



LIKKUTEI TORAH • PARSHAS NASSO • MAAMAR 1

נשא את ראש בני גרשון וגו'

“Lift up the head of the sons of Gershon”



The Mishkan journeyed through the wilderness to subdue the kelipos by revealing G-dliness, and every person must do the same with the wilderness of his own evil inclination. The three Levite families who carried the Mishkan are the stages of that service: Merari the lower awe of standing and nullified will, Gershon the love drawn down from Aharon, and Kehas the higher awe that comes through the Torah.

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

The Mishkan journeyed through the wilderness to subdue the kelipos by revealing G-dliness, and every person must do the same with the wilderness of his own evil inclination. The three Levite families who carried the Mishkan are the stages of that service: Merari the lower awe of standing and nullified will, Gershon the love drawn down from Aharon, and Kehas the higher awe that comes through the Torah.

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 why only Gershon's count says "they too" and why only his service is "by the word of Aharon." It first explains the journeys: the wilderness, home of the three kelipos, is barren because only holiness, rooted in bittul, gives. The G-dliness revealed in the Mishkan subdued them of itself, preparing for the Future, when even this world's concealment will cease. Inwardly, each Jew makes his heart a Mishkan through prayer with a pure heart, and drawing G-dliness down through good deeds subdues the evil inclination. The Mishkan's beams, curtains and vessels are the levels of service. The standing beams, carried by Merari, are silence and the nullification of will, reached through the bitterness of honest self-reckoning: lower awe. The curtains, carried by Gershon, are love, born in the Shema, running and returning through the mitzvos. The Ark and altars, carried by Kehas, are higher awe through the Torah's wisdom. Merari's name, mor twice, joins the two awes. Gershon's love comes from Aharon, source of great love, whose final nun descends to every soul. "Lifting the head," raising the will to its source, belongs to Kehas and Gershon.

OUTLINE

- 1 The questions, and why the Mishkan journeyed** ¶1-4
Gershon alone is counted with "they too" and placed "by the word of Aharon." The wilderness is barren because it is the source of the three kelipos, which lack bittul and therefore cannot give; the forty-two journeys, the Name of forty-two, were meant to subdue it.
- 2 Subjugation now, revelation in the Future** ¶5-8
Revealed G-dliness made the kelipos melt away, like the iskafya that must precede is'hapcha. Before G-d's Essence nothing conceals, since the world comes only from His speech; in the Future concealment will cease even for physical perception.

- 3 The Mishkan within the soul** ¶9–14
- “I will dwell within them” means each Jew makes his heart a Mishkan through pure-hearted prayer. The evil inclination is the soul’s wilderness, and it is subdued by drawing G-dliness down, through good deeds that need not wait for evil to be fully uprooted.
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- 4 The standing beams and the curtains** ¶15–18
- The beams, “acacia wood, standing,” like the standing angels, are silence and the nullification of will, the first halt before the walk of love. Merari reaches it through bitterness and lower awe; the curtains of techeles are expiring love, flesh over the bones, the service of Gershon.
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- 5 In prayer: awe, love and the six attributes** ¶19–27
- Pesukei deZimra brings lower awe; the Shema brings love through contemplating all creation as one thought, a garment G-d puts on to reign. This love is six attributes in running and returning, drawn through the mitzvos, as the six-fold curtains and tachash show.
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- 6 Kehas, Torah and higher awe** ¶28
- The Ark held the hidden Tablets and the Menorah revealed their light; the altars are the refinements done through Chochmah. Lower awe leads to wisdom and wisdom to higher awe, which comes after love, as the Shemoneh Esreh follows the Shema.
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- 7 Merari: mor twice** ¶29–30
- The two myrrhs of the Mishkan, in the incense and in the anointing oil, are lower awe rising and higher awe drawn down; Merari joins them, and so carried the beams.
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- 8 Gershon “by the word of Aharon”** ¶31–33
- Gershon’s love is drawn from Aharon, alef-har-nun, the source of great love, whose final nun reaches every soul. Gershon drives out the animal soul; the Levites join the Infinite Light to the worlds, as the three hands of “Your hands established.”
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- 9 Lifting the head** ¶34–35
- The Levites’ ascent depends on the Kohanim’s drawing down. Lifting the head, raising the lower will to the will above intellect through Torah, is said of Kehas and Gershon; Merari’s awe is the base from which one rises to them.
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KEY CONCEPTS

subduing the wilderness הכנעת המדבר

The wilderness is the root of the kelipos, which lack bittul and so cannot give; the Mishkan’s journeys subdued it by revealing G-dliness, and each person subdues the inner wilderness of his evil inclination the same way.

iskafya and is’hapcha אתכפיא ואתהפך

Subduing evil and transforming darkness into light. Subjugation must come first; it is the path to transformation, in the individual and in the world’s future.

standing (amidah) עמידה

The standing of the beams and of the angels: silence, the nullification of one’s own will, the halt before love’s “walking” can begin.

lower awe and higher awe יראה תתאה ויראה עילאה

Lower awe brings the nullification of will and leads to wisdom; higher awe comes through the Torah’s wisdom and stands above love. Merari joins the two.

running and returning (ratzo vashov) רצוא ושוב

Love yearning upward and the Infinite Light drawn down through the mitzvos; each returning arouses a new running.

lifting the head נשיאת ראש

Raising the lower will, drawn from the intellect in the body, to the will above intellect, chiefly through the Torah.

SECTION 1 • 11-4

The questions, and why the Mishkan journeyed

1 נשא את ראש¹ בני גרשון² וגוי. יש להבין למה נאמר בבני גרשון גם הם וגם מ"ש בבני גרשון דוקא ע"פ אהרן ובניו³ תהיה כל עבודת בני הגרשוני ולא נאמר כן בבני קהת ומררי.

"Lift up the head of the sons of Gershon," etc. We need to understand why "they too" is said of the sons of Gershon; and also [why] it is said specifically of the sons of Gershon, "By the word of Aharon and his sons shall be all the service of the sons of the Gershonites," while this is not said of the sons of Kehas and Merari.

The maamar opens with the verse in which G-d tells Moshe to count the Levite family of Gershon (Numbers 4:22); "lift up the head" is the Torah's idiom for taking a count. Two questions are raised: why Gershon's count adds the words "they too," and why Gershon's service alone is said to be "by the word of Aharon and his sons," with nothing similar said of Kehas and Merari.

אך הנה תחלה צריך להבין כללות ענין המשכן ונסיעתם במדבר. דהנה שרש טעם נסיעתם במדבר עם המשכן וכליו הי' כדי להכניע כח יניקת החיצונים ששרש יניקתם הוא במדבר דוקא.

But first we must understand the matter of the Mishkan and of their journeying in the wilderness as a whole. For the root of the reason for their journeying in the wilderness with the Mishkan and its vessels was in order to subdue the power of the external forces to draw nourishment, since the root of their drawing nourishment is specifically in the wilderness.

Before answering, the Alter Rebbe sets out the purpose of the Mishkan's journeys as a whole. The "external forces" are the powers of kelipah, which draw their nourishment from holiness; their root is in the wilderness, and Israel traveled through it with the Mishkan in order to break that power.

2 ולכך במדבר אין שם גידול צמח ודשא כלל אלא שממון בלבד,⁴ כי ההשפעה היא מסט' דקדושה דוקא ואתה מחיה את כולם.⁵

Therefore in the wilderness there is no growth of plant or grass at all, only desolation; for bestowal comes specifically from the side of holiness: "and You give life to them all."

A wilderness is barren because all growth and life come from holiness, as the verse says of G-d, "You give life to them all" (Nehemiah 9:6). Where the side of holiness does not reach, there is no flow of life, only desolation.

וכתיב צדיק^{6,7} ה' פי צדיק שהוא משפיע ובעל צדקה. וכן בכל סטרא דקדושה יש בחי' זו.

And it is written, "Righteous is Havayah." The meaning of tzaddik (righteous) is one who bestows and is a master of tzedakah (charity). And likewise, throughout the side of holiness there is this aspect.

The word tzaddik is read as one who gives tzedakah, so "Righteous is Havayah" describes G-d as the One who bestows. The same trait of giving marks everything on the side of holiness.

3 והנה בהקב"ה החסד נמשך מצד הגדולה כמ"ש ארך אפים וגדל חסד.⁸ ובכל סטרא דקדושה החסד

נמשך מצד הביטול שבטל לה' ונחשב לאין ואפס בעיניו לכן ראוי ליתן לזולתו שהוא חשוב יותר.

Now, in the Holy One, blessed be He, Chesed (kindness) is drawn from the aspect of greatness, as it is written, "Slow to anger and great in kindness." And throughout the side of holiness, kindness is drawn from the aspect of self-nullification (bittul): that one is nullified to G-d and is reckoned as nothing and naught in his own eyes; therefore it is fitting [for him] to give to another, who is more important.

In G-d, kindness flows from His greatness, and the phrase "great in kindness" (Psalms 145:8) links the two. In created beings on the side of holiness, kindness flows from bittul: one who regards himself as nothing before G-d sees others as more worthy than himself, and so gives to them.

4 וכמ"ש באברהם ואנכי עפר ואפר⁹ ולפיכך הי' עושה חסד עם כל בני¹⁰ אדם כו'. משא"כ מי שהוא יש

ודבר ואינו בטל צריך הכל לגרמיה ואינו בחי' משפיע.

As it is written of Avraham, "And I am dust and ashes"; and therefore he would do kindness with all people, etc. Whereas one who is a something (yesh) and a thing, and is not nullified, needs everything for himself, and is not at the level of one who bestows.

Avraham, who said "I am dust and ashes" (Genesis 18:27), is the model of bittul, and therefore of kindness to everyone; the Kehot note points to the Midrash (Bereshis Rabbah 49) on his welcoming of all wayfarers. Someone who feels himself a separate "something" (yesh) needs everything for himself and cannot be a giver.

ולכן במדבר הם נחש שרף ועקרב ג"ק¹¹ ששם מקור הקליפות שהם יש ודבר נפרד ואין בהם בחי' הביטול לכן אין ממנו שום השפעה,

Therefore in the wilderness there are "snake, fiery serpent and scorpion," the three kelipos (husks), for there is the source of the kelipos, which are a something and a separate thing and have in them no aspect of bittul; therefore no bestowal whatever comes from it.

The Torah describes the wilderness as the place of "snake, fiery serpent and scorpion" (Deuteronomy 8:15), which Kabbalah identifies with the three impure kelipos. The kelipos are self-assertion without bittul, so nothing flows from them; that is why the wilderness, their source, is barren.

והנה לכך היי נסיעת הארון וישראל במדבר כדי להכניע את המדבר ולכך נשאו את המשכן במ"ב מסעות¹² שהוא בחי שם מ"ב.¹³

And this is why there was the journeying of the Ark and of Israel in the wilderness: in order to subdue the wilderness. And therefore they carried the Mishkan in forty-two journeys, which is the level of the Name of forty-two [letters].

Israel's journeys with the Ark were meant to subdue that source. There were forty-two journeys, listed in Parshas Masei, corresponding to the Name of forty-two letters, a divine Name of ascent and of separating good from evil.

SECTION 2 • 115-8

Subjugation now, revelation in the Future

5 והיינו עיי גילוי אלקות שהי במשכן כשנשאו אותו במדבר ממילא נכנעו וכמ"ש כהמס דונג¹⁴ וגוי [ועמ"ש מזה ע"פ אלה מסעי].¹⁵

That is: through the revelation of G-dliness that was in the Mishkan when they carried it in the wilderness, they were subdued of themselves, as it is written, "As wax melts," etc. [And see what is written about this on the verse "These are the journeys."]

The kelipos were not fought directly: the G-dliness revealed in the Mishkan made them melt away of themselves, like wax before fire (Psalms 68:3). The bracket refers to the maamar on "These are the journeys" in Parshas Masei.

ותועלת הכנעה זו היתה ענין הכנה לע"ל שיוכל להיות גילוי אלקות בעולם השפל שלנו כמ"ש ונגלה כבוד¹⁶ ה' וגוי

And the benefit of this subduing was in the nature of a preparation for the Time to Come, so that there could be a revelation of G-dliness in our lowly world, as it is written, "And the glory of Havayah shall be revealed," etc.;

Subduing the wilderness also prepared for the Time to Come, when G-dliness will be openly revealed even in this lowly world, as Isaiah 40:5 promises.

שע"י שנכנע תחלה מקור ההסתר והיש יוכל להיות בו אח"כ הגילוי לע"ל [ואפ"ל שהוא כענין שבעבודת ה']

for through the source of the concealment and of the yesh being subdued first, there can afterwards be the revelation within it in the Time to Come. [And it may be said that this is like the matter in the service of G-d

The source of concealment and of self-assertion (yesh) must first be subdued; only then can the revelation later appear within it. The Alter Rebbe adds a comparison from a person's own service of G-d.

צ"ל תחלה בחי' אתכפ"א בכדי שע"י יוכל לבא אח"כ לבחי' ומדרגת אתהפכא חשוכא לנהורא, וכלי בחי' אתכפ"א תחלה לא יוכל לבא לבחי' אתהפכא חשוכא כו'.

that there must first be the level of iskafya (subduing), so that through this one can afterwards come to the level and rank of is'hapcha chashocha linehora (transforming darkness into light); and without the level of iskafya first, one cannot come to the level of is'hapcha chashocha, etc.

In personal service, iskafya means forcing down the urges of the animal soul, while is'hapcha means transforming them so that the darkness itself becomes light. One cannot reach transformation without first passing through subjugation.

כמ"כ עדי"ז כדי שלע"ל יהיה גילוי אלקות ממש בעולם השפל שיהפך החשך לאור ממש כמ"ש לעת

So too, in the same way, in order that in the Time to Come there be an actual revelation of G-dliness in the lowly world, so that the darkness be transformed into actual light, as it is written, "At the time of

The same order holds for the world as a whole: for the darkness of this world to become actual light in the future, it must first be subdued. Zechariah 14:7 speaks of that future light.

ערב¹⁷ יהיה אור לכך הוצרך להיות תחלה בחינת הכנעת המדבר כו', ועמ"ש ע"פ אלה מסעי בע"א שע"י יש כח ביד האדם להכניע הגוף שלו כו'.

evening there shall be light," there therefore had to be first the level of the subduing of the wilderness, etc. And see what is written on the verse "These are the journeys," in another way: that through this a person has the power to subdue his own body, etc.]

The subduing of the wilderness during the journeys was that first stage. The maamar on "These are the journeys" also explains, from another angle, that these journeys give every person the power to subdue his own body.

6 וענין הגילוי הזה שיהיה לע"ל הוא כי הנה באמת הרי קמיה עצמותו ית' אין שום בחי' הסתר והעלם כלל.

And the matter of this revelation that will be in the Time to Come is this: in truth, before His very Essence, may He be blessed, there is no aspect of concealment and hiddenness whatsoever.

The future revelation will not change anything in G-d, for before His Essence there is no concealment even now. Concealment exists only from the side of created beings.

כי קמיה כולא כלא חשיבי¹⁸ ואין שינוי כלל בין קודם שנברא העולם לאחר הבריאה. כי גם עתה הוא אחד יחיד ומיוחד

For “before Him all is considered as nothing,” and there is no change at all between before the world was created and after the creation. For now too He is One, Alone and Unique,

The Zohar’s phrase “before Him all is considered as nothing” means that the world does not change G-d’s state at all. He is One, Alone and Unique after creation just as before it.

כמו קודם שנבה"ע מאחר שכל עיקר התהוות הנבראים יש מאין הוא רק מבחי' אותיות הדבור בדבר ה' שמים נעשו.¹⁹

as before the world was created, since the entire coming into being of the created beings, something from nothing, is only from the level of the letters of speech: “By the word of Havayah the heavens were made.”

The reason is that creation “something from nothing” comes only from divine speech: “By the word of Havayah the heavens were made” (Psalms 33:6). Speech is an outward expression, not the Essence itself, so creating through it changes nothing in Him.

7 ועד"מ הדבור באדם שהוא בטל וטפל לגבי המחשבה וכלתי תופס מקום כלל וכלל רק אצל השומע הוא שהדבור

By way of analogy: speech in a person is nullified and secondary in relation to thought, and occupies no place at all whatsoever; only for the listener is it that the speech

The analogy: a person’s speech is secondary to his thought, and for the speaker it adds nothing and takes up no place. Only the listener receives the spoken words as something real.

נתפס ליש ודבר, וכך למעלה בחיי אותיות הדבור ביו"ד מאמרות^{20,21} לגבי הנבראים מהם יש מאין הם בבחי' יש. אבל לגבי עצמותו ית' הם בטלים כלא.

is grasped as a something and a thing. And so too above: the level of the letters of speech in the Ten Utterances, in relation to the created beings [that come] from them something from nothing, are at the level of yesh; but in relation to His Essence, may He be blessed, they are nullified as nothing.

So too G-d's "speech," the Ten Utterances through which the world was created (Avos 5:1), is a real "something" only from the standpoint of the creatures that come from it. In relation to His Essence it is nullified as nothing.

8 ולכך אע"פ שמצד בחיי התגלות אותיות הדבור נראה העולם לבחי' יש ודבר לעינינו, אבל אצלו ית' אין הסתר והעלם כלל וע"כ לע"ל שיתגלה כבוד ה' שהוא בחי' גילוי עצמיות אלקות

Therefore, although from the standpoint of the revelation of the letters of speech the world appears to our eyes as a something and a thing, yet with Him, may He be blessed, there is no concealment and hiddenness at all. And therefore in the Time to Come, when "the glory of Havayah will be revealed," which is the level of the revelation of the very essence of G-dliness,

Because the world is formed from the revealed letters of divine speech, it looks to us like a separate, independent thing, though for G-d there is no concealment at all. In the Time to Come "the glory of Havayah will be revealed," meaning that the very essence of G-dliness will be revealed.

אזי ממילא לא יסתיר שום הסתר כלל ויהיה גילוי אלקות גם בעשייה עד שיראו כל בשר²² אפילו בהשגת שכלו הגשמיות. וכדי שיהיה גילוי זה לע"ל הוצרך להיות נסיעת המשכן במדבר להכניע אותו כנ"ל:

then of itself no concealment whatever will conceal, and there will be a revelation of G-dliness also in the World of Asiyah (Action), until all flesh will see, even with the grasp of its physical intellect. And in order that there be this revelation in the Time to Come, there had to be the journeying of the Mishkan in the wilderness, to subdue it, as mentioned above.

Then concealment will no longer conceal, and G-dliness will be seen even in Asiyah, the lowest world, by human understanding that is physical: "all flesh shall see." The Mishkan's journeys that subdued the wilderness were the preparation for this.

SECTION 3 • 19-14

The Mishkan within the soul

9 ב והנה זה היה ענין נסיעת המשכן בפועל ממש בבחי' עולם וכמ"כ הוא גם עכשיו ברוחניות בבחי' נפש.

