LIKKUTEI TORAH · PARSHAS NASSO · MAAMAR 2

ביאור ע"פ נשא

An explanation of [the verse] "Take a count (Nasso)"

The Sanctuary is the vessel in which G-d's two "hands," the encompassing light (the right) and the light that fills the worlds (the left), are truly joined, through a third, "uplifted" hand drawn from the Infinite itself. The three Levite families embody these three hands: Merari the awe of the left, Gershon the Chesed of the right, and Kehas, bearer of the Torah, the higher union that binds everything to G-d's essence.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

THE BIG IDEA

The Sanctuary is the vessel in which G-d's two "hands," the encompassing light (the right) and the light that fills the worlds (the left), are truly joined, through a third, "uplifted" hand drawn from the Infinite itself. The three Levite families embody these three hands: Merari the awe of the left, Gershon the Chesed of the right, and Kehas, bearer of the Torah, the higher union that binds everything to G-d's essence.

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 verse calls the Sanctuary the work of G-d's "hands." The Talmud contrasts creation, where heaven and earth were made with one hand each, with the Temple, made with both: in it the encompassing light, the right hand, is revealed within the light that fills the worlds, the left, as Havayah is revealed within Ado-nai. A third hand, the middle line rooted above both, joins them; these three hands are also contraction, expansion and drawing down, and the three Levite families. Levi, "joining," is Daas uniting Chochmah and Binah; Leah's "This time my husband will be joined" is their inner union, drawn down by self-sacrifice in the Shema, and speaking words of Torah then carries that joining into Z'eir Anpin and Nukva. The Mishkan's vessels, boards and curtains have their counterparts in a person. Merari carried the boards of awe and joins the rising myrrh of the incense with the descending myrrh of the anointing oil. Gershon carried the curtains, the encompassing root of the emotions, "by the word of Aharon," and drives out evil. Kehas carried the ark: the Torah, "more precious than pearls," comes from the inner dimension of Keser.

OUTLINE

1 **The hands that established the Sanctuary** ¶1–8

The Sanctuary is a vessel for the Infinite, made by G-d's hands. At creation each hand worked alone, but in the Temple the right and the left, sovev and memalei, Havayah and Ado-nai, were joined by a third, middle hand.

2 **Three hands, three Levites, and Levi as joining** ¶9–21

The three hands are contraction, expansion and drawing down, the three fillings of the Name and the three Levite families. Leah asked that the Infinite be joined to the thought of creation; Levi is Daas, uniting Chochmah and Binah; the self-sacrifice of the Shema draws down their inner union, and words of Torah carry it into Z'eir Anpin and Nukva; the Levites are also rooted in the Gevurah within Daas.

3 The Mishkan in the wilderness and in a person ¶22–25

The Levites carried the Mishkan through the wilderness to subdue the forces of concealment. Its vessels, boards and curtains correspond to a person's inner organs, bones and skin, and in service to Torah, the "standing" of awe and the "walking" of love; Kehas gathers and raises the sparks.

4 Merari and the two myrrhs ¶26–28

The myrrh of the incense, evil transformed into fragrance, rises from below and binds the worlds to G-d; the pure myrrh of the anointing oil draws Chochmah down. Merari, whose name doubles mor, joins the lower and the higher awe.

5 Gershon, Aharon and the encompassing emotions ¶29–35

The curtains are the root of the emotions in Arich Anpin; Gershon, "by the word of Aharon," the great hand, draws that Chesed down and so drives out the evil emotions. Alternatively, the two rights and two lefts belong to Gershon and Merari, and the fifth, above them, is Kehas.

6 "More precious than pearls" ¶36–41

Kehas has the main "lifting of the head" because the Torah, from the inner dimension of Keser, shines as an inner light, while the mitzvos, like gems in a crown, reach Keser only as an encompassing light; hence "they too" for Gershon.

KEY CONCEPTS

The three hands ג' ידות

The great hand, the strong hand and the uplifted hand: the right (Chesed), the left (Gevurah), and the middle that joins them, rooted above both in the Infinite.

Levi, "joining" לוי

From lalvos, "to accompany": Levi is Daas, which unites Chochmah and Binah, the "something" bound to the "nothing"; the Levite's service is to draw this joining down.

The inner union of Chochmah and Binah יחוד פנימי דחו"ב

Beyond their constant outer union, which sustains the worlds by a fixed measure, an added light drawn down by service from below, above all self-sacrifice in the Shema.

Standing and walking עומדים ומהלכים

Standing is awe and self-nullification, the boards of the Mishkan; walking is love, the curtains above them, which follows standing.

The two myrrhs מור שבקטרת ומור שבשמן המשחה

The incense's myrrh rises from below as evil refined into fragrance; the anointing oil's myrrh draws Chochmah down from above; Merari joins the two.

Running and returning רצוא ושוב

The rhythm of the journeys and encampments, and of waving the lulav: going out and coming back, through which the divine flow and the refinements are drawn down.

Encompassing and inner light מקיף ואור פנימי

The mitzvos reach Keser as an encompassing light, like a crown above the head; the Torah, from the inner dimension of Keser, shines within as an inner light.

SECTION 1 • ¶1–8

The hands that established the Sanctuary

1 ביאור ע"פ נשא[1,2,3]

An explanation of [the verse] "Take a count (Nasso)."

> This heading marks an explanation (biur) on the verse that begins "Nasso," "Take a count of the sons of Gershon, they too" (Numbers 4:22). As the paragraphs that follow show, it deals with the three Levite families who carried the Mishkan and with the three divine "hands" that establish the Sanctuary.

2 הנה כתיב מקדש אדני כוננו ידיך[4]. ופי' הרמ"ז [הרב משה זכות] פ' פנחס דרכ"א דהיינו ג' ידות יד הגדולה[5] יד החזקה[6] יד הרמה

Now, it is written, "The Sanctuary, Ado-nai, that Your hands established." And the Ramaz explains, [in] Parshas Pinchas, folio 221, that this means three hands: the great hand, the strong hand, the uplifted hand,

> In the Song at the Sea, the Sanctuary is described as the work of G-d's "hands." The Ramaz (Rabbi Moshe Zacuto), in his commentary on the Zohar, Parshas Pinchas, identifies these hands with three "hands" the Torah names: the great hand, the strong hand and the uplifted hand.

שהם המכוננים את המקדש ומשכן שיוכל להיות ירידת והמשכת אור א"ס ב"ה מאצילות לבי"ע שזהו ענין המשכן ומקדש כמ"ש בסש"ב [בספר של בינונים] פ' נ"ג.

which are what establish the Sanctuary and the Mishkan, so that there can be a descent and drawing down of the Infinite Light (Or Ein Sof), blessed be He, from the World of Atzilus (Emanation) to Beriah, Yetzirah and Asiyah; for this is the matter of the Mishkan and the Sanctuary, as is written in Sefer Shel Beinonim (Tanya), chapter 53.

> These three hands are the forces that "establish" the Sanctuary: they make it possible for the Infinite Light to come down from Atzilus, the world still one with G-d, into the lower worlds of Beriah, Yetzirah and Asiyah. That descent is what the Mishkan and the Holy Temple are, as Tanya, chapter 53, explains.

3 והרי באמת אין ערוך ביניהם שישכון אור א"ס בבי"ע שהם בעלי גבול ומחודשים יש מאין וכמ"כ [וכמו כן] בכדי שיהי' [שיהיה] התגלות מהמאציל ב"ה באצילות שהרי האצי' ג"כ אין ערוך כלל לגבי המאציל א"ס ב"ה הנה כ"ז [כל זה] כוננו ידיך,

Yet in truth there is no comparison between them, that the Infinite Light (Or Ein Sof) should dwell in Beriah, Yetzirah and Asiyah, which are bounded and newly brought into being as something from nothing. And so too, for there to be a revelation from the Emanator, blessed be He, in Atzilus: for Atzilus too bears no comparison at all to the Emanator, the Infinite One (Ein Sof), blessed be He. All this is "Your hands established."

> There is no natural relation between the Infinite Light and the worlds of Beriah, Yetzirah and Asiyah, which are limited and were created from nothing; even Atzilus, the highest world, is beyond comparison with G-d its Emanator. What bridges both gaps, the Infinite dwelling in what cannot hold it, is "Your hands," the hands that established the Sanctuary.

ועיין מ"ש מזה ע"פ עיני כל אליך ישברו[7] כו' פותח את ידיך[8]

And see what is written about this on [the verse] "The eyes of all look to You with hope," etc., "You open Your hands":

> The Alter Rebbe refers to his explanation of "The eyes of all look to You with hope… You open Your hands" (Psalms 145:15-16), which treats the same theme; the next words give its point.

דהיינו שצריך לעשות כלי בנפש שיוכל לקבל גילוי אור א"ס, ועמ"ש מזה ג"כ בת"א [בתורה אור] פ' משפטים בד"ה לא תהיה משכלה ועקרה[9] בענין כוס ישועות[10] כו' (ועיין מזה בעמה"מ [בעמק המלך] ש"ו [שער ו'] ס"פ ס"ו ושער י"ד פרק פ"ה).

that is, one must make a vessel in the soul that can receive the revelation of the Infinite Light. And see what is written about this also in Torah Ohr, Parshas Mishpatim, in the discourse beginning "None shall miscarry or be barren," on the matter of "the cup of salvations," etc. (And see about this in Emek HaMelech, Shaar 6, end of chapter 66, and Shaar 14, chapter 85.)

> The point is that a person must make a vessel within his soul that can receive the revelation of the Infinite Light. The same idea is treated in Torah Ohr on "None shall miscarry or be barren" (Exodus 23:26), in connection with "the cup of salvations," and in Emek HaMelech, the Kabbalistic work of Rabbi Naftali Bacharach.

ולפי שעשיית כלי זה זהו ע"י בחי' גבורה כענין לעולם ירגיז אדם[11] יצ"ט [יצר טוב] על יצה"ר [יצר הרע] ע"כ זהו ענין ג' הלוים.

And because the making of this vessel is through the level of Gevurah (restraint), as in the matter of "A person should always stir up his good inclination against his evil inclination," therefore this is the matter of the three Levites.

> Making such a vessel takes Gevurah, the power of restraint, as in the Talmud's teaching that a person should always stir up his good inclination against his evil inclination (Berachos 5a). That is why the three Levite families, whom the maamar will connect with Gevurah, belong to this theme.

ובגמרא פ"ק [פרק קמא] דכתובות דף ה' סע"א [סוף עמוד א] דרש בר קפרא גדולים מעשה צדיקים[12] יותר ממעשה שמים וארץ דאלו במעשה שמים וארץ כתיב אף ידי יסדה ארץ וימיני טפחה שמים[13] (ישעי' [ישעיה] סי' מ"ח)

And in the Gemara, the first chapter of Kesubos, folio 5, end of side a: Bar Kappara expounded: Greater are the works of the righteous than the work of heaven and earth; for of the work of heaven and earth it is written, "My hand, too, founded the earth, and My right hand spanned the heavens" (Isaiah, chapter 48),

> The Talmud (Kesubos 5a) teaches that the works of the righteous are greater than the creation of heaven and earth. For the creation of heaven and earth, the verse in Isaiah mentions G-d's "hand" and His "right hand," each for a separate creation.

היינו חד יד בחד מעשה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] נטה שמאלו[14] וברא ארץ ונטה ימינו וברא שמים ואלו במעשה ידיהם של צדיקים כתיב מכון לשבתך פעלת[15] ה' מקדש אדני כוננו ידיך.

that is, one hand for one work, as our Sages, of blessed memory, said: "He stretched out His left hand and created the earth; He stretched out His right hand and created the heavens"; whereas of the work of the hands of the righteous it is written, "The foundation for Your dwelling that You, Havayah, have made; the Sanctuary, Ado-nai, that Your hands established."

> At creation each hand made something of its own: the left hand made the earth and the right hand the heavens; the Kehot note traces this saying to Pirkei DeRabbi Eliezer, chapter 18. But for the Temple, built through the righteous, the verse says "Your hands," in the plural, for a single work.

היינו שגם בחד מעשה דהיינו בהמ"ק [בית המקדש] כתב שני ידים כן פי' התוספות שם והובא ג"כ בפרש"י [בפירש רש"י / בפירוש רש"י] בחומש (פ' בשלח ט"ו י"ז).

That is, even in one work, namely the Holy Temple, it writes two hands. So Tosafos explain there; and it is also cited in Rashi's commentary on the Chumash (Parshas Beshalach, 15:17).

> Tosafos, the medieval glosses printed with the Talmud, spell out the point on that passage, and Rashi brings it on Exodus 15:17: one work, the Holy Temple, involved both hands. That is why the works of the righteous are greater.

ועיין במהרש"א בכתובות שם בח"א [בחלק א'] הפי' דבמעשה שמים וארץ לא נתחברו עדיין הב' ידות יחד שהם החו"ג [החסד וגבורה] אלא השמים שמים להי'[16] כו' אבל ע"י מעשה הצדיקים מחברים ב' הבחי' יחד כו',

And see the Maharsha on Kesubos there, in the Chiddushei Aggados, the explanation that in the work of heaven and earth the two hands, which are Chesed (kindness) and Gevurah, had not yet been joined together; rather, "The heavens are heavens unto Havayah," etc.; but through the work of the righteous they join the two levels together, etc.;

> The Maharsha, in his commentary on the Talmud's aggadic passages, explains that at creation the two hands, Chesed (kindness) and Gevurah (restraint), stayed apart, as in "The heavens are heavens unto Havayah, but the earth He gave to mankind" (Psalms 115:16). The righteous, through their deeds, join the two together.

ושלכן נעשה המשכן ע"י בצלאל ואהליאב[17] שבצלאל הוא בצל אל חסד אל כל היום ואהליאב למטה דן[18] מבחי' גבורה כו' והיינו לצרף מדת הגבורה אל החסד והרחמים כו' ע"ש.[19, 20]

and that this is why the Mishkan was made through Betzalel and Oholiav: for Betzalel is "in the shadow of E-l" (betzel E-l), "The kindness of E-l [endures] all the day," and Oholiav, of the tribe of Dan, is from the level of Gevurah, etc.; that is, to join the attribute of Gevurah to Chesed and compassion, etc. See there.

> That, the Maharsha adds, is why two craftsmen built the Mishkan. Betzalel, whose name the Talmud reads as "in the shadow of E-l," stands for Chesed, for "the kindness of E-l [endures] all the day"; Oholiav, of the tribe of Dan, stands for Gevurah; so the Mishkan joined Gevurah to Chesed.

4 ודבריו עולים בקנה אחד עם מ"ש ברבות וארא פי"ב[21] ע"פ כל אשר חפץ[22,23] ה' עשה בשמים ובארץ כו' ע"ש.

And his words accord with what is written in the Midrash Rabbah, Va'era, chapter 12, on [the verse] "Whatever Havayah desired He has done, in the heavens and on the earth," etc. See there.

> The Maharsha's idea fits the Midrash (Shemos Rabbah 12:3) on "Whatever Havayah desired He has done, in the heavens and on the earth." The Midrash says that G-d first decreed that heaven and earth stay apart, but when He gave the Torah He annulled the decree, so that the lower would rise to the higher and the higher come down to the lower.

וביאור הדבר כי שמים הם בחי' מקיפים היינו בחי' סוכ"ע וזהו וימיני טפחה שמים[24,25,26] ימינך ה' נאדרי בכח.[27] הוא כח אור א"ס ב"ה שבלי גבול כו'.

And the explanation of the matter: the heavens are the level of the encompassing [lights] (makifim), that is, the level of the light that encompasses all worlds (sovev kol almin). And this is [the meaning of] "And My right hand spanned the heavens": "Your right hand, Havayah, is glorious in power"; this is the power of the Infinite Light (Or Ein Sof), blessed be He, which is without limit, etc.

> Heaven stands for the encompassing light, sovev kol almin, G-d's light that is too great to enter the worlds. That is why the heavens were spanned by the right hand: the right hand of Havayah is "glorious in power" (Exodus 15:6), the boundless power of the Infinite Light.

אבל בחי' ארץ שהיא בחי' ממכ"ע [ממלא כל עלמין] מלכותך מלכות[28] כל עולמים[29] כמ"ש בד"ה והיה מספר בנ"י [בני ישראל][30] מקבלת מבחי' שמאלו ע"ד שאמר לעולמו די[31] כו' שיהי' [שיהיה] הכל בבחי' גבול ותכלית.

But the level of earth, which is the level of the light that fills all worlds (memalei kol almin), "Your kingship is a kingship over all worlds" (as is written in the discourse beginning "And the number of the children of Israel shall be"), receives from the level of His left hand, in the manner of "He said to His world, 'Enough!'" etc., so that everything should be in a state of limit and end.

> Earth stands for the light that fills all worlds, memalei kol almin, which enters each world according to its measure; this is G-d's kingship "over all worlds" (Psalms 145:13). It receives from the left hand, the power that said "Enough!" and set limits, so that everything has a boundary and an end.

(ועיין מענין אף ידי כו' וימיני כו' בחגיגה פ"ב [פרק ב'] ד"ב ע"א מנחות דל"ו סע"ב [סוף עמוד ב] רבות בראשית ס"פ א' בחקתי פל"ו.

(And see on the matter of "My hand, too," etc., "and My right hand," etc., in Chagigah, chapter 2, folio 12a; Menachos, folio 36, end of side b; the Midrash Rabbah, Bereishis, end of chapter 1; Bechukosai, chapter 36;

This parenthesis lists further places that discuss the verse "My hand, too, founded the earth, and My right hand spanned the heavens." They include the Talmud in Chagigah 12a and Menachos 36b and the Midrash Rabbah on Bereishis and on Bechukosai.

באיכה ס"ח א' בד"ה מעשה במרים בת נחתום. זח"א [זהר חלק א] ד"ל ע"א ח"ב [חלק ב'] ד"כ ע"א פ' בא דף ל"ז א' יתרו פ"ג [דף פ"ג] ב'. ח"ג [חלק ג'] פנחס דרמ"ז א').

in Eichah, folio 68a, in the passage beginning "It once happened with Miriam the daughter of Nachtom"; the Zohar, Part I, folio 30a; Part II, folio 20a; Parshas Bo, folio 37a; Yisro, folio 83b; Part III, Pinchas, folio 247a.)

The list continues with Eichah Rabbah and five passages in the Zohar. All of them deal with the same verse about G-d's two hands in creation.

אבל ע"י מעשה הצדיקים מחברים השני ידים דהיינו שממשיכים גילוי האור מבחי' סוכ"ע בבחינת ממכ"ע [ממלא כל עלמין] **והכלי לגילוי זה זהו ענין מקדש ה'.**

But through the work of the righteous they join the two hands; that is, they draw down the revelation of the light from the level of sovev kol almin into the level of memalei kol almin. And the vessel for this revelation is the matter of the Sanctuary of G-d,

Through their deeds the righteous join the two hands, bringing the encompassing light down into the light that fills the worlds. The vessel that holds this revelation is the Sanctuary.

