשמים כיום שניתנה בו תורה, שנאמר: "יערף כמטר לקחי", ואין "לקח" אלא תורה, שנאמר: "כי לקח טוב נתתי לכם תורתי אל תעזבו". רבא אמר: יותר מיום שניתנה בו תורה, שנאמר: "יערף כמטר לקחי", מי נתלה במי? הוי אומר: קטן נתלה בגדול.

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KEHOT'S NOTE

ראה תענית ז, א.

PARAGRAPH 5

68

ובחנות המשכן יקימו

"When the Mishkan travels, the Levites shall take it down, and when the Mishkan comes to rest, the Levites shall set it up." The Alter Rebbe reads its "coming to rest" as the soul's descent into the body, which the Levites' service raises up.

Numbers 1:51א'נ:במדבר

ובנסע המשכן יורידו אתו הלויים ובהנחת המשכן יקימו אתו הלויים והיו הקרב יומת:

And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the common man that draweth nigh shall be put to death.

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KEHOT'S NOTE

במדבר א, נא.

69

גרש את האמה הזאת

Sarah to Avraham: "Drive out this handmaid and her son, for the son of this handmaid shall not inherit with my son, with Yitzchak." Gershon's name (from gerash) is linked to this driving out of evil.

Genesis 21:10י"א:בראשית

ותאמר לאברהם גרש האמה הזאת ואת־בנה כי לא יירש בְּהֵאָמָה הזאת עם־בני עַם־יִצְחָק:

Wherefore she said unto Abraham: 'Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac.'

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KEHOT'S NOTE

בראשית כא, י. באוה"ת ויקרא-א ע' צד כתב דממה שמבואר כאן בפ"י גרש את האמה הזאת "יובן מ"ש בכס"מ [לת"ז ת"י כ דמ"ב ע"א] בפ"י המשנה פ"ח דפרה משנה ג' ע"ש.

וידבר ה' אל משה במדבר סיני באוהל מועד וגוי

שמאל דוחה

"Let the left hand always push away and the right hand draw near." The left, the side of Gevurah, is the power that drives evil away.

Sotah 47a:6-7ז'א:א:סוטה

תנו רבנן: לעולם תהא שמאל דוחה וימין מקרבת, לא כאלישע שדחפו לגחזי בשתי ידיו, ולא כיהושע בן פרחיה שדחפו לישו הנוצרי מתלמידיו בשתי ידיו. אלישע מאי היא, דכתיב: "ויאמר נעמן הואל קח כפרים", וכתיב: "ויאמר אליו לא לבי הלה כאשר הפך איש מעל מרפכתו לקראתה העת לקחת את הכסף ולקחת בגדים וזיתים וכרמים וצאן ובקר ועבדים ושפחות".

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KEHOT'S NOTE

סוטה מז, א. וש"נ.

71

איזהו גבור הכובש

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

KEHOT'S NOTE

אבות רפ"ד.

72

איזהו גבור הכובש את יצרו

Ben Zoma: "Who is mighty? One who conquers his inclination." Spiritual Gevurah is the strength to conquer and expel the evil inclination.

Pirkei Avot 4:1א'ד:משנה אבות

בן זומא אומר, איזהו חכם, הלומד מכל אדם, שנאמר (תהלים קיט) מכל מלמדי השכלתי כי עדותיה שיעה לי. איזהו גבור, הכובש את יצרו, שנאמר (משלי טז) טוב ארך אפים מגבור ומשל ברוחו מלמד ציר. איזהו עשיר, השמח בחלקו, שנאמר (תהלים קכח) יגיע כפיר כי תאכל אשריך וטוב לך. אשריך, בעולם הזה. וטוב לך, לעולם הבא. איזהו מכבד, המכבד את הבריות, שנאמר (שמואל א ב) כי מכבדי אכבד ובן יקלו:

Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all who taught me have I gained understanding" (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city" (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: "You shall enjoy the fruit of your labors, you shall be happy ...

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73

כי ברח העם

"And it was told to the king of Egypt that the people had fled." Their flight showed that the evil within them was still strong.

Exodus 14:5ה'ד:שמות

ויגד למלך מצרים כי ברח העם ויהפך ללב פרעה ועבדיו אליהם ויאמרו מה־זאת עשינו כִּי־שָׁלַחַנו אֶת־יִשְׂרָאֵל מֵעַבְדָּנוּ:

And it was told the king of Egypt that the people were fled; and the heart of Pharaoh and of his servants was turned to-

wards the people, and they said: ‘What is this we have done, that we have let Israel go from serving us?’

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KEHOT’S NOTE

שמות יד, ה.

74

כמ"ש במ"א

In this manuscript, in the Tzemach Tzedek’s own hand, “as is explained elsewhere” is followed by “(in Parshas Behar),” naming the place.