2. Now, this was the matter of the journeying of the Mishkan in actual deed, on the plane of world; and likewise it is now as well, spiritually, on the plane of soul.

Section 2 moves from the historical Mishkan to its inner parallel. What happened physically in the wilderness happens now, spiritually, in the soul.

כי יש בחי' משכן בפרט בכל אחד ואחד וכל פרטי הענינים שבו הכל יש בנפש האדם.

For there is the aspect of a Mishkan individually in each and every one, and all the particular details in it are all present in the soul of man.

Every individual has a personal Mishkan, and every detail of the Mishkan has a counterpart within the human soul.

דהנה כתיב ועשו לי מקדש²³ ושכנתי בתוכם וארז"ל בתוכו לא נאמר²⁴ אלא בתוכם לפי שכא"י מישראל צריך לעשות בחי' משכן בנפשו.²⁵

For it is written, "And they shall make Me a Sanctuary, and I will dwell within them"; and our Sages, of blessed memory, said: It does not say "within it," but "within them," because each and every one of Israel must make the aspect of a Mishkan in his soul.

The proof is from the verse "I will dwell within them" (Exodus 25:8): it says "within them," not "within it," teaching that every Jew must make a dwelling for G-d within his own soul. The Kehot notes cite this teaching from Reishis Chochmah and the Shelah, and the Rebbe explains that it adds to the verse's plain meaning without displacing it.

10 והיינו להמשיך בחי' גילוי אלקות בנפשו בעבודה שכלב זו תפלה^{26,27} כשיהיה לבבו טהור כמ"ש לב

טהור ברא לי אלקים²⁸ כו' וכמ"ש בר לבב כו'

That is, to draw down a revelation of G-dliness into his soul through "the service of the heart, which is prayer," when his heart will be pure, as it is written, "Create in me a pure heart, O G-d," etc., and as it is written, "pure of heart," etc.;

Making the soul a Mishkan means drawing a revelation of G-dliness into it through prayer, which the Sages call "the service of the heart." This requires a pure heart, as in "Create in me a pure heart, O G-d" (Psalms 51:12).

דכאשר לבבו טהור מכל סיג²⁹ בלתי לה' לבדו אזי נקרא משכן לשכון בו גילוי אור ה' וכמ"ש נקי כפים ובר לבב כו'

for when his heart is pure of all dross, of anything other than for G-d alone, then it is called a Mishkan, for the revelation of the light of G-d to dwell in it; and as it is written, "Clean of hands and pure of heart," etc.,

A heart free of every admixture, devoted to G-d alone, is itself called a Mishkan, a place where G-d's light dwells. Psalms 24 describes the one who may ascend G-d's mountain: "clean of hands and pure of heart."

ישא ברכה³⁰ מאת³¹ ה' דפי' ברכה הוא המשכת גילוי אלקות בנפשו כו' [וזהו ג"כ משארז"ל טהרה מביאה לידי קדושה^{32,33} ע' ברי"ח].

"shall receive a blessing from Havayah"; for the meaning of "blessing" is the drawing down of a revelation of G-dliness into his soul, etc. [And this is also what our Sages, of blessed memory, said: "Purity leads to holiness." See in Reishis Chochmah.]

That person "shall receive a blessing from Havayah" (Psalms 24:5), and "blessing" (berachah) here means the drawing down of G-dliness into the soul. The Sages' teaching "purity leads to holiness" says the same: a purified heart brings holiness to dwell in it.

11 ועיי' ידחה ויכניע ג"כ ההסתר של נה"ב המסתיר ומבדיל ונראה לו העולם לבחי' יש ודבר נפרד והיינו מפני גסות חומר נפשו הבהמית.

And through this he will also thrust away and subdue the concealment of the animal soul, which conceals and separates, and [by which] the world appears to him as a something and a separate thing; and this is because of the coarseness of the matter of his animal soul.

The animal soul's concealment makes the world look like an independent thing, separate from G-d, and it comes from the coarseness of the animal soul's material nature. Prayer with a pure heart pushes this concealment back.

אבל כשלבבו זך וברור יראה בעין שכלו איך שאין מסתיר באמת וכמו שהוא למעלה דקמי' כלא כו'.

But when his heart is pure and refined, he will see with the eye of his intellect how in truth there is nothing that conceals, just as it is above, that "before Him [all is] as nothing," etc.

With a refined heart a person perceives with his mind's eye that nothing truly conceals G-d, just as above "before Him all is as nothing."

כי ע"י זכות לבו נמשך גילוי אלקות גם בבחי' ההסתר וההעלם שלא יסתיר, וזהו כמו שהי' נסיעת המשכן בבחי' מדבר שע"יז הי' מכניע את המדבר כו'.

For through the purity of his heart a revelation of G-dliness is drawn down even into the level of concealment and hiddenness, so that it does not conceal. And this is like the journeying of the Mishkan in the level of wilderness, through which it subdued the wilderness, etc.

The purity of the heart draws G-dliness into the very places of concealment, so that they no longer conceal. This is the inner equivalent of the Mishkan journeying through the wilderness and subduing it.

12 וכך הוא בנפש עכשיו הכנעת היצה"ר שהוא ג"כ בחי' מדבר שהוא ארץ לא זרועה³⁴ דהיינו המעשים והדבורים והמחשבות אשר לא להי' המה כו'

And so it is in the soul now: the subduing of the evil inclination, which is also the level of wilderness, which is "a land not sown," namely the deeds, the words and the thoughts that are not for G-d, etc.

In the soul, the "wilderness" is the evil inclination: like "a land not sown" (Jeremiah 2:2), it yields nothing holy. It consists of the deeds, words and thoughts that are not devoted to G-d.

וזהו אשר לא ישב אדם שם^{35,36} פ"י אדם הוא מ"ש ועל דמות הכסא דמות כמראה אדם³⁷ כו'

And this is [the meaning of] "where no man (adam) dwelt." The meaning of adam is what is written, "And upon the likeness of the throne was a likeness as the appearance of a man (adam)," etc.:

Jeremiah (2:6) also calls the wilderness the place "where no man (adam) dwelt." Here adam is read as the supernal "Man" that Ezekiel saw upon the likeness of the divine throne (Ezekiel 1:26), that is, G-d's revealed presence.

לא ישב שם כי ועשו לי מקדש ושכנתי בתוכם³⁸ כתיב כמ"ש מזה בד"ה אני לדודי.

he "did not dwell there," for it is written, "And they shall make Me a Sanctuary, and I will dwell within them"; as is written about this in the discourse beginning "I am my Beloved's."

G-d's presence does not dwell in that wilderness, for He dwells only where a Sanctuary is made for Him: "and I will dwell within them." The text refers to its fuller treatment in the discourse beginning "I am my Beloved's."

13 וע"כ צריך להכניע בחינת מדבר זה שהוא היצר הרע והיינו ע"י המשכת גילוי אלקות בנפשו.

Therefore one must subdue this level of wilderness, which is the evil inclination; and this is through drawing down a revelation of G-dliness into his soul.

Just as the Mishkan subdued the wilderness, a person must subdue his evil inclination, and this too is done by drawing a revelation of G-dliness into his soul.

[ובמ"א נתבאר בענין בה"א כלה נאה וחסודה³⁹ שלא יהיה ההמשכה לפי ההעלאה אלא אדרבה תחלה יהי ההמשכה מלמעלה למטה]

[And elsewhere it is explained, on the subject of "Beis Hillel say: 'A bride who is beautiful and gracious,'" that the drawing down should not be according to the ascent; rather, on the contrary, first there should be the drawing down from above to below;

The bracketed passage recalls a teaching given elsewhere on Beis Hillel's wedding praise, "a bride who is beautiful and gracious," from the Talmud. There it is explained that divine light should be drawn down first, from above, rather than only in proportion to a person's own ascent.

דהיינו שהמעשה הטוב יהיה אפילו קודם לסור מרע⁴⁰ בדקות ולא ימתין בועשה טוב עד שיהיה תחלה סור מרע בתכלית.

that is, that the good deed should come even before turning from evil in [its] subtle [forms], and one should not wait with "do good" until there is first "turn from evil" completely.

In practice, a person should do good deeds even before he has refined away every subtle trace of evil. He need not finish "turn from evil" before beginning "do good" (Psalms 34:15).

14 והיינו משום שע"י ההמשכה שבועשה טוב אזי ממילא יפלו כל החיצונים כי מעט אור דוחה הרבה מן החושך ויבוא לסור מרע בתכלית כו',

This is because through this drawing down that is in "do good," all the external forces will fall of themselves, for a little light dispels much of the darkness; and he will come to "turn from evil" completely, etc.

The reason is that the light drawn down through good deeds makes the external forces fall away of themselves, since a little light dispels much darkness. In the end this brings a person to turn from evil completely.

ועד"ז הוא ענין מסעות המשכן במדבר שע"י המשכת גילוי אלקות. ממילא נכנעו הקליפות כמ"ש ויהי בנסוע הארון⁴¹ כו' וינסו משנאיך כו'.

And in the same way is the matter of the journeys of the Mishkan in the wilderness: that through the drawing down of a revelation of G-dliness, the kelipos (husks) were subdued of themselves, as it is written, "And it was, when the Ark journeyed," etc., "and let those who hate You flee," etc.

The Mishkan's journeys worked the same way: when the Ark set out, Moshe said, "Arise, Havayah, and let Your enemies be scattered, and let those who hate You flee before You" (Numbers 10:35). The revelation of G-dliness made the kelipos flee without a battle.

וכך בחי' זו בנפש שע"י המשכת אלקות מלמעלה למטה במעשה הטוב ובעסק התורה ותפלה אזי ממילא יכנע גשמיות הגוף ונה"ב כו'.

And so it is with this aspect in the soul: that through drawing down G-dliness from above to below, through the good deed and through occupation with Torah and prayer, then of itself the physicality of the body and the animal soul will be subdued, etc.]

In the soul too, drawing G-dliness down through good deeds, Torah study and prayer subdues the body's physicality and the animal soul as a matter of course.

SECTION 4 • ¶15-18

The standing beams and the curtains

15 והנה במשכן היו ג' דברים קרשי המשכן ויריעות המשכן והכלים היינו ארון ומנורה ומזבח כו'.

Now, in the Mishkan there were three things: the beams of the Mishkan, the curtains of the Mishkan, and the vessels, namely the Ark, the Menorah and the Altar, etc.

The Mishkan had three components: the standing beams that formed its walls, the curtains spread over them, and the vessels such as the Ark, the Menorah and the Altar. The maamar will match each to a level of divine service and to one Levite family.

והנה תחלה י"ל ענין הקרשים⁴² שנקי עצי שטים עומדים⁴³ שהם ע"ד שהמלאכים נקי עומדים,⁴⁴ כמ"ש

Now, first we can explain the matter of the beams, which are called "acacia wood, standing," which is along the lines of the angels being called "standing," as it is written,

The beams are called "acacia wood, standing" (Exodus 26:15), and the Alter Rebbe links this to the angels, who are called "those who stand." An earlier maamar in Bechukosai explains that the angels are so called because each stays fixed at one level.

שרפים עומדים⁴⁵ וכמ"ש במדרש שיר ה שירים רבה סוף פסוק צאינה וראינה למעלה שרפים עומדים

אף למטה עצי שטים עומדים,⁴⁶ ופי' שרפים עומדים היינו

"Seraphim standing"; and as is written in the Midrash Shir HaShirim Rabbah, at the end of [the comment on] the verse "Go forth and see": Above, "seraphim standing"; so too below, "acacia wood, standing." And the meaning of "seraphim standing" is

Isaiah saw "seraphim standing" above G-d (Isaiah 6:2), and the Midrash pairs the two: above, the seraphim stand; below, the acacia beams stand. The Alter Rebbe now explains what the angels' standing means.

כמאמר ואשר משרתיו כולם עומדים ברום עולם ומשמיעים ביראה כו' (ועיין בזהר תרומה דף קס"ט ע"א ודק"ע ע"א).

as the saying, “And His ministers all stand in the heights of the universe and proclaim in awe,” etc. (And see in the Zohar, Terumah, folio 169a, and folio 170a.)

This standing is described in the blessing before the morning Shema: G-d’s ministers “all stand in the heights of the universe and proclaim in awe.” The parenthesis refers the reader to the Zohar on Parshas Terumah.

והענין הוא כי אין עמידה אלא שתיקה⁴⁷ ופי' שתיקה היינו בחי' ביטול העצמות מכל וכל,

And the matter is that “standing” is nothing but silence; and the meaning of silence is the level of the utter nullification (bittul) of one’s very self,

The Sages teach that “standing” means silence (Sotah 39a). Inwardly, silence is the utter nullification of one’s very self.

והיינו בחי' ביטול הרצון שלא יהא לאדם רצון אחר זולת הרצון לה' אחד וכמ"ש ועמך לא הפצתי⁴⁸ כו'.^{49, 50}

that is, the level of the nullification of the will: that a person should have no other will besides the will for the One G-d; and as it is written, “And besides You I desire nothing,” etc.

Concretely, this is the nullification of one’s own will, so that a person wants nothing but G-d, as in “And besides You I desire nothing” (Psalms 73:25).

16 וכמארז"ל בטל רצונך^{51, 52} כו' [ע' באגה"ק ד"ה להשכילך בינה].^{53, 54} והטעם שנק' בחי' זו עמידה הוא

And as our Sages, of blessed memory, said, “Nullify your will,” etc. [See in Iggeres HaKodesh, the passage beginning “To give you understanding.”] And the reason this level is called “standing” is

The nullification of will is the Mishnah’s “Nullify your will before His will” (Avos 2:4), discussed in Tanya’s Iggeres HaKodesh, letter 11. The Alter Rebbe now explains why this state is called “standing.”

כי הנה כשיש לו האהבה והדבקות בה' זהו בחי' מהלך וכמ"ש באברהם הלך ונסוע^{55, 56} כו'.

that when he has the love and the cleaving to G-d, this is the level of walking; and as it is written of Avraham, “going and journeying,” etc.

Love of G-d and cleaving to Him are movement, a “walking” toward Him, as with Avraham, who went “going and journeying” (Genesis 12:9).

אך קודם שיגיע לבחי' הילוך ואהבה זו צ"ל תחלה בחי' עמידה זאת היינו לעמוד ולשתוק

But before he reaches this level of walking and love, there must first be this level of standing, that is, to stand and to be silent

Before one can walk in love, one must first stand: stop and fall silent.

מן התפשטות והילוך שבלעומת זה, והן הרצונות זרות שהאדם רוצה וחפץ ומשתוקק לדברים זרים זהו נקי ג"כ הילוך ע"ד מ"ש ויבא הלך⁵⁷ לאיש העשיר⁵⁸

from the spreading forth and the walking of the opposite side; and these are the alien desires, in which a person wants, desires and longs for alien things. This too is called "walking," along the lines of what is written, "And there came a wayfarer (helech) to the rich man"

The standing is from the walking of the opposite side, the alien desires through which a person longs for things foreign to holiness. Scripture calls this too a walking, as in the parable of "a wayfarer (helech) who came to the rich man."

(בש"ב י"ב ד') שהוא ההילוך דלעומת זה וזהו הלך שהולך ומתחזק שמתחלה הוא כאורח כו' ע"ש בפרש"י.

(in II Samuel 12:4), which is the walking of the opposite side. And this is "helech" (wayfarer): that it goes on and grows stronger, for at first it is like a guest, etc.; see there in Rashi's commentary.

In Nasan's parable, the wayfarer is the evil inclination. Rashi there explains that it is first called a wayfarer, then a guest, and finally the master of the house, for it keeps growing stronger.

וצ"ל משלחי רגל השור והחמור^{59,60} דהיינו למנוע הילוך של היצה"ר (כדאיתא בגמרא פ"ק דע"ז דף⁶¹ ה' ע"ב ובפרש"י שם ועיין זח"ב שמות ד"ה סע"ב⁶² בשלח דס"ד סע"ב ובהרמ"ז ר"פ מקץ).

And one must be [among] "those who send forth the foot of the ox and the donkey," that is, to restrain the walking of the evil inclination (as is found in the Gemara, the first chapter of Avodah Zarah, folio 5b, and in Rashi's commentary there; and see Zohar, Part II, Shemos, folio 5, at the end of side b; Beshalach, folio 64, at the end of side b; and in the Ramaz at the beginning of Parshas Mikeitz).

The Talmud reads "those who send forth the foot of the ox and the donkey" (Isaiah 32:20) as people whose evil inclination is given into their own hands. Here it means stopping the evil inclination's walking.

וכדי שיתהפך מהילוך זה להיות ההילוך באלקות הוא ע"י שיבא תחלה לבחינת עמידה והוא בחי' ביטול רצון [וכנ"ל שע"י אתכפיא הוא הדרך לבוא לבחי' אתהפכא כו' ועמ"ש בד"ה קחו מאתכם תרומה. בפי ויקהל].^{63, 64}

And in order that he be transformed from this walking, so that the walking be in G-dliness, [this] is through first coming to the level of standing, which is the level of the nullification of will [and as mentioned above, that iskafya (subduing) is the way to come to the level of is'hapcha (transformation), etc.; and see what is written in the discourse beginning "Take from among you an offering," in Parshas Vayakhel].

To turn this walking into a walking in G-dliness, one must first come to standing, the nullification of will. This is the same rule as above, that subjugation (iskafya) is the way to transformation (is'hapcha).

17 וזה היה ענין קרשים עומדים ועמידה וביטול רצון זה נמשך ע"י יראה וזהו כולם עומדים⁶⁵ ברום עולם ומשמיעים ביראה.

And this was the matter of the "standing" beams. And this standing and nullification of will is drawn forth through awe; and this is [the meaning of] "they all stand in the heights of the universe and proclaim in awe."

The standing beams are this nullification of will, and it comes through awe, as the angels "stand ... and proclaim in awe."

וזה היה ענין עבודת בני מררי נושאי הקרשים שכדי לבוא לבחי' יראה ועמידה זו זהו ע"י המרירות בהיותו ממארי דחושכנא על ימי חלדו אשר רובם ככולם בחושך ילך כו'

And this was the matter of the service of the sons of Merari, the bearers of the beams: that in order to come to this level of awe and standing, this is through bitterness (merirus), through his being one of the "masters of accounting" over the days of his life, most of which, as good as all, "in darkness he goes," etc.;

The family of Merari, who carried the beams, embodies the path to this awe: bitterness (merirus), the name Merari meaning bitter. A person becomes one of the "masters of accounting," who honestly reckon how most of their days were spent in spiritual darkness.

ועי"ז מעורר רחמים רבים שיוכל לבוא לבחינת בטל רצונך וכמ"ש מזה ע"פ קול דודי⁶⁶ בענין על מצות ומרורים⁶⁷ כוי ע"ש,

and through this he arouses abundant compassion, so that he may be able to come to the level of "Nullify your will"; and as is written about this on the verse "The voice of my Beloved," on the subject of "with matzos and bitter herbs," etc.; see there.