שהוא הכלי להיות בו גילוי קדש העליון סוכ"ע. והוא בחינת ציון (עיין ברבות ר"פ קדושים ובזח"ג [ובזהר חלק ג] **ס"פ האזינו דרצ"ו ע"ב. ובמא"א** [ובמאורי אור] **אות מ"ם סעי'** [סוף סעיף] **פ"ט).**

which is the vessel in which there is to be the revelation of the supernal holiness, sovev kol almin. And it is the level of Zion (see the Midrash Rabbah, beginning of Parshas Kedoshim; the Zohar, Part III, end of Parshas Haazinu, folio 296b; and Me'orei Or, the letter mem, end of section 89).

The Sanctuary (mikdash) is the vessel for the revelation of the supernal holiness (kodesh), which is the light that encompasses all worlds. This level is called Zion, as the Midrash, the Zohar and the Kabbalistic lexicon Me'orei Or explain.

וזהו כוננו ידיך[32]. וזהו ג"כ משארז"ל [מה שאמרו רבותינו זכרונם לברכה] (בסנהדרין פרק חלק דצ"ב ע"א ובפ"ה דברכות דל"ג ע"א) גדול מקדש שניתן בין שתי אותיות[33] שנאמר פעלת[34] ה' מקדש אד' כו'

And this is [the meaning of] "Your hands established." And this is also [the meaning of] what our Sages, of blessed memory, said (in Sanhedrin, chapter Chelek, folio 92a, and in Berachos, chapter 5, folio 33a): "Great is the Sanctuary, for it was placed between two letters, as it is said, 'You have made, Havayah; the Sanctuary, Ado-nai,'" etc.

> This joining of the two hands is what the verse means by "Your hands established." The Talmud makes the same point (Sanhedrin 92a, Berachos 33a): "Great is the Sanctuary, for it was placed between two letters," that is, between two Names of G-d, Havayah before the word "Sanctuary" in the verse and Ado-nai after it.

דהיינו שמחבר שתי השמות הוי' אד' שהוא סוכ"ע וממכ"ע [וממלא כל עלמין] שהם שורש חו"ג [חסד וגבורה] כו'.

That is, it joins the two Names, Havayah [and] Ado-nai, which are sovev kol almin and memalei kol almin, which are the root of Chesed (kindness) and Gevurah (restraint), etc.

> Havayah stands for the encompassing light and Ado-nai for the light that fills the worlds, which are the roots of Chesed and Gevurah; so the Sanctuary, standing between the two Names, unites them.

ובזח"ג [ובזהר חלק ג] שלח קס"א ב' פי' מקדש אד' ע"ד ועתה יגדל נא כח אד' כו' ע"ש ועמ"ש לקמן פ' שלח ע"פ ועתה יגדל נא כח.[35]

And in the Zohar, Part III, Shelach, folio 161b, it explains "the Sanctuary, Ado-nai" along the lines of "And now, let the power of Ado-nai be great," etc. See there. And see what is written below, in Parshas Shelach, on [the verse] "And now, let the power be great."

> The Zohar (3:161b) reads "the Sanctuary, Ado-nai" together with Moshe's plea "And now, let the power of Ado-nai be great" (Numbers 14:17). The Alter Rebbe refers ahead to his maamar on that verse in Parshas Shelach.

5 והנה כח היינו ג"כ ב"פ [ב' פעמים] יד והיינו התחברות ב' בחי' יד להיות לאחדים ע"ד ימינך ה' נאדרי בכח[36].

Now, koach ("power") is also twice yad ("hand"): that is, the joining of two levels of "hand" so that they become one, in the manner of "Your right hand, Havayah, is glorious in power (koach)."

> The word koach, "power" (כח), has the numerical value 28, twice that of yad, "hand" (יד, 14). So "power" stands for two hands joined into one, as in "Your right hand, Havayah, is glorious in power."

וזהו ג"כ ענין גדולה דעה שניתנה[37] בין שתי אותיות כי ונועדתי לך שמה[38] אותיות ונודעתי שהחיבור הוא ע"י הדעת ועמ"ש בד"ה במדבר סיני באהל מועד.

And this is also the matter of "Great is knowledge (de'ah), for it was placed between two letters"; for "And I will meet with you there" (venoadti) has the letters of venodati ("and I will be known"), [showing] that the joining is through Daas (knowledge). And see what is written in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting."

> The Talmud says knowledge (de'ah) is great because it stands between two Names, in "For E-l of knowledge is Havayah" (Berachos 33a). Likewise G-d's promise in the Mishkan, "I will meet with you there" (venoadti), has the letters of venodati, "I will be known," showing that the meeting and joining come through Daas (knowledge).

וזהו ג"כ ענין ג' ידות אף שבגמרא לא נזכר רק שתי ידים שהן חו"ג [חסד וגבורה] אלא כי המחבר ב' הבחי' יחד זהו התפארת קו האמצעי שמחבר חו"ג [חסד וגבורה] להיות לאחדים

And this is also the matter of the three hands. Even though in the Gemara only two hands are mentioned, which are Chesed (kindness) and Gevurah (restraint), [there are three], because what joins the two levels together is Tiferes (beauty), the middle line, which joins Chesed and Gevurah so that they become one.

> This joining power explains why there are three hands. The Talmud spoke of only two, the right and the left, which correspond to Chesed (kindness) and Gevurah (restraint); the third is what joins them, Tiferes (beauty), the middle line between Chesed and Gevurah.

והוא ענין הדעת שמחבר חו"ב [חכמה ובינה] כענין הפעם ילוה[39] כדלקמן.

And it is the matter of Daas, which joins Chochmah (wisdom) and Binah (understanding), as in the matter of "This time [he] will be joined," as [will be explained] below.

> Tiferes joining Chesed and Gevurah matches Daas (knowledge) joining Chochmah and Binah. Leah's words at Levi's birth, "This time my husband will be joined to me," will be explained later in this light.

והיינו ע"י ששרשו למעלה מב' הבחי' ועולה עד הכתר (ועמ"ש באג"ה [באגרת הקודש] ע"פ והיה מעשה הצדקה שלום[40]).

And this is because its root is above the two levels and rises up to Keser (the Crown) (and see what is written in Iggeres HaKodesh on [the verse] "And the work of charity shall be peace").

> The middle line can unite the two sides because its root is higher than both, reaching up to Keser (the Crown), the level above the intellect. For this the Alter Rebbe refers to Iggeres HaKodesh, his letters printed as part of Tanya, on "the work of charity (tzedakah) shall be peace."

והיינו שלהיות המשכת אור הסוכ"ע בממכ"ע [בממלא כל עלמין] צ"ל ע"י המשכה מאור א"ס ב"ה ממש שלמעלה גם מבחי' סוכ"ע כו' וזהו ענין יד הרמה.

That is: for the light that encompasses all worlds (sovev kol almin) to be drawn down into the light that fills all worlds (memalei kol almin), it must be through a drawing down from the very Infinite Light (Or Ein Sof), blessed be He, which is above even the level of sovev kol almin, etc. And this is the matter of the uplifted hand.

> Bringing the encompassing light into the light that fills the worlds requires a drawing down from the Infinite itself, higher even than sovev kol almin. This higher drawing down is the uplifted hand, the third hand.

וכענין כי גאה גאה[41,42] כו' ועמ"ש בת"א [בתורה אור] פ' בשלח סד"ה אשירה להוי'. וגבי מגלת אסתר סד"ה לבסומי בפוריא[43] גבי כי יד על כס י"ה כו' ע"ש.

And [it is] as in the matter of "For He is exalted, exalted," etc. And see what is written in Torah Ohr, Parshas Beshalach, at the end of the discourse beginning "I will sing to Havayah"; and on Megillas Esther, at the end of the discourse beginning "To become intoxicated on Purim," on "For a hand is on the throne of Kah," etc. See there.

> The doubled "For He is exalted, exalted" (Exodus 15:1) is cited for this level above even the exalted. In Torah Ohr, Megillas Esther, the Alter Rebbe reads "a hand is on the throne of Kah" (Exodus 17:16) as the uplifted hand, a hand above both the throne and the Name Kah: the soul's rising beyond every limit in the higher teshuvah (Torah Ohr, Megillat Esther 8:25-27).

ובזה יתורץ דלכאורה עדיין אין התירוץ מספיק מ"ש התוספות בכתובות שם אבל במעשה צדיקים בחד מעשה כמו בית המקדש כתב תרתי ידים עכ"ל [עד כאן לשונו].

And with this [the following] will be resolved: for seemingly the answer is still not sufficient, [namely] what Tosafos wrote in Kesubos there: "But in the work of the righteous, in one work, such as the Holy Temple, it writes two hands"; end of quote.

> This understanding also answers a difficulty in Tosafos' answer quoted earlier, that for the Temple, a single work, Scripture mentions two hands. On its own that answer seems not to be enough, as the next parts show.

דיש להקשות ע"ז דהא מבואר ברבות (נשא פי"ב דרמ"ט ע"ג [עמוד ג']) ע"פ ביום כלות משה להקים[44] את המשכן.

For one can raise a difficulty against this: it is explained in the Midrash Rabbah (Nasso, chapter 12, folio 249, column c) on [the verse] "On the day that Moshe finished setting up the Mishkan":

> The difficulty comes from the Midrash Rabbah on the verse about the day Moshe finished setting up the Mishkan (Numbers 7:1). The Midrash compares the Mishkan to the whole world.

את המשכן שהוא שקול כנגד העולם[45] כו' כיצד כתיב בראשית ברא אלקים את השמים[46] כו'

"the Mishkan," that it is equivalent to the world, etc. How so? It is written, "In the beginning G-d created the heavens," etc.,

> The Midrash teaches that the Mishkan is equivalent to the entire world. It compares the creation of the heavens in Genesis with the making of the Mishkan.

וכתיב נוטה שמים כיריעה[47] (תהלים ק"ד) ובמשכן כתיב ועשית יריעות עזים לאהל[48] כו' ע"ש באריכות.

and it is written, "Who stretches out the heavens like a curtain" (Psalms 104); and of the Mishkan it is written, "And you shall make curtains of goats' hair for a tent," etc. See there at length.

> The heavens are described as a curtain stretched out (Psalms 104:2), and the Mishkan had curtains of goats' hair for its tent (Exodus 26:7). The Midrash goes on at length, matching each part of the Mishkan to a part of creation.

וכיון שכן שיריעות המשכן הם כמו בחי' שמים ושאר הדברים שבמשכן הם כמו הדברים שיש בארץ ע"ש במדרש.

And since this is so, that the curtains of the Mishkan are like the level of heaven, and the other things in the Mishkan are like the things that are on earth (see there in the Midrash),

> So the Mishkan's curtains are its "heaven," and its other furnishings correspond to the things on earth. The Mishkan is a small copy of the whole world.

וא"כ אע"פ [אף על פי] שכתב במשכן תרתי ידים אין זה תרתי ידים בדבר אחד כ"א תרתי ידים שבעולם מאחר שבמשכן יש ג"כ שמים ובחי' ארץ.

then, even though of the Mishkan it writes two hands, this is not two hands in one thing, but rather the two hands that are in the world, since in the Mishkan there is also heaven and the level of earth.

> If so, the two hands mentioned for the Mishkan are not two hands in one work. They are simply the two hands of creation again, since the Mishkan too has a heaven and an earth.

א"כ תרתי ידיך דכתיב גבי מקדש היינו ימין לבחי' שמים שהם יריעות המשכן ובחי' שמאל לבחי' ארץ שבמשכן.[49, 50]

If so, the two hands of "Your hands," written of the Sanctuary, are the right [hand] for the level of heaven, which is the curtains of the Mishkan, and the level of the left [hand] for the level of earth that is in the Mishkan.

> The right hand would then have made the Mishkan's curtains, its heaven, and the left hand its earthly parts. Tosafos' answer, that the Temple involved two hands in one work, therefore seems not to hold.

6 ובמה גדולים מעשה צדיקים ממעשה שמים וארץ. אעכצ"ל [אלא על כרחך צריך לומר] עיקר הפירוש דבמקדש נתחברו ממש ב' בחי' הידים כביכול והיו לאחדים

So in what way are the works of the righteous greater than the work of heaven and earth? Rather, perforce we must say that the main explanation is that in the Sanctuary the two levels of the hands, as it were, were truly joined and became one;

> If the Mishkan's two hands are only the two hands of creation, what makes the works of the righteous greater? The Alter Rebbe answers that the main point is that in the Sanctuary the two hands were truly joined and became one.

והיינו המשכת והתגלות אור הסוכ"ע שנק' ימין בבחי' ממכ"ע [ממלא כל עלמין] הנק' שמאל כמ"ש אתה גבור לעולם[51] אד'.

that is, the drawing down and revelation of the light that encompasses all worlds (sovev kol almin), which is called "right," into the level of the light that fills all worlds (memalei kol almin), which is called "left," as it is said, "You are mighty forever, Ado-nai."

> The joining means drawing the encompassing light, called "right," down into the light that fills the worlds, called "left." The prayer "You are mighty (gibor) forever, Ado-nai" connects the Name Ado-nai with might, Gevurah, the left side.

7 וכתיב כבוד מלכותך יאמרו[52] וגבורתך ידברו שלהיות בחי' מלכותו שהוא ממכ"ע [ממלא כל עלמין] זהו ע"י גבורות וצמצומים כו'

And it is written, "They shall speak of the glory of Your kingship and tell of Your might": for the level of His kingship (Malchus), which is the light that fills all worlds (memalei kol almin), to come about is through gevuros (restraints) and contractions (tzimtzumim), etc.

> The verse "They shall speak of the glory of Your kingship and tell of Your might" (Psalms 145:11) links kingship with might. G-d's kingship, the light that fills the worlds, comes about through gevuros, restraints and contractions that measure out the light to each world.

אבל ע"י מעשה צדיקים ממשיכים גילוי שם הוי' ממש בשם אד' כמ"ש והוי' בהיכל קדשו[53] היכל גימטריא אדנ"י[54] כו' ולכן במקדש היו אומרים את השם ככתבו[55] משא"כ במדינה בכינויו.[56]

But through the work of the righteous they draw down the revelation of the very Name Havayah into the Name Ado-nai, as it is written, "And Havayah is in His holy Temple (heichal)": heichal has the numerical value of Ado-nai, etc. Therefore in the Sanctuary they would pronounce the Name as it is written, whereas in the provinces [they said it] by its substitute name.

> The work of the righteous draws the Name Havayah, the infinite, into the Name Ado-nai, His kingship. "Havayah is in His holy Temple" (Habakkuk 2:20) alludes to this, for heichal, "Temple," equals Ado-nai in numerical value (65); that is why in the Temple the Name was pronounced as written, while elsewhere only its substitute was said.

והתחברות זו של ב' ידיו כביכול זהו ע"י בחי' יד הרמה כו' שבחי' זו הוא המשכת הגלוי בפנימית

And this joining of His two hands, as it were, is through the level of the uplifted hand, etc.; for this level is the drawing down of the revelation in the inner dimension (pnimiyus).

> This union of the two hands comes from the uplifted hand, the level above both. It draws the revelation in an inward way, so that the light is absorbed within and does not only surround.

(ועיין עוד מענין תביאמו[57] כו' מכון לשבתך[58,59] כו' פ"ה דכתובות ס"ב ב'[60] פ"ח [פרק ח'] דב"ב [דבבא בתרא] קי"ט ב'.[61] באבות ס"פ שנו חכמים.[62] ירושלמי פ"ד דברכות על משנה יכוין את לבו כנגד בית קדה"ק [קודש הקדשים].[63] רבות תצוה פל"ח[64] קל"ד ב'.

(And see further on the matter of "You will bring them," etc., "the foundation for Your dwelling," etc., in Kesubos, chapter 5, folio 62b; Bava Basra, chapter 8, folio 119b; in Avos, at the end of the chapter "The Sages taught"; the Jerusalem Talmud, Berachos, chapter 4, on the Mishnah "He should direct his heart toward the Holy of Holies"; the Midrash Rabbah, Tetzaveh, chapter 38, folio 134b;

> This parenthesis lists further sources on "You will bring them and plant them... the foundation for Your dwelling" (Exodus 15:17). They include the Talmud in Kesubos and Bava Basra, the end of Avos, the Jerusalem Talmud on facing the Holy of Holies in prayer, and the Midrash on Tetzaveh.

במדבר פ"ד[65] דרי"ז ב' נשא פי"ב[66] דרמ"ט ג'. בשה"ש [בשיר השירים] רבה כ"ה א' ס"פ כמגדל דויד.[67,68] ובפתיחתא דאיכה[69] ד"ה רבי יצחק פתח תחת אשר לא עבדת.[70] ובשה"ש [ובשיר השירים] רבה ס"פ עמודיו עשה כסף[71] דכ"ב ב'.

Bamidbar, chapter 4, folio 217b; Nasso, chapter 12, folio 249c; in Shir HaShirim Rabbah, folio 25a, at the end of [the passage on] "Like the tower of David"; and in the Pesichta of Eichah, the passage beginning "Rabbi Yitzchak opened: 'Because you did not serve'"; and in Shir HaShirim Rabbah, at the end of [the passage on] "He made its pillars of silver," folio 22b;

> The list continues with Midrashim on Bamidbar and Nasso, Shir HaShirim Rabbah and the opening of Eichah Rabbah. Several of them teach that the Sanctuary below is aligned with a Sanctuary above, reading machon, "foundation," as mechuvan, "aligned."

זח"א [זהר חלק א] וישב קפ"ג סע"א [סוף עמוד א].[72] פ' פנחס דרכ"א[73] א'. ומענין ג' ידות פ' עקב דף ער"ב סע"ב [סוף עמוד ב] ובפי' הרמ"ז [הרב משה זכות] שם[74] ועמ"ש ע"פ שאו ידיכם קדש בד"ה צאינה וראינה):[75,76,77,78]

the Zohar, Part I, Vayeshev, folio 183, end of side a; Parshas Pinchas, folio 221a. And on the matter of the three hands: Parshas Eikev, folio 272, end of side b, and in the Ramaz's commentary there. And see what is written on [the verse] "Lift up your hands [in] holiness," in the discourse beginning "Go out and gaze.")

> Last come passages in the Zohar and, on the three hands, the Zohar on Parshas Eikev with the Ramaz's commentary. The Alter Rebbe also refers to his discourse "Go out and gaze," on "Lift up your hands in holiness" (Psalms 134:2).