KEHOT’S NOTE

בבזך 1102 בגווי"ק הצ"צ נוסף: “(בפ' בהר)”. וראה תניא פרק לא ובליקוט פ"י שם.

75

ורדפו מכם חמשה מאה

“Five of you shall pursue a hundred, and a hundred of you shall pursue ten thousand.” Holiness pursues and evil flees.

ויקרא כ"ו:ח' Leviticus 26:8

וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רִבְבָה יִרְדְּפוּ וְנָפְלוּ אֹיְבֵיכֶם לְפָנֵיכֶם לְחָרֹב:

And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.

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KEHOT’S NOTE

ויקרא כו, ח.

76

כי לא בחפזון תצאו

“For you shall not go out in haste, nor go in flight, for Havayah goes before you.” In the future redemption there will be no need to flee, because the sitra achra will have been subdued.

ישעיהו נ"ב:12 Isaiah 52:12

כי לא בחפזון תצאו ובמנוסה לא תלכו כי יהיה לפניכם Havayah ומאספכם אלי ישראֵל:

For ye shall not go out in haste, Neither shall ye go by flight; For the L-RD will go before you, And the G-d of Israel will be your rearward.

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KEHOT’S NOTE

ישעיה נב, יב. — בכת"י 1999 מציין להמשך וככה תרלי"ז סעי' א דשם מבאר דהטעם שלא יצאו בחפזון כי הולך לפניהם ה' ע"ש.

77

שרה . . מלכותו

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

KEHOT’S NOTE

ראה לקו"ת (להאריז"ל) ח"ש כג, ב.

78

לאברהם . . חסד

On “who keeps the covenant and the kindness (chesed),” the Zohar says: “the kindness, this is Avraham.” The Alter Rebbe reads Sarah’s words to Avraham as Malchus ad-dressing supernal Chesed.

Zohar I, 47b, מז, זח"א

KEHOT’S NOTE

וידבר ה' אל משה במדבר סיני באוהל מועד וגו'

ראה זח"א מז, ב. הנסמן במאמרי אדה"ז — פרשיות לעי תקפ.

79

לא כאברהם שיצא ממנו

The Talmud’s account of the banquet of the future, where Avraham declines to lead the blessing because Yishmael issued from him. The Kehot note gives it with the Sifrei for the same phrase.

Pesachim 119b:5 פסחים ק"ט ב'ה'5

ואומר להן: איני מברך, שיצא ממני ישמעאל. אומר לו ליעקב: טול וברך. אומר להן: איני מברך, שיצא ממני עשו. אומר לו ליעקב: טול וברך. אומר להם: איני מברך, שנשאתי שתי אחיות בחיי, שעתידה תורה לאוסרן עלי.

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KEHOT’S NOTE

ספרי האינו פשי"ב. פסחים ק"ט, ב.

80

לא כאברהם שיצא ממנו ישמעאל

On “For Havayah’s portion is His people,” the Sifrei says that from Avraham there came forth dross, Yishmael and the sons of Keturah, and from Yitzchak, Esav, while all of Yaakov’s sons were born worthy. The text cites the Sages’ phrase for Yishmael as an unholy root that came forth from Avraham.

Sifrei Devarim 312:1-2 דברים ש"יב:א'2-1

... צאו מתוך שלי, אי אפשי שתהיו בתוכה, תנו לי חלקי שאהא מכירו. כך כשבא אברהם אבינו לעולם יצאה ממנו פסולת, ישמעאל וכל בני קטורה. בא יצחק לעולם יצאה ממנו פסולת, עשו וכל אלופי אדם. חזרו להיות רעים יותר מן הראשונים. וכשבא יעקב לא יצאה ממנו פסולת, אלא נולדו כל בניו כשרים, כענין שנאמר (בראשית כה כז): “ויעקב איש תם יושב אהלים”. מהיכן המקום מכיר את חלקו? מיעקב, שנאמר: כי חלק ה' עמו יעקב חבל ...

(Devarim 32:9) “For the portion of the L-rd is His people”: An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from ...

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PARAGRAPH 6

81

מררי הוא ענין המרירות

The passage there, on why the maror stands in the middle of the Seder plate, refers back to this maamar’s three Levites (“Merari is the level of bitterness”) and notes that the Arizal’s Likkutei Torah on Nasso says the same.

KEHOT’S NOTE

ראה לקמן שה"ש טו, א שכ"ה בלקו"ת להאריז"ל פי נשא.

82

בחשך ילך

Of the stillborn: “For it comes in vanity and goes in darkness.” The Alter Rebbe applies it to days of a life spent far

from the soul's root.

Ecclesiastes 6:4 ד"ד: קהלת ו

כִּי־בִהָבֶל בָּא וּבְחֹשֶׁךְ יֵלֶךְ וּבְחֹשֶׁךְ שָׁמוֹ יִכָּסֶה:

for it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness;

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83 הכל ורעות רוח

Koheles's refrain, "This too is vanity and striving after wind." These are the "filthy garments" in which a person clothes his soul.