This bitterness arouses great divine compassion, enabling him to reach "Nullify your will." The text refers to its discussion of "matzos and bitter herbs" in the maamar on "The voice of my Beloved."

והנה מזה נמשך אח"כ לבא למדרגת האהבה והרצון לה' בבחי' כלות הנפש וזהו ענין היריעות תכלת וארגמן⁶⁸ כוי

And from this one is afterwards drawn to come to the rank of love and of will for G-d, in the state of the soul's expiring (kelos hanefesh); and this is the matter of the curtains of "blue (techeles) and purple," etc.,

From this awe one is drawn afterward to love and desire for G-d, to the point of the soul's expiring in yearning (kelos hanefesh). This love is the Mishkan's curtains, woven of "blue (techeles) and purple."

כי תכלת הוא לשון כליון כלה שארי ולבבי,⁶⁹ ועמ"ש מענין כלה שארי בד"ה שיר השירים.⁷⁰ for techeles is an expression of kilayon (expiring): "My flesh and my heart expire." And see what is written on the subject of "My flesh expires" in the discourse beginning "The Song of Songs."

Techeles is linked to kilayon, "expiring," as in "My flesh and my heart expire" (Psalms 73:26), the soul's yearning to the point of expiring. The maamar on "The Song of Songs" develops this meaning.

18 והוא החופה על הקרשים שהוא בחי' הביטול רצון הנ"ל. והוא ג"כ כדמיון שיש באדם עצמות ויש בשר וגידים⁷¹ החופפים עליהם.

And this is the canopy over the beams, which are the level of the nullification of will mentioned above. And this is also like the way that in a person there are bones, and there are flesh and sinews that cover over them.

The curtains, which are love, spread over the beams, which are the nullification of will. The human body offers a parallel: bones underneath, covered by flesh and sinews.

ובחיי העצמות זהו היסוד⁷² שעליהם נבנה הבשר והגידין והוא בחיי כל עצמותי תאמרנה⁷³ ה' מי כמוך כו', בחיי ביטול רצון וזה צ"ל באדם כל היום

And the level of the bones is the foundation upon which the flesh and the sinews are built; and this is the level of "All my bones shall say, 'Havayah, who is like You,'" etc.: the level of nullification of will. And this must be in a person all day long;

The bones are the foundation on which flesh and sinews are built, and they correspond to "All my bones shall say, Havayah, who is like You" (Psalms 35:10), the nullification of will. This must be present in a person all day long.

ומזה יבא אח"כ לבחיי בשר וגידים הוא בחיי אהבה [כי בשר הוא יסוד האש⁷⁴ וגידים בחיי דם ורוח] וזהו עבודת בני גרשון:

and from this he will afterwards come to the level of flesh and sinews, which is the level of love [for flesh is the element of fire, and sinews are the level of blood and spirit]. And this is the service of the sons of Gershon.

On this foundation he can then reach love, the "flesh and sinews," since flesh corresponds to the element of fire and sinews to blood and spirit. This love is the service of the sons of Gershon, who carried the curtains.

SECTION 5 • ¶19-27

In prayer: awe, love and the six attributes

19 ג והנה בעבודת ה' בתפלה בחיי ביטול רצון הנ"ל צ"ל ע"י התעוררות יראה תתאה בפסוד"י וברכת יוצר אור⁷⁵ בסיפורו מיראת

3. Now, in the service of G-d in prayer, the level of nullification of will mentioned above must come through the arousal of lower awe (yirah tata'ah) in Pesukei deZimra (the Verses of Praise) and in the blessing "Who forms light," in one's recounting of the awe

Section 3 applies this to prayer. The nullification of will comes through lower awe, aroused in Pesukei deZimra and in the blessing "Who forms light," which describes how the angels stand in awe and self-nullification.

וביטול המלאכים, ולבוא לבחי' הילוך ואהבה הוא ע"י התבוננות באמרו אהבת עולם כו' שמע ישראל⁷⁶ כו' שהוא בחי' היכל האהבה פי' שמע ל' הבנה⁷⁷ כידוע.

and self-nullification of the angels; and to come to the level of walking and love is through contemplation, as one says “With an everlasting love,” etc., “Hear, O Israel,” etc., which is the level of the Chamber of Love. The meaning of Shema (“Hear”) is a term of understanding, as is known.

The “walking” of love comes through contemplation in the blessing “With an everlasting love” and in the Shema, which corresponds to the Chamber of Love. Shema (“hear”) also means “understand,” so reciting it calls for contemplation.

20 והוא ענין ההתבוננות בגדולת ה' איך שכל העולמות כולם ג"ע עליון ותחתון וגם מה שעתיד להיות באלף השביעי⁷⁸ לעתיד לבוא וגם עד נ' אלפים יובלות⁷⁹ כולם עלו במחשבה א' לבד קמ"י עצמותו ית'

And this is the matter of contemplating the greatness of G-d: how all the worlds, all of them—the higher and the lower Gan Eden, and also what is destined to be in the seventh millennium, in the Time to Come, and also up to fifty thousand jubilees—all of them arose in but one thought before His Essence, may He be blessed;

The contemplation is of G-d's greatness: all the worlds, the lower and higher Gan Eden, the seventh millennium of the Time to Come, and even the fifty thousand jubilees, all arose before Him in a single thought. Everything that will ever exist is only one thought for Him.

וכמאמר צופה ומביט עד סוף כל הדורות⁸⁰ והבטה זאת במחשבה א' היא לבד כמ"ש בזהר ובמדרש⁸¹ דבמחשבה א' ברא הקב"ה כל העולמות.

and as the saying, “He looks and gazes to the end of all the generations”; and this gazing is in one thought alone, as is written in the Zohar and in the Midrash, that with one thought the Holy One, blessed be He, created all the worlds.

This is what the Rosh Hashanah prayer means in saying that G-d “looks and gazes to the end of all generations”: His gaze is one single thought. The Zohar and the Midrash say likewise that with one thought He created all the worlds.

21 ועדי"מ המחשבה באדם התחתון שאינה רק בחי' לבוש לבד לנפש וכ"ש למעלה כי לא מחשבותי מחשבותיכם⁸² כתיב [ועמ"ש בזה בד"ה רני ושמחי⁸³ בת בפי מקץ].

By way of analogy: thought in the lower man is nothing but the level of a garment for the soul; and all the more so above, for it is written, "For My thoughts are not your thoughts." [And see what is written on this in the discourse beginning "Sing and rejoice, O daughter," in Parshas Mikeitz.]

Even in a person, thought is only a garment, an outer expression, for the soul; all the more so above, where "My thoughts are not your thoughts" (Isaiah 55:8). So G-d's "thought" of creating the worlds is no more than a garment for Him.

וזהו ה' מלך גאות לבש⁸⁴ דהיינו מה שעלה במחשבה לפניו להאציל ולברוא העולמות אבי"ע בכדי שיהיה הוא ית' מלך על עם הנה מחשבה זו הוא מה שנתלבש בלבוש.

And this is [the meaning of] "Havayah reigns; He has clothed Himself in majesty": that is, what arose in thought before Him, to emanate and create the worlds of Atzilus (Emanation), Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), in order that He, may He be blessed, be King over a people—this thought is His having clothed Himself in a garment.

This explains "Havayah reigns; He has clothed Himself in majesty" (Psalms 93:1). G-d's thought to bring the four worlds into being, so that He might be King over a people, is a garment He put on, not His Essence.

שאינו כמו הרצון והמחשבה במלך ב"ו שרוצה למלוך על עבדיו שעבדיו הם מהות ודבר גם בזולת מלכותו עליהם ע"כ שיך רצון למלך למלוך עליהם.

For it is not like the will and the thought in a king of flesh and blood who wants to reign over his servants: his servants are an entity and a thing even apart from his reign over them; therefore a will to reign over them is applicable to the king.

A human king's desire to rule is natural, because his subjects exist independently of his rule. The desire to reign over them therefore has real meaning for him.

משא"כ למעלה שהעולמות כולם מתהווים יש מאין ממנו ית' ע"י רצון זה א"כ כדי שיהיה רצון זה למלוך עליהם הוא רק ע"ד בחי' לבוש שמתלבש ברצון ומחשבה זו.

Whereas above, where all the worlds come into being something from nothing from Him, may He be blessed, through this will—if so, in order that there be this will to reign over them, it is only in the manner of the level of a garment: that He clothes Himself in this will and thought.

Above, however, the worlds come into being from nothing only through this very will. A will to reign over beings that exist only by that will can only be a garment that G-d puts on.

22 ולכך אמר ה' מלך גאות לבש⁸⁵ דהיינו שהמחשבה עליונה שעלתה לפניו אנא אמלוך⁸⁶ הוא רק בחי' לבוש בלבד.

Therefore it says, "Havayah reigns; He has clothed Himself in majesty": that is, the supernal thought that arose before Him, "I will reign," is only the level of a garment alone.

The verse says "He has clothed Himself in majesty" to teach that the supernal thought "I will reign" is only a garment.

וזהו יביאו לבוש מלכות⁸⁷ אשר לבש בו המלך שהמלכות הוא רק בחי' לבוש לבד. [אך יביאו לבוש מלכות כתיב דבאתעדלית תליא מילתא להמשיך רצונו ית' במחשבה זו והיינו ע"י קיום התומ"צ.

And this is [the meaning of] "Let them bring royal apparel which the king has worn": that Malchus (sovereignty) is only the level of a garment alone. [But it is written, "Let them bring royal apparel," for the matter depends on an arousal from below, to draw His will, may He be blessed, into this thought; and this is through the fulfillment of Torah and mitzvos.

Esther's "Let them bring royal apparel which the king has worn" (Esther 6:8) likewise shows that kingship (Malchus) is only a garment. Because it says "let them bring," the garment depends on what is done below: through Torah and mitzvos we draw G-d's will into this thought of reigning.

23 וזהו ענין המשכן ושכנתי בתוכם וזהו ענין הפעם ילוה אישי אלי⁸⁸ כו' היינו המשכת אור א"ס להיות נמשך בבחי' מחשבה זו כמשי"ת לקמן], וזהו ההתבוננות בשמע ישראל⁸⁹ ה' אלקינו.

And this is the matter of the Mishkan, "and I will dwell within them"; and this is the matter of "This time my husband will be joined (yilaveh) to me," etc.: that is, the drawing down of the Infinite Light (Or Ein Sof), that it be drawn into the level of this thought, as will be explained below.] And this is the contemplation in "Hear, O Israel, Havayah is our G-d (Elokeinu)."

The Mishkan, "I will dwell within them," is the drawing of the Infinite Light into this garment of thought, and Leah's words "this time my husband will be joined to me" (Genesis 29:34) express the same joining. In prayer, this is what one contemplates in "Hear, O Israel, Havayah is our G-d."

פ"י שהוא מתלבש במחשבה זו. וזהו אלקינו בחי צמצום ואח"כ אומרים בשכמל"ו שמברכים וממשיכים בחי מל' גם בעולמות ב"ע.

The meaning is that He is en clothed in this thought. And this is "Elokeinu": the level of tzimtzum (contraction). And afterwards one says, "Blessed be the Name of the glory of His kingdom forever and ever," for one blesses and draws the level of Malchus also into the worlds of Beriah, Yetzirah and Asiyah.

Havayah, G-d's infinite being, en clothes itself in this thought, and "our G-d" (Elokeinu) is the contraction (tzimtzum) that makes this possible. "Blessed be the Name of the glory of His kingdom forever" then draws His Malchus down into the lower worlds of Beriah, Yetzirah and Asiyah.

(ועמ"ש סד"ה ביום השמיני שלח).^{90.91} ומהתבוננות זו נולד ונמשך בחי ואהבת והאהבה הוא ענין היריעות דרך כלל כמשי"ת

(And see what is written at the end of the discourse beginning "On the eighth day he sent [the people away].") And from this contemplation is born and drawn forth the level of "And you shall love"; and the love is the matter of the curtains, in a general way, as will be explained;

The parenthesis refers to a discourse on "On the eighth day he sent the people away," which the Kehot note tentatively identifies with a maamar for Shemini Atzeres. From this contemplation the love of "And you shall love" is born, and in a general way this love corresponds to the Mishkan's curtains.

אבל דרך פרט הן ששה מדות כמ"ש במלאכים בשמים יכסה פניו⁹² כוי ובשמים יעופף דהיינו רצוא ושוב.⁹³

but in particular they are six emotive attributes (middos), as it is written of the angels, "With two he would cover his face," etc., "and with two he would fly," that is, running and returning (ratzo vashov).

In detail the love has six aspects, the six emotive attributes, like the six wings of the seraphim (Isaiah 6:2). Their flying is "running and returning" (Ezekiel 1:14): yearning upward and then returning below.

24 ולכך שם מ"ב יש בו⁹⁴ ז' פסוקים ובכל א' ששה תיבות וז"ש ביריעות שש וארגמן⁹⁵ כוי

Therefore the Name of forty-two [letters] has seven verses, and in each one six words. And this is [the meaning of] what is written of the curtains, "fine linen (shesh) and purple," etc.:

The Name of forty-two letters is the prayer Ana B'choach: seven lines of six words each, matching the six attributes. The curtains were made of shesh, "fine linen," a word that also means "six."

שית גוונין ומכסה עורות תחשים^{96,97} שתרגומו ססגונא⁹⁸ וארז"ל [פ"ב דשבת דכ"ח] ששש בגוונין הרבה היינו ששה מדות הנ"ל [ועמ"ש בענין רצוא ושוב בפסוק וקבל היהודים⁹⁹ כו'].

six colors. And the covering of tachash skins, which the Targum renders sasgona, and our Sages, of blessed memory, said [chapter 2 of Shabbos, folio 28] that it rejoices (sas) in many colors: that is, the six attributes mentioned above. [And see what is written on the subject of running and returning on the verse "And the Jews accepted," etc.]

The "six colors" and the tachash skins point to the same six attributes: the Targum calls the tachash sasgona, and the Talmud explains that it "rejoiced (sas) in many colors" (Shabbos 28a). The bracket refers to Torah Ohr on "And the Jews accepted" for running and returning.

25 וענין רצוא ושוב באדם הרצוא הוא האהבה והשוב הוא המשכת אור א"ס ב"ה ע"י מצות מעשיות שהן רמ"ה אברין דמלכא

And the matter of running and returning in a person: the running is the love, and the returning is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, through the practical mitzvos, which are "the 248 limbs of the King,"

In a person, running (ratzo) is the soul's love yearning upward, and returning (shov) is drawing the Infinite Light down through the practical mitzvos. The mitzvos are called "the 248 limbs of the King."

כמו האבר שהוא כלי לגילוי האור והחיות כו' וע"י המשכה זו שהאדם ממשיך עליו גילוי השראת אור א"ס ב"ה ע"י המצות

like a limb, which is a vessel for the revelation of the light and the life-force, etc. And through this drawing down, in which a person draws upon himself the revelation of the indwelling of the Infinite Light, blessed be He, through the mitzvos,

Just as a limb is the vessel through which the soul's life is revealed, each mitzvah is a vessel for G-d's light. By doing the mitzvos a person draws the indwelling of the Infinite Light upon himself.

כמאמר אשר קדשנו במצותיו הנה עי"ז חוזר ומתעורר אה"ר בנפש האדם [ע' מ"ש בפסוק ראשי המטות]¹⁰⁰ וזהו משכני אחר כך נרוצה.¹⁰¹

as the saying, "Who has sanctified us with His commandments," through this, great love (ahavah rabbah) is aroused once again in the person's soul [see what is written on the verse "The heads of the tribes"]; and this is [the meaning of] "Draw me; after You we will run."

This is the meaning of the blessing "Who has sanctified us with His commandments." The drawing down in turn arouses great love again in the soul, as in "Draw me; after You we will run" (Song of Songs 1:4): first G-d draws, then the soul runs.

26 וכתוב אהבת עולם אהבתך¹⁰² ע"כ משכתיך חסד וגוי. ונמצא יש רצוא אחר השוב ושוב אחר הרצוא,

And it is written, "With an everlasting love I have loved you; therefore I have drawn you with kindness," etc. It follows that there is running after the returning, and returning after the running.

Jeremiah 31:2, "With an everlasting love I have loved you; therefore I have drawn you with kindness," shows that love drawn from above in turn draws the soul. So running and returning follow one another in a continuous cycle.

וזהו ענין בני גרשון שנשא¹⁰³ היריעות¹⁰⁴ היינו המשכת אה"ר הנמשך ע"י קיום המצות באהבת עולם שהוא הרצוא שקודם השוב כו'.

And this is the matter of the sons of Gershon, who carried the curtains: that is, the drawing down of great love, which is drawn through the fulfillment of the mitzvos, into everlasting love (ahavas olam), which is the running that precedes the returning, etc.

The sons of Gershon carried the curtains (Numbers 3:25-26), which stand for the great love that is drawn, through keeping the mitzvos, into everlasting love. This everlasting love is the "running" that precedes the "returning."

27 וגם היריעות הם מקיפים כמו שהמצות הם לבושים לנפש.^{105, 106} נמצא עבודת בני מררי נושאי הקרשים¹⁰⁷ שהן בחי' עצי שטים עומדים זהו יראה תתאה שממנה נמשך בחי' העמידה וביטול רצון.

And also, the curtains are encompassing [lights] (makifim), just as the mitzvos are garments for the soul. It follows that the service of the sons of Merari, the bearers of the beams, which are the level of "acacia wood, standing," is lower awe, from which the level of standing and nullification of will is drawn.

The curtains are also makifim, encompassing lights, just as the mitzvos are "garments" for the soul, as Etz Chaim teaches. To sum up: Merari's beams, "acacia wood, standing," are lower awe, the source of standing and the nullification of will.

SECTION 6 • ¶ 28

Kehas, Torah and higher awe

28 ואח"כ בחי' בני גרשון נושאי היריעות היינו התחברות ב' בחי' אהבה אהבת עולם ואהבה רבה.

And afterwards [comes] the level of the sons of Gershon, the bearers of the curtains: that is, the joining of two levels of love, everlasting love (ahavas olam) and great love (ahavah rabbah).

Next comes Gershon, who carried the curtains: the joining of two loves, everlasting love (ahavas olam) and great love (ahavah rabbah).

ועבודת בני קהת נושאי הארון והמזבחות¹⁰⁸ כו' זהו בחי' יראה עילאה שהיא למעלה גם מבחי' אה"ר, כי

And the service of the sons of Kehas, the bearers of the Ark and the altars, etc., is the level of higher awe (yirah ila'ah), which is above even the level of great love. For

Kehas, who carried the Ark and the altars, represents higher awe (yirah ila'ah), which stands even above great love.