8 **קיצור. ענין מקדש אדנ"י[79] פי' האריז"ל [האר"י זכרונו לברכה] שהוא ענין עשית הכלי לקבל גילוי אור א"ס והיינו ע"י ידיך.**

Summary. The matter of "the Sanctuary, Ado-nai": the Arizal, of blessed memory, explains that it is the matter of making the vessel to receive the revelation of the Infinite Light (Or Ein Sof); and this is through "Your hands."

> The summary restates the first section and credits the teaching to the Arizal (Rabbi Yitzchak Luria, the master of the Kabbalah): "the Sanctuary, Ado-nai" is the making of a vessel that can receive the revelation of the Infinite Light, and that vessel is made through G-d's "hands."

ובגמרא מבואר ג"כ שבמעשה המקדש נתחברו ב' ידים כביכול שהם סוכ"ע וממכ"ע [וממלא כל עלמין] והתחברות חו"ג [חסד וגבורה] זהו ע"י קו האמצעי דעת תפארת כו' וזהו ענין ג' ידות יד הגדולה[80] יד החזקה[81] יד הרמה:

And in the Gemara it is also explained that in the making of the Sanctuary two hands, as it were, were joined, which are the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin). And the joining of Chesed (kindness) and Gevurah (restraint) is through the middle line, Daas (knowledge) [and] Tiferes (beauty), etc. And this is the matter of the three hands: the great hand, the strong hand, the uplifted hand.

> The Gemara cited above (Kesubos 5a, as Tosafos read it) puts both of G-d's hands, as it were, into the one work of the Sanctuary, while heaven and earth each took one hand; that these two hands are sovev and memalei is the Alter Rebbe's own reading of it. Their joining, Chesed with Gevurah, comes through the middle line of Daas and Tiferes, and so there are three hands: the great, the strong and the uplifted.

SECTION 2 • ¶9–21

Three hands, three Levites, and Levi as joining

9 ב והנה ג' ידות הם ג' בחי' צמצום והתפשטות והמשכה (כי הנה צמצום והתפשטות והמשכה הם ג' בחי' יו"ד ה"א וא"ו דשם הוי'

2. Now, the three hands are three levels: contraction (tzimtzum), expansion and drawing down. (For contraction, expansion and drawing down are the three levels of the yud, hei and vav of the Name Havayah;

> Section 2 begins by identifying the three hands with three stages of the divine flow: contraction (tzimtzum), expansion and drawing down. These are the first three letters of the Name Havayah, yud, hei and vav, in that order.

ולכן הם המכוננים מקדש ה' שהוא ה' אחרונה דשם הוי' וזהו ג"כ ענין ג' פעמים קדוש עד שנמשך להיות מלא כל הארץ כבודו כמ"ש בד"ה רני ושמחי.[82,83] ובביאור ע"פ ונקדשתי.

therefore they are what establish the Sanctuary of G-d, which is the final hei of the Name Havayah. And this is also the matter of the three times "holy," until it is drawn down to be "the whole earth is full of His glory," as is written in the discourse beginning "Sing and rejoice," and in the explanation on [the verse] "And I shall be sanctified."

> These three stages lead down to the final hei of the Name, Malchus, the level that receives, and so they "establish" the Sanctuary, which is that final hei. The angels' threefold "holy" likewise describes a descent in three stages until "the whole earth is full of His glory" (Isaiah 6:3); in Torah Ohr, Miketz ("Sing and rejoice"), the Alter Rebbe explains the three "holy"s as the first three letters of Havayah, descending from cause to cause down to the final hei, speech, the source of all the worlds.

אך שייכות ג' בחי' הנ"ל לענין ג' ידות י"ל [יש לומר] ע"פ מ"ש הרמ"ז [הרב משה זכות] פ' עקב שם דפי' יד היינו ד' אותיות שם הוי' והמלוי דשם הוי' שהוא יוד אותיות ויש ג' מילואים ע"ב [שם ע"ב] ס"ג [שם ס"ג] מ"ה [שם מ"ה] הן ג' ידות

But the connection of the three levels mentioned above to the matter of the three hands may be explained according to what the Ramaz writes on Parshas Eikev there: that yad ("hand") means the four letters of the Name Havayah and the filling of the Name Havayah, which is ten letters; and there are three fillings, [the Names] Av (72), Sag (63) [and] Mah (45); these are the three hands.

> The Ramaz explains why these levels are called "hands." Yad, "hand," has the numerical value 14: the four letters of Havayah plus the ten letters of the Name when each letter is spelled out ("filled"). There are three ways of spelling it out, with the values 72 (Av), 63 (Sag) and 45 (Mah), and so there are three hands.

וידוע דשם ע"ב בחכמה שהוא יו"ד דשם ושם ס"ג בבינה שהוא ה' ראשונה דשם ושם מ"ה בז"א שהוא וא"ו כו') והן הן מדרגות ג' לוים נושאי המשכן גרשון וקהת ומררי.

And it is known that the Name Av is in Chochmah (wisdom), which is the yud of the Name; the Name Sag in Binah (understanding), which is the first hei of the Name; and the Name Mah in Z'eir Anpin (the emotive attributes), which is the vav, etc.) And these are the very levels of the three Levites who carried the Mishkan: Gershon, Kehas and Merari.

> These three fillings correspond to Chochmah, Binah and Z'eir Anpin, the yud, the first hei and the vav of the Name, and to the three Levite families who carried the Mishkan: Gershon, Kehas and Merari.

ולכן כאשר ילדה לאה את לוי אמרה הפעם ילוה אישי[84] אלי[85] כי ילדתי לו שלשה בנים

Therefore, when Leah bore Levi, she said, "This time my husband will be joined to me, for I have borne him three sons"

> That is why Leah, when Levi was born, spoke of three sons: "This time my husband will be joined to me, for I have borne him three sons" (Genesis 29:34). Her three sons allude to these three levels.

(ועמ"ש מזה בפ' ויחי ע"פ יהודה אתה[86,87] ובפ' ויצא בד"ה וללבן שתי בנות)[88,89] כי לאה היא אם הבנים[90] שהן ו"ק [ו' קצוות] דאצי' ראובן חסד כו'

(and see what is written about this in Parshas Vayechi, on [the verse] "Yehudah, you," and in Parshas Vayetzei, in the discourse beginning "And Lavan had two daughters"); for Leah is the mother of the sons, who are the six extremities (vav ketzavos) of Atzilus: Reuven is Chesed (kindness), etc.;

> Leah is "the mother of the sons" (Psalms 113:9): the six emotive Sefiros of Atzilus, the vav ketzavos, are her "sons," Reuven being Chesed, and so on. The Alter Rebbe refers to two discourses in Torah Ohr, on Vayechi and on Vayetzei; in the second ("And Lavan had two daughters"), Leah is rooted in the hidden world of thought, which is higher than speech, Rachel.

ולאה היא בחי' מחשבה[91] חיצוניות בינה[92] שהיא אם ומקור לששה מדות שכולם מתפשטים ונולדים ע"י המחשבה ועמ"ש בד"ה אלה פקודי המשכן[93, 94] בענין פי' מי ברא אלה.[95, 96, 97]

and Leah is the level of thought, the outer dimension (chitzoniyus) of Binah, which is the mother and source of the six emotive attributes (middos), all of which spread forth and are born through thought. And see what is written in the discourse beginning "These are the accounts of the Mishkan," on the meaning of "Who created these."

> Leah is the level of thought, the outer dimension of Binah, which is the source of the six emotive attributes. Emotions are born from thought, as a person's feelings arise from what he contemplates.

10 וזהו שם הגדולה לאה[98, 99] פי' שם[100] ה' גדולה כו' ועיין ברבות ויצא פ"ע,[101]

And this is [the meaning of] "the name of the elder (hagedolah) was Leah": that is, the name of the great hei (hei gedolah), etc. And see the Midrash Rabbah, Vayetzei, chapter 70.

> Leah is called "the elder" (hagedolah, literally "the great one"); the Alter Rebbe reads ha-gedolah as hei gedolah, "the great hei," the upper hei of the Name, which is Binah, as the Zohar (1:153b) does. The Midrash (Bereishis Rabbah 70) calls Leah "great in her gifts," and Or HaTorah explains: she receives from G-d's greatness, and so is called the great hei.

ופי' ילוה אישי אלי הענין כי הנה עיקר התהוות כל העולמות אבי"ע [אצילות בריאה יצירה עשיה] השורש הוא מבחי' מחשבה דהיינו מה שעלה במחשבה לפניו ית' אין מלך בלא עם[102]

And the meaning of "my husband will be joined to me": the matter is that the root of the essential coming into being of all the worlds, Atzilus, Beriah, Yetzirah and Asiyah, is from the level of thought, that is, what arose in thought before Him, may He be blessed, [that] "there is no king without a people,"

> He now explains what Leah meant by "my husband will be joined to me." All four worlds have their root in thought, in the divine intention, as it were, expressed in the saying "There is no king without a people" (which the Kehot note traces to Rabbeinu Bachya and Pirkei DeRabbi Eliezer): kingship needs subjects, so the thought of reigning is the root of all creation.

וכמאמר אנא אמלוך[103, 104] מן מחשבה. אי הזאת נשתלשלו ונבראו כל העולמות עם כל פרטי התחלקות אבי"ע [אצילות בריאה יצירה עשיה].

as in the saying, "I shall reign." From this one thought all the worlds descended in a chain (hishtalshelus) and were created, with all the details of the division of Atzilus, Beriah, Yetzirah and Asiyah.

> The Kabbalistic phrase "I shall reign" names this first thought. From it the whole chain of worlds descended and was created, with all the divisions of Atzilus, Beriah, Yetzirah and Asiyah.

אך באמת מה שיהיה לו רצון אנא אמלוך זהו ג"כ רק כמ"ש ה' מלך גאות לבש[105]

But in truth, that He should have a will, "I shall reign," is also only as it is written, "Havayah reigns; He is clothed in majesty":

> Yet even this will to reign is not G-d's own essence. As the verse says, "Havayah reigns; He is clothed in majesty" (Psalms 93:1): His kingship is like a garment He puts on.

שאינו כמו מלך בשר ודם דשייך רצון באמת כו' משא"כ למעלה הוא רק בחי' לבוש וכמש"ל [וכמה שכתוב לעיל].

that is, it is not like a king of flesh and blood, to whom will truly applies, etc.; whereas Above it is only the level of a garment, as was explained above.

> That is, a human king truly wants to rule, but for G-d the will to reign is only a garment, outside His essence. That is why Leah asked that G-d Himself be joined to this thought, as the next paragraph explains.

11 ולכן בכדי שיהיה המשכת רצון עליון ב"ה בבחי' מחשבה זו ע"ז אמרה וביקשה לאה הפעם ילוה אישי אלי[106] להיות התחברות ממש א"ס ב"ה במחשבה זו

Therefore, in order that there be a drawing down of the supernal will, blessed be He, into this level of thought, Leah said and asked for this: "This time my husband will be joined to me," that there be a real joining of the Infinite One (Ein Sof), blessed be He, with this thought.

> Leah asked that the supernal will be drawn into this thought, so that the Infinite Himself, not only His "garment," would be joined to it. That is the meaning of "This time my husband will be joined to me."

והיינו ילוה אישי ע"ד ביום ההוא תקראי אישי[107]

And this is "my husband (ishi) will be joined," along the lines of "On that day you will call [Me] 'my husband' (ishi)."

> "My husband" (ishi) recalls Hosea's prophecy that one day Israel will call G-d "my husband" rather than "my master" (Hosea 2:18), a bond of closeness.

ועמ"ש מזה סד"ה ואשה כי תדור גם כי יעקב הוא בריח התיכון[108] מבריח מן הקצה אל הקצה[109] שהוא התחברות והמשכת אור א"ס ב"ה בעולמות. (ועמ"ש מזה בפ' צו)[110]

And see what is written about this at the end of the discourse beginning "And if a woman vows"; also, that Yaakov is "the middle bar" that "runs from end to end," which is the joining and drawing down of the Infinite Light (Or Ein Sof), blessed be He, into the worlds. (And see what is written about this in Parshas Tzav.)

> The Alter Rebbe refers to his discourse on "And if a woman vows," and to Yaakov as the middle bar of the Mishkan, which ran through all the boards from end to end (Exodus 26:28; the Zohar 3:186a, per the Kehot note): Yaakov is the joining and drawing down of the Infinite Light through all the worlds. In Likkutei Torah, Tzav, Yaakov the middle bar is the groom who draws the light from the highest of all levels into Rachel, the bride, the drawing of sovev into memalei (Likkutei Torah, Tzav 3:1).

והיינו הפעם דוקא ע"י בחי' לוי

And this is [the meaning of] "this time": specifically through the level of Levi.

> The words "this time" point specifically to Levi: the joining comes about through him. The Midrash on Leah's naming of Levi makes this explicit.

וכמ"ש ברבות ויצא פע"א[111] ע"פ על כן קראה שמו לוי לוי זה עתיד ללות את הבנים לאביהם שבשמים[112] ועיין מזה בזח"ב [בזהר חלק ב'] שמות י"ט[113] א' משפטים ק"ד[114] א'.

As is written in the Midrash Rabbah, Vayetzei, chapter 71, on [the verse] "Therefore she called his name Levi": "Levi: this one is destined to accompany (lalvos) the children to their Father in heaven." And see about this in the Zohar, Part II, Shemos, folio 19a; Mishpatim, folio 104a.

> The Midrash reads the name Levi as from lalvos, "to accompany": Levi will accompany Israel to their Father in heaven, joining them to G-d (Bereishis Rabbah 71:4). The Zohar in Shemos (2:19a), as Or HaTorah quotes it, ties the name to the Levites' song: the listener is joined (nilveh) and his soul cleaves above.

ולפ"ז [ולפי זה] שורש בחי' לוי הוא הדעת שהוא המחבר חו"ב [חכמה ובינה] וכן תפארת המחבר חו"ג [חסד וגבורה],

According to this, the root of the level of Levi is Daas (knowledge), which is what joins Chochmah (wisdom) and Binah (understanding), and likewise Tiferes (beauty), which joins Chesed (kindness) and Gevurah (restraint).

> So the root of Levi is Daas, which joins Chochmah and Binah, and likewise Tiferes, which joins Chesed and Gevurah.

וכן יש פי' בפרדס בעה"כ [בערכי הכינויים] ערך לוי ע"פ מאמר הזח"ג [הזהר חלק ג] פי' שלח (דקע"ד[115] א') ובפי' שמות (די"א סע"ב [סוף עמוד ב]) בפי' וילך איש מבית לוי[116] אתר דחכמה עילאה וההוא נהר מתחברן כחדא ולא מתפרשין לעלמין[117, 118] כו' הה"ד [הדא הוא דכתיב] לויתן זה[119] יצרת כו' ע"ש.

And so there is an explanation in the Pardes, in Erchei HaKinuyim, under the entry "Levi," based on the statement of the Zohar, Part III, Parshas Shelach (folio 174a), and in Parshas Shemos (folio 11, end of side b), explaining "And a man of the house of Levi went": "the place of supernal Chochmah and that river are joined together as one and never part," etc.; as it is written, "This Leviathan You formed," etc. See there.

> The Pardes of Rabbi Moshe Cordovero, in its lexicon of Kabbalistic terms (Erchei HaKinuyim), explains "Levi" the same way from the Zohar, which reads "a man of the house of Levi" (Exodus 2:1) as supernal Chochmah joined with "the river," Binah, so that they never part. The Zohar ties this to Leviathan (Psalms 104:26), whose name also speaks of joining.

ובמק"מ [ובמקדש מלך] בפי' שמות שם בשם הרח"ו [הרבי חיים ויטאל] שמלווה תמיד כו'.

And in the Mikdash Melech on Parshas Shemos there, in the name of Rabbi Chaim Vital: that it accompanies constantly, etc.

> The Mikdash Melech, a commentary on the Zohar, quotes Rabbi Chaim Vital, the Arizal's disciple, that this union accompanies constantly.

12 וכמ"ש בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פ"ו שזיווג חו"ב [חכמה ובינה] הוא תדירי ואינו נפסק לעולם כי אם יתבטל רגע א' יתבטלו כל העולמות

And as is written in Pri Etz Chaim, Shaar Kerias Shema, chapter 6: that the union of Chochmah (wisdom) and Binah (understanding) is constant and never ceases, for if it were to cease for one moment, all the worlds would cease [to exist].

> Pri Etz Chaim, the Arizal's teachings on prayer as Rabbi Chaim Vital recorded them, says that the union of Chochmah and Binah never stops, for if it stopped for a moment all the worlds would cease. This is Levi's "joining that never parts."

כי הנה ההשתלשלות וההתהוות מאין ליש צ"ל תמיד כמ"ש בספ"ב [בספר של בינונים] ח"ב [חלק ב'] ולא מאין ליש גשמי בלבד אלא אפילו רוחניים

For the chain of descending worlds (hishtalshelus) and the coming into being from nothing to something must be constant, as is written in Sefer Shel Beinonim, Part II; and not only from nothing to physical something, but even [to] spiritual [things].

> Creation from nothing must take place constantly, as the second part of Tanya explains: the world exists only because G-d constantly renews it, and this holds not only for physical beings but for spiritual ones too.

וזהו ענין יחוד חו"ב [חכמה ובינה] כי החכמה מאין תמצא[120] וחכמה כח מ"ה [מה] ביטול

And this is the matter of the union of Chochmah and Binah: for "Chochmah is found from nothing (ayin)," and Chochmah is koach mah ("the power of 'what'"), self-nullification (bittul).

> This continuous creation is the union of Chochmah and Binah. Chochmah is "nothing" (ayin): it is called koach mah, "the power of 'what,'" the self-nullification (bittul) of one who regards himself as nothing.

ולכן אין אור א"ס שורה אלא בחכמה ועמ"ש מזה בפ' ואתחנן בד"ה ואהבת את

Therefore the Infinite Light (Or Ein Sof) rests only in Chochmah. (And see what is written about this in Parshas Va'eschanan, in the discourse beginning "And you shall love.")

> Because Chochmah is self-nullified, the Infinite Light rests in it alone. The Alter Rebbe refers to his discourse on "And you shall love" in Parshas Va'eschanan.

ואפילו בבינה אינו שורה אור א"ס אלא ע"י ההתלבשות בחכמה וחכמה מתלבשת בבינה והיינו כי בינה נק' יש ויחוד חו"ב [חכמה ובינה] היינו ההמשכה מאין ליש כו'.

And even in Binah the Infinite Light rests only through being enclothed in Chochmah, and Chochmah is enclothed in Binah. That is, Binah is called "something" (yesh), and the union of Chochmah and Binah is the drawing down from nothing to something, etc.

> Even in Binah the Infinite Light rests only as it is clothed in Chochmah. Binah is called "something" (yesh) because it develops an idea into a grasped, defined form, so the union of Chochmah and Binah is the flow from nothing into something, the root of all creation.