Ecclesiastes 4:4 ד"ד: קהלת ו

וְרֵאִיתִי אֲנִי אֶת־כָּל־עֹמֵל וְאֵת כָּל־כְּשָׁרוֹן הַמַּעֲשֶׂה כִּי הִיא קִנְאֵת־אִישׁ מִרְעָהוּ גִסְיוֹהָ הִבֵּל וְרֵעוּת רֹחַ:

Again, I considered all labour and all excelling in work, that it is a man's rivalry with his neighbour. This also is vanity and a striving after wind.

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KEHOT'S NOTE

קהלת ד, ד.

84 מחשבות אדם ותחבולותיו

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

KEHOT'S NOTE

מוסף דר"ה.

85 ולו יקחת עמים

Yaakov's blessing to Yehudah: "The scepter shall not depart from Yehudah ... and to him shall be the gathering of the peoples." The Alter Rebbe connects yikhas with Kehas, the gathering of the soul to its source.

Genesis 49:10 מ"ט: בראשית ו

לֹא־יִסּוּר שִׁבְט מִיְהוּדָה וּמַחֲקֶק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילָה וְלוֹ יִקְחֵת עַמִּים:

The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, As long as men come to Shiloh; And unto him shall the obedience of the peoples be.

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KEHOT'S NOTE

בראשית מט, י.

86 ורוחו ונשמתו אליו יאסוף

"If He sets His heart upon man, He will gather to Himself his spirit and his soul." It describes the soul gathered back to its source, the level of Kehas.

Job 34:14 י"ד: איוב ו

אִם־יִשֶׁם אֱלֹהִים לְבֹו רֹחוֹ וְנִשְׁמָתוֹ אֶלָּיו יֶאֱסֹף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

87 רשפי אש שלהבת

"For love is strong as death ... its flashes are flashes of fire, a flame of G-d." The ascent of the soul is like a flame that rises upward.

Song of Songs 8:6 ו"ו: שיר השירים

שִׁמְנִי כַחוֹתָם עַל־לִבִּי כַחוֹתָם עַל־זְרוּעִי כִי־עֵזָה כַּמֶּת אֶהְיֶה קֶשֶׁה כְּשֹׁאֵל קִנְיָה רֶשְׁפֵּיהָ רֶשֶׁפִי אֵשׁ שְׁלֵהֲבָתֶיהָ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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KEHOT'S NOTE

שה"ש ח, ו.

88 בהתאסף ראשי עם

"When the heads of the people gathered, together, the tribes of Israel." The word asifah is used for the gathering of the tribes of Israel, and so it is not used for Kehas.

Deuteronomy 33:5 ה"ג: דברים ו

וַיְהִי בִישֻׁרוֹן מֶלֶךְ בְּהַתְאָסֵּף רָאשֵׁי עַם יְחִיד שְׁבִטֵי יִשְׂרָאֵל:

And there was a king in Jeshurun, When the heads of the people were gathered, All the tribes of Israel together.

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KEHOT'S NOTE

דברים לג, ה.

89 דאתהפכא . . וחשוכא לנהורא

The Zohar's phrase for turning bitterness into sweetness and darkness into light. This transformation is the Levites' service at the level of Kehas.

Zohar I, 4a ד, זח"א

KEHOT'S NOTE

זח"א ד, א.

90 ע"פ נשא את ראש בני גרשון

The discourse there links the three spellings-out (milu'im) of the Name, Av, Sag and Mah, which correspond to Chochmah, Binah and Z'eir Anpin, with the three Levite families who carried the Mishkan, Gershon, Kehas and Merari, and explains Leah's words at Levi's birth, "This time my husband will be joined to me."

KEHOT'S NOTE

לקמן כא, ג ואילך.

91 עבודת הלויים . . ממטה למעלה

The note refers to Or HaTorah on Bereshis for the Levites' service from below to above.

KEHOT'S NOTE

ראה אוה"ת בראשית-א דף קצ, א ואילך.

92 ובא אהרן ובניו

"Aharon and his sons shall come, when the camp sets out, and take down the screening curtain and cover with it the

Ark of the Testimony.” The Kohanim cover and clothe the holy, a movement from above to below.

Numbers 4:5:ה' במדבר

ובא אהרן ובניו בנסע המזנה והורדו את פרכת המסך וכסוּהָ אֶת אֲרוֹן הַעֲדוּת:

when the camp setteth forward, Aaron shall go in, and his sons, and they shall take down the veil of the screen, and cover the ark of the testimony with it;

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KEHOT'S NOTE

במדבר ד, ה.

93

ולא יבאו לראות

“But they shall not come in to see when the holy is covered, lest they die.” The sons of Kehas, whose service rises from below, have no part in this covering.