הנה בארון היה גנוז הלוחות¹⁰⁹ כדכתיב מגלה עמוקות מני חשך¹¹⁰ כמ"ש עמקו מחשבותיך¹¹¹ והגילוי היה ע"י המנורה וכמ"ש ותורה אור¹¹² שנמשך בחי' אור וגילוי מבחי' ההעלם דישת חשך סתרו¹¹³

in the Ark the Tablets were hidden away, as it is written, "He reveals deep things out of darkness," as it is written, "Your thoughts are deep"; and the revelation was through the Menorah, and as it is written, "and the Torah is light": that the level of light and revelation is drawn from the level of the concealment of "He made darkness His hiding place"

The Tablets were hidden in the Ark, as in "He reveals deep things out of darkness" (Job 12:22) and "Your thoughts are deep" (Psalms 92:6). Their light was revealed through the Menorah, "and the Torah is light" (Proverbs 6:23), a light drawn out of the concealment of "He made darkness His hiding place" (Psalms 18:12).

(ועמ"ש בד"ה ששת ימים¹¹⁴ תאכל מצות בפ"י ויהי הענן והחשך ויאר¹¹⁵ כו'). והנה בחכמה אתברירו^{116, 117} כי כל התורה היא לברר בירורים וזהו ענין המזבחות.

(and see what is written in the discourse beginning "Six days you shall eat matzos," on the explanation of "And there was the cloud and the darkness, and it lit up," etc.). Now, "through Chochmah (wisdom) they are refined," for the whole Torah is to effect refinements (birurim); and this is the matter of the altars.

The parenthesis refers to a maamar on "Six days you shall eat matzos." The altars stand for refinement (birurim): through Chochmah the good is separated from the evil, and the whole Torah exists to accomplish this.

ולכן היה זה משא בני קהת שהוא כמ"ש ולו יקהת עמים.¹¹⁸ יתכנשון עממיה¹¹⁹ כו' שהוא ענין הברורים. וע"י חכמה נמשך ג"כ בחי' יראה עילאה.

Therefore this was the burden of the sons of Kehas, which is as it is written, "And to him shall be the gathering (yikhas) of the peoples": "the peoples shall gather together," etc., which is the matter of the refinements. And through Chochmah the level of higher awe is also drawn forth,

That is why Kehas carried them: Yaakov's blessing "to him shall be the gathering (yikhas) of the peoples" (Genesis 49:10), rendered "the peoples shall gather," shares the root of the name Kehas and means gathering in, that is, refinement. Chochmah also brings higher awe.

כנודע ממאמר אם אין יראה אין חכמה¹²⁰ אם אין חכמה אין יראה¹²¹ דמתחלה צ"ל יראה תתאה דאם אין יר"ת א"א לבוא לבחי"י החכמה וזהו בחי"י הקרשים הנ"ל.

as is known from the saying, "If there is no awe there is no wisdom; if there is no wisdom there is no awe": that first there must be lower awe, for if there is no lower awe it is impossible to come to the level of Chochmah; and this is the level of the beams mentioned above.

The Mishnah's "If there is no wisdom there is no awe; if there is no awe there is no wisdom" (Avos 3:17) is read as speaking of two kinds of awe. First comes lower awe, without which one cannot reach Chochmah; this is the beams.

ואח"כ אם אין חכמה אין יראה עילאה שכדי לבוא ליראה עילאה זהו ע"י התורה דמחכמה נפקת^{122, 123} (וכמשנ"ת לעיל בד"ה וידבר אלקים את כל הדברים האלה),¹²⁴

And afterwards: if there is no wisdom there is no higher awe; for in order to come to higher awe, this is through the Torah, which "issues from Chochmah" (and as was explained above, in the discourse beginning "And G-d spoke all these words").

Then Chochmah, the Torah that "issues from Chochmah," leads to higher awe: without wisdom there is no higher awe. The text refers to its earlier treatment in the maamar "And G-d spoke all these words."

נמצא בחי"י בני קהת זהו יראה עילאה שלאחר אה"ר וזהו בחי"י שמו"ע שאחר ואהבת דק"ש:

It follows that the level of the sons of Kehas is higher awe, which comes after great love; and this is the level of the Shemoneh Esreh, which comes after "And you shall love" of the Shema.

Kehas therefore is the higher awe that follows great love, just as in prayer the Shemoneh Esreh follows the love of "And you shall love" in the Shema.

SECTION 7 • ¶29-30

Merari: mor twice

29 ד ואמנם מה שהיו בני מררי נושאים הקרשיי היינו להעלות ולחבר יראה תתאה ביראה עילאה.

4. And indeed, the fact that the sons of Merari carried the beams is in order to raise up lower awe and join it with higher awe.

Section 4 explains why Merari carried the beams: their task was to raise lower awe and join it with higher awe.

דהנה שם מררי מורה על זה, כי הנה במשכן היו ב' פעמים מור אחד בשמים ראש מר דרור¹²⁵ שבשמן המשחה, הב' בסממני הקטרת מור וקציעה.¹²⁶

For the name Merari indicates this: for in the Mishkan there was myrrh (mor) twice: one, in “the finest spices, pure myrrh (mar dror),” of the anointing oil; the second, among the spices of the incense, “myrrh and cassia.”

The name Merari hints at this, for it contains mor, myrrh, twice. Myrrh appears twice in the Mishkan: as “pure myrrh” in the anointing oil (Exodus 30:23) and as myrrh among the incense spices (Kerisos 6a).

והענין כי המור נעשה מדם חיה¹²⁷ שנק' ידוע¹²⁸ כשנקרש הדם ונעשה בושם (ועמ"ש מזה בד"ה חייב אינש¹²⁹ לבסומי בפוריא).¹³⁰ והוא ענין אתכפיא ואתהפכא חשוכא לנהורא.

And the matter is that myrrh is made from the blood of an animal called yadua, when the blood congeals and becomes a fragrance (and see what is written about this in the discourse beginning “A person is obligated to become intoxicated on Purim”). And this is the matter of iskafya (subduing) and is'hapcha chashocha linehora (transforming darkness into light).

Myrrh comes from the blood of an animal called yadua, which congeals and becomes fragrant. Blood turned into fragrance is the pattern of iskafya and is'hapcha: darkness subdued and transformed into light.

וזהו ענין מור דסממני הקטרת שהוא ריח והעלאה ממטה למעלה וע"י העלאה זו מעורר המשכה מלמעלה למטה והוא מר דרור שבשמן המשחה שנק' מירא דכיא¹³¹ שהוא חכמת התורה שהוא ג"כ בחי' יראה עילאה.

And this is the matter of the myrrh among the spices of the incense, which is fragrance and ascent from below to above; and through this ascent one arouses a drawing down from above to below, which is the “pure myrrh” of the anointing oil, which is called mira dachya; this is the wisdom of the Torah, which is also the level of higher awe.

The myrrh of the incense is fragrance rising from below, an ascent, and that ascent arouses a flow from above, the “pure myrrh” of the anointing oil. The Targum calls it mira dachya, and it stands for the wisdom of the Torah, which is higher awe.

30 והמור שבקטרת שהוא אתכפיא ואתהפכא דחשוכא לנהורא הוא בחי' יראה תתאה והוא הגורם המשכת יראה עילאה,

And the myrrh in the incense, which is iskafya (subduing) and is'hapcha (transformation) of darkness into light, is the level of lower awe; and it is what brings about the drawing down of higher awe.

The myrrh of the incense, which subdues darkness and transforms it into light, is lower awe, and it is what causes higher awe to be drawn down.

ולכן מררי היינו פי"ב מור דהיינו התחברות ב' בחי' מור הנ"ל. ולכן הם נשאו הקרשים שהוא ג"כ ענין חיבור יראה תתאה ביראה עילאה.

Therefore Merari means mor (myrrh) twice, that is, the joining of the two levels of myrrh mentioned above. And therefore they carried the beams, which is also the matter of the joining of lower awe with higher awe.

Merari, read as mor twice, therefore joins the two kinds of myrrh, lower awe and higher awe. That is why the sons of Merari carried the beams, which also join lower awe to higher awe.

SECTION 8 • ¶ 31-33

Gershon “by the word of Aharon”

31 וזהו ע"פ אהרן ובניו תהיה כל עבודת בני הגרשוני דדוקא גבי עבודת בני הגרשוני נאמר ע"פ אהרן,

And this is [the meaning of] “By the word of Aharon and his sons shall be all the service of the sons of the Gershonites”: that specifically regarding the service of the sons of the Gershonites it is said, “By the word of Aharon,”

Now the second question of the opening is answered: why Gershon’s service alone is “by the word of Aharon.”

כי עבודת בני גרשון שנשאו היריעות שהם בחי' מקיפים והוא להמשיך בחי' אהבה עליונה שהיא בחי' מקיף בששה מדות וגוונין שבמדות הנפש כנ"ל.

for the service of the sons of Gershon, who carried the curtains, which are the level of makifim (encompassing [lights]), is to draw down the level of supernal love, which is the level of a makif in the six attributes and colors that are in the emotive attributes (middos) of the soul, as mentioned above.

Gershon’s curtains are encompassing lights (makifim), and his task is to draw down a supernal love that encompasses the six emotive attributes of the soul and their “colors.”

והמשכה זו היא דוקא ע"י אהרן שהוא מקור האה"ר ובחי' ורב חסד¹³² ולכן נק' אהרן א' ה"ר¹³³ כי הר היא בחי' אהבה

And this drawing down is specifically through Aharon, for he is the very source of great love (ahavah rabbah) and the level of “and abundant in kindness.” Therefore he is called Aharon: alef, har, final nun; for har (mountain) is the level of love,

Such a drawing down can come only through Aharon, the source of great love and of the divine attribute “abundant in kindness” (Exodus 34:6). His name spells it out: alef, har (mountain), final nun, and “mountain” stands for love.

ולכן אברהם אוהבי קראו הר¹³⁴ אך אהרן מת בהר ההר¹³⁵ שהיא אהבה עליונה יותר מבחי אברהם (כמ"ש ע"פ ועשית בגדי קדש¹³⁶ לאהרן כו')

and therefore Avraham, "who loves Me," called it "mountain." But Aharon died on the Mountain of the Mountain (Hor HaHar), which is a love higher than the level of Avraham (as is written on the verse "And you shall make holy garments for Aharon," etc.).

The Talmud says that Avraham, whom G-d calls "who loves Me" (Isaiah 41:8), called the Temple site a "mountain" (Pesachim 88a). Aharon died on Hor HaHar, "the mountain of the mountain," a love higher still than Avraham's.

וזוהו אל"ף הר. אל"ף הוא בחי פלא שהוא ממדות עליונות שלמעלה מהשכל ונקי בזהר טורי חשוכא.^{137, 138}

And this is alef-har. The alef is the level of pele (wonder), which is of the supernal attributes that are above intellect, and which are called in the Zohar "the mountains of darkness."

The alef of "alef-har" is read as pele, wonder (the same letters reversed): the supernal attributes that are above intellect. The Zohar calls them "mountains of darkness," since they lie beyond comprehension.

ונו"ן הפשוטה היא בחי ירידת והמשכת אור אה"ר זו למטה לכל נש"י כי אהרן הוא משבעה רועים¹³⁹ המפרנסים לנש"י.

And the final nun is the level of the descent and drawing down of the light of this great love below, to all the souls of Israel; for Aharon is one of the seven shepherds who sustain the souls of Israel.

The final nun, a straight letter that reaches down below the line, stands for this love descending to all the souls of Israel. Aharon is one of the "seven shepherds" who sustain the souls of Israel.

ולכן בני גרשון שנשאו יריעות המשכן שהוא ג"כ העלאת והמשכת וחבור ב' בחי אהבה אה"ע ואה"ר היה זה דוקא ע"פ אהרן ובניו דאהרן הוא מקור בחי אה"ר ורב חסד.

Therefore [with] the sons of Gershon, who carried the curtains of the Mishkan, which is also the raising up, the drawing down and the joining of the two levels of love, everlasting love (ahavas olam) and great love—this was specifically "by the word of Aharon and his sons," for Aharon is the source of the level of great love and "abundant in kindness."

Gershon's carrying of the curtains, the joining of everlasting love and great love, therefore had to be "by the word of Aharon," the source of great love.

ולכן נק' ג"כ גרשון בנו"ן פשוטה דייקא. (משא"כ גרשם שהוא במ"ם) שיש בו ג"כ מבחי' נון פשוטה דאהרן

Therefore he is also called Gershon, with a final nun specifically (whereas Gershom is with a mem), for there is in him too [something] of the level of the final nun of Aharon;

The name Gershon also ends in a final nun, unlike Gershom, which ends in a mem. This shows that Gershon shares something of Aharon's final nun.

כי הנו"ן פשוטה רומז¹⁴⁰ על ההמשכה למטה מטה וכדי שיהיה ההמשכה למטה היא ע"י בחי' עליונה יותר כנודע מענין ועברתי בארץ מצרים אני ולא מלאך.¹⁴¹ ע"כ דוקא מבחי' אה"ר דאהרן יוכל לימשך למטה בכל נפש.^{142, 143}

for the final nun alludes to the drawing down far, far below; and in order that there be the drawing down below, it is through a higher level, as is known from the matter of "And I will pass through the land of Egypt": "I, and not an angel." Therefore it is specifically from the level of the great love of Aharon that it can be drawn below, into every soul.

The final nun points to a drawing down to the very lowest levels, and reaching so low requires a higher source, as with the Exodus, of which the Haggadah says "I, and not an angel" (Exodus 12:12). So only from Aharon's great love can love reach every soul below.

32 והנה גרשון הוא לשון גירושין כי ימינך ה' דוקא תרעץ אויב.¹⁴⁴ הוא בחי' נה"ב משא"כ מקו השמאל יש יניקה כו' גם היריעות והמקיף מסמא עיני החיצונים.

Now, Gershon is an expression of geirushin (driving out), for "Your right hand, Havayah," specifically, "shatters the enemy," which is the level of the animal soul; whereas from the line of the left there is drawing of nourishment, etc. Also, the curtains and the encompassing [light] blind the eyes of the external forces.

The name Gershon suggests geirushin, driving out: the right hand of G-d, kindness, "shatters the enemy" (Exodus 15:6), the animal soul, whereas the left side gives the kelipos a place to draw nourishment. The encompassing curtains also blind the external forces.

וזהו מקדש אדני כוננו ידיך¹⁴⁵ פ"י שמדרגת הלויים הוא שהיו מחברים אור א"ס בעולמות, שהרי באמת אין ערוך לך

And this is [the meaning of] "The Sanctuary, Ado-nai, that Your hands established." The meaning is that the rank of the Levites is that they would join the Infinite Light (Or Ein Sof) with the worlds; for in truth "there is no comparison to You."

"The Sanctuary, Ado-nai, that Your hands established" (Exodus 15:17) refers to the Levites, whose rank is to join the Infinite Light with the worlds, though in truth the worlds bear no comparison to Him.

ולכן כדי שבאתעדל"ת יהיה¹⁴⁶ אתעדל "ע זהו ענין הלויים שהוא לשון חיבור כמ"ש הפעם ילוה אישי אלי. ^{147, 148} שהם הגורמים חיבור זה.

Therefore, in order that through an arousal from below there be an arousal from above, this is the matter of the Levites (Leviim), which is an expression of joining, as it is written, "This time my husband will be joined (yilaveh) to me": for they are the ones who bring about this joining.

For an arousal from below to bring an arousal from above, the Levites are needed: Levi means joining, as Leah said, "this time my husband will be joined to me" (Genesis 29:34). They are the ones who bring about this joining.

33 וזהו שהיו נושאים המשכן וכליו ואח"כ הי' חני' העלאה והמשכה. וזהו מקדש אדני כוננו שיהיה גילוי אור א"ס ב"ה למטה ושכנתי בתוכם, ידיך הם ג' ידות יד הגדולה יד החזקה¹⁴⁹ יד הרמה.¹⁵⁰

And this is [why] they would carry the Mishkan and its vessels, and afterwards there was the encampment: ascent and drawing down. And this is [the meaning of] "The Sanctuary, Ado-nai, established": that there be a revelation of the Infinite Light, blessed be He, below—"and I will dwell within them." "Your hands" are three hands: the great hand, the strong hand, the uplifted hand.

The Levites carried the Mishkan, an ascent, and then set it down in the encampment, a drawing down. "Your hands" in the verse are the three hands of the Exodus: the great hand (Exodus 14:31), the strong hand (Exodus 6:1) and the uplifted hand (Exodus 14:8).

יד הגדולה שהיא בחי' ורב חסד הוא ענין עבודת בני הגרשוני. ויד החזקה בחי' שמאלו תחת לראשי¹⁵¹ הוא בחי' בני מררי.

The great hand, which is the level of "and abundant in kindness," is the matter of the service of the sons of the Gershonites. And the strong hand, the level of "His left hand is under my head," is the level of the sons of Merari.

The great hand, "abundant in kindness," is Gershon. The strong hand, "His left hand is under my head" (Song of Songs 2:6), the left side of restraint, is Merari.

ויד הרמה זהו בחי' בני קהת כי רמה לשון רוממות והוא בחי' בני קהת שהיו נושאים הארון והלוחות כו':

And the uplifted hand is the level of the sons of Kehas; for ramah (uplifted) is an expression of exaltedness, and this is the level of the sons of Kehas, who would carry the Ark and the Tablets, etc.

The uplifted hand, ramah meaning exaltedness, is Kehas, who carried the Ark and the Tablets.

SECTION 9 • ¶34-35

Lifting the head

34 והנה הכח להעלאה זו שע"י הג' לויים. א"א להיות כ"א ע"י המשכה בתחלה מלמעלה וזהו ע"י הכהנים,

Now, the power for this ascent that is through the three [families of] Levites cannot be except through a drawing down first from above; and this is through the Kohanim.

The Levites' power to raise things up needs a prior drawing down from above, and that comes through the Kohanim.

ולכן לא היו הלויים מתחילים בעבודתם כ"א ע"י הכהנים כמ"ש ושמו איש איש על עבודתו כו' וכמ"ש במ"א (ועמ"ש עוד מענין ג' ידות בד"ה חייב אינש לבסומי¹⁵² בפוריא).

Therefore the Levites would not begin their service except through the Kohanim, as it is written, "And they shall appoint each man to his service," etc., and as is written elsewhere. (And see what is written further on the subject of the three hands in the discourse beginning "A person is obligated to become intoxicated on Purim.")

That is why the Levites began their work only when the Kohanim assigned it, "each man to his service" (Numbers 4:19). The parenthesis refers to Torah Ohr on Purim for more on the three hands.

וזהו ענין נשא את ראש בני גרשון גם הם¹⁵³ ומה שבבני מררי לא נאמר נשיאת ראש.

And this is the matter of "Lift up the head of the sons of Gershon, they too," and why "lifting up the head" is not said of the sons of Merari.

This also answers the first question: why Gershon's count says "lift up the head ... they too," while Merari's count has no "lifting of the head."