13 וצ"ל המשכה זו תדיר ממש, ויחוד זה היינו ע"י חו"ב [חכמה ובינה] כי היש דבינה נכלל ובטל באין דחכמה

And this drawing down must be truly constant. And this union is through Chochmah (wisdom) and Binah (understanding): for the "something" of Binah is included and nullified in the "nothing" of Chochmah.

> This flow must never stop. It takes place through the union of Chochmah and Binah: Binah, the "something," is absorbed and nullified in Chochmah, the "nothing."

ושם אין היש נפרד ח"ו [חס ושלום] אלא שעי"ז הוא מקור להשפעה מאין ליש ממש וכמ"ש ונהר יוצא מעדן כו' ומשם יפרד[121] כו'

And there the "something" is not separate, G-d forbid; but through this it is a source for the flow from nothing to actual something, as it is written, "And a river goes out from Eden," etc., "and from there it divides," etc.

> There Binah is not a separate thing; rather, united with Chochmah, it becomes the source of the flow from nothing into actual something. The verse "A river goes out from Eden… and from there it divides" (Genesis 2:10) describes this: Eden is Chochmah, the river is Binah, and from it the flow branches out.

ולכן יחוד חו"ב [חכמה ובינה] נק' בית לוי ילוה אישי אלי דלא מתפרשין לעלמין, משא"כ יחוד תפארת ומלכות שמתחברים לזמנים

Therefore the union of Chochmah and Binah is called "the house of Levi," "my husband will be joined to me," for "they never part"; which is not so with the union of Tiferes (beauty) and Malchus (sovereignty), which are joined [only] at times.

> That is why this union is called "the house of Levi," the joining that never parts. The union of Tiferes and Malchus, by contrast, happens only at certain times.

והוא עד"מ המחשבה היא נובעת בתמידות מהשכל וזהו בחי' ונהר יוצא מעדן שיוצא ונמשך תדיר משא"כ ההמשכה בדבור הוא לזמנים עת לחשות ועת לדבר[122] (ועמ"ש מזה בביאור ע"פ עד הגל הזה)[123]

And it is, by way of analogy, [like this]: thought flows constantly from the intellect, and this is the level of "And a river goes out from Eden," which goes out and flows constantly; whereas the drawing down into speech is at times: "a time to be silent and a time to speak" (and see what is written about this in the explanation on [the verse] "This mound is witness").

> By analogy, thought flows from the intellect without pause, like the river from Eden, while speech comes only at times: "a time to be silent and a time to speak" (Ecclesiastes 3:7).

אך מ"ש הפעם ילוה.[124] מלבד שי"ל [שיש לומר] הפעם ע"י לוי דייקא וכדפי' בפרדס ערך לוי שהוא בחי' הדעת המחבר ומזווג חו"ב [חכמה ובינה].

But as for what is written, "This time [he] will be joined": besides that "this time" may be explained [as] specifically through Levi, as the Pardes explains under the entry "Levi," that he is the level of Daas (knowledge), which joins and unites Chochmah and Binah,

> Why then did Leah say "this time," if this joining is constant? One answer is that "this time" points specifically to Levi, who according to the Pardes is Daas, the power that joins Chochmah and Binah.

עוד זאת כי עם היות יחוד חו"ב [חכמה ובינה] הוא תדירי אך להיות יחוד פנימי דחו"ב [דחכמה ובינה] אינו תדיר כ"א לזה צריך העלאת מ"ן [מיין נוקבין] כמ"ש בפע"ח [בפרי עץ חיים] שם ופי"א [ופרק י"א]

there is this further [point]: although the union of Chochmah and Binah is constant, the inner union of Chochmah and Binah is not constant; rather, for this there is need of an elevation of mayin nukvin (feminine waters), as is written in Pri Etz Chaim there and in chapter 11.

> Another answer: the outer union of Chochmah and Binah is constant, but their inner union is not. It requires an "elevation of mayin nukvin" (literally "feminine waters"), an arousal that rises from below, as the Arizal explains in Pri Etz Chaim.

וז"ש [וזהו שכתוב] ויניחהו בג"ע [בגן עדן] לעבדה ולשמרה[125] בשני ההין להמשיך האור בשני ההין דשם

And this is [the meaning of] what is written, "And He placed him in the Garden of Eden to work it and to guard it," with two letters hei: to draw down the light into the two letters hei of the Name.

> Adam was placed in the Garden "to work it and to guard it," two words that end in the letter hei, a hint that through service one draws light into the two letters hei of the Name.

ואף שבלא"ה [שבלאו הכי] ונהר יוצא כו' תמיד דלא פסיק מימוי לעלמין זהו רק כפי הקצוב להחיות העולמות אבל צ"ל לעבדה להמשיך תוספת ורבוי אור כו' וזהו הפעם ילוה כו',

And although even without this "a river goes out," etc., constantly, "whose waters never cease," this is only according to the measure allotted to give life to the worlds; but there must be "to work it," to draw down an addition and increase of light, etc. And this is "This time [he] will be joined," etc.;

> The constant flow of "the river" is only the measured amount needed to keep the worlds alive. Human service, "to work it," draws down additional light, and that is what Leah meant by "this time."

וזהו מה שנתבאר לעיל בפי' ילוה אישי שיהיה המשכת רצון העליון ב"ה בבחי' מחשבה זו כו' וזהו ענין פסוק ראשון דק"ש [דקריאת שמע] למס"נ [למסירות נפש] באחד שעי"ז דייקא ממשיכים יחוד פנימי דחו"ב [דחכמה ובינה].

and this is what was explained above on the meaning of "my husband will be joined": that there be a drawing down of the supernal will, blessed be He, into this level of thought, etc. And this is the matter of the first verse of the Shema, to give over one's soul (mesirus nefesh) in [the word] "One," for specifically through this the inner union of Chochmah and Binah is drawn down.

> This is the drawing of the supernal will into thought explained earlier. It comes about through the first verse of the Shema, when a person is ready to give up his life in saying "One" (Echad); that readiness brings about the inner union of Chochmah and Binah.

14 וזהו ג"כ עבודת הלוי וכמ"ש ועבד הלוי הוא.[126] הוא היינו בינה והיינו שמחבר ומייחד חו"ב [חכמה ובינה].

And this is also the service of the Levite, as it is written, "And the Levite, he (hu) shall perform the service." "He" (hu) is Binah (understanding); that is, he joins and unites Chochmah (wisdom) and Binah.

> The Levite's service is this same joining. In the verse "And the Levite, he shall perform the service" (Numbers 18:23), the word "he" (hu) is read as Binah, and the Levite joins Chochmah and Binah.

וענין זה הוא כמ"ש בזהר דלוי מענין לויתן.

And this matter is as is written in the Zohar, that Levi is related to Leviathan.

> The Zohar relates the name Levi to Leviathan, the great creature of the sea.

ופי' לויתן זה יצרת לשחק בו[127] הנה מבואר בסדור בדרוש ברכת הזימון וגם הנה השחוק והתענוג נמשך מביטול היש (וכמ"ש במ"א בפ' פנחס ע"פ צו את בני ישראל)[128]

And the meaning of "This Leviathan You formed to play with" is explained in the Siddur, in the discourse on the blessing of the zimun; and also, laughter and delight (taanug) are drawn from the nullification of the "something" (bittul hayesh) (as is written elsewhere, in Parshas Pinchas, on [the verse] "Command the children of Israel");

> The Alter Rebbe's discourse on the zimun blessing in his Siddur explains "This Leviathan You formed to play with" (Psalms 104:26): G-d's "play" and delight come from the nullification of the "something," when created existence sets itself aside before Him, as the discourse in Parshas Pinchas on "Command the children of Israel" develops.

ומה שנק' ביטול היש לויתן היינו כנ"ל דלוי ולויתן לשון חיבור והתאחדות היש עם האין שזהו ענין יחוד חו"ב [חכמה ובינה].

and the reason the nullification of the "something" is called Leviathan is, as mentioned above, that Levi and Leviathan are an expression of the joining and uniting of the "something" with the "nothing," which is the matter of the union of Chochmah and Binah.

> The nullification of the "something" is called Leviathan because both Levi and Leviathan mean joining: the "something" united with the "nothing." That is the union of Chochmah and Binah.

וכמ"כ [וכמו כן] מלמטה למעלה היינו שהיש בטל באין וזהו בחי' לויתן ונוני ימא

And likewise from below upward: that is, that the "something" is nullified in the "nothing"; and this is the level of Leviathan and "the fish of the sea."

> The same joining works from below upward, when the created "something" nullifies itself in the divine "nothing." This is the level of Leviathan and the fish of the sea.

וכמ"ש במ"א בפ' בשלח ע"פ אז ישיר משה.[129] בענין ההפרש שבין יבשה לים שהברואים שבים אינם נראים לחוץ כו' והיינו בחי' היש הבטל ממש באין משא"כ הברואים שביבשה היש הוא דבר נפרד כו' וע"ש שזהו ממש בחי' לוים והיינו כי לוי הוא בחי' לויתן.

As is written elsewhere, in Parshas Beshalach, on [the verse] "Then Moshe sang," on the matter of the difference between dry land and sea: that the creatures in the sea are not visible outside, etc., which is the level of the "something" truly nullified in the "nothing"; whereas with the creatures on dry land, the "something" is a separate thing, etc. And see there, that this is precisely the level of the Levites; that is, because Levi is the level of Leviathan.

> The discourse on "Then Moshe sang" explains that sea creatures live hidden within their element and are not seen outside it, like a "something" wholly absorbed in the "nothing," while land creatures stand out as separate beings; and it shows that this is the level of the Levites, for Levi is Leviathan.

15 וזהו ג"כ בחי' משה שנאמר בו ונחנו מה והיינו כי מן המים משיתיהו[130] וע"ז נאמר וילך איש מבית לוי[131] כו' ותהר ותלד[132] כו' פי' איש מבית לוי זהו כענין הפעם ילוה אישי,[133]

And this is also the level of Moshe, of whom it is said, "And what are we"; that is, because "I drew him out of the water." And of this it is said, "And a man of the house of Levi went," etc., "and she conceived and bore," etc.: the meaning of "a man (ish) of the house of Levi" is as in the matter of "This time my husband (ishi) will be joined."

> Moshe embodies this nullification: he said "And what are we," and he was "drawn out of the water" (Exodus 2:10), the realm of the hidden fish. The verse about his birth, "And a man of the house of Levi went," echoes Leah's "This time my husband will be joined."

והנה עד"ז הוא בחי' למס"נ באחד שהוא להבטל באור א"ס ב"ה וע"ז נמשך יחוד פנימי מאין ליש כו'.

And along these lines is the level of giving over one's soul (mesirus nefesh) in [the word] "One": to become nullified in the Infinite Light (Or Ein Sof), blessed be He; and through this the inner union is drawn down from nothing to something, etc.

> The self-sacrifice of saying "One" in the Shema is the same thing: becoming nullified in the Infinite Light. Through it the inner union is drawn down from nothing to something.

16 והנה תכלית היחוד פנימי דאו"א [דאבא ואימא] שבק"ש [שבקריאת שמע] שהוא ענין יחוד י"ה הוא להמשיך מוחין לזו"נ [לזעיר אנפין ונוקבא] להיות יחוד ו"ה.

Now, the purpose of the inner union of Abba and Imma (Chochmah and Binah) in the Shema, which is the matter of the union of yud-hei, is to draw down intellect (mochin) to Z'eir Anpin (the emotive attributes) and Nukva (Malchus), so that there be the union of vav-hei.

> The inner union of Abba and Imma (Chochmah and Binah) in the Shema, the union of the letters yud and hei, has a purpose: to give intellect (mochin) to Z'eir Anpin and Nukva. Then the lower letters, vav and hei, will be united too.

דהיינו שכמ"כ [שכמו כן] בזו"נ [בזעיר אנפין ונוקבא] יהיה יחוד וחיבור הנ"ל והיא ההמשכה מסכ"ע [מסובב כל עלמין] בממכ"ע [בממלא כל עלמין] בבריאה כי המל' היא מקור דבי"ע,

That is, that likewise in Z'eir Anpin and Nukva there be the union and joining mentioned above; and this is the drawing down from the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin) in Beriah, for Malchus is the source of Beriah, Yetzirah and Asiyah.

> The same union and joining is meant to take place in Z'eir Anpin and Nukva, drawing sovev kol almin into memalei kol almin in Beriah, the created realm, for Malchus is the source of Beriah, Yetzirah and Asiyah.

והיינו מ"ש בזהר פ' קרח (דקע"ח ב') ע"פ ועבד הלוי הוא[134] כד"א [כמה דאת אמר] כי[135] ה' הוא האלקים פי' לחבר זו"נ [זעיר אנפין ונוקבא] יחד שנק' הוי' אלקים וכמ"ש במק"מ [במקדש מלך] שם ועבודת הלוי להמשיך ליווי וחיבור זה

And this is what is written in the Zohar, Parshas Korach (folio 178b), on [the verse] "And the Levite, he shall perform the service": "As it says, 'For Havayah, He is Elokim'": meaning, to join Z'eir Anpin and Nukva together, which are called Havayah [and] Elokim, as is written in the Mikdash Melech there. And the service of the Levite is to draw down this accompaniment and joining.

> The Zohar links the Levite's "he" with "For Havayah, He is Elokim": joining Z'eir Anpin, called Havayah, with Nukva, called Elokim. The Levite's service is to draw this joining down.

וזהו מ"ש ג"כ וילך איש מבית לוי ויקח את בת לוי[136] שהיא בחי' מלי שנק' בת[137] לוי דאו"א [דאבא ואימא] תקינו לה כו' ובזהר משפטים דק"ד תחלת ע"א לוי חבורא דכולא.[138]

And this is also [the meaning of] what is written, "And a man of the house of Levi went and took a daughter of Levi": she is the level of Malchus, which is called "a daughter of Levi" because Abba and Imma prepared her, etc. And in the Zohar, Mishpatim, at the beginning of folio 104a: "Levi is the joining of all."

> Moshe's father "took a daughter of Levi" (Exodus 2:1): Malchus is called "the daughter of Levi" because Abba and Imma prepare her. The Zohar calls Levi "the joining of all."

17 וענין המשכה זו היינו ע"י ודברת בם בד"ת [בדברי תורה][139] ועמ"ש במ"א[140] ע"פ עבודת הלוים ביד איתמר[141] כו' איתמר לי' [לשון] אתמר שבגמרא אז נדברו יראי[142] ה' אני המשנה המדברת בפיך[143]

And this drawing down is through "and you shall speak of them," in words of Torah. And see what is written elsewhere on [the verse] "the service of the Levites under the hand of Isamar," etc.: Isamar is an expression of itmar ("it was said") in the Gemara; "Then those who fear Havayah spoke [with one another]"; "I am the Mishnah that speaks in your mouth."

> This drawing down into Z'eir Anpin and Nukva comes through "and you shall speak of them" (Deuteronomy 6:7), speaking words of Torah. The Alter Rebbe refers to his discussion of "the service of the Levites under the hand of Isamar" (Exodus 38:21), where the name Isamar is read as itmar, "it was said," the Talmud's term for a teaching, as in "Then those who fear Havayah spoke" (Malachi 3:16) and "I am the Mishnah that speaks in your mouth," words of the heavenly mentor of Rabbi Yosef Karo in Maggid Meisharim, as the Kehot note shows.

ועי"ז ממשיכים ליווי וחיבור הנ"ל גם בזו"נ [בזעיר אנפין ונוקבא] והיינו ע"י שמתחלה למס"נ [למסירות נפש] באחד בק"ש [בקריאת שמע] כו' (ועמ"ש בפ' אחרי בד"ה כי ביום הזה יכפר בפי' וענין ודברת בם כו' ע"ש באריכות)

And through this the accompaniment and joining mentioned above are drawn down also into Z'eir Anpin (the emotive attributes) and Nukva (Malchus); that is, through first [having] self-sacrifice (mesirus nefesh) in [the word] "One" in the Shema, etc. (And see what is written in Parshas Acharei, in the discourse beginning "For on this day He shall make atonement," on the meaning and matter of "and you shall speak of them," etc.; see there at length.)

> Speaking Torah draws the joining down into Z'eir Anpin and Nukva, but only because it follows the self-sacrifice of saying "One" in the Shema. The Alter Rebbe refers to his long discussion of "and you shall speak of them" in the discourse "For on this day He shall make atonement," in Parshas Acharei.

וזהו מן המים משיתהו וכענין נוני ימא[144] דאזלין ביבשתא[145] להמשיך גם למטה ביטול זה והיינו ע"י התורה כו'.

And this is "I drew him out of the water," and as in the matter of "the fish of the sea that go onto dry land": to draw down this self-nullification (bittul) also below; and this is through the Torah, etc.

> Moshe "drawn out of the water," and "the fish of the sea that go onto dry land" (an image the Kehot note traces to the Zohar, 3:187b), describe bringing the hidden self-nullification of the sea into the open world of the land. The Torah is what carries it down.

וזהו ענין מקדש אד' כוננו ידיך[146] וכמ"ש ע"פ ומקדשי תיראו שזהו בחינת התורה.

And this is the matter of "the Sanctuary, Ado-nai, that Your hands established," as is written on [the verse] "And you shall revere My Sanctuary," that this is the level of the Torah.

> This is "the Sanctuary, Ado-nai, that Your hands established": the Torah is a Sanctuary, as the discourse on "And you shall revere My Sanctuary" explains.

ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] בזכרי [בזכריה] ע"פ ביום ההוא יהיה שלעתיד בחי' ו"ה שהם זו"נ [זעיר אנפין ונוקבא] יהיו ג"כ בבחי' י"ה תרין ריעין כו'

And see the Likkutei Torah of the Arizal on Zechariah, on [the verse] "On that day there shall be": that in the time to come the level of vav-hei, which are Z'eir Anpin and Nukva, will also be at the level of yud-hei, "two companions," etc.

> The Arizal's Likkutei Torah on Zechariah says that in the time to come vav-hei, Z'eir Anpin and Nukva, will rise to the level of yud-hei, Abba and Imma, "two companions" who never part.

וז"ש [וזהו שכתוב] בזח"א [בזהר חלק א] וישב דקפ"ג סע"ב [סוף עמוד ב] דאתחברת אמא בברתא[147] והוו כחדא.

And this is what is written in the Zohar, Part I, Vayeshev, folio 183, end of side b: "for the Mother was joined with the Daughter and they became as one."

> The Zohar says the same: the Mother, Binah, was joined with the Daughter, Malchus, and they became one.

ועמ"ש סד"ה רני ושמחי בת ועמ"ש ע"פ הזהר פ' שלח דקע"א א' ע"פ והיה ביום ההוא יצאו מים חיים מירושלים[148] כו', ועיין עוד מענין לוים בזח"ב [בזהר חלק ב'] שמות די"ח ע"ב.