Numbers 4:20:כ' במדבר

וְלֹא־יָבֹאוּ לִרְאוֹת כְּבֻלַּע אֶת־הַקֹּדֶשׁ וּמָתוּ:

but they shall not go in to see the holy things as they are being covered, lest they die.’

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KEHOT'S NOTE

במדבר ד, כ.

PARAGRAPH 7

94

כל האומר אין לי אלא תו'

“Whoever says, ‘I have nothing but Torah,’ does not even have Torah.” The Alter Rebbe reads it to mean that one’s yearning must be for G-d Himself, not for the Torah alone.

Yevamot 109b:4-5:ה' במדבר

עֲרֵבִי שְׁלֵצִיּוֹן — דַּעֲבָדִי שְׁלוֹף דּוּץ. תּוֹקֵעַ עֲצָמוֹ לְדַבֵּר הִלְכָּה — דְּתַנְיָא, רַבִּי יוֹסִי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֵלֹא: כָּל הָאוֹמֵר אֵין לוֹ אֵלֹא תוֹרָה — אֵין לוֹ אֵלֹא תוֹרָה. הָא נִמְי פְּשִׁיטָא! אֵלֹא דַּאֲפִילוּ תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פֶּפְא, אָמַר קְרָא: “וְלִמְדַתֶּם וְעִשִּׂיתֶם” — כָּל שִׁישְׁנוּ בַּעֲשִׂיָה יִשְׁנוּ בְּלִמְדָּה, כָּל שִׁאִינוּ בַּעֲשִׂיָה אֵינוּ בְּלִמְדָּה.

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

KEHOT'S NOTE

יבמות קט, ב.

95

אחזתיו ולא ארפנו אחזתיו דוקא אלא שהבאתיו אל בית אמי

“I held him and would not let him go, until I brought him into my mother’s house.” The soul holds G-d Himself, and through Aharon brings Him into the Torah, “my mother’s house.”

Song of Songs 3:4:ד' שיר השירים

כַּמַּעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצֵאתִי אֶת שְׂאֵהָכָה נִפְשִׁי אֲחֻזְתִּיו וְלֹא אֲרַפְנוּ עַד־שֶׁהֵבִיאתִיו אֶל־בֵּית אִמִּי וְאֶל־חֲדָר הַנָּרְתִּי:

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother’s house, And into the chamber of her that conceived me.

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96

אהרן הכהן העליון המביא

The Zohar on Korach, cited in the text, on Aharon and his sons covering the holy things, after which the sons of Kehas could come near, and on the inner service of the incense entrusted to the Kohen.

Zohar, Korach 5:22-7:29:כ"ב-כ"ז קרח הזהר, ספר

So here, when Moses saw wrath impending he at once told Aaron, who was the “friend” of the Matrona, to take the incense, which increases peace in the world and binds the knot of faith, which is the joy of higher and lower and effects the removal of wrath. R. Eleazar said: ‘It is written “Cut ye not off the tribe of the families of the Kohathites from among the Levites” (Num. 4, 18), because they are the main stock of the Levites, and further, “This do unto them that ...

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

97

עוטה אור כשלמה

“He wraps Himself in light as with a garment; He stretches out the heavens like a curtain.” The text connects it with the word of G-d reaching Israel through Moshe and Aharon.

Psalms 104:2:ב' תהילים ק"ד

עֹטֶה־אֹר כְּשֶׁלֶמָה נוֹטֶה שָׁמַיִם כִּפְרִיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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98

שאו את ראש

The Zohar on Pinchas, the last of the text’s sources on “Lift up the head,” expounds “Lift up your heads, O gates”: the gates are the fifty gates of supernal understanding, and each has a “head” to spread forth and be included in the others.

Zohar, Pinchas 113:775-777:תשע"ה-תשע"ז פנחס ק"ג:ספר הזהר,

99

שררר אגן

“Your navel is a round goblet that never lacks mixed wine.” The last Midrashic source the text gives on “Lift up the head” is Shir HaShirim Rabbah on this verse.

Song of Songs 7:3:ו' שיר השירים

שִׁרְרָה אֲגֵן הַסֶּהַר אֶל־יִיחֶסֶר הַמֶּזֶג בְּטֶנֶה עֲרֻמַּת חֲטִים סוּגָה בְּשׁוֹשָׁנִים:

Thy navel is like a round goblet, wherein no mingled wine is wanting; Thy belly is like a heap of wheat Set about with lilies.

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100

Kehot’s note points to Zohar, Vayechi 46:476-47:484 for these words.

Zohar, Vayechi 46:476-47:484:תפ"ד-תפ"ו ויחי מ"ו:תע"ו-מ"ז:ספר הזהר,



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THE CHASSIDISHE PARSHA

About this edition

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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