ע"י ברבות ר"פ נשא לפי שקהת¹⁵⁴ הי' מטועני הארון שהוא קדש הקדשים¹⁵⁵ כו' וגרשון היה קדש

See in [Midrash] Rabbah, at the beginning of Parshas Nasso: because Kehas was among the bearers of the Ark, which is the Holy of Holies, etc.; and Gershon was holy,

The Midrash (Bamidbar Rabbah, at the beginning of Nasso) explains that Kehas was counted first because he carried the Ark, the Holy of Holies, while Gershon was "holy."

דהיינו שהיה בכור¹⁵⁶ וכתוב קדש לי כל בכור¹⁵⁷ כו' משא"כ בכני מררי כו' ע"ש, ויש לפרש דהנה מבואר לעיל בפ"י שאו את ראש¹⁵⁸

that is, he was a firstborn, and it is written, "Sanctify to Me every firstborn," etc.; which is not so with the sons of Merari, etc.; see there. And it may be explained: it was explained above, on the meaning of "Lift up the head,"

Gershon was holy because he was the firstborn, and firstborns are holy, "Sanctify to Me every firstborn" (Exodus 13:2); Merari had neither distinction. The Alter Rebbe adds his own explanation, from the meaning of "lift up the head" given earlier, in Bamidbar.

דהיינו לקשר בחי' רצון התחתון הנמשך מבחינת ראש ומוחין המלוכשים בגוף ולחברו ולהעלותו לבחינת הרצון שלמעלה מן השכל שהוא מבחי' מזליה כו' (ע"ש ר"פ במדבר).

that it means to bind the level of the lower will, which is drawn from the level of the head and the intellect (mochin) encloded in the body, and to join it and raise it up to the level of the will that is above intellect, which is from the level of "his mazal," etc. (see there, at the beginning of Parshas Bamidbar).

There, lifting the head means binding the lower will, which comes from the intellect encloded in the body, and raising it to the will above intellect, which comes from the soul's root above, called its mazal.

והנה עיקר העלאה זו זהו ע"י עסק התורה שהיא בחי' רצון העליון וכמש"ש בענין אחזתיו¹⁵⁹ כו'

Now, the main [part] of this ascent is through occupation with the Torah, which is the level of the supernal will, and as is written there on the subject of "I grasped him," etc.,

This elevation comes mainly through Torah study, for the Torah is the supernal will, as was explained there on "I grasped him and would not let him go" (Song of Songs 3:4).

ובשאר דוכתי וכמש"ל בד"ה וידבר אלקים את כל הדברים גבי אם אין חכמה אין יראה.¹⁶⁰

and in other places; and as is written above, in the discourse beginning "And G-d spoke all the words," regarding "If there is no wisdom there is no awe."

It was also explained in other places, including the maamar "And G-d spoke all these words," on "If there is no wisdom there is no awe."

35 ולכן גבי בני קהת שהיו טוענים את הארון שבו הלוחות נאמר נשא את ראש.¹⁶¹ וזהו ענין קדש הקדשים עמ"ש בד"ה וישב יעקב ובד"ה שבת שבתון.

Therefore regarding the sons of Kehas, who would carry the Ark in which the Tablets were, it is said, "Lift up the head." And this is the matter of the Holy of Holies; see what is written in the discourse beginning "And Yaakov dwelt" and in the discourse beginning "A Shabbos of complete rest."

Kehas carried the Ark with the Tablets, the Torah itself, so of them it says "lift up the head." This is the meaning of the Holy of Holies, discussed in the maamarim beginning "And Yaakov dwelt" and "A Shabbos of complete rest."

אלא שבבני גרשון שהיו נושאי היריעות שהוא ג"כ ענין התחברות אה"ע באהבה רבה לכן נאמר בהם ג"כ נשא את ראש בני גרשון גם הם כו'

But with the sons of Gershon, who were the bearers of the curtains, which is also the matter of the joining of everlasting love with great love, it is therefore said of them too, "Lift up the head of the sons of Gershon, they too," etc.

Gershon's curtains, the joining of everlasting love with great love, also belong to this elevation, so of them too it says "lift up the head ... they too."

אבל עבודת בני מררי הוא בבחי' יראה הנמשכת מן הראש והמוחין לכך לא נאמר בהם נשיאת ראש אלא שע"י יבא אח"כ לבחינת ומעלת קהת וגרשון שהוא ענין נשיאת ראש.¹⁶²

But the service of the sons of Merari is at the level of awe that is drawn from the head and the intellect; therefore "lifting up the head" is not said of them. Rather, through this one will afterwards come to the level and rank of Kehas and Gershon, which is the matter of "lifting up the head."

Merari's service is awe drawn from the head and intellect, so "lifting of the head" is not said of them. Yet through that awe one later reaches the rank of Kehas and Gershon, the true lifting of the head.

IN ONE'S AVODAH

Make your own heart a Mishkan: pray with a pure heart and draw G-dliness down through good deeds, without waiting until evil is completely uprooted, since a little light dispels much darkness. Begin with “standing”: an honest reckoning that brings bitterness, lower awe and the nullification of will. From there contemplation in the Shema gives birth to love, and Torah study brings the higher awe that lifts the head.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that bittul, and not greatness, is the source of kindness in created beings, and how does this explain the barrenness of the wilderness?
2. Why must iskafya come before is'hapcha, and how does the subduing of the wilderness prepare for the Future revelation?
3. Why may a person do good before he has fully turned from evil, and what does this teach about the order of divine service?
4. How do the beams, the curtains and the Ark correspond to lower awe, love and higher awe, and why is “lifting the head” said only of Kehas and Gershon?
5. What does Aharon's name, alef-har-final nun, teach about why Gershon's service was “by the word of Aharon”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 נשא את ראש

The note records that the Mittlerer Rebbe's transcript (hanachah) of this discourse is printed in Sefer HaMaamarim 5567, p. 192.

KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ נדפס בסה"מ תקס"ז ע"י קצב (וראה סה"מ הנחות הר"פ ע"י מו). הגהות באוה"ת נשא ע"י רלו (הקטעים שם הם מהנחת כ"ק אדה"א מסה"מ תקס"ז הנ"ל). רלח. כרך-ו ע"י אתשלט. נדפס (בשינויים) בספר הר אפרים (להרב ר' אפרים זלמן ראזמאנר אבד"ק ניקאלייט, אדעסא, תרנ"ז), ורשום שם בשער: דרוש א' . אשר הרב המחבר ז"ל סדר . כפי ששמע יוצאים מפיו הקדוש ז"ל [של רבנו הזקן]. ובפנים הספר כתוב: אמרות טהורות . . בפה קדוש .: שניאור זלמן יגדל שמו . . אשר סידר אותם אאמ"ר הרב ר' אפרים זלמן . . בעיר סמילא בשנת תק"ע לפ"ק. בסופו רשום: (נשלם הדרוש הנכבד שאמר אדמו"ר הרב הגדול מוהרש"י על החתונה בעיר זלאבין על מעשה המשכן על עבודתו ועל משאו). וראה במאמרי אדהאמ"צ במדבר-א ע"י קסו ואילך, שמוסד על מאמר זה.

2 נשא את ראש בני גרשון

"Take a count (lit. lift up the head) of the sons of Gershon, they too, by their fathers' houses, by their families." The words "they too," found only in Gershon's count, are the maamar's first question.

Numbers 4:22 כ"כ במדבר ד:

נשא את־ראש בני־גרשון גם־הם לבית אבתם למשפחתם:

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

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KEHOT'S NOTE

במדבר ד, כב.

3 ע"פ אהרן ובניו תהי

"By the word of Aharon and his sons shall be all the service of the sons of the Gershonites, in all their burden and in all their service." The maamar's second question is why this is said specifically of Gershon.

Numbers 4:27 כ"ז במדבר ד:

על־פי אהרן ובניו תהיה כָּל־עֲבֹדַת בְּנֵי הַגֵּרָשִׁי לְכָל־מִשְׁאֵם וְלִכְל עֲבֹדָתָם וּפְקֻדָּתָם עֲלֵהֶם בְּמִשְׁמֶרֶת אֶת כָּל־מִשְׁאֵם:

At the commandment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burden, and in all their service; and ye shall appoint unto them in charge all their burden.

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KEHOT'S NOTE

במדבר ד, כז.

PARAGRAPH 2

4 במדבר . . שממון בלבד

The note sends the reader to a later maamar of this parsha for more on the wilderness as a place of desolation.

KEHOT'S NOTE

וע' לקמן סד"ה וידבר ה' כו' נשא. ובד"ה נשא דש' תקס"ג בענין מ"ב מסעות במדבר דוקא להכניע מדבר העמים ע"י העלאת מ"ן שלהם לבחי' המדבר הגדול והנורא שהוא עולם התהו ל' שממה בחי' מדבר, שזה ה' מחמת ריבוי האור ומיעוט [ה]כלי ע"כ ה' רק בבחי' רצוא וביטול, וזה נק' מדבר ושממה כו'. ע' ספר אור התורה פ' ח"ש (קלא, ב), ע"ש. [כ].

5 ואתה מחי את כולם

"You alone are Havayah ... and You give life to them all." The Alter Rebbe uses it to show that all life flows from holiness, so the wilderness, cut off from it, is desolate.

Nehemiah 9:6 ט: נחמיה

אַתָּה־הוּא ה' לְבַדְּךָ אַתָּה עֹשֵׂת אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צִבְּאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחִיָּה אֶת־כָּל־וְצִבְאָ הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

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.

6 צדיק ה'

"For Havayah is righteous; He loves righteous deeds (tzedakos)." The verse itself joins righteousness to tzedakah, the basis for reading tzaddik as one who gives.

Psalms 11:7 ז': תהילים

כִּי־צַדִּיק ה' צְדָקוֹת אֱהָב יֵשֶׁר יַחֲזוּ פָנָיו:

For the L-RD is righteous, He loveth righteousness; the upright shall behold His face.

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KEHOT'S NOTE

תהילים יא, ז. קמה, יז.

7 צדיק ה'

"Havayah is righteous in all His ways and kind in all His deeds." The second place the Kehot note gives for "Righteous is Havayah."

Psalms 145:17 י"ז: תהילים קמ"ה

צַדִּיק ה' בְּכָל־דַּרְכָּיו וְחַסִּיד בְּכָל־מַעֲשָׂיו:

The L-RD is righteous in all His ways, And gracious in all His works.

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PARAGRAPH 3

8 ארך אפים וגדל חסד

“Gracious and compassionate is Havayah, slow to anger and great in kindness.” The Alter Rebbe reads “great in kindness” as kindness that comes from G-d’s greatness.

Psalms 145:8: חסדו קמיה חסדו

הגון ורחום ה' ארך אפים וגדל חסד:

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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KEHOT’S NOTE

תהלים קמה, ח.

PARAGRAPH 4

9 ואנכי עפר ואפר

Avraham, pleading for Sodom: “I have undertaken to speak to Ado-nai, and I am dust and ashes.” The Alter Rebbe brings it as the expression of Avraham’s bittul, the root of his kindness.

Genesis 18:27: כי יח: כח: כח: כח:

ויצו אברהם ויאמר הנה נא הוללתי לדבר אלי-אדני ואנכי עפר ואפר:

And Abraham answered and said: ‘Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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KEHOT’S NOTE

בראשית יח, כז.

10 ה' עושה חסד עם כל בניו

The Midrash on “For I have known him” (Genesis 18:19) describes how Avraham received all who passed by, gave them food and drink, and taught them to bless G-d. The Kehot note gives it for Avraham’s kindness to all people.

Bereshit Rabbah 49:4: מ"ט: ד: מ"ט: ד:

”כִּי יִדְעִיתִי לְמַעַן אֲשֶׁר יֵצֵא [אֶת בְּנָיו וְגו'] לְעִשּׂוֹת צְדָקָה וּמִשְׁפָּט” רבי יודן בשם רבי אלכסנדר זי הובריא ורבנן אמרי זו ביקור חולים. ר' עזריה בשם ר"י מתחלה צדק לבסוף משפט הא כיצד אברהם היה מקבל את העוברים ואת השבים משהיו אוכלים ושותים אמר להם ברכו אמרו ליה מה נאמר א"ל אמרו ברוך אל עולם שאכלנו משלו אם מקבל עליו וברוך הוה אכיל ושותי ואזיל ואי לא הוה מקבל עליה וברוך הוה א"ל הב מה דעלך ואמר מה אית לך עלי הוה א"ל חד קסיט דחמר בעשרה פולרין וחד ליטרא ...

“For I love him, so that he will command his children and his household after him, that they observe the way of the L-rd, to perform righteousness and justice, so that the L-rd will bring upon Abraham what He spoke concerning him” (Genesis 18:19). “For I love him, so that he will command [his children...to perform righteousness and justice]” - Rabbi Yudan in the name of Rabbi Alexandri: This refers to providing the first meal to mourners after a burial. The Rabbis say: It refers to visiting the ill. Rabbi ...

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KEHOT’S NOTE

ראה ב"ר מט, ד.

11 נחש שרף ועקרב ג"ק

“Who led you through the great and awesome wilderness, snake, fiery serpent and scorpion.” The three creatures of the wilderness stand for the three impure kelipos.

Deuteronomy 8:15: וט"ו ח: דברים

המוליכך במדבר הגדל והנורא נחש שרף ועקרב וצמאון אשר איך-מים המוציא לך מים מצור החלמיש:

who led thee through the great and dreadful wilderness, wherein were serpents, fiery serpents, and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint;

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KEHOT’S NOTE

דברים ח, טו. וראה מא"א אות נו"ן ס"ב. לקו"ת להאריז"ל פ' עקב ד"ה נחש שרף.

12 במ"ב מסעות

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

KEHOT’S NOTE

המפורטים בפ' מסעי.

13 שהוא בחי' שם מ"ב

The Mitteler Rebbe explains there that the Name of forty-two brings about ascent and the refining of good from evil.

KEHOT’S NOTE

במאמרי אדה"א כאן ע' קסח מבאר שענין שם מ"ב שעל ידו יהי בחי' ההעלאה ובירור הטוב מן הרע, ושלכן אומרים בק"ש שעל המטה אנא בכח להעלות הנשמה מזהירות דק"נ. וכן אומרים לפני קבלת שבת שהוא עליות העולמות ע"ש. וראה במ"מ לשם.

PARAGRAPH 5

14 כהמס דונג

“As wax melts before fire, so shall the wicked perish before G-d.” The kelipos dissolve of themselves before revealed G-dliness, without being attacked.

Psalms 68:3: ג' ח: תהילים

כהנדה עשן תנדה כהמס דונג מפני'אש יאכדו רשעים מפני' אלקים:

As smoke is driven away, so drive them away; As wax melteth before the fire, So let the wicked perish at the presence of G-d.

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KEHOT’S NOTE

תהלים סח, ג.

15 ע"פ אלה מסעי

That maamar asks why the verse says “journeys” in the plural and explains the forty-two journeys.

KEHOT’S NOTE

לקמן פח, ב.

16 ונגלה כבוד ה'

"And the glory of Havayah shall be revealed, and all flesh together shall see." The promise of the future revelation for which the subduing of the wilderness prepared.

ישעיהו מ"ה:5

ונגלה כבוד ה' וראו כל־בשר יחדו כי פי ה' דבר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע"י מ, ה.

17 לעת ערב יהי אור

"And it shall come to pass that at evening time there shall be light." Read here as the future transformation of darkness itself into light.

זכריה י"ד:7

והיה יום־אחד הוא יודע לה' לא־יום ולא־לילה והיה לעת־ערב יהיה־אור:

And there shall be one day Which shall be known as the L-RD'S, Not day, and not night; But it shall come to pass, that at evening time there shall be light.

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KEHOT'S NOTE

זכרי' יד, ז.

PARAGRAPH 6

18 קמ"י כולא כלא חשיב

The Zohar's teaching that before G-d all existence is considered as nothing. The Alter Rebbe uses it to show that creation brought no change in Him.

Zohar I, 11b, זח"א יא,

KEHOT'S NOTE

זח"א יא, ב.

19 בדבר ה' שמים נעשו

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." Creation is through divine speech, which is nothing compared to its source.

Psalms 33:6 תהילים ל"ג:6

בדבר ה' שמים נעשו וברוח פיו כל־צבאם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

PARAGRAPH 7

20 ביו"ד מאמרות

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

KEHOT'S NOTE

21

ביו"ד מאמרות

"With ten utterances the world was created." The Ten Utterances of Genesis 1 are the "letters of speech" from which creatures come into being.

משנה אבות ה':א1

בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להבראות, אלא להפריע מן הרשעים שמאבדיו את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים שמקיימין את העולם שנברא בעשרה מאמרות:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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PARAGRAPH 8

22

עד שיראו כל בשר

"And the glory of Havayah shall be revealed, and all flesh together shall see." The Alter Rebbe reads "all flesh" as physical human understanding itself perceiving G-dliness.

ישעיהו מ"ה:5

ונגלה כבוד ה' וראו כל־בשר יחדו כי פי ה' דבר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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PARAGRAPH 9

23

ועשו לי מקדש

"And they shall make Me a Sanctuary, and I will dwell within them." The plural "within them" is read as G-d's dwelling within each person.

Exodus 25:8 שמות כ"ה:8

ועשו לי מקדש ושכנתי בתוכם:

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

24

בתוכו לא נאמר

This saying, though cited in many places in Chassidus, was found by the Rebbe in Reishis Chochmah, in the Gate of Love.

KEHOT'S NOTE

כ"ה בכ"מ בדא"ח. ולע"ע לא מצאתיו אלא בראשית חכמה (שער האהבה פיו קרוב לתחלתו). ובשל"ה (שי האותיות אות ל'. מסכת תענית רד"ה מענין

העבודה. פ' תרומה חלק תו"א — שכה, ב. שכו, ב. — ועוד). (הערת כ"ק אדמו"ר בסי המאמרים ה'תשי"ח ע' 132). ראה לקו"ש חכ"ו ע' 83 הערה 49. שם ע' 173 הערה 45. לקו"ש-לא ע' 237 בהערות. ראה לקו"ש-כו ע' 170 הערה 31. נתבאר בד"ה אלה פקודי המשכן תש"ל (ני בסה"מ מלוקט ח"ה ע' קצט).

25 לעשות בחי' משכן בנפשו

The Rebbe explains there that this reading does not remove the verse from its plain sense, since a verse never departs from its plain meaning; it adds to the general meaning that each person must make room within his soul for G-d's Presence to dwell.

KEHOT'S NOTE

בלקו"ש חכ"ו ע' 83 מפרש שאין זה עוקר פ"י הפסוק ממשמעותו ופשוטו (דאין מקרא יוצא מיד פשוטו), אלא שזה מוסיף על הפ"י הכללי שכל אחד צריך לעשות מקום להשגתו שכינתו ית' בנפשו פנימה ע"ש.

PARAGRAPH 10

26 בעבודה שבלב זו תפלה

"What is the service of the heart? Say: this is prayer." The Alter Rebbe identifies the inner Mishkan with the service of prayer.