And see what is written at the end of the discourse beginning "Sing and rejoice, daughter [of Zion]," and see what is written on the Zohar, Parshas Shelach, folio 171a, on [the verse] "And it shall be on that day that living waters shall go out from Jerusalem," etc. And see further on the matter of the Levites in the Zohar, Part II, Shemos, folio 18b.

> The Alter Rebbe refers to further discussions of this future union, including the Zohar on "living waters shall go out from Jerusalem" (Zechariah 14:8). He also points to the Zohar's teaching on the Levites in Shemos.

18 והנה ברוב המקומות משמע דלוים הם מבחינת גבורה וכמ"ש בפרדס שם בערך לוי.

Now, in most places the implication is that the Levites are from the level of Gevurah (restraint), as is written in the Pardes there, under the entry "Levi."

> The Alter Rebbe raises a question: most sources connect the Levites with Gevurah, not with Daas, as the Pardes does under "Levi."

ובמא"א [ובמאורי אור] אות למ"ד ס"ד לוי בבינה או בגבורה והקרוב אלי כל קו ימיני כהן וכל קו שמאלי לוי כו' ויש ג' מיני גבורות ולכן יש ג' משפחות קהת גרשון ומררי עכ"ל [עד כאן לשונו].

And in Me'orei Or, the letter lamed, section 14: "Levi, in Binah (understanding) or in Gevurah; and what seems closest to me: every right line is Kohen and every left line is Levi, etc.; and there are three kinds of gevuros, and therefore there are three families, Kehas, Gershon and Merari"; end of quote.

> Me'orei Or places Levi in Binah or in Gevurah, and concludes that the right line is the Kohen and the left line the Levite, and that the three kinds of Gevurah are the three Levite families. This seems to contradict the explanation of Levi as Daas, the joining middle line.

19 ואפשר ליישב שני הדעות דהלוים הם מבחי' דעת וגם מבחי' גבורה כי הדעת כולל חו"ג [חסד וגבורה] ויש בו ה"ח [ה' חסדים] וה"ג [וחמש גבורות]

And it is possible to reconcile the two views, that the Levites are from the level of Daas (knowledge) and also from the level of Gevurah (restraint): for Daas includes Chesed (kindness) and Gevurah, and in it are the five Chasadim and the five Gevuros.

> The two views can be reconciled: the Levites come from Daas and also from Gevurah. Daas contains both Chesed and Gevurah, the five Chasadim and the five Gevuros, the measures of kindness and of restraint that it holds.

והלוים י"ל [יש לומר] ששרשן מעטרא דגבורה שבדעת וכן פי' הרמ"ז [הרב משה זכות] ס"פ קרח אלא שהוא ז"ל [זכרונו לברכה / זכרונם לברכה] פי' כן מדרגת קהת.

And it may be said that the root of the Levites is from the crown of Gevurah (itra degevurah) within Daas. And so the Ramaz explains at the end of Parshas Korach, except that he, of blessed memory, explains this of the level of Kehas.

> The Levites are rooted in "the crown of Gevurah," the Gevurah within Daas. The Ramaz explains it this way, though he applies it specifically to Kehas.

ועיין מ"ש ע"פ ויקח קרח בן יצהר[149] ועמ"ש בד"ה שוש אשיש[150] כו' תגל נפשי כו' שבראש השנה הוא בחי' שמאלו תחת לראשי[151] כו'.

And see what is written on [the verse] "And Korach son of Yitzhar took," and see what is written in the discourse beginning "I will rejoice greatly," etc., "my soul shall exult," etc.: that on Rosh HaShanah it is the level of "His left hand beneath my head," etc.

> The Alter Rebbe refers to his discourses on Korach and on "I will rejoice greatly" for this theme. On Rosh HaShanah the union is aroused by the left side, "His left hand beneath my head" (Song of Songs 2:6).

ועוד יובן בענין הפעם ילוה עפמ"ש [על פי מה שכתוב] בזח"א [בזהר חלק א] חיי שרה (דקל"ג א') כיון דאתיהיבת כו'

And it will be further understood, regarding "This time [he] will be joined," according to what is written in the Zohar, Part I, Chayei Sarah (folio 133a): "Once she has been placed," etc.

> Leah's words "this time" gain further meaning from the Zohar in Chayei Sarah: "once she has been placed" between the two arms. The next part applies this to the three Levites.

וזהו ענין ג' הלוים קהת גרשון ומררי שע"י גרשון ומררי אתיהיבת בין תרין דרועין[152] יד הגדולה ויד החזקה וקהת הוא הממשיך יחוד העליון וזהו כוננו ידיך

And this is the matter of the three Levites, Kehas, Gershon and Merari: that through Gershon and Merari "she is placed between the two arms," the great hand and the strong hand; and Kehas is the one who draws down the higher union. And this is "Your hands established."

> Gershon and Merari place "her," the receiving level, between the two arms, the right and the left, the great hand and the strong hand; Kehas draws down the higher union, the third hand. This is "Your hands established": the Sanctuary is built by the hands that the Levites bring together.

(ועיין עוד מענין ועבד הלוי הוא[153] בזח"ג [בזהר חלק ג] קע"א א' קפ"ג ב'. ח"ב [חלק ב'] קי"ד א' ועיין עוד בזהר פ' פנחס דר"נ ע"ב[154] ע"פ וילך איש מבית לוי[155] כו'

(And see further on the matter of "And the Levite, he shall perform the service" in the Zohar, Part III, folio 171a and folio 183b; Part II, folio 114a. And see further in the Zohar, Parshas Pinchas, folio 250b, on [the verse] "And a man of the house of Levi went," etc.;

> The Alter Rebbe lists Zohar passages on the Levite's service and on "a man of the house of Levi." On the latter, the Zohar on Pinchas, as Or HaTorah explains it, says that "the daughter of Levi" is a state of song and great love, and only then is "he went… and took" drawn down.

ועיין בפי' הרמ"ז [הרב משה זכות] ס"פ קרח[156] ובפ' בהעלותך בדף קנ"א ע"ב[157] ע"פ קח את הלוים[158] כו' ולעיל מיניה בדף ק"נ ע"פ בנה בניתי בית זבול לך[159] בענין מקדש אד' כוננו ידיך.[160] וע' בלק"ת [בלקוטי תורה להאריז"ל] בתחלת יחזקאל[161] הובא בסש"ב [בספר של בינונים] פרק חמשים):[162]

and see the Ramaz's commentary at the end of Parshas Korach, and in Parshas Behaaloscha, on folio 151b, on [the verse] "Take the Levites," etc.; and just before it, on folio 150, on [the verse] "I have surely built You a house of habitation," concerning "the Sanctuary, Ado-nai, that Your hands established." And see the Likkutei Torah of the Arizal at the beginning of Ezekiel, cited in Sefer Shel Beinonim, chapter fifty.)

> He also lists the Ramaz on Korach and on Behaaloscha, on the Levites and on "I have surely built You a house of habitation" (I Kings 8:13). The Arizal's Likkutei Torah on Ezekiel, quoted in Tanya, chapter 50, says that in the future the Levites will become kohanim.

20 קיצור. ג' ידות הם צמצום והתפשטות והמשכה להיות בנין ה' תתאה

Summary. The three hands are contraction (tzimtzum), expansion and drawing down, for the building of the lower hei.

> Summary of section 2: the three hands are contraction, expansion and drawing down, which build the lower hei, Malchus.

וזהו ענין הפעם ילוה אישי.[163] תקראי אישי.[164] שיומשך בבחי' ה' גדולה לאה בחי' מחשבה. ולפ"ז [ולפי זה] לוי בחי' דעת המחבר חו"ב [חכמה ובינה] אין ויש.

And this is the matter of "This time my husband will be joined"; "You will call [Me] 'my husband'": that it be drawn into the level of the great hei, Leah, the level of thought. And according to this, Levi is the level of Daas (knowledge), which joins Chochmah (wisdom) and Binah (understanding), nothing and something.

> This is what Leah meant by "This time my husband will be joined": as in "you will call Me 'my husband,'" G-d is drawn into the great hei, Leah, the level of thought. Levi is Daas, which joins Chochmah and Binah, "nothing" and "something."

21 ויניחהו בג"ע [בגן עדן] לעבדה[165] ולהמשיך תוספת אור והיינו ע"י ביטול היש לאין שזהו ענין לוי ללוות את הבנים לאביהם שבשמים.[166]

"And He placed him in the Garden of Eden to work it," and to draw down additional light; and this is through the nullification (bittul) of the "something" into the "nothing," which is the matter of Levi, "to accompany the children to their Father in heaven."

> "To work" the Garden means drawing down added light, which is done by nullifying the "something" into the "nothing." This is Levi, who "accompanies the children to their Father in heaven."

לויתן זה יצרת לשחק בו.[167] וכענין נוני ימא. ועי"ז ממשיכים יחוד י"ה ואח"כ נמשך בחי' ו"ה והיינו ע"י עסק התורה.

"This Leviathan You formed to play with," and as in the matter of "the fish of the sea." And through this the union of yud-hei is drawn down, and afterwards the level of vav-hei is drawn down; and this is through occupation in Torah.

> This nullification is Leviathan and the fish of the sea, the union of yud and hei. Afterwards the union of vav and hei is drawn down through the study of Torah.

וברוב המקומות משמע לוים הם מקו השמאל שהיחוד והחיבור מתעורר ע"י קו השמאל כמ"ש שמאלו תחת לראשי[168] כו' וזהו ענין ראש השנה. (ועמ"ש בפ' אלה פקודי המשכן[169] כו' עבודת הלוים כו'):

And in most places the implication is that the Levites are from the left line, for the union and joining is aroused through the left line, as it is written, "His left hand beneath my head," etc.; and this is the matter of Rosh HaShanah. (And see what is written in Parshas "These are the accounts of the Mishkan," etc., [on] "the service of the Levites," etc.)

> The summary also notes that most sources place the Levites on the left line, since the union is aroused from the left, "His left hand beneath my head," the theme of Rosh HaShanah. The Alter Rebbe refers to his discourse on "These are the accounts of the Mishkan."

SECTION 3 · ¶22–25

The Mishkan in the wilderness and in a person

22 ג והנה ג' הלוים הללו היו נושאים את המשכן במדבר וכל המכוון הי' [היה] כי המדבר הוא מקום ומדור יניקת החיצונים לכן אינו גדל שם תבואה וצמחים

3. Now, these three Levites carried the Mishkan in the wilderness. And the whole intent was this: the wilderness is the place and dwelling where the external forces draw their nurture; therefore no grain or plants grow there.

> Section 3 explains why the Levites carried the Mishkan through the wilderness. The wilderness is where the forces of concealment (kelipah) draw their nurture, which is why nothing grows there.

ולכן היו נושאים שם דוקא המשכן מ"ב מסעות נגד שם מ"ב דאנא בכח בכדי להכניע אותם ולהסיר החשך המסתיר וע"י"ז יוכל להיות אח"כ גילוי אלקות להיות בחי' ילוה אישי אלי

Therefore it was specifically there that they carried the Mishkan, [through] forty-two journeys, corresponding to the Name of forty-two [letters] of Ana Bechoach, in order to subdue them and to remove the concealing darkness; and through this there could afterwards be a revelation of G-dliness, so that there be the level of "my husband will be joined to me."

> The Mishkan travelled through forty-two journeys, matching the Name of forty-two letters, the initials of the forty-two words of the prayer Ana Bechoach, to subdue those forces and remove the darkness. Then G-dliness could be revealed, the joining of "my husband will be joined to me."

והיו ממשיכים גילוי אלקות הן מהמאציל ב"ה באצילות הן מאצי' לבי"ע שעל ידי התעוררות שלהם היו מעוררים מלמעלה ג"כ שיתלבש במחשבה דאנא אמלוך כו' ועמ"ש סד"ה אלה פקודי המשכן.

And they would draw down a revelation of G-dliness, both from the Emanator, blessed be He, into Atzilus, and from Atzilus to Beriah, Yetzirah and Asiyah; for through their arousal they would arouse [a response] from Above as well, that He be enclothed in the thought "I shall reign," etc. And see what is written at the end of the discourse beginning "These are the accounts of the Mishkan."

> The Levites drew revelation from G-d into Atzilus and from Atzilus into the lower worlds: their arousal from below brought about a matching arousal from above, that the Infinite be clothed in the thought "I shall reign."

והנה ידוע דיש עולם שנה נפש ר"ת עש"ן[170] [ראשי תיבות] וא"כ כל מה שיש בעולם[171] יש דרך פרט בנפש האדם עצמו (וע"י העבודה בנפש יומשך הגילוי לע"ל [לעתיד לבוא] בעולם)

Now, it is known that there are world, year and soul (olam, shanah, nefesh), whose initials spell ashan ("smoke"); and if so, everything that exists in the world exists in particular in the soul of the person himself (and through the service in the soul the revelation will be drawn down in the world in the time to come);

> Sefer Yetzirah, the ancient book of creation, teaches that reality has three dimensions, world, year and soul, whose initials spell ashan. Whatever exists in the world also exists in a person's soul; in Likkutei Torah, Chukas, the Alter Rebbe explains that "world" takes in the heavens, the earth and the bodies of all creatures, and "soul" is the G-dly life-force enclothed in them (Likkutei Torah, Chukat 10:3).

דהיינו כמו שבמשכן היה דרך כלל ג' בחי' כלי המשכן וקרשי המשכן ויריעות המשכן כך יש בחי' אלו בנפש האדם

that is, just as in the Mishkan there were, in general, three levels, the vessels of the Mishkan, the boards of the Mishkan and the curtains of the Mishkan, so these levels exist in a person's soul.

> The Mishkan had three kinds of components: its vessels, its boards and its curtains. A person's soul has the same three.

מוחא לבא וכבדא כו' הם דוגמת הכלים שהיו במשכן ארון וכפורת מזבח הפנימי מזבח החיצון כו' (ועמ"ש בד"ה ושאבתם מים)[172] ועצמות הם האברים וכלים החיצונים דוגמת קרשי המשכן.

The brain, the heart and the liver, etc., are like the vessels that were in the Mishkan, the ark and the ark-cover, the inner altar, the outer altar, etc. (and see what is written in the discourse beginning "And you shall draw water"); and the bones are the limbs and outer vessels, like the boards of the Mishkan.

> The brain, heart and liver are like the inner vessels of the Mishkan: the ark and its cover, the inner altar and the outer altar. The bones and outer limbs are like the boards.

ועור ובשר הם בחי' לבושים כמ"ש עור ובשר תלבישני[173] ושרשם הם מבחי' מקיפים וזהו כענין יריעות שעל המשכן שש וארגמן ועורות תחשים כו'

And skin and flesh are the level of garments, as it is written, "With skin and flesh You clothed me," and their root is from the level of the encompassing [lights] (makifim); and this is like the matter of the curtains over the Mishkan, linen and purple wool and tachash skins, etc.

> Skin and flesh are a person's garments, as Job says, "With skin and flesh You clothed me." Rooted in the encompassing lights, they are like the curtains spread over the Mishkan.

(בנ"א [בני אדם] ג' בחי' אלו הם אורות וכלים ולבושים כי במוחא לבא וכבדא מלובש נר"נ [נפש רוח נשמה] שהם אורות וזהו ענין ארון ומנורה כו'

(In another version: these three levels are lights, vessels and garments; for in the brain, heart and liver are enclothed nefesh, ruach and neshamah, which are lights, and this is the matter of the ark and the menorah, etc.;

> This parenthesis gives another version of the text, apparently, as the Kehot note says, the Mitteler Rebbe's transcript of this discourse (Sefer HaMaamarim 5567, p. 199). It sets out the three as lights, vessels and garments: the soul (nefesh, ruach and neshamah) enclothed in the brain, heart and liver is the light, like the ark and the menorah.

והעצמות ואיברים החיצונים וכן הקרשים במשכן הם כלים כו' ועור ובשר הם לבושים וכן יריעות המשכן והכל עולה בקנה א' שהאורות מלובשים בכלים הפנימים).

and the bones and the outer limbs, and likewise the boards in the Mishkan, are vessels, etc.; and skin and flesh are garments, and likewise the curtains of the Mishkan. And it all comes to the same thing, for the lights are enclothed in the inner vessels.)

> In that version the bones, outer limbs and boards are the vessels, and skin, flesh and curtains the garments. Both versions agree, since the lights are enclothed in the inner vessels.

ולהבין כל בחי' אלו בעבודה כי הנה איתא במדרש ובזהר תרומה דק"ע ע"א ע"פ ועשית את הקרשים למשכן עצי שטים עומדים[174] כו' שרפים עומדים ממעל לו[175] כו'

And to understand all these levels in [divine] service: it is stated in the Midrash and in the Zohar, Terumah, folio 170a, on [the verse] "And you shall make the boards for the Mishkan of acacia wood, standing," etc.: "Seraphim standing above Him," etc.

> The Alter Rebbe now explains these levels in divine service. The Midrash and the Zohar connect the "standing" acacia boards of the Mishkan with the seraphim "standing above Him" (Isaiah 6:2).

ופי' עומדים הוא ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] פ"ג [פרק ג'] דברכות דכ"ב ע"א ע"פ והודעתם לבניך כו' יום אשר עמדת לפני[176, 177] ה' אלקיך בחורב

And the meaning of "standing" is along the lines of the saying of our Sages, of blessed memory, in Berachos, chapter 3, folio 22a, on [the verse] "And you shall make them known to your children," etc., "the day that you stood before Havayah your G-d at Chorev";

> The meaning of "standing" comes from the Talmud (Berachos 22a), which sets the verse on teaching Torah to one's children beside "the day that you stood before Havayah your G-d at Chorev," the giving of the Torah at Sinai.

ופירשו מה להלן באימה ויראה אף כאן באימה ויראה הרי שבחינת עמידה הוא אימה ויראה.

and they explained: just as there [it was] in dread and awe, so here [it must be] in dread and awe. Thus the level of standing is dread and awe.

> From this the Sages learn: as at Sinai it was in dread and awe, so must the study of Torah be now. "Standing" therefore means awe.

והענין הוא כמארז"ל [כמאמר רבותינו זכרונם לברכה] (פ"ז [פרק ז] דסוטה דל"ט ע"א) אין עמידה אלא שתיקה שנאמר והוחלתי כי[178] לא ידברו כי עמדו לא ענו עוד[179] (באיוב סי' ל"ב ט"ז).

And the matter is as our Sages, of blessed memory, said (Sotah, chapter 7, folio 39a): "'Standing' means nothing but silence, as it is said, 'And I waited, for they did not speak; for they stood and answered no more'" (in Job, chapter 32, [verse] 16).

> The Talmud also says that "standing" means silence (Sotah 39a), citing Job: "they stood and answered no more." The preceding maamar explains it the same way: standing is silence, the complete nullification of self and of will (Likkutei Torah, Nasso 1:15).

אשר שתיקה זו הוא בחי' הביטול דהיינו מחמת אימה ויראה עומד ושותק מכל רצונות שלו

This silence is the level of self-nullification (bittul): that out of dread and awe one stands and is silent from all his own desires.

> This silence is self-nullification: awe makes a person stand silent, setting aside all his own desires.

והוא ענין ביטול רצון ועמך לא חפצתי בארץ[180] דהיינו שעכ"פ [שעל כל פנים] לא יהי' [יהיה] לו רצון אחר אשר לא לה' יתי'

And this is the matter of the nullification of will: "And beside You I desire nothing on earth," that is, that at any rate he should have no other will that is not for G-d, may He be blessed.

> This is the nullification of will, as the psalmist says, "Beside You I desire nothing on earth" (Psalms 73:25): at the least, a person must have no will that is not for G-d.

וזהו ראשית העבודה בזאת יבא אהרן אל הקדש[181] דהיינו התחלת העבודה הוא בבחי' יראה תתאה ונמשך מזה בחי' עמידה הנ"ל, ועיין מענין עומדים בזח"ג [בזהר חלק ג] ר"פ ואתחנן ובפ' תצוה דקפ"ג ע"א.

And this is the beginning of the service: "With this shall Aharon come into the Sanctuary," that is, the start of the service is at the level of the lower awe (yirah tata'ah), and from this is drawn the level of standing mentioned above. And see on the matter of "standing" in the Zohar, Part III, at the beginning of Parshas Va'eschanan, and in Parshas Tetzaveh, folio 183a.

> This is the beginning of service, alluded to in "With this shall Aharon come into the Sanctuary" (Leviticus 16:3), "this" (zos) being a name of Malchus: the service begins with the lower awe, which produces this "standing." The Alter Rebbe cites further Zohar passages on "standing."

רק אח"כ ונתתי לך מהלכים בין העומדים[182] והיינו בחי' היריעות שבמשכן שהיו על הקרשים העומדים שהיריעות תכלת וארגמן תכלת לשון כלות הנפש בבחי' אהבה.[183, 184, 185]

Only afterwards [comes] "And I will grant you to walk among those who stand"; and this is the level of the curtains in the Mishkan, which were over the standing boards; for the curtains were of blue wool (techeles) and purple wool, and techeles is an expression of the soul's expiring (kelos hanefesh) in the level of love.

> Only after standing comes walking, as the prophet says, "I will grant you to walk among those who stand" (Zechariah 3:7). The curtains above the standing boards are this walking: their blue wool (techeles) suggests kelos hanefesh, the soul's yearning to expire in love of G-d.

23 ועורות תחשים ת"א [תרגום אונקלוס] ססגונא ששש בגוונין הרבה[186] כדאיתא פ"ב [פרק ב'] דשבת דכ"ח ע"א והיינו ששה גוונין שהן שש מדות עליונות הבאים אחר בחי' עצי שטים עומדים[187] והוא בחי' ונתתי לך מהלכים בין העומדים.[188]

And "tachash skins": Targum Onkelos [renders it] sasgona, for it rejoices (sas) in many colors (gavnin), as is stated in Shabbos, chapter 2, folio 28a; that is, six colors, which are the six supernal attributes (middos) that come after the level of "acacia wood, standing"; and this is the level of "And I will grant you to walk among those who stand."

> The tachash skins over the Mishkan came, as the Talmud explains Onkelos' Aramaic sasgona, from an animal that "rejoiced in many colors" (Shabbos 28a). Their six colors are the six supernal attributes, which come after the "standing" boards of awe: the "walking" of love that follows standing.

24 והנה הארון והכפורת הם כלים הפנימים שהתורה היתה מונחת בארון ואורייתא מחכמה נפקת אשר גילוי אור א"ס ב"ה בבחי' אור פנימי הוא בחכמה דוקא.

Now, the ark and the ark-cover are the inner vessels, for the Torah lay in the ark, and "the Torah comes forth from Chochmah (wisdom)"; and the revelation of the Infinite Light (Or Ein Sof), blessed be He, as an inner light is specifically in Chochmah.

> The ark and its cover are the innermost vessels, because they held the Torah, which comes from Chochmah. The Infinite Light can be revealed as an inner light, one that is absorbed and grasped, only in Chochmah.

דהיינו שאור א"ס ב"ה הוא הסוכ"ע ולא יוכל להיות האור והגילוי בבחי' אור פנימי כ"א רק בבחי' חכמה לבד.

That is: the Infinite Light, blessed be He, is the light that encompasses all worlds (sovev kol almin), and the light and revelation cannot be at the level of inner light except only at the level of Chochmah alone.

> In itself the Infinite Light is the encompassing light, sovev kol almin, too great to be contained. Only through Chochmah can it become an inner, contained light.

רק שבארון היתה מכוסה וגילוי שלה היתה במנורה וכמ"ש ותורה אור[189] (כי ותורת חסד על לשונה[190] כתיב וכתיב מימינו אש דת[191] וגו' ועמ"ש מזה בד"ה ויקהל משה)

Only, in the ark it was covered, and its revelation was in the menorah, as it is written, "and the Torah is light" (for it is written, "and the Torah of kindness is on her tongue," and it is written, "from His right hand, a fiery law," etc.; and see what is written about this in the discourse beginning "And Moshe assembled").

> In the ark the Torah was covered; its revelation was the menorah, for "the Torah is light" (Proverbs 6:23). The Torah is also called "the Torah of kindness" and comes "from His right hand," linking it with Chesed.

והנה בחכמה אתבררו שע"י התורה נעשו כל הבירורים במ"ע [במצות עשה] ומל"ת [ומצות לא תעשה] לברר הטוב ולהעלותו ע"י מ"ע [מצות עשה] ולבער הרע ע"י מל"ת [מצות לא תעשה] ועיקר הבירור הוא ע"י כלים הפנימי' [הפנימיות / הפנימית] דוקא

And "through Chochmah they are refined": for through the Torah all the refinements (beirurim) are accomplished, through the positive and the prohibitive commandments: to refine the good and raise it up through the positive commandments, and to eradicate the evil through the prohibitive commandments. And the main refinement is specifically through the inner vessels,

> Everything is refined "through Chochmah": through the Torah's positive commandments the good is refined and raised up, and through its prohibitions the evil is removed. This refining takes place mainly in the inner vessels.

דהיינו המזבח שהיו מקריבים עליו הקרבנו' [הקרבנות] והפסולת נדחה לחוץ והוא מ"ש והוציא את הדשן[192] שהיו מוציאין אותו לחוץ דהיינו ליתן מקום ליניקת החיצונים מן הפסולת

that is, the altar, on which they would bring the offerings, while the waste was pushed outside; and this is what is written, "And he shall take the ashes out," for they would take them outside, that is, to give a place for the external forces to draw nurture from the waste

> The altar is where the offerings were brought and the waste put outside, as in "he shall take the ashes out" (Leviticus 6:4). Removing the ashes leaves the waste for the external forces to feed on.

(וגם בהפסולת עצמו יש עדיין בירור והוא מ"ש תחלה והרים את הדשן[193] כו' ואח"כ והוציא את הדשן ומבואר במ"א ענין תרומת הדשן) אבל פנימית הרפ"ח נצוצין הי' [היה] מתברר ונכלל באלקות.

(and even in the waste itself there is still a refinement, and this is what is written first, "And he shall lift up the ashes," etc., and afterwards "And he shall take the ashes out"; and the matter of the lifting of the ashes is explained elsewhere); but the inner core of the 288 sparks was refined and absorbed into G-dliness.

> Even the waste is refined first, "he shall lift up the ashes" (Leviticus 6:3), before it is taken out. But the inner core of the 288 sparks, the sparks of holiness scattered at the shattering of the vessels that are to be refined, was absorbed into G-dliness.

ולפיכך היו בני קהת נושאים את הכלים הפנימיים שהוא מלשון ולו יקהת עמים[194, 195] לשון אסיפה כמ"ש רש"י [רבי שלמה יצחקי] והיינו שבו ועל ידו נאספים ומתכנשים הרפ"ח ניצוצין ליכלל למעלה

Therefore the sons of Kehas carried the inner vessels, for [Kehas] is from the expression "and to him shall be the gathering (yikhas) of peoples," an expression of gathering, as Rashi explains; that is, in him and through him the 288 sparks are gathered and assembled, to be absorbed above.

> That is why the family of Kehas carried the inner vessels: the name Kehas is related to yikhas, "gathering" (Genesis 49:10, as Rashi explains). Kehas gathers the 288 sparks to be absorbed above.

ולכן נק' יד הרמה שמרים ומגביה הניצוצין מלמטה מטה עד למעלה מעלה,

Therefore [Kehas] is called "the uplifted hand," for he lifts and raises the sparks from the very lowest depths up to the very highest heights.

> Kehas is therefore "the uplifted hand," which raises the sparks from the lowest depths to the highest heights.

וכמ"כ [וכמו כן] באדם עיקר הבירור הוא בכלים פנימיים מוחא ולבא וכבדא שהמאכל נכנס באצטומכא ונתברר שם ואז הפסולת נדחה לחוץ והמובחר עולה לכבד ולב ונעשה שם דם ומהלב עולה למוח ונעשה שם חיות לנפש

And likewise in a person, the main refinement is in the inner vessels, the brain, the heart and the liver: for the food enters the stomach and is refined there, and then the waste is pushed outside, and the choicest part rises to the liver and heart and becomes blood there, and from the heart it rises to the brain and there becomes life-force (chayus) for the soul

> In a person, too, the main refining takes place in the inner organs, the brain, heart and liver: food enters the stomach and is refined there, the waste is expelled, and the best part becomes blood in the liver and heart, then rises to the brain as the soul's life-force. This is the human counterpart of the altar.

(ועמ"ש מזה בד"ה אני ישנה ולבי ער[196] ועי' זח"ג [זהר חלק ג] פי' שלח קס"א ב') וכשהוא מתפלל ולומד בכח חיות זה נכלל החיות באלקות:

(and see what is written about this in the discourse beginning "I sleep, but my heart is awake," and see the Zohar, Part III, Parshas Shelach, folio 161b); and when he prays and studies with the strength of this life-force, the life-force is absorbed into G-dliness.

> When a person prays and studies with the energy gained from his food, that life-force is absorbed into G-dliness. The Alter Rebbe refers to his discourse on "I sleep, but my heart is awake" for this theme.

25 קיצור. ענין ששלשה משפחות לוים היו נושאין את המשכן. שיש בחי' המשכן בנפש אברים הפנימיים מוחא לבא וכבדא דוגמת כלי המשכן. עצמות הם בחי' קרשי המשכן. עור ובשר[197] דוגמת יריעות.

Summary. The matter that the three families of Levites carried the Mishkan: that there is the level of the Mishkan in the soul: the inner organs, the brain, heart and liver, are like the vessels of the Mishkan; the bones are the level of the boards of the Mishkan; skin and flesh are like the curtains.

> The summary of section 3: the three Levite families carried the Mishkan, and the Mishkan exists in the soul. The inner organs are its vessels, the bones its boards, and skin and flesh its curtains.

וענין עצמות בחי' קרשים עומדים בחי' יראה וביטול. ויריעות בחי' מהלכים בין העומדים ומוחא לבא כו' עסק התורה בחכמה אתברירו:[198, 199, 200, 201, 202, 203, 204, 205, 206]

And the matter of the bones, the level of the standing boards, is the level of awe and self-nullification (bittul); and the curtains are the level of "walking among those who stand"; and the brain, heart, etc., [are] occupation in Torah: "through Chochmah (wisdom) they are refined."

> The standing boards are awe and self-nullification, and the curtains above them are the "walking" of love; the inner organs correspond to Torah study, through which everything is refined.

SECTION 4 • ¶26–28

Merari and the two myrrhs

26 ד וזהו ג"כ ענין מור שהיה בקטרת מור וקציעה[207] כוי (שהקטרת שע"ג מזבח הפנימי הוא ג"כ בחי' בירור. כנודע שי"א סממני הקטרת היו להעלות ולברר מי"א כתרי מסאבותא ועיין בזח"ב [בזהר חלק ב'] ס"פ ויקהל) (דרי"ט ע"א)[208] ת"ח [תא חזי] מה בין צלותא לעובדא דקטרת[209] כוי

4. And this is also the matter of the myrrh (mor) that was in the incense, "myrrh and cassia," etc. (For the incense upon the inner altar is also a level of refinement, as is known, that the eleven spices of the incense were to raise up and refine from the eleven crowns of impurity. And see the Zohar, Part II, at the end of Parshas Vayakhel (folio 219a): "Come and see: what is the difference between prayer and the act of the incense," etc.;

> Section 4 turns to the myrrh (mor) listed among the spices of the incense. The incense, offered on the inner altar, is also a kind of refinement: its eleven spices raise and refine the eleven "crowns of impurity," and the Zohar at the end of Vayakhel asks what distinguishes prayer from the incense.

ובזהר הרקיע שם[210] ובהרמ"ז [ובהרב משה זכות] ס"פ בא (בדף מ' ע"ב)[211] מענין ההעלאה והבירור שע"י הקטרת ובפ' קרח (דף קע"ז ע"ב)[212] ובזח"ג [ובזהר חלק ג] פ' צו (דף ל' ע"ב).

and in Zohar HaRakia there; and in the Ramaz at the end of Parshas Bo (on folio 40b), on the matter of the elevation and refinement that come through the incense; and in Parshas Korach (folio 177b); and in the Zohar, Part III, Parshas Tzav (folio 30b).

> The Arizal's commentary Zohar HaRakia and the Ramaz discuss the raising and refining brought about by the incense. As the Tzemach Tzedek explains in Or HaTorah, prayer takes the place of the offerings of the outer altar, while the incense belonged to the inner altar and refines more deeply.

ועמ"ש בד"ה זאת חנוכת המזבח[213] ובד"ה ושאבתם מים.[214] ובד"ה ראה ריח בני.[215, 216]

And see what is written in the discourse beginning "This is the dedication of the altar," and in the discourse beginning "And you shall draw water," and in the discourse beginning "See, the fragrance of my son.")

> The Alter Rebbe also refers to his discourses on "This is the dedication of the altar," "And you shall draw water" and "See, the fragrance of my son." In the first, in this parsha, he notes that the incense was offered only on the inner altar, except that the princes offered it on the outer altar for its dedication (Likkutei Torah, Nasso 7:15).

והנה מכאן ואילך מתחיל ההקדמה ג"כ לביאור ענין מררי ועיקר מור כתוב בתורה גבי שמן המשחה ואתה קח לך בשמים ראש[217] מר דרור חמש מאות.

Now, from here on begins also the introduction to the explanation of the matter of Merari. The main [place where] myrrh is written in the Torah is regarding the anointing oil: "And you, take for yourself choice spices: pure myrrh (mor deror), five hundred [shekels]."

> What follows also introduces the explanation of the name Merari. The Torah mentions myrrh chiefly in the anointing oil: "Take for yourself choice spices: pure myrrh, five hundred [shekels]" (Exodus 30:23).

והענין כי המור הוא בושם הנעשה מדם חיה ידוע[218] שנקרש כן פי' הגאונים[219] והרמב"ן [והרבי משה בן נחמן] כ' [כתב] שאחרים הקשו איך יכנס בקטרת ובשמן הקדש דם חיה טמאה[220] וע"ש מה שתירץ ועי' בטור א"ח [אורח חיים] (סי' ר"י"ו)

And the matter is this: myrrh is a spice made from the congealed blood of a certain animal; so the Geonim explain. And the Ramban wrote that others asked how the blood of an impure animal could enter into the incense and the holy oil; and see there what he answered; and see the Tur, Orach Chaim (section 216).

> According to the Geonim (Rav Hai Gaon, as the Kehot note shows), myrrh is a spice made from the congealed blood of a certain animal; in Torah Ohr, Megillas Esther, the Alter Rebbe identifies it with musk, blood congealed in a pouch in the animal's neck, and reads it as iskafya, evil subdued (Torah Ohr, Megillat Esther 12:16). The Ramban records the question how the blood of an impure animal could be used in the incense and the holy oil, and answers it.

והוא ע"ד דם נעכר ונעשה חלב[221] היינו מה שנתברר ונהפך הרע לטוב ע"י אתכפיא ואתהפכא[222] ואז נעשה מזה בחי' ריח ניחח דהיינו העלאת מ"ן [מיין נוקבין] להמשיך אור א"ס ב"ה בחכמה עילאה

And it is along the lines of "the blood is transformed and becomes milk": that is, what is refined and the evil transformed to good through iskafya and is'hapcha (subduing and transforming); and then from this there becomes the level of "a pleasing fragrance" (re'ach nicho'ach), that is, an elevation of mayin nukvin (feminine waters) to draw down the Infinite Light (Or Ein Sof), blessed be He, into supernal Chochmah (wisdom);

> Myrrh is like the Talmud's principle that blood is transformed and becomes milk (Bechoros 6b): something lowly turned into something pure. So too, evil subdued and transformed into good through iskafya and is'hapcha becomes "a pleasing fragrance," an elevation from below that draws the Infinite Light into supernal Chochmah.

וכמו הריח שמשיב את הנפש שתאיר במוחין חו"ב [חכמה ובינה] ביתר שאת כמ"כ [כמו כן] ע"י העלאת מ"ן [מיין נוקבין] מבירורים שנברר מלמטה ע"י עבודת האדם באתכפי' ואתהפכא עולה לריח להיות ע"י ניחוח נחת רוח והמשכה מעצמותו ומהותו ית' בבחי' חו"ב [חכמה ובינה]

and just as a fragrance restores the soul, so that it shines in the intellect (mochin), Chochmah and Binah (understanding), with greater intensity, so too, through the elevation of mayin nukvin from the refinements accomplished below through a person's service in iskafya and is'hapcha, it rises as a fragrance, so that through this there be nicho'ach, gratification (nachas ruach), and a drawing down from His essence and being, may He be blessed, into the level of Chochmah and Binah.

> As a fragrance revives a person and makes his mind shine more strongly, so the refinements accomplished below rise like a fragrance. They bring G-d gratification and draw down His very essence into Chochmah and Binah.

כי מצד עצמו אמר בת"ז [בתיקוני זהר] חכים[223] ולא בחכמה ידיעא[224] מבין ולא כו'

For as He is in Himself, it says in the Tikkunei Zohar: "Wise, but not with a known wisdom; understanding, but not," etc.

> In Himself G-d is beyond any defined wisdom: the Tikkunei Zohar, in Patach Eliyahu, says He is "wise, but not with a known wisdom."