Taanit 2a:11א"א: תענית ב'

ומנא לן דבתפלה — דתנא: "לא תהבה את ה' אלקיכם ולעבדו בכל לבבכם", איזו היא עבודה שהיא בלב — הוי אומר: זו תפלה. וכתב בתריה: "ונתתי מטר ארצכם בעתו יורה ומלקוש".

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KEHOT'S NOTE

ספרי דברים יא, יג. תענית ב, א.

27 בעבודה שבלב זו תפלה

On "to serve Him with all your heart" (Deuteronomy 10:13), the Sifrei explains that this service is prayer. The Kehot note gives it alongside the Talmud.

Sifrei Devarim 41:18-19ט"ח-י"ח: ספרי דברים מ"א

דבר אחר: ולעבדו — זו תפלה; אתה אומר זו תפלה, או אינו אלא עבודה? תלמוד לומר: כל לבבכם וכל נפשכם; וכי יש עבודה בלב? הא מה תלמוד לומר ולעבדו — זו תפלה! וכן דוד אומר (תהלים קמא ב): "תכון תפילתי קטרת לפניך משאת כפי מנחת ערב", ואומר (דניאל ו יא): "ודניאל כדי ידע די רשים כתבא על לביתיה" וגוי, ואומר (דניאל ו כא): "וכמקרה לגבא לדניאל בקל עצבי ועק ענא מלכא ואמר לדניאל דניאל עבד אלהא חיא אלהא די אנת פלח ...

Variantly: "and to serve Him": This is prayer. — But perhaps it is service, literally. It is, therefore, written "with all your heart." Now is there "service" in the heart? What, then, is the intent of "and to serve Him with all your heart? Prayer. Similarly, David said (Psalms 141:2) "Let my prayer stand as incense before You; the lifting of my hands, as an evening offering." And it is written (Daniel 6:11) "And when Daniel learned that the writing had been inscribed, he went home. He had windows open ...

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28 לב טהור ברא לי אלקים

"Create in me a pure heart, O G-d, and renew a steadfast spirit within me." Purity of heart is the condition for the soul to become a Mishkan.

Psalms 51:12ב"י: תהילים נ"א

לב טהור ברא לי אלקים ורוח נכון חדש בקרבי:

Create me a clean heart, O G-d; and renew a stedfast spirit within me.

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KEHOT'S NOTE

תהלים נא, יב.

29 טהור מכל סיג

The later maamar in Nasso explains "pure of heart" as a heart without any foreign admixture.

KEHOT'S NOTE

ראה לקמן כו, ד. ואתחנן י, א.

30 נקי כפים . . ישא ברכה

"One who is clean of hands and pure of heart" may ascend the mountain of Havayah and stand in His holy place.

Psalms 24:4ד"ד: תהילים כ"ד

נקי כפים ובר' ללב אשר לא נשא לשון נפשי ולא נשבע למרמה:

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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KEHOT'S NOTE

תהילים כד, ד-ה.

31 ישא ברכה מאת ה'

"He shall receive a blessing from Havayah." The "blessing" is read as the drawing down of G-dliness into the soul.

Psalms 24:5ה"ה: תהילים כ"ד

ישא ברכה מאת ה' וצדקה מאלי ישעו:

He shall receive a blessing from the L-RD, and righteousness from the G-d of his salvation.

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32 טהרה מביאה לידי קדושה

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

KEHOT'S NOTE

ספ"ג דשקלים. [כ].

33 טהרה מביאה לידי קדושה

Rabbi Pinchas ben Yair's chain of virtues: "purity leads to holiness." A purified heart becomes a place where holiness dwells.

Talmud Jerusalem Shekalim 3:3:5ג:ג: תלמוד ירושלמי שקלים

[וכן ה"ה רבי פינחס בן יאיר אומר. זריזות מביאה לידי נקיות. נקיות מביאה לידי טהרה. טהרה מביאה לידי קדושה. קדושה מביאה לידי ענוה. ענוה מביאה לידי יראת חשא. יראת חשא מביאה לידי חסידות. חסידות מביאה לידי רוח הקדש. רוח הקדש מביאה לידי תחיית המתים. תחיית המתים מביאה לידי אליהו וכו' לטוב. זריזות מביאה לידי

נקיות. דכתיב וכלה מכפר. נקיות מביאה לידי טהרה. דכתיב וכפר עליה הכהן וטהרה. טהרה מביאה לידי קדושה. ...

1, Notes 274-286, based on the Babylonian version of the last Mishnah in Sofah. [“And so did Rabbi Phineas ben Yair say, promptitude brings to cleanliness, cleanliness brings to purity, purity brings to holiness, holiness brings to meekness, meekness brings to fear of sin, fear of sin brings to piety, piety brings to the Holy Spirit, the Holy Spirit to the Resurrection of the Dead, the Resurrection of the Dead brings to Elijah, may his remembrance be a blessing.” “Promptitude brings to cleanliness,” as it is written 16:20., he finishes, and ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

PARAGRAPH 12

34

ארץ לא זרועה

“Your following Me in the wilderness, in a land not sown.” The barren, unsown land is read as the evil inclination, which produces nothing for G-d.

ירמיהו ב:ב:2: Jeremiah 2:2

הלך וקראת באזני ירושלם לאמר כה אמר ה' זכרתי לך חסד נעוריך אהבת כלולתיך לכתך אחרי במדבר בארץ לא זרועה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמיה ב, ב. ושם אי בארץ [כ].

35

אשר לא ישב אדם שם

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

KEHOT'S NOTE

שם ב, ו. ותי אשר לי שם [כ].

36

לא ישב אדם שם

“In a land through which no man passed and where no man (adam) dwelt.” The Alter Rebbe reads “man” as the supernal Man on the throne, G-d's presence, which does not rest in the wilderness.

ירמיהו ב:ו: Jeremiah 2:6

ולא אמרו איה ה' המעלה אתנו מארץ מצרים המוליך אתנו במדבר בארץ צרבה ושוהה בארץ ציה וצלמות בארץ לא-עבר בה איש ולא-ישב אדם שם:

Neither said they: ‘Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?’

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37

ועל דמות הכסא דמות כמראה אדם

In Ezekiel's vision of the Chariot, “upon the likeness of the throne was a likeness as the appearance of a man.” This is the “adam” who “did not dwell there.”

יחזקאל א:כ"ו: Ezekiel 1:26

וממעל לרקיע אשר על-ראשם כמראה אבן-ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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38

ועשו לי מקדש ושכנתי בתוכם

G-d dwells only where a Sanctuary is made for Him, so the supernal Man does not dwell in the wilderness until it is made a Sanctuary.

שמות כ"ה:ח: Exodus 25:8

ועשו לי מקדש ושכנתי בתוכם:

And let them make Me a sanctuary, that I may dwell among them.

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PARAGRAPH 13

39

כלה נאה וחסודה

The Talmud records how one dances before a bride: Beis Shammai say, “the bride as she is,” and Beis Hillel say, “a bride who is beautiful and gracious.” The text recalls a discourse elsewhere built on Beis Hillel's words.

כתובות י"ז א:17a: Ketubot

כלה כמות שהיא. ובית הלל אומרים: “כלה נאה וחסודה”. אמרו להן בית שמאי לבית הלל: הרי שהיתה חגיגת או סומא, אומרים לה: “כלה נאה וחסודה”? והתורה אמרה: “מדבר שקר תרחק!” אמרו להם בית הלל לבית שמאי: לדבריהם, מי שלקח מקח רע מן השוק, ישבחנו בעיניו, או יגנונו בעיניו? הוי אומר: ישבחנו בעיניו. מכאן אמרו חכמים: לעולם תהא דעתו של אדם מעורבת עם הבריות.

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

40

סור מרע

“Turn from evil and do good; seek peace and pursue it.” The verse puts “turn from evil” first, but the Alter Rebbe teaches that “do good” need not wait for it to be complete.

תהילים ל"ד:15 Psalms 34:15

סור מרע ועשה טוב בקש שלום ורחמיהו:

Depart from evil, and do good; Seek peace, and pursue it.

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PARAGRAPH 14

41

וידיה בנסוע הארון

“And it was, when the Ark journeyed, that Moshe said: Arise, Havayah, and let Your enemies be scattered, and let

those who hate You flee before You.” The kelipos flee before the revealed G-dliness of the Ark.

Numbers 10:35 ליה"ב:ל"ה

וַיְהִי בְּנִסְעַת הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה ה' וַיִּפְצְוּ אֹיְבָיִךָ וַיִּנָּסוּ מִשְׁנֵאָיִךְ מִפְּנֵיךְ:

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O L-RD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

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

PARAGRAPH 15

42 והנה תחלה י"ל ענין הקרשים

The note says a passage from here onward is quoted in Sefer HaMaamarim 5635, vol. 2, p. 362.

KEHOT'S NOTE

קטע מכאן מובא בסה"מ תרל"ה-ב ע"י שסב.

43 עצי שטים עומדים

"And you shall make the beams for the Mishkan of acacia wood, standing." The word "standing" is the basis for comparing the beams to the angels.

Exodus 26:15 שמות כ"ו:ט"ו

וַעֲשִׂיתָ אֶת־הַקְּרָשִׁים לְמִשְׁכֵּן עֲצֵי שִׁטִּים עֹמְדִים:

And thou shalt make the boards for the tabernacle of acacia-wood, standing up.

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44 שהמלאכים נק' עומדים

There the angels are called "standing" because they come from G-d's speech, whose letters are like separate bodies, each standing alone.

KEHOT'S NOTE

ראה לעיל פ' בחקותי מה, א.

45 שרפים עומדים

"Seraphim stood above Him; each had six wings." The angels are described as standing.

Isaiah 6:2 ישעיהו ו':ב

שָׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאֶחָד בְּשָׁתַיִם יִכְסֶּה פָּנָיו וּבְשָׁתַיִם יִכְסֶּה רַגְלָיו וּבְשָׁתַיִם יַעֲוִפֶּה:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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46 למעלה שרפים עומדים אף למטה עצי שטים עומדים

On "Go forth and see," the Midrash says that G-d made the Mishkan below like the order above: "Above, seraphim stand; so too below, acacia wood stands."

Shir HaShirim Rabbah 3:11:ב"א:ג"א

... עֲצֵי שִׁטִּים הָעֹמְדִים אֵין כְּתִיב כָּאן, אֲלָא עֹמְדִים, כְּנִתּוּנִים בְּאִסְטֶרְטִיטָא שֶׁל מַעְלָה, וְאִם אֵת עוֹשֶׂה לָזֶה שֶׁל מַעְלָה לְמִטָּה אֲנִי מְנִיחַ סִנְקְלִיטוֹן שְׁלִי שֶׁל מַעְלָה וְיֹרֵד וּמִצְמָצֵם שְׁכִינָתִי בִּינִיכֶם לְמִטָּה, כִּי־צַד,

נשא את ראש בני גרשון וגוי

מה למעלה שרפים עומדים, אף למטה עצי שטים עומדים. מה למעלה כוכבים, אף למטה כוכבים. אמר רבי חי' בר אבא מלמד שהיו קרסי זהב נראים במשכן כוכבים הנראים בקרע. ביום חתנתו, זה סיני, כחננים היו. וביום שמחת לבו, אלו דברי ...

"At the crown with which his mother crowned him," Rabbi Yohanan said: Rabbi Shimon ben Yohai asked Rabbi Elazar ben Rabbi Yosei, he said to him: 'Have you possibly heard from your father what is: "At the crown with which his mother crowned him"?' He said to him: 'Yes.' He said to him: 'What?' He said to him: '[It is analogous] to a king who had an only daughter and he loved her exceedingly much and would call her: My daughter. He did not stop loving her until he called ...

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

47 אין עמידה אלא שתיקה

The Talmud derives that "standing" denotes silence. The Alter Rebbe reads the angels' standing as the silence of complete self-nullification.

Sotah 39a:2 ל"ט א:ב

אָמַר רַבָּא בְּרַב הוּנָא: כִּינּוּ שְׁנַפְתָּח סִפְר תוֹרָה אֲסוּר לְסַפֵּר אֶפְּיֵלוּ בְּדַבֵּר הַלָּכָה, שְׁנֹאֲמַר: "וּבִפְתָּחוּ עֲמָדוֹ כָּל הָעָם", וְאִין עֲמִידָה אֶלָּא שְׁתִּיקָה, שְׁנֹאֲמַר: "וְהוֹחֲלֵתִי כִּי לֹא יִדְּבֵרוּ כִּי עֲמָדוֹ לֹא עָנוּ עוֹד". רַבִּי יִזְרָא אָמַר רַב חֲסִידָא, מֵהָכָא: "וְאִזְנִי כָּל הָעָם אֶל סִפְר הַתּוֹרָה".

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

KEHOT'S NOTE

סוטה לט, א.

48 ועמך לא חפצתי

"Whom do I have in heaven but You? And besides You I desire nothing on earth." The expression of a will set on G-d alone.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חִפְצָתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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49 במדרש שהש"ר ס"פ צאינה וראינה

In the passage quoted there, the source given for this Midrash is Midrash Rabbah on Parshas Terumah.

KEHOT'S NOTE

בסה"מ תרל"ה שם מציין למד"ר פ' תרומה.

50 The text's own reference, in the parenthesis, to the Zohar on Parshas Terumah, folio 169a.

ספר זוהר, תרומה ע"ט:תשפ"א-791:781-790:789 Zohar, Terumah פ:תשצ"א

PARAGRAPH 16

51 וכמארוז"ל בטל רצונך

The Mitteler Rebbe explains there that this nullification of will comes only from bittul in one's very essence, not from

any stirring of love and cleaving.

KEHOT'S NOTE

אבות פ"ב מ"ד. ובמאמרי אדה"א כאן ע' קעב מפרש "וזהו רק מצד בחי הביטול בעצם דוקא שלא מחמת התפעלות אהבה ודביקו כלל".

52

בטל רצונו

"Nullify your will before His will, so that He will nullify the will of others before your will." The nullification of will is the inner meaning of "standing."

Pirkei Avot 2:4 ב"ד: אבות

הוא ה"ה אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיבטל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמה עד יום מותה, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמוע, שסופו להשמע. ואל תאמר לך שאפנה אשנה, שמי 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 ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

53

ועיין באגה"ק ד"ה להשכילך בינה

The letter explains "Nullify your will" as having no will at all for one's own life, children and livelihood, out of true faith that creation is renewed from nothing at every moment and that all is good.

KEHOT'S NOTE

סי' יא. ובסה"מ תרל"ה-ב ע' שסב מביא כאן קיצור מהאגה"ק.

54

ע' באגה"ק ד"ה להשכילך בינה

The letter beginning "To give you understanding" explains "Nullify your will" as having no desire for anything of one's own, out of faith that all comes from G-d. The text refers to it here.

Tanya, Iggeres HaKodesh 11:1 א"א: אגרת הקדש

להשכילך בינה, כי לא זו הדרך ישכון אור ה' להיות חפץ בחיי בשרים וכני ומזוני, כי על זה אמרו רבותינו זכרונם לברכה "פטל רצונה כו", דהיינו, שיהיה רצונו פטל במציאות, ולא יהיה לו שום רצון כלל בעניני עולם הזה כולם, הנכללים בכני חיי ומזוני, וכמאמר רבותינו זכרונם לברכה ש"על כרחך אתה חיי";

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55

הלוח ונסוע

Kehot's note points to Genesis 19:2 for these words.

Genesis 19:2 ב"ט:2

KEHOT'S NOTE

בראשית יט, ב.

56

הלוח ונסוע

"And Avram journeyed, going and journeying toward the south." Avraham's continuous journeying is the image of love as "walking."

Genesis 12:9 ב"ב:9

ויסע אברהם הלוח ונסוע הנגבה:

And Abram journeyed, going on still toward the South.

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57

ויבא הלך

Rashi: the evil inclination is first likened to a wayfarer who passes by, then to a guest who lodges, then to a man who is master of the house.

Rashi on II Samuel 12:4 ב"ב:4

ויבא הלך. דימה את יצר הרע תחלה להלך, שעובר לדרכו, ואחר כך לאורה, שנעשה אכסנאי, ואחר כך לאיש, שהוא בעל הבית:

A traveler came. [Noson] compared the evil inclination at first to a sojourner that is [quickly] going on his way. Afterwards he is compared to a guest that has become a resident and afterwards he is compared to a man who is the owner of the house.

On Your Way (Public Domain) • The Metsudah Tanach series, Lakewood, N.J (CC-BY)

58

In Nasan's parable, "a wayfarer came to the rich man." The wayfarer stands for the walking of the opposite side, the evil inclination.

II Samuel 12:4 ב"ב:4

ויבא הלך לאיש העשיר ויחמל לקחת מצאנו ומקרו לעשות לארח הבאילו ויטח את כבשת האיש הראש ויעשה לאיש הבא אלו:

And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him.'

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59

משלחי רגל השור והחמור

"Happy are you who sow beside all waters, who send forth the foot of the ox and the donkey."

Isaiah 32:20 ב"כ:20

אשריכם זרעי על-כל-מים משלחי רגל-השור והחמור:

Happy are ye that sow beside all waters, That send forth freely the feet of the ox and the ass.

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60

משלחי רגל השור והחמור

The Talmud explains the verse: when Israel engage in Torah and kindness, their inclination is given into their hands and they are not given into its hands.

Avodah Zarah 5b:3-4 ב"ג:3-4

אמר רבי יוחנן משום רבי בנאה, מאי דכתיב: "אשריכם זרעי על כל מים משלחי רגל השור והחמור"? אשריהם ישראל בזמן שעוסקין בתורה ובגמילות חסדים, יצאם מסור בידם ואין הם מסורים ביד יצרים.

שְׁנֵאמַר: "אֲשֶׁרֵיכֶם זֶרְעִי עַל כָּל מַיִם", וְאִין זְרִיעָה אֵלָא צִדְקָה, שְׁנֵאמַר: "וְזָרְעוּ לָכֶם לְצִדְקָה וְקָצְרוּ לְפִי חֶסֶד", וְאִין מַיִם אֵלָא תוֹרָה, שְׁנֵאמַר: "הוּא כָּל צִמָּא לְכוּ לְמַיִם". "מִשְׁלַחֵי רִגְלֵי הַשּׁוֹר וְהַחֲמוֹר", תְּנָא דְבִי אֱלִיהוּ: לְעוֹלָם יֵשִׁים אָדָם עֲצָמוּ עַל דְּבָרֵי תוֹרָה ...

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61 בַּגְמָרָא פִּי קִדְשִׁי דָּף ה' ע"ב

The passage there gives the Talmud's words: "their inclination is given into their hands," from the verse "who send forth the foot of the ox and the donkey."

KEHOT'S NOTE

"שיצא מסור בידם מפסוק משלחי רגל השור והחמור" — סה"מ תרל"ה-ב ע' שסג.

62 זח"ב שמות ד"ה סע"ב

The text's own reference to the Zohar, Parshas Shemos, folio 5, at the end of side b, on this verse.