ולכן בכדי שיהי' [שיהיה] המשכת האור בחו"ב [בחכמה ובינה] להיותו נק' בשם חכם (בחכמה ידיעא שהיא חכמה דאצי' כמ"ש במ"א בד"ה הן עם אחד[225] כו' בפ' נח) צ"ל ע"י קטרת בחי' ריח והעלאה מלמטה למעלה מור כו'

Therefore, in order that there be a drawing down of the light into Chochmah and Binah, so that He be called by the name "Wise" (with a known wisdom, which is the Chochmah of Atzilus, as is written elsewhere, in the discourse beginning "Behold, [they are] one people," etc., in Parshas Noach), it must be through the incense, the level of fragrance and elevation from below upward, the myrrh, etc.

> For His light to be drawn into Chochmah and Binah, so that He is called "Wise" with a "known wisdom," the Chochmah of Atzilus, there must be the incense: fragrance and elevation from below, the myrrh.

ע"י מתקשרין ומשיבין את הנפש שיהי' [שיהיה] נגלה אור עצמותו ומהותו להוסיף אורות באצילות

Through this they become bound and restore the soul, so that the light of His essence and being be revealed, to add lights in Atzilus.

> Through the incense the worlds are bound to G-d and "revived," so that the light of His essence is revealed and new lights are added in Atzilus.

וזהו קטרת לשון קישור. קשורא דמהימנות' [דמהימנותא]. כי תרגום ותקשור על ידו שני[226] וקטרת על ידיה. והיינו ע"ד מ"ש ונפשו קשורה בנפשו.[227, 228]

And this is [why it is called] ketores, an expression of binding (kishur): "the bond of faith." For the Targum of "and she tied a scarlet [thread] on his hand" is vekatres al yedeih. And this is along the lines of what is written, "and his soul is bound up with his soul."

> The word ketores, "incense," means binding, as in the Zohar's phrase "the bond of faith": Onkelos translates "she tied (vatikshor) a scarlet thread on his hand" (Genesis 38:28) with the verb of ketores. The binding of souls appears in "his soul is bound up with his soul" (Genesis 44:30).

וכן ביהונתן ודוד נאמר ונפש יהונתן נקשרה בנפש דוד ויאהבהו יונתן כנפשו[229] (בש"א [בשער א'] סי' י"ח א')

And so too of Yehonasan and David it is said, "And the soul of Yehonasan was bound up with the soul of David, and Yonasan loved him as his own soul" (in I Samuel, chapter 18, [verse] 1).

> The same binding is said of Yehonasan and David (I Samuel 18:1): his soul was bound to David's and he loved him as himself. The incense is a bond of love of this kind.

וזהו ע"ד מ"ש כי בי חשק[230, 231] כו' ועיין ברבות וישלח פ"פ בשלשה לשונות של חבה[232] כו' בדביקה בחשיקה וחפיצה כו' ע"ש.

And this is along the lines of what is written, "Because he has desired Me," etc. And see the Midrash Rabbah, Vayishlach, chapter 80: "with three expressions of love," etc.: "with cleaving, with desire, and with delight," etc. See there.

> The verse "Because he has desired Me" (Psalms 91:14) speaks of a person's desire for G-d, a bond of love like the binding of the incense. The Midrash (Bereishis Rabbah 80:7) lists the three expressions of love with which G-d loved Israel: cleaving, desire and delight.

וזהו ענין והקשורים ליעקב[233] פי' והקשורים שנקלט ונקשר בתוך תוכם קדושת אור א"ס ב"ה כיתד בל תמוט

And this is the matter of "and the hakshurim were Yaakov's": the meaning of hakshurim ("the bound ones") is that the holiness of the Infinite Light, blessed be He, was absorbed and bound into their very core, like a peg that will not be moved

> Yaakov's hakshurim, the stronger sheep (Genesis 30:42), are read as "the bound ones": those in whom the holiness of the Infinite Light is absorbed and bound at their very core. Like a firmly fixed peg, they cannot be moved.

(ע' [עיין] מזה בזח"א [בזהר חלק א] ויצא קס"ב ב' ועמ"ש מזה בד"ה ואשה כי תדור ועמ"ש ע"פ ונקדשתי בתוך בנ"י [בני ישראל].[234] ובד"ה ואהבת את כו').

(see about this in the Zohar, Part I, Vayetzei, folio 162b; and see what is written about this in the discourse beginning "And if a woman vows," and see what is written on [the verse] "And I shall be sanctified among the children of Israel," and in the discourse beginning "And you shall love," etc.).

> The Alter Rebbe cites the Zohar on Vayetzei and his discourses on "And if a woman vows," "And I shall be sanctified" and "And you shall love" for this theme of binding.

ומר דרור שבשמן המשחה הוא להמשיך מלמעלה למטה דהיינו להיות המשכה והתגלות מהחכמה למטה זהו ע"י מור השני שבשמן המשחה שמן היא בחי' חכמה[235] (ועמ"ש בד"ה באתי לגני וכו' אריתי מורי[236] כו'

And the pure myrrh in the anointing oil is to draw down from above to below: that is, for there to be a drawing down and revelation from Chochmah downward, this is through the second myrrh, which is in the anointing oil; [for] oil is the level of Chochmah (and see what is written in the discourse beginning "I have come into My garden," etc., "I have gathered My myrrh," etc.;

> The pure myrrh of the anointing oil works in the opposite direction: it draws from above to below, revealing Chochmah in the lower levels, for oil stands for Chochmah. The Alter Rebbe refers to his discourse on "I have come into My garden… I have gathered My myrrh" (Song of Songs 5:1).

וע' בפי' הרמ"ז [הרב משה זכות] בזהר פ' אמור (דף פ"ט ע"א) דשמן המשחה הוא ממו"ס [ממוחא סתימאה][237]

and see the Ramaz's commentary on the Zohar, Parshas Emor, folio 89a): that the anointing oil is from Mocha Stima'ah (the hidden brain);

> The Ramaz, on the Zohar in Parshas Emor, explains that the anointing oil comes from Mocha Stima'ah, "the hidden brain," the inner dimension of Keser. In Likkutei Torah, Behaaloscha, the Alter Rebbe explains that oil is hidden Chochmah, the source of Chochmah, and that crushing the olives for it is the refinement of "through Chochmah they are refined" (Likkutei Torah, Beha'alotcha 2:1).

ושזהו שכ' [שכתב] ברע"מ [ברעיא מהימנא] פ' בהר דק"ט ע"ב דאיהו מסט' [מסטרא] דשמאלא דאתמר בה וקדשת את הלוים,

and that this is what is written in the Raaya Mehemna, Parshas Behar, folio 109b: that it is from the left side, of which it is said, "And you shall sanctify the Levites";

> The Raaya Mehemna ("the Faithful Shepherd," a part of the Zohar) says the oil comes from the left side, of which it is said, "And you shall sanctify the Levites."

והיינו מבחי' גבורה דעתיק המלובש במו"ס [במוחא סתימאה] שמשם נמשך בחי' וקדשת את הלוים וכמ"ש הרמ"ז [הרב משה זכות] עוד פ' תשא בפי' הרע"מ [הרעיא מהימנא] שם דקפ"ח תחלת ע"א

that is, from the level of the Gevurah (restraint) of Atik, which is enclothed in Mocha Stima'ah, from which is drawn the level of "And you shall sanctify the Levites," as the Ramaz writes further, in Parshas Tisa, in his commentary on the Raaya Mehemna there, folio 188, at the beginning of side a.

> This left side is the Gevurah of Atik, the innermost level of Keser, enclothed in Mocha Stima'ah, and from it the Levites' sanctity is drawn. The Ramaz says this again in his commentary on the Raaya Mehemna in Parshas Tisa.

וזהו ענין מ"ש שמן וקטרת ישמח לב[238] (במשלי סי' כ"ז ט') וכדפי' בזח"ג [בזהר חלק ג] ויקרא (דף ח' ע"א) ובפ' צו (דל"ד ע"א ודי"ל ע"ב) ובפ' אחרי (דנ"ח סע"ב [סוף עמוד ב])[239]

And this is the matter of what is written, "Oil and incense gladden the heart" (in Proverbs, chapter 27, [verse] 9), as is explained in the Zohar, Part III, Vayikra (folio 8a), and in Parshas Tzav (folio 34a and folio 30b), and in Parshas Acharei (folio 58, end of side b).

> "Oil and incense gladden the heart" (Proverbs 27:9) refers to these two myrrhs: that of the oil, which descends, and that of the incense, which rises. The Zohar explains this verse in several places; in Acharei, as the Mikdash Melech reads it, Binah, the incense, raises mayin nukvin, and Abba, the oil, brings down mayin duchrin, the "masculine waters" of the flow from above.

ופי' לב היינו כמארז"ל [כמאמר רבותינו זכרונם לברכה] וביום שמחת לבו זה בנין בהמ"ק [בית המקדש].[240]

And the meaning of "heart" is as our Sages, of blessed memory, said: "'And on the day of the gladness of his heart': this is the building of the Holy Temple."

> The "heart" is the Holy Temple, as the Mishnah reads "on the day of the gladness of his heart" as the building of the Temple (Taanis 26b). Oil and incense together gladden the Sanctuary.

ופי' מר דרור לשון חירות ע"ד חרות על הלוחות[241] ובעמה"מ [ובעמק המלך] פי'[242] היינו יסוד אבא המאיר בבינה ועי' בפרדס ערך מר[243] ועי' זח"א [זהר חלק א] ס"פ לך לך (דף צ"ה ע"ב ודף צ"ו סע"א [סוף עמוד א]),

And the meaning of mor deror is an expression of freedom (cheirus), along the lines of "engraved (charus) on the tablets"; and in Emek HaMelech it is explained that this is the Yesod (foundation) of Abba shining in Binah. And see the Pardes, under the entry "Mar," and see the Zohar, Part I, at the end of Parshas Lech Lecha (folio 95b and folio 96, end of side a).

> Mor deror, "pure myrrh": deror means freedom, as the Sages read charus, "engraved," on the tablets as cheirus, "freedom" (Avos 6:2). Emek HaMelech explains it as the Yesod of Abba shining within Binah, the channel through which Chochmah flows into Binah; the Alter Rebbe also cites the Pardes and the Zohar on Lech Lecha.

וכל הבירורים הנ"ל היה נעשה ע"י מ"ב מסעות ויסעו ויחנו

And all the refinements mentioned above were accomplished through the forty-two journeys, "and they journeyed… and they encamped."

> All these refinements, the Alter Rebbe adds, took place through the forty-two journeys of the wilderness, "and they journeyed… and they encamped."

כי ענין הנסיעה וחניה הם בחי' רצוא ושוב ולמעלה בשרשם הם בחי' מטי ולא מטי

For journeying and encamping are the level of "running and returning" (ratzo veshov), and Above, in their root, they are the level of "reaching and not reaching" (mati velo mati).

> Journeying and encamping are "running and returning" (ratzo veshov), the soul's rush toward G-d and its return; in their root above they are "reaching and not reaching."

וע"י רצוא ושוב דוקא נמשך ההשפעה והבירורים כמו לולב שצריך נענוע דוקא[244] (וכן בשתי הלחם ע"ג [על גבי] שני כבשים[245] מוליך ומביא מעלה ומוריד)

And specifically through running and returning the flow and the refinements are drawn down, like the lulav, which specifically requires waving (and so too with the two loaves upon the two lambs: "he moves them forward and back, up and down"),

> This back-and-forth movement is what draws down the flow and accomplishes the refinements, as the lulav must be waved, and the two loaves of Shavuos with the two lambs are waved forward and back, up and down.

אשר הוא ג"כ בחי' רו"ש ועי"ז דוקא נמשך ההמשכה כו' [רצוא ושוב] (עמ"ש בביאור ע"פ וקבל היהודים).[246]

which is also the level of running and returning, and specifically through this the drawing down takes place, etc. (See what is written in the explanation on [the verse] "And the Jews accepted.")

> Such waving is also running and returning, and through it the divine flow is drawn down. The Alter Rebbe refers to his explanation on "And the Jews accepted."

והנה בני מררי היו נושאים את הקרשים שהם עצי שטים עומדים בחי' יראה תתאה.

Now, the sons of Merari carried the boards, which are "acacia wood, standing," the level of the lower awe.

> Merari's family carried the boards, the "standing" acacia wood, which stand for the lower awe.

והנה ידוע בכוונת שם הוי' יראה בראש ויראה בסוף כי ד' אותיות השם הם דחילו ורחימו רחימו ודחילו שיראה עילאה הוא בחי' חכמה שלמעלה גם מבי' בחי' רחימו.[247, 248, 249]

And it is known in the kavanah (mystical intention) of the Name Havayah: awe at the beginning and awe at the end; for the four letters of the Name are "awe and love, love and awe": the higher awe is the level of Chochmah, which is above even the two levels of love,

> In the Kabbalistic meditation (kavanah) on the Name Havayah there is awe at the beginning and awe at the end: its four letters are "awe and love, love and awe," higher awe, love, love, lower awe. The higher awe is Chochmah, above even the two levels of love.

27 ודחילו תתאה הוא למטה מרחימו. וזהו חכמה בראש חכמה בסוף.[250] ומררי הוא יד החזקה שמאלו תחת לראשי[251] שמחבר בחי' היראה תתאה אל בחי' יראה עילאה לכן היו נושאים את הקרשים.

and the lower awe is below love. And this is "Chochmah at the beginning, Chochmah at the end." And Merari is "the strong hand," "His left hand beneath my head," which joins the level of the lower awe to the level of the higher awe; therefore they carried the boards.

> The lower awe is below love, so Chochmah, awe, stands at the beginning and at the end; in Likkutei Torah, Achrei Mos, the same phrase describes the Torah, which comes from supernal Chochmah and reveals it in the physical Torah (Likkutei Torah, Achrei Mot 2:5). Merari, "the strong hand," "His left hand beneath my head," joins the lower awe to the higher awe, and therefore his family carried the boards.

ולכן נק' מררי ע"ש [על שם] ב"פ [ב' פעמים] מור הנ"ל כי הוא מחבר אלו ב' המור יחד

And therefore he is called Merari, on account of the two times myrrh (mor) mentioned above; for he joins these two myrrhs together.

> The name Merari, with its doubled reish, is read as mor, "myrrh," twice: Merari joins the two myrrhs, that of the incense and that of the anointing oil.

היינו מור שבקטרת שהיא בחי' ממטה למעלה העלאת מ"ן [מיין נוקבין] ועי"ז נתגלה אח"כ מור שבשמן המשחה התגלות חכמה שבאצילות בחי' שמן משחת קדש[252] דחילו עילאה ביטול עליון (ועמ"ש ע"פ כי אתה נרי[253] בת"א [בתורה אור] פ' מקץ):

That is, the myrrh in the incense, which is the level of [elevation] from below upward, the elevation of mayin nukvin (feminine waters); and through this there is afterwards revealed the myrrh in the anointing oil, the revelation of the Chochmah (wisdom) of Atzilus, the level of "holy anointing oil," the higher awe, the higher self-nullification (bittul) (and see what is written on [the verse] "For You are my lamp" in Torah Ohr, Parshas Miketz).

> The incense's myrrh rises from below as mayin nukvin, and through it the anointing oil's myrrh is revealed: the Chochmah of Atzilus, the higher awe and the higher self-nullification. The Alter Rebbe refers to his discourse on "For You are my lamp" in Torah Ohr.

28 **קיצור.** (ענין קטרת הוא העלאה ממטה למעלה בחי' ריח ובו היה מור ועי"ז אח"כ שמן המשחה מלמעלה למטה והיה בו מר דרור הארת עתיק המאיר במו"ס [במוחא סתימאה] להיות המשכה וכן יסוד אבא המאיר בבינה

Summary. (The matter of the incense is elevation from below upward, the level of fragrance, and in it was myrrh; and through this, afterwards, [comes] the anointing oil, from above downward, and in it was pure myrrh, the radiance of Atik shining in Mocha Stima'ah (the hidden brain), for there to be a drawing down; and likewise the Yesod (foundation) of Abba shining in Binah (understanding).

> Summary of section 4: the incense rises from below as fragrance, and its myrrh is that elevation. Through it the anointing oil descends from above, and its pure myrrh is the radiance of Atik shining in Mocha Stima'ah, drawing the light down, and also the Yesod of Abba shining in Binah.

וזהו שמן וקטרת ישמח לב[254] ובחי' מררי היינו שמחבר ב' בחי' מר הנ"ל דקטרת ושמן):

And this is "Oil and incense gladden the heart." And the level of Merari is that he joins the two levels of myrrh mentioned above, of the incense and of the oil.)

> The two together are "Oil and incense gladden the heart," and Merari joins the two myrrhs, of the incense and of the oil.

SECTION 5 • ¶29–35

Gershon, Aharon and the encompassing emotions

29 ה ובני גרשון היו נושאים את יריעות המשכן שהם בחי' המקיפים ובהם נאמר ע"פ אהרן ובניו[255] כו'

5. And the sons of Gershon carried the curtains of the Mishkan, which are the level of the encompassing [lights] (makifim); and of them it is said, "By the word of Aharon and his sons," etc.;

> Section 5 turns to the family of Gershon, who carried the curtains of the Mishkan, the encompassing level. The Torah says their service was "by the word of Aharon and his sons" (Numbers 4:27).

כי היריעות היו מתכלת כו' נגד ששה מדות, והנה להבין למה שרש המדות בבחי' מקיפים

for the curtains were of blue wool, etc., corresponding to the six emotive attributes (middos). Now, to understand why the root of the emotive attributes is in the level of the encompassing [lights]:

> The curtains, made of blue wool and other colors, correspond to the six emotive attributes. The Alter Rebbe asks why the root of the emotions should be in the encompassing level.

והענין כי עם היות שהמדות הם נולדים מהשכל שעי"י שמתבונן בגדולת א"ס ב"ה ממכ"ע [ממלא כל עלמין] וסוכ"ע עי"ז נולדים המדות להיות כלות הנפש אמנם שרש ומקור המדות הם למעלה מהשכל היינו מן הרצון שבנפש שהוא למעלה מהשכל חו"ב [חכמה ובינה]

the matter is that, although the emotive attributes are born from the intellect, for through contemplating the greatness of the Infinite One (Ein Sof), blessed be He, [as] the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), through this the emotive attributes are born, so that there is the soul's expiring (kelos hanefesh), nevertheless the root and source of the emotive attributes is above the intellect, that is, from the will in the soul, which is above the intellect, Chochmah (wisdom) and Binah (understanding).

> Emotions are normally born from the intellect: contemplating G-d's greatness, both as He fills the worlds and as He surrounds them, gives birth to feelings such as the soul's yearning to expire in love. But their deeper root is above the intellect, in the soul's will.

וכן למעלה המדות דז"א נולדים מחו"ב [מחכמה ובינה] אמנם שרשן ומקורן מחג"ת [מחסד גבורה תפארת] דא"א שהם המדות שברצון הנק' כתר

And so too Above: the emotive attributes of Z'eir Anpin are born from Chochmah and Binah, yet their root and source is from the Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Arich Anpin, which are the attributes within the will, which is called Keser (the Crown);

> Likewise above, the emotions of Z'eir Anpin are born from Chochmah and Binah, yet their root is in Arich Anpin, the outer configuration of Keser: its Chesed, Gevurah and Tiferes are the emotions within the will itself.

והן הנק' בזהר טורי חשוכא[256,257] כי המדות נק' הרים ומדות שברצון נק' טורי חשוכא לפי שהם למעלה מהשכל ואינם מושגים.

and they are what the Zohar calls "mountains of darkness" (turei chashucha), for the emotive attributes are called "mountains," and the attributes within the will are called "mountains of darkness" because they are above the intellect and are not grasped.

> The Zohar calls them "mountains of darkness": the emotions are called "mountains," and those within the will are "mountains of darkness" because they are hidden above the intellect and cannot be grasped. In Likkutei Torah, Shir HaShirim, the Alter Rebbe sets these against the "mountains of light," the attributes drawn from the intellect (Likkutei Torah, Shir HaShirim 13:20).

(ולכן שרש המדות מבחי' מקיפים וימינו תחבקני.[258, 259]

(Therefore the root of the emotive attributes is from the level of the encompassing [lights]: "and his right hand embraces me."

> That is why the emotions are rooted in the encompassing level, as in "and his right hand embraces me" (Song of Songs 2:6), an embrace that surrounds.

ועמ"ש מענין זה בביאור ע"פ שימני כחותם[260] ועמ"ש בד"ה להבין ביאור[261] ענין האבות הן הן המרכבה בפ' יתרו).

And see what is written on this matter in the explanation on [the verse] "Set me as a seal," and see what is written in the discourse beginning "To understand the explanation of the matter that the Patriarchs are the Chariot," in Parshas Yisro.)

> The Alter Rebbe refers to two further discourses on this theme; the second, in Torah Ohr, Yisro, asks why the Patriarchs, the Chesed, Gevurah and Tiferes of Atzilus, are called the Chariot (Torah Ohr, Yitro 9:1).

והנה אע"פ [אף על פי] **ששרש המדות דז"א הוא מחג"ת** [מחסד גבורה תפארת] **דא"א עכ"ז** [עם כל זה] **אין ערוך ביניהם וכמו אברהם שהיה מבחינת חסד דז"א אמר על עצמו ואנכי עפר ואפר[262] כלומר שלגבי מקור החסד הוא כמו ערך האפר שנשאר מן העץ אחר שנשרף לגבי עצמיות העץ שאינו בערך כלל**

Now, although the root of the emotive attributes of Z'eir Anpin is from the Chesed, Gevurah and Tiferes of Arich Anpin, nevertheless there is no comparison between them; as Avraham, who was from the level of the Chesed of Z'eir Anpin, said of himself, "and I am dust and ashes": that is, that in relation to the source of Chesed he is like the relation of the ash that remains of the wood after it is burned to the very substance of the wood, which bears no comparison at all;

> Though the emotions of Z'eir Anpin are rooted in those of Arich Anpin, the two are incomparable. Avraham, the embodiment of the Chesed of Z'eir Anpin, said "I am dust and ashes" (Genesis 18:27) in relation to the source of Chesed: ash bears no comparison to the substance of the wood it came from.

וכך ערך החסד דז"א לגבי חסד דא"א כי חסד דא"א הוא רק בחי' מקור ושרש המדות ולא מדות ממש

and such is the relation of the Chesed of Z'eir Anpin to the Chesed of Arich Anpin; for the Chesed of Arich Anpin is only the level of the source and root of the emotive attributes, not actual attributes.

> So too the Chesed of Z'eir Anpin compared with the Chesed of Arich Anpin, which is only the source and root of the emotions, not an emotion itself.

(וכמו עד"מ מתיקות התפוח הנמשך מהמזל המכה בו[263] ואומר לו גדל שאין בהמזל מערך ומהות המתיקות גשמי אלא שם הוא עד"מ עריבות ומתיקות רוחניים ובהשתלשלות נעשה מתיקות גשמי כך עד"מ אין ערך מדות דאצי' לגבי המדות שבכתר שהם רק מקור ושרש המדות

(As, by way of analogy, the sweetness of the apple, which is drawn from the mazal that strikes it and tells it, "Grow": in the mazal there is nothing of the measure and nature of physical sweetness, but there it is, by way of analogy, spiritual pleasantness and sweetness, and through the chain of descending worlds (hishtalshelus) it becomes physical sweetness. So, by way of analogy, the emotive attributes of Atzilus bear no comparison to the attributes within Keser, which are only the source and root of the attributes.

> An apple's sweetness comes from the mazal, the heavenly force over it, that "strikes it and tells it, 'Grow'" (Bereishis Rabbah 10:6), yet the mazal itself holds no physical sweetness: there it is spiritual, and only through the chain of descent does it become physical. So too the emotions in Keser are only the root of the emotions of Atzilus.

וזהו ענין אב הרחמים היינו שהוא מקור ושרש למדת הרחמים אבל אב הרחמן[264] היינו שהוא רחמן במדת רחמנות ממש והיינו בע"ס [בעשר ספירות] דאצילות.

And this is the matter of "Father of mercies" (Av HaRachamim): that He is the source and root of the attribute of mercy; whereas "the merciful Father" (Av HaRachaman) means that He is merciful with the actual attribute of mercy, and this is in the Ten Sefiros of Atzilus.

> G-d as "Father of mercies" is the source of mercy, not mercy itself; "the merciful Father" describes actual mercy, at the level of the Ten Sefiros of Atzilus. In Likkutei Torah, Rosh HaShanah, the Alter Rebbe draws the same line: "the merciful Father" shows the mercy that reason calls for, while "Father of mercies" is mercy without limit (Likkutei Torah, Rosh Hashanah 6:6).

ולכן אומרים אב הרחמים בתפלת מוסף וכן בנעילה דיוהכ"פ [דיום הכפורים] ועמ"ש מענין אב הרחמים בביאור ע"פ שחורה אני ונאוה. ובד"ה כי ביום הזה יכפר)

Therefore "Father of mercies" is said in the Musaf prayer, and likewise in Ne'ilah of Yom Kippur. And see what is written on the matter of "Father of mercies" in the explanation on [the verse] "I am black, yet comely," and in the discourse beginning "For on this day He shall make atonement.")

> That is why "Father of mercies," the source of mercy, is invoked in Musaf and in Ne'ilah of Yom Kippur.

והנה כדי לחבר את המדות דז"א לשרשן ומקורן הוא ע"י יד הגדולה וזה היה בחי' אהרן כה"ג [כהן גדול] שהוא מבחי' חסד דא"א שנק' יד הגדולה

Now, to join the emotive attributes of Z'eir Anpin to their root and source is through "the great hand"; and this was the level of Aharon, the Kohen Gadol, who is from the level of the Chesed of Arich Anpin, which is called "the great hand."

> The emotions of Z'eir Anpin are joined to their source through "the great hand," the Chesed of Arich Anpin. This was Aharon, the Kohen Gadol, whose quality is that higher Chesed.

ולכן מת אהרן ונקבר בהר ההר[265] כי המדות דז"א נק' הרים ומקורן המדות דא"א נק' הר ההר ושם הוא שרש הדיקנא זקן אהרן[266] ולכן היה יכול להמשיך המדות דא"א שיתלבשו במדות דז"א

Therefore Aharon died and was buried on Hor HaHar ("the mountain of the mountain"), for the attributes of Z'eir Anpin are called "mountains," and their source, the attributes of Arich Anpin, is called "the mountain of the mountain"; and there is the root of the beard: "the beard of Aharon." And therefore he was able to draw down the attributes of Arich Anpin to be enclothed in the attributes of Z'eir Anpin.

> Aharon was buried on Hor HaHar, "the mountain of the mountain": the emotions of Z'eir Anpin are "mountains," and their source in Arich Anpin is "the mountain of the mountain." The root of the Kabbalistic "beard" (dikna), the thirteen attributes of mercy, is there too, hence "the beard of Aharon" (Psalms 133:2); and so Aharon could draw the emotions of Arich Anpin into those of Z'eir Anpin.

לכן שמו אהרן פי' א' הר ן' היינו המדות שבכתר כי אלף אותיות פלא[267] כו' ואח"כ כשהוא משפיע וממשיך אותם למטה שיתלבשו ויתגלו בז"א היינו נון פשוטה שהוא מורה על התפשטות והמשכה ארוכה מלמעלה למטה (ועמ"ש סד"ה אחרי[268] הוי' אלקיכם תלכו[269] כו' ובו תדבקון)

Therefore his name is Aharon: alef, har ("mountain"), nun; that is, the attributes within Keser, for alef has the letters of pele ("wonder"), etc.; and afterwards, when he bestows and draws them down below, to be enclothed and revealed in Z'eir Anpin, this is the final nun, which indicates expansion and a long drawing down from above to below (and see what is written at the end of the discourse beginning "After Havayah your G-d you shall walk," etc., "and to Him you shall cleave").

> His name hints at this: alef and har, "mountain," are the emotions within Keser, for alef spells pele, "wonder"; the final nun, with its long downward stroke, signifies drawing those emotions down to be revealed in Z'eir Anpin. In the discourse "After Havayah your G-d you shall walk" the Alter Rebbe explains the long leg of the final nun this way (Likkutei Torah, Re'eh 2:14).

ולכן נאמר בגרשון ע"פ אהרן כי גרשון היה נקרא על שם שהוא מגרש החיצונים

Therefore it is said of Gershon, "by the word of Aharon": for Gershon was named so because he drives out (megaresh) the external forces.

That is why Gershon served "by the word of Aharon": the name Gershon comes from gerash, "drive out," for he drove out the external forces.

ונאמר ימינך ה' תרעץ אויב[270] שמגרש המדות הרעות שיניקתם ממדות דז"א אבל בהגלות נגלות המדות שלמעלה מהשכל הם מתגרשים ואין להם יניקה כו'

And it is said, "Your right hand, Havayah, shatters the enemy": that it drives out the evil attributes, whose nurture is from the attributes of Z'eir Anpin; but when the attributes that are above the intellect are revealed, they are driven out and have no nurture, etc.

As in "Your right hand, Havayah, shatters the enemy" (Exodus 15:6), he drives out the evil emotions that draw nurture from the emotions of Z'eir Anpin; when the emotions above the intellect are revealed, the evil ones are driven away and have nothing to feed on.

וכל זה הוא מבחי' ימין דייקא משא"כ מבחי' גבורה שהרי רישיה דעשו בעיטפיה דיצחק[271,272]

And all this is specifically from the level of the right, which is not so from the level of Gevurah, for "the head of Eisav is in the bosom of Yitzchak."

This comes only from the right side, not from Gevurah, for Eisav's head rests "in Yitzchak's bosom" (the Targum's account of Yaakov's burial, as the Kehot note shows), drawing from Gevurah.

ולכן נאמר בו ע"פ אהרן כי ע"י אהרן היתה זאת ההתגלות והמשכה והתפשטות למטה בז"א מא"א [מאריך אנפין] ימין ה' דלית שמאלא בהאי עתיקא[273] כו' וימינך ה' תרעץ כו'

Therefore it is said of him, "by the word of Aharon": for through Aharon there was this revelation, drawing down and expansion below into Z'eir Anpin from Arich Anpin: "the right hand of Havayah," for "there is no left in this Ancient One," etc., and "Your right hand, Havayah, shatters," etc.

So Gershon's work was "by the word of Aharon," through whom the Chesed of Arich Anpin was revealed and drawn down into Z'eir Anpin. Of Arich Anpin the Zohar says, "There is no left in this Ancient One": it is wholly right.

וזהו גרש ואח"כ ו"ן כי ו"ו מורה על המשכה למטה ונו"ן מורה על המשכה יותר למטה.

And this is gerash ("drive out"), and afterwards vav-nun: for vav indicates drawing down below, and nun indicates drawing down further below.

The name Gershon thus spells gerash, "drive out," followed by vav and nun. Vav signifies drawing down, and the final nun drawing down still further.

30 ולכן במשא המשכן היה כאו"א [כל אחד ואחד] נושא כפי מדרגתו וגרשון ע"פ אהרן היה מחבר וממשיך התגלות מדות דא"א בז"א

Therefore, in the carrying of the Mishkan, each one carried according to his level. And Gershon, "by the word of Aharon," would join and draw down the revelation of the attributes of Arich Anpin into Z'eir Anpin (the emotive attributes);

> Each Levite family carried the part of the Mishkan that matched its level. Gershon, working "by the word of Aharon," joined the emotions of Arich Anpin to Z'eir Anpin and drew their revelation down.

ואח"כ היה יכול להמשיך ולהשפיע למטה התגלות בחי' ימינך ה' תרעץ אויב[274] ע"י מ"ב מסעות בנסיעתן וחנייתן שבהגלות נגלות אור חסד זה א"ס אזי נגרשו החיצונים

and afterwards he could draw down and bestow below the revelation of the level of "Your right hand, Havayah, shatters the enemy," through the forty-two journeys, in their journeying and encamping; for when this light of Chesed (kindness) of the Infinite One was revealed, the external forces were then driven out.

> Then the power of "Your right hand, Havayah, shatters the enemy" could be drawn down through the forty-two journeys. When this light of Chesed, the light of the Infinite, was revealed, the external forces were driven away.

לכן היו בני גרשון נושאים יריעות המשכן שהם מקיפים ונעשו מתכלת כו' שהם נגד המדות אשר שרשם ומקורן מא"א [מאריך אנפין] מדות שברצון בחי' מקיפים כי אין שייך שם לקרוא בשם מדה גלויה רק בחי' מקיף שרש ומקור על מדות שלמטה בז"א כו'

Therefore the sons of Gershon carried the curtains of the Mishkan, which are encompassing [lights], and were made of blue wool, etc., which correspond to the emotive attributes whose root and source is from Arich Anpin, the attributes within the will, the level of the encompassing [lights]; for there it does not apply to speak of a revealed attribute, but only of the level of an encompassing [light], the root and source of the attributes below in Z'eir Anpin, etc.

> So the Gershonites carried the curtains, the encompassing level, made of blue wool and other colors. These correspond to the emotions rooted in Arich Anpin, the emotions within the will: at that level one cannot speak of a revealed emotion, only of an encompassing root and source for the emotions of Z'eir Anpin below.

(ועיין בזהר ויקרא) (ד"ז סע"ב [סוף עמוד ב]) ע"פ מדותיו ודאי כד"א [כמה דאת אמר] ע"פ אהרן ובניו תהיה[275] כו'

(And see the Zohar, Vayikra, folio 7, end of side b: "according to His measures (al pi middosav), certainly, as it says, 'By the word of (al pi) Aharon and his sons shall be,'" etc.)

> The Zohar on Vayikra reads the words of Psalms 133:2, al pi middosav, the oil that runs down over the collar of Aharon's garments, as "according to His measures," like al pi, "by the word of," in "by the word of Aharon and his sons."

ועמ"ש פי' שיורד ע"פ מדותיו[276] לקמן סד"ה בהעלותך את הנרות[277, 278] וע' לעיל בפ' במדבר סד"ה וידבר כו' שאו כו' במש"ש [במה שכתוב שם] בחי' אהרן הכהן המביא רצון העליון אל בית אמי כו'.

And see what is written on the meaning of "that runs down according to His measures (middosav)" below, at the end of the discourse beginning "When you light the lamps"; and see above, in Parshas Bamidbar, at the end of the discourse beginning "And [He] spoke," etc., "Lift up," etc., in what is written there on the level of Aharon the Kohen, who brings the supernal will "to my mother's house," etc.

> The Alter Rebbe refers to his explanation in Behaaloscha of the oil "that runs down according to His measures," where through the Torah the "holy anointing oil" runs down onto the "hairs," the laws of the Torah (Likkutei Torah, Beha'alotcha 1:12); and to his discussion in Bamidbar of Aharon, who brings the supernal will "to my mother's house."

ועמ"ש בענין ג' ידות סד"ה חייב אינש[279] לבסומי בפוריא בענין כי יד על כס[280] כו'

And see what is written on the matter of the three hands at the end of the discourse beginning "A person is obligated to become intoxicated on Purim," on the matter of "For a hand is on the throne," etc.

> He also refers to the end of the Purim discourse in Torah Ohr, where the three hands are love, awe and the soul's rising beyond all limits, a hand above the throne and the Name Kah (Torah Ohr, Megillat Esther 8:21-27).

ועיין בפרדס שכ"א פרק י"ב ובעה"כ [ובערכי הכינויים] ערך יד ג"פ [ג' פעמים] יד שם מ"ב וכ"ה בע"ח [בעץ חיים] סוף שער כסה"כ [כסא הכבוד].

And see the Pardes, Shaar 21, chapter 12, and in Erchei HaKinuyim, under the entry "Yad": three times yad (14) is the Name of forty-two [letters]; and so it is in Etz Chaim, at the end of Shaar Kisei HaKavod.

> The Pardes and Etz Chaim teach that three times yad (14) is 42, the Name of forty-two letters. This links the three hands with the forty-two journeys.

וזהו ענין מ"ב מסעות וכמ"ש במ"א בביאור ע"פ אלה מסעי בני ישראל[281,282] ועי' ברע"מ [ברעיא מהימנא] פ' עקב (דף ער"ב סע"ב [סוף עמוד ב]) ועמ"ש בד"ה צאינה וראינה[283] בפי' שאו ידיכם קדש[284] כו'.

And this is the matter of the forty-two journeys, as is written elsewhere, in the explanation on [the verse] "These are the journeys of the children of Israel"; and see the Raaya Mehemna, Parshas Eikev (folio 272, end of side b); and see what is written in the discourse beginning "Go out and gaze," on the meaning of "Lift up your hands [in] holiness," etc.

> That is the meaning of the forty-two journeys. In his explanation on "These are the journeys of the children of Israel" (Numbers 33:1), the Alter Rebbe sets the forty-two journeys against the forty-two words of Ana Bechoach, the seven supernal attributes, each made up of six, and calls the Name of forty-two an ascent from below upward (Likkutei Torah, Masei 5:3–5). He also cites the Raaya Mehemna and his discourse "Go out and gaze."

ועמ"ש בביאור ע"פ והניף הכהן אותם על לחם הבכורים[285] שתנופת ככשי עצרת הוא ג"כ עליות המדות דז"א בחג"ת דא"א ומ"מ שתי הלחם שהם תשב"כ [בחסד גבורה תפארת] ותשבע"פ [ותורה שבכתב] [תורה שבעל פה] הם למעלה משני הככשים ע"ש.

And see what is written in the explanation on [the verse] "And the kohen shall wave them with the bread of the first fruits": that the waving of the lambs of Atzeres is also the ascent of