ספר הזהר, שמות ח"ס י"ז: ס"ז 6:10-8:67 Zohar, Shemot

63 והיינו בחי' ביטול הרצון

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה גם באוה"ת בראשית כרך ה' דף תתקפה, ב ומבאר שם שענין השתיקה מגיע בבחי' העליונה שבכתר.

64 בד"ה קחו מאתכם תרומה בפי ויקהל

The note quotes the point made there: through iskafya one can come to the level of is'hapcha.

KEHOT'S NOTE

תו"א פט, ג "שע"י אתכפיא יכול לבוא לבחי' אהפכא" — סה"מ תרל"ה שם.

PARAGRAPH 17

65 וזהו כולם עומדים ביראה

The note says that from here onward the passage is also brought in Sefer HaMaamarim 5635.

KEHOT'S NOTE

מכאן ואילך ראה בסה"מ תרל"ה שם.

66 ע"פ קול דודי

That maamar explains that "our fathers" are the emotive attributes and that Egypt "embittered" (vayemareru) them, then reads "The voice of my Beloved" as the Exodus.

KEHOT'S NOTE

לקו"ת שה"ש יד, ד.

67 על מצות ומרורים

"With matzos and bitter herbs they shall eat it." The cross-reference to "The voice of my Beloved" develops the theme of bitterness (merorim) in this connection.

במדבר ט"ז: 9:11 Numbers

בחדש השני בארבעה עשר יום בין הערבים יעשו אתו על-מצות ומרורים יאכלוהו:

נשא את ראש בני גרשון וגוי

in the second month on the fourteenth day at dusk they shall keep it; they shall eat it with unleavened bread and bitter herbs;

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68 תכלת וארגמן

The Mishkan's curtains were of "fine linen, blue, purple and scarlet." The colors of the curtains stand for the soul's love.

שמות כ"ו:1א Exodus 26:1

וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת שֵׁשׁ מִשְׁזָר וְתַכְלֵת וְאַרְגָּמָן וְתַלְעֵת שְׁנֵי כָרָבִים מַעֲשֶׂה חֹשֶׁב תַּעֲשֶׂה אֹתָם:

Moreover thou shalt make the tabernacle with ten curtains: of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the skilful workman shalt thou make them.

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69 כלה שארי ולבבי

"My flesh and my heart expire (kalah); G-d is the rock of my heart and my portion forever." The verse expresses the soul's expiring in yearning for G-d.

תהילים ע"ג:כ"ו Psalms 73:26

כֶּלֶה שְׁאָרִי וּלְבַבִּי צוֹר־לִבִּי וְחֲלִקִי אֱלֹקִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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70 בד"ה שיר השירים

The opening maamar of Shir HaShirim explains that kallah (bride) means kilayon, expiring, as in "My flesh expires," which Targum Yonasan renders "my body is consumed."

KEHOT'S NOTE

לקו"ת שה"ש א, א.

PARAGRAPH 18

71 עצמות . . בשר וגידים

That maamar explains that the flesh, fat, blood, sinews and bones of the daily offering were burnt entirely on the altar, while the hide went to the Kohen, since it cannot be included with the life of the animal soul as they can.

KEHOT'S NOTE

ראה לקמן פ' פנחס עז, ד ואילך.

72 ובחי' העצמות זהו היסוד

The Mitteler Rebbe writes there that although the bones lack the spiritual life-force in the blood, which is the soul, they are the main support of the whole structure of the body.

KEHOT'S NOTE

"אע"פ שאין בהם חיות הרוחני שבדם הוא הנפש כו' עכ"ז הן עיקר קיום מעמד ומצב כל בנין הגוף" מאמרי אדה"א כאן ע' קעג. נתבאר בארוכה בביאה"ז לאדה"א דף קכב, א ואילך. ביאה"ז להצ"צ כרך ב ע' תתרל. אוה"ת שופטים ע' תתנד.

73

כל עצמותי תאמרנה

"All my bones shall say: Havayah, who is like You?" The bones, the body's foundation, stand for the nullification of will on which love is built.

Psalms 35:10:י"ה תהילים

כל-עצמותי תאמרנה Havayah מי-כמוך מציל עני מחזק ממנו ועני ואקביו מגולו:

All my bones shall say: 'L-RD, who is like unto Thee, Who deliverest the poor from him that is too strong for him, Yea, the poor and the needy from him that spoileth him?'

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KEHOT'S NOTE

תהלים לה, י.

74

כי בשר הוא יסוד האש

Other maamarim that discuss flesh (basar); the one in Beha'aloscha takes up Moshe's words "And You said, I will give them meat," and asks how meat could come through Moshe, whose level is complete bittul.

KEHOT'S NOTE

ראה לקו"ת פ' בהעלותך לא, ג. פ' פנחס עז, ד. בפ' ברכה צז, ד.

PARAGRAPH 19

75

וברכת יוצר אור

Or HaTorah remarks there that the blessing "Who forms light" is explained here differently from an earlier maamar in Parshas Bamidbar.

KEHOT'S NOTE

באוה"ת כאן פ' נשא ע' רלט מציינ שכאן מפרש באופן אחר ממה שנתבאר לעיל פ' במדבר ב, ג, ע"ש.

76

שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One." Reading shema as "understand" makes its recital a contemplation that gives birth to love.

Deuteronomy 6:4:דברים

שמע ישראל Havayah אלקינו Havayah אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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77

שמע לי הבנה

Shmuel answers, "Speak, for Your servant hears." The Kehot note gives it for shema in the sense of understanding.

I Samuel 3:10:ג' שמואל

ויבא ה' ויתיצב ויקרא כפעם-בפעם שמואל שמואל ויאמר שמואל דבר כי שמע עבדך:

And the L-RD came, and stood, and called as at other times: 'Samuel, Samuel.' Then Samuel said: 'Speak; for Thy servant heareth.'

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KEHOT'S NOTE

ראה ש"א, ג. י. ראה לקמן (פינחס) פ, א. לקוטי שיחות ח"י ע' 112 ובהערה 22*.

PARAGRAPH 20

78

באלף השביעי לע"ל

The Talmud speaks of the seventh day as "a day that is entirely Shabbos" and brings Rav Katina's teaching that the world exists for six thousand years and one is desolate. The seventh millennium is the Time to Come mentioned here.

Rosh Hashanah 31a:ראש השנה ל"א

KEHOT'S NOTE

ראה ר"ה לא, א.

79

ני אלפים יובלים

That maamar explains that there are many lower and higher Gan Edens and days of Moshiach, rising level above level through fifty thousand jubilees, since each six thousand years is only one shemittah.

KEHOT'S NOTE

ראה לקו"ת שה"ש ג, ד וש"נ.

80

צופה ומביט עד סוף כל הדורות

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

KEHOT'S NOTE

זכרונות במוסף דר"ה.

81

בוהר ובמדרש

The note gathers other maamarim that cite this saying; the sources listed in Shir HaShirim 9b show it attributed in some places to the Zohar on Shemos, in others to Bereishis, and in others to the Midrash HaNe'elam.

KEHOT'S NOTE

על"ק עקב (טז, ד). וש"נ. [כ]. ראה הנסמן לקמן בשה"ש ט, ב. שבכמה מקומות מצויין לזהר פ' שמות ובכמה מקומות לבראשית. ובכ"מ למדרש הנעלם ע"ש. וראה גם לקמן פ' נצבים מז, ג: ובמדרש. במאמרי אדה"א כאן ע' קעה: "וזהו שנקי בוהר ובלי רז"ל".

PARAGRAPH 21

82

כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts, nor are your ways My ways." If even human thought is only a garment, G-d's "thought" is all the more removed from His Essence.

Isaiah 55:8:י"ה:שעיהו

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע"י נה, ח.

83

בד"ה רני ושמחי

That maamar asks why the Community of Israel is called "daughter" in "Sing and rejoice, O daughter of Zion," and brings the Midrash in which the king calls his beloved

“my daughter,” then “my sister,” then “my mother,” as three levels in the service of G-d.

KEHOT'S NOTE

תו"א לו, א.

84 ה' מלך גאות לבש

“Havayah reigns; He has clothed Himself in majesty.” Read as saying that G-d's kingship over the worlds is a garment He puts on.

Psalms 93:1 א"ג:א' תהילים

ה' מלך גאות לבש לבש ה' עו התאזר אף-תכון תבל כל-תמוט:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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PARAGRAPH 22

85 ה' מלך גאות לבש

“Havayah reigns; He has clothed Himself in majesty.” The thought “I will reign” is the garment of majesty.

Psalms 93:1 א"ג:א' תהילים

ה' מלך גאות לבש לבש ה' עו התאזר אף-תכון תבל כל-תמוט:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

86 אנא אמלך

The note sends the reader to a later page of this parsha (21d), apparently the explanation (Biur) on this maamar, for the thought “I will reign.”

KEHOT'S NOTE

ועליק בבי (כא, ד). ושי"נ. [כ].

87 יביאו לבוש מלכות

“Let them bring royal apparel which the king has worn.” Kingship is a garment, and “let them bring” shows it is brought about by action from below.

אסתר ו:ח:א' Esther 6:8

יביאו לבוש מלכות אשר לבשו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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KEHOT'S NOTE

אסתר ו, ח.

PARAGRAPH 23

88 הפעם ילוה אישי אלי

Leah names Levi: “This time my husband will be joined to me.” The name Levi means joining, and the Levites join the Infinite Light to the worlds.

בראשית כ"ט:ל"ד Genesis 29:34

ותהר עוד ותלד בן ותאמר עתה הפעם ילוה אישי אלי כיי-לדתי לו שלשה בנים עלי-כן קרא-שמו לוי:

And she conceived again, and bore a son; and said: ‘Now this time will my husband be joined unto me, because I have borne him three sons.’ Therefore was his name called Levi.

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KEHOT'S NOTE

בראשית כט, לד.

89 שמע ישראל ה' אלקינו

“Hear, O Israel, Havayah is our G-d, Havayah is One.” Havayah is the Infinite, and “our G-d” the contraction through which it enclothes itself in the thought of creation.

דברים ו:ד:ו Deuteronomy 6:4

שמע ישראל Havayah אלקינו Havayah אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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90 סד"ה ביום השמיני שלח

The Kehot note suggests this maamar is meant.

KEHOT'S NOTE

אולי הכוונה ללקיית שמע"צ פח, א.

91 ביום השמיני שלח

At the dedication of the Temple: “On the eighth day he sent the people away, and they blessed the King and went to their tents.” The opening words of the discourse the parenthesis refers to.

מלכים א ח:ס"ו:א' I Kings 8:66

ביום השמיני שלח את-העם ויברכו את-המלך וילכו לאה-ליהם שמחים וטובי לב על כלי-הטובה אשר עשה ה' לדוד עבדו ולישראל עמו:

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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92 בשתיים יכסה פניו

“Each had six wings: with two he would cover his face, with two he would cover his feet, and with two he would fly.” The six wings stand for the six emotive attributes.

ישעיהו ו:ב:ב' Isaiah 6:2

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשתיים יכסה פניו ובשתיים יכסה רגליו ובשתיים יעופף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his

feet, and with twain he did fly.

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KEHOT'S NOTE

ישע"ו, ב.

93

רצוא ושוב

"And the living creatures ran and returned." The movement of the angels, and of the soul's love, upward and back.

Ezekiel 1:14 א': יחזקאל

והחיות רצוא ושוב כמראה הנזק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT'S NOTE

יחזקאל א, יד.

PARAGRAPH 24

94

שם מ"ב יש בו ז"פ

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

KEHOT'S NOTE

תפלת אנא בכח.

95

שש וארגמן

"And the Mishkan you shall make of ten curtains of twisted fine linen (shesh), blue, purple and scarlet." Shesh also means six.

Exodus 26:1 א': שמות

ואת המשכן תעשה עשר יריעות שש משור ותכלת וארגמן ותלעת שני כרבים מעשה חשב תעשה אתם:

Moreover thou shalt make the tabernacle with ten curtains: of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the skilful workman shalt thou make them.

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96

ומכסה עורות תחשים

"And a covering of tachash skins above." The outermost covering of the Mishkan.

Exodus 26:14 י"ד: שמות

ועשית מכסה לאהל ערת אילים מאדמים ומכסה ערת תחשים מלמעלה:

And thou shalt make a covering for the tent of rams'skins dyed red and a covering of sealskins above.

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KEHOT'S NOTE

שמות כו, יד.

97

The Talmud explains sasgona: "it rejoices (sas) in many colors." The many colors are read as the six attributes.

Shabbat 28a:4 ד': שבת

מתיב רבי אבא, רבי יהודה אומר: שני מכסאות היו, אחד של עורות אילים מאדמים ואחד של עורות תחשים. רבי נחמיה אומר: מכסה אחד היה, ודומה כמין תלא אילן. והא תלא אילן טמא הוא! הכי קאמר: כמין תלא אילן הוא, שיש בו גוונים הרבה, ולא תלא אילן. דאילו התם טמא,

נשא את ראש בני גרשון וגוי

והכא טהור. אמר רב יוסף: אי הכי היינו דמתרגמינן "ססגונא", ששש בגוונים הרבה.

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

98

ססגונא

Onkelos renders tachash as sasgona, the word the Talmud explains as rejoicing in colors.

Onkelos Exodus 26:14 י"ד: תרגום אונקלוס על שמות

ותעבד חופא לחפא משי דדכרי מסמקי וחופא משי דססגונא מלעלא:

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

99

בפסוק וקבל היהודים

That maamar explains that at Sinai Israel only began to accept the Torah, and in Haman's days accepted it fully.

KEHOT'S NOTE

תו"א צו, ג.

PARAGRAPH 25

100

ע"י מ"ש בפסוק ראשי המטות

The maamar on "The heads of the tribes" opens with the laws of vows and the Sages' chain "abstinence leads to holiness ... humility ... fear of sin," and the two levels of awe.

KEHOT'S NOTE

לקמן פא, א.

101

משכני אחריו נרוצה

"Draw me; after you we will run." Being drawn, through the light the mitzvos bring down, leads the soul to run after G-d in love.

Song of Songs 1:4 ד': שיר השירים

משכני אחריו נרוצה הביאני המלך חדריו נגילה ונשמחה בך נוכרה דדיך מיו משרים אהבוך:

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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KEHOT'S NOTE

שה"ש א, ד.

PARAGRAPH 26

102

אהבת עולם אהבתיך

"With an everlasting love I have loved you; therefore I have drawn you with kindness." G-d's love draws the soul to love Him in return.

Jeremiah 31:3 א': ירמיהו

מרחוק הי נראה לי ואהבת עולם אהבתיך עליכן משכתיך חסד:

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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KEHOT'S NOTE

ירמיי לא, ב.

103

בני גרשון שנשא את היריעות

The words here quote Numbers 3:25; the passage is shown below.

במדבר ג:כ"ה Numbers 3:25

ומשמרת בני־גרשון באהל מועד המשכן והאהל מכסהו ומסך פתח אהל מועד:

and the charge of the sons of Gershon in the tent of meeting the tabernacle, and the Tent, the covering thereof, and the screen for the door of the tent of meeting,

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KEHOT'S NOTE

במדבר ג, כה-כו.

104

בני גרשון שנשא את היריעות

The charge of the sons of Gershon was the Mishkan, the tent, its covering and the hangings, that is, its curtains.

במדבר ג:כ"ה-כ"ו Numbers 3:25-26

ומשמרת בני־גרשון באהל מועד המשכן והאהל מכסהו ומסך פתח אהל מועד: וקלעי החצר ואת־מסך פתח החצר אשר עלי־המשכן ועל־המזבח סביב ואת מיתריו לכל עבדתו:

and the charge of the sons of Gershon in the tent of meeting the tabernacle, and the Tent, the covering thereof, and the screen for the door of the tent of meeting, and the hangings of the court, and the screen for the door of the court—which is by the tabernacle, and by the altar, round about—and the cords of it, even whatsoever pertaineth to the service thereof.

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PARAGRAPH 27

105

שהמצות הם לבושים לנפש

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ח שמ"ד, פ"ג.

106

שהמצות הם לבושים לנפש

Etz Chaim teaches that the mitzvos become garments for the soul. Like garments, the curtains encompass from outside.

Sefer Etz Chaim 44:3 מ"ד:ג עץ חיים

107

בני מררי נושאי הקרשים

"And the charge of the sons of Merari: the beams of the Mishkan, its bars, its pillars and its sockets."

במדבר ג:ל"ו Numbers 3:36

ופקדת משמרת בני מררי קרשי המשכן ובריחיו ועמדיו ואדניו וכל־קליו וכל עבדתו:

the appointed charge of the sons of Merari being the boards of the tabernacle, and the bars thereof, and the pillars there-

of, and the sockets thereof, and all the instruments thereof, and all that pertaineth to the service thereof;

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KEHOT'S NOTE

במדבר ג, לו.

PARAGRAPH 28

108

בני קהת נושאי הארון והמזבחות

"And their charge: the Ark, the table, the Menorah and the altars." This was the burden of the sons of Kehas.

במדבר ג:ל"א Numbers 3:31

ומשמרתם הארן והשלחן והמנורה והמזבחת וכלי הקדש אשר ישרתו בהם והמסך וכל עבדתו:

and their charge the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith the priests minister, and the screen, and all that pertaineth to the service thereof;

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KEHOT'S NOTE

במדבר ג, לא.

109

בארון הי' גנוז הלוחות

Kehot's note points to Exodus 25:21 for these words.

שמות כ"ה:כ"א Exodus 25:21

ונתת את־הכפרת עלי־הארן מלמעלה ואל־הארן תתן את־העדת אשר אתן אליך:

And thou shalt put the ark-cover above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

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KEHOT'S NOTE

ראה שמות כה, כא.

110

מגלה עמוקות מני חשך

"He reveals deep things out of darkness and brings the shadow of death to light." The hidden Tablets in the Ark.

איוב י"ב:כ"ב Job 12:22

מגלה עמוקות מני־חשך ויצא לאור צלמות:

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

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

KEHOT'S NOTE

איוב יב, כב.

111

עמקו מחשבותיך

"How great are Your works, Havayah; Your thoughts are very deep." The depth hidden in the Ark.

תהילים צ"ב:ו Psalms 92:6

מה־גדלו מעשיך ה' מאד עמקו מחשבתך:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

112

ותורה אור

“For a mitzvah is a lamp and the Torah is light.” The Menorah reveals the light hidden in the Ark.

משלי ו:כג Proverbs 6:23

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

For the commandment is a lamp, and the teaching is light,
And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

113

ישתחשך סתרו

“He made darkness His hiding place.” The concealment from which the Torah's light is drawn.

תהילים יח:12 Psalms 18:12

לשתחשך סתרו סביבותיו סבתו השכחתי עבי שקקים:

He made darkness His hiding-place, His pavilion round
about Him; darkness of waters, thick clouds of the skies.

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114

בדיה ששת ימים

That maamar, on “Six days you shall eat matzos and on the seventh day an assembly to Havayah your G-d,” explains why the seventh day of Pesach is entirely for G-d, the day of the splitting of the sea, whose spoils mean the raising of sparks.

KEHOT'S NOTE

לעיל צו טו, ד.

115

ויהי הענן וההשך ויאר

“And there was the cloud and the darkness, and it lit up the night.” Light coming out of darkness, explained in the maamar the text refers to.

שמות יד:20 Exodus 14:20

ויבא בין מחנה מצרים ובין מחנה ישראל ויהי הענן וההשך ויאר את
הלילה ולא יקרבה זה אל זה כל הלילה:

and it came between the camp of Egypt and the camp of
Israel; and there was the cloud and the darkness here, yet
gave it light by night there; and the one came not near the
other all the night.

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116

בחכמה אתברירו

There “through Chochmah they are refined” is explained with analogies: like one who sorts food from waste, or the rennet that turns milk into cheese, Chochmah separates good from evil without being present in what it refines.

KEHOT'S NOTE

נסמן לעיל פי ויקרא ד, א. פי צו יג, ב. לה"ק ל"מ [לשונו הקדוש לא מצאתי
(עי' זח"ב רנד, סע"ב) מברי מחשבה ואיתבריר, יעו"ש. כ].

117

בחכמה אתברירו

The Kehot note says the exact wording was not found and points to this passage of the Zohar on being refined in

thought.

ספר זוהר, פקודי נ"א:תרס"ג-תע"ד Zohar, Pekudei 51:663-674

118

ולו יקהת עמים

“And to him shall be the gathering of the peoples.” Yikhas, gathering, is linked to the name Kehas and to the refinements.

בראשית מ"ט:10 Genesis 49:10

לא יסור שבט מיהודה ומחזקת מבין רגליו עד כי יבא שילה ולו יקהת
עמים:

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.

119

יתכנסון עממיה

The note points to the sources gathered there for the rendering “the peoples shall gather.”

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז — פרשיות לעי תריא הערה כתרנגומו.

120

אם אין יראה אין חכמה

Tanya chapter 42 explains lower awe, the awe that brings a person to keep the mitzvos in “turn from evil and do good,” which every Jew can reach through deep contemplation of G-d's greatness.

KEHOT'S NOTE

אבות ג, יז. ראה תניא פרק מב.

121

אם אין יראה אין חכמה אם אין חכמה אין יראה

“If there is no wisdom there is no awe; if there is no awe there is no wisdom.” Read as lower awe leading to wisdom, and wisdom leading to higher awe.

משנה אבות ג:17 Pirkei Avot 3:17

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך
ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם
אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם
אין תורה, אין קמח. הוא היה אומר, כל שחקמתו מרבה ממעשיו, למה
הוא דומה, לאילו שענפיו מרבין ושרשיו מעטין, והרוח באה ועוקרתו
והופכתו על פניו, שנאמר (ירמיה יז) והיה כעצער בערכה ולא יראה כי
יבוא טוב ושכן חררים במדבר ארץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah,
there is no right conduct; where there is no right conduct,
there is no Torah. Where there is no wisdom, there is no fear
of G-d; where there is no fear of G-d, there is no wisdom.
Where there is no understanding, there is no knowledge;
where there is no knowledge, there is no understanding.
Where there is no bread, there is no Torah; where there is no
Torah, there is no bread. He used to say: one whose wisdom
...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

122

דמחמה נפקת

The Zohar's teaching that the Torah issues from supernal Chochmah.

Zohar II, 85a, פה, זח"ב

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

123

דמחמה נפקת

A second place the Kehot note gives for the Torah issuing from Chochmah.

ספר הזהר, משפטים כ"ח:ק"ב 20:500-502 Zohar, Mishpatim
The pages omitted belong to the Ray'a Mehemna. AND YE SHALL BE MEN OF HOLINESS UNTO ME; AND FLESH THAT IS TORN BY BEASTS IN THE FIELD YE SHALL NOT EAT; YE SHALL CAST IT TO THE DOG (XXII, 30). R. Judah quoted here the verse: "And wisdom, where shall it be found? And where is the place of understanding?" (Job 28, 12). Said he: "Blessed are the Israelites for that the Holy One desires to honour them more than all the rest of mankind. At first He said unto them: ...

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

124

דמחמה — לעיל בד"ה וידבר . כל הדברים האלה

That maamar explains "And G-d spoke all these words, to say: I am Havayah your G-d" as the revelation of G-d's very Essence through the Torah, which is His wisdom.

KEHOT'S NOTE

לעיל טו, ד ואילך.

PARAGRAPH 29

125

בשמים ראש מר דרור

"Take for yourself the finest spices: of pure myrrh five hundred [shekels]. The first myrrh, in the anointing oil.

Exodus 30:23ג"כ: שמות

ואתה קח־לך בשמים ראש מ־דְּרֹר חֲמֵשׁ מֵאוֹת וּקְנִי־בָשֶׂם מִחֲצִיתוֹ חֲמִישִׁים וּמֵאוֹתִים וּקְנֵה־בָשֶׂם חֲמִישִׁים וּמֵאוֹתִים:

'Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty,

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KEHOT'S NOTE

שמות ל, כג.

126

מור וקציעה

The Baraisa listing the incense spices: "myrrh, cassia, spikenard and saffron." The second myrrh, in the incense.

Keritot 6a:15ו"א: כריתות

תנו רבנן: פיטום הקטרת: הצרי, והציפורן, והחלבנה, והלבונה - משקל שבועים של שבועים מנה. מור, וקציעה, שיבולת נרד, וכרכום - משקל ששה עשר של ששה עשר מנה. הקושט - שנים עשר, קילופה - שלשה, וקנמון - תשעה. בורית פרשינה - תשעה קבין, יין קפריסין - סאין תלתא קבין תלתא. אם אין לו יין קפריסין מביא חמר חיוורין

עתיק. מלח סדומית - רובע. מעלה עשן - כל שהוא. רבי נתן אומר: אף כיפת הירדן כל שהוא.

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

KEHOT'S NOTE

כריתות ו, א.

127

המור נעשה מדם חיה

The Kehot note points to the beginning of this section of the Tur for the myrrh made from an animal's blood.

Tur, Orach Chayim 216:1א"ו: טור, אורח חיים

... מברך בורא עשבי בשמים ואינו לא מין עץ ולא מין עשב כמו המור שהוא מין חיה מברך בורא מיני בשמים. מור הואיל ואתא לידן נימא ביה מילתא י"א שהוא זיעת חיה והנכון בעיני שחיה ידועה היא ויש לה כמין חטוטרת בצוארה ומתקבץ שם תחלה כמין דם ואח"כ מתייבש ונעשה ממנו המור והרמ"ה היה אוסר לאכלו משום חשש דם וה"ר יונה כתב שאפשר ליתן בו טעם להתירו דפירשא בעלמא הוא אע"ג דתחלתו היה דם דבתר השתא אולינן תדע שהרי הדבש אם נפל בו חתיכת איסור אע"פ שהאיסור נמוח בתוכו ...

Orach Chaim, Vilna, 1923 (Public Domain)

128

המור נעשה מדם חי שנקי ידוע

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

KEHOT'S NOTE

ראה טו"א סרטי"ו בתחילתו.

129

בד"ה חייב אינש

That maamar explains the obligation to become intoxicated on Purim, "until he does not know between 'cursed is Haman' and 'blessed is Mordechai,'" as a nullification of understanding, a higher teshuvah that rises above both the prohibitions and the positive commands.

KEHOT'S NOTE

תו"א צו, א. וראה במראי מקומות שם.

130

חייב אינש לבסומי בפורי

"A person is obligated to become intoxicated (livsume) on Purim." The title of the discourse the text refers to.

Megillah 7b:7-8ח"ב: מגילה

אמר רבא: מיחייב אינש לבסומי בפורי' עד דלא ידע בין ארור המן לקרוק מרדכי. רבה ורבי זירא עבדו סעודת פורים בהדי הדדי. איבסום. קם רבה שחטיה לרבי זירא. למחר, בעי רחמי ואחיה. לשנה, אמר לקה: גיתי מר ונעביד סעודת פורים בהדי הדדי. אמר לקה: לא בכל שעתא ושעתא מתרחיש ניסא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

131

מירא דכיא

Onkelos renders “pure myrrh” as mira dachya.

תרגום אונקלוס על שמות ל:כ"ג Exodus 30:23

וְאֵת סֵב לָךְ בּוֹסְמִין רִישָׁא מִירָא דְכִיָּא מִתְקַל תְּמַשׁ מֵאָה וְקִנְמִן בְּשֵׁם פְּלִגְוִתִּיהָ מִתְקַל מֵאֵתוֹן וְחִמְשִׁין וְקִנָּה בּוֹסְמָא מִתְקַל מֵאֵתוֹן וְחִמְשִׁין:

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

PARAGRAPH 31

132

ורב חסד

Among the Thirteen Attributes: “slow to anger and abundant in kindness and truth.” Aharon is the source of this attribute of love.

שמות ל"ד: Exodus 34:6

וַיַּעֲבֹר ה' עַל-פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אָפִים וְרַב-חֶסֶד וְאֱמֶת:

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

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133

אהרן א' ה"ר ו'

The note points to the encyclopedia of Chassidic concepts, Sefer HaErchim Chabad, for this reading of Aharon's name.

KEHOT'S NOTE

ראה ספר הערכים-חב"ד-ב טור סח.

134

אברהם אוהבי קראו הר

“The seed of Avraham, who loves Me.” Avraham is the model of love.

Isaiah 41:8

וְאַתָּה יִשְׂרָאֵל עֲבָדִי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ וְרַע אֲבִרְהָם אֱהָבִי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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Pesachim 88a:4

אֵלָא, לֹא כְּאַבְרָהָם שְׂכֵתוֹב בּוֹ "הֵר", שְׁנֶאֱמַר: "אֲשֶׁר יֵאֱמַר הַיּוֹם בְּהָר ה' יִרְאֶה", וְלֹא כִּי צִחֵק שְׂכֵתוֹב בּוֹ "שְׂדֵה", שְׁנֶאֱמַר: "וַיֵּצֵא יִצְחָק לְשׁוֹחַ בְּשְׂדֵה", אֵלָא כִּי עֵלֶב שְׂקָרָא "בֵּית", שְׁנֶאֱמַר: "וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֵל".

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

KEHOT'S NOTE

ישע"י מא, ח. פסחים פח, א.

135

אהרן מת בהר ההר

“And Aharon died there on the top of the mountain.” Aharon's death on Hor HaHar is read as a love higher than “mountain” alone.

Numbers 20:28

וַיִּפְשֹׁט מֹשֶׁה אֶת-אַהֲרֹן אֶת-בְּגָדָיו וַיַּלְבֵּשׁ אֹתָם אֶת-אַלְעָזָר בְּנוֹ וַיִּמָּת אַהֲרֹן שֵׁם בְּרָאשׁ הָהָר וַיֵּרֶד מֹשֶׁה וְאַלְעָזָר מִן-הָהָר:

And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount; and Moses and Eleazar came down from the mount.

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KEHOT'S NOTE

במדבר כ, כח.

136

ע"פ ועשית בגדי קדש

That maamar explains that Aharon is one of the seven shepherds who draw down from the Infinite Light to all the souls of Israel: the man of kindness and High Priest who draws down great love, his garments being garments for that love.

KEHOT'S NOTE

תו"א פב, א.

137

ונקי' בזהר טורי חשוכא

Other maamarim of Likkutei Torah that discuss the Zohar's “mountains of darkness.”

KEHOT'S NOTE

ח"ג רמט, ב. ועל"ק כאן (כג, א). ובשה"ש (טו, ג). [כ].

138

טורי חשוכא

The Zohar's “mountains of darkness,” here the supernal attributes that are above intellect.

ספר הזהר, פנחס ק"ד:תרצ"ו-104:696-105:706 Zohar, Pinchas
ק"ה:תש"ו

139

אהרן הוא משבעה רועים

The note points to a talk of the Rebbe on Aharon as one of the seven shepherds, alongside the Tikkunim printed in Zohar Chadash (104a).

KEHOT'S NOTE

תיקונים שבז"ח (קד, א). לקוטי שיחות ח"כ ע' 643.

140

הנון פשוטה רומז

The note points to the Kabbalistic lexicon Me'orei Or, under the letter nun, for the meaning of the final nun.

KEHOT'S NOTE

ראה מא"א אות נר"ן ס"א.

141

ועברתי בארץ מצרים אני ולא מלאך

The Kehot note says the Zohar brings and explains this teaching: the descent to the lowest place required G-d Himself.

ספר הזהר, וירא כ"ז:תתי"ג-תט"ז-416-27:413 Zohar, Vayera

142

גרשון הוא לשון גירושין

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

ראה לקו"ש ח"י"ג ע' 19.

143

ועברתי באמ"צ אני ולא מלאך

“And I will pass through the land of Egypt on this night.”

The Haggadah reads it: "I, and not an angel."

שמות י"ב:12 Exodus

ועברתי בארץ מצרים בלילה הזה והפיתי כל-בכור בארץ מצרים מאדם ועד-בהמה וכל-אלהי מצרים אעשה שפטים אני ה'

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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KEHOT'S NOTE

שמות יב, יב. הגדה ש"פ. הובא ונתבאר בוח"א ק"ז, א.

PARAGRAPH 32

144 מינך ה' דוקא תרעץ אויב

"Your right hand, Havayah, is glorious in power; Your right hand, Havayah, shatters the enemy." The right, kindness, drives out the enemy, the animal soul.

שמות ט"ו:6 Exodus

מינך Havayah נאדרי בכח מינך Havayah תרעץ אויב:

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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145 מקדש אדני כוננו ידיך

"The Sanctuary, Ado-nai, that Your hands established." Read as the Levites, who join the Infinite Light with the worlds.

שמות ט"ז:17 Exodus

תבאמו ותשעמו בהר נחלתך מכוון לשבתך פעלת Havayah מקדש אדני כוננו ידיך:

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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146 כדי שבאתעדלית יהיה אתעדל"ע זהו ענין הלויים

The note points to the Tzemach Tzedek's glosses on this maamar in Or HaTorah, Nasso, p. 237, at this point on the Levites, through whom an arousal from below brings an arousal from above.

KEHOT'S NOTE

ראה גם אוה"ת נשא עי רלו. (הגהות למאמר זה).

147 הפעם ילוח אישי אלי

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

KEHOT'S NOTE

ויצא כט, לד.

148 הפעם ילוח אישי אלי

Leah names Levi from "will be joined"; the Levites are those who join.

בראשית כ"ט:34 Genesis

ותהר עוד ותלד בן ותאמר עתה הפעם ילוח אישי אלי כיי-לדתי לו שלשה בנים עלי-כן קרא-שמו לוי:

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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PARAGRAPH 33

149 יד החזקה

"For with a strong hand he will send them out." The strong hand is restraint, Merari.

שמות ו:1 Exodus

ויאמר ה' אל-משה עתה תראה אשר אעשה לפרעה כי ביד חזקה ישלחם וביד חזקה יגרשם מארצו:

And the L-RD said unto Moses: 'Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.'

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150 יד הגדולה, יד החזקה, יד הרמה

"And Israel saw the great hand that Havayah had wielded against Egypt." The great hand is kindness, Gershon.

שמות ל"ד:31 Exodus

וירא ישראל את-ידי הגדלה אשר עשה ה' במצרים וייראו העם את-ה' ויאמינו בה' ובמשה עבדו:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, ו. א. יד, ח.

151 שמאלו תחת לראשי

"His left hand is under my head, and his right hand embraces me." The left hand stands for the strong hand of restraint.

Song of Songs 2:6 שיר השירים

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

PARAGRAPH 34

152 בד"ה חייב אינש לבסומי

That Purim maamar discusses drawing the vav of the Name Havayah into the hei, so that thought, speech and

action are filled with holy attributes, and the root of the vav-hei in the yud-hei above.

KEHOT'S NOTE

תו"א צה, ג.

153 נשא את ראש בני גרשון גם הם

The count of Gershon, which says "lift up the head" and adds "they too."

Numbers 4:22כ"ב

נשא את ראש בני גרשון גם הם לבית אבתם למשפחתם:

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

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154 לפי שקחת הי מטועני הארון

Although Gershon was the firstborn, Scripture counts Kehas first, because Kehas carried the Ark in which the Torah was.

Bamidbar Rabbah 6:1א'ו

155 קדש הקדשים

"And the curtain shall divide for you between the holy and the Holy of Holies." The Ark stood in the Holy of Holies.

Exodus 26:33ג"ל

ונתתה את הפרכת תחת הקרסים והבאת שמה מפיית לפרכת את ארון הקדושות והבדילה הפרכת לכם בין הקדש ובין קדש הקדשים:

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

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KEHOT'S NOTE

שמות כו, לג.

156 וגרשון . . בכור

"And the sons of Levi: Gershon, Kehas and Merari." Gershon is listed first, as the firstborn.

Genesis 46:11א"ו

ובני לוי גרשון קהת ומררי:

And the sons of Levi: Gershon, Kohath, and Merari.

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KEHOT'S NOTE

ראה בראשית מו, יא.

157 קדש לי כל בכור

"Sanctify to Me every firstborn." The firstborn Gershon is "holy."

Exodus 13:2ב"ג

קדש לי כל בכור פטר כל רחם בכני ישראל באדם ובבהמה לי הוא:

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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KEHOT'S NOTE

שמות יג, ב.

158 שאו את ראש

"Lift up the head of all the congregation of the children of Israel." The verse explained earlier in Bamidbar as raising the lower will to the supernal will.

Numbers 1:2א"ב

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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159 אחזתיו

"I grasped him and would not let him go." Through the Torah one grasps the supernal will.

Song of Songs 3:4ד"ג

כמעט שעברתי מהם עד שמצאתי את שאהבה נפשי אחזתיו ולא ארפנו עד ששבתיו אלי ביתי אמי ואליה הורתי:

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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160 וישמו אותם איש איש

"Aharon and his sons shall come and appoint them, each man to his service and to his burden." The Levites' work begins through the Kohanim.

Numbers 4:19ד"י

וזאת עשו להם וחי ולא ימתו בגשתם את קדש הקדשים אהרן ובניו יבאו וישמו אותם איש איש על עבדתו ואלי משאו:

but thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden;

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KEHOT'S NOTE

במדבר ד, יט.

PARAGRAPH 35

161 נשא את ראש

"Lift up the head of the sons of Kehas from among the sons of Levi." Kehas, bearers of the Ark, are counted with "lifting of the head."

Numbers 4:2ב"ג

נשא את ראש בני קהת מתוך בני לוי למשפחתם לבית אבתם:

'Take the sum of the sons of Kohath from among the sons of Levi, by their families, by their fathers'houses,

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162 שהוא ענין נשיאת ראש

The note points to a talk of the Rebbe on the meaning of

“lifting the head.”
KEHOT’S NOTE

ראה לקוי"ש ח"י ע' 53.



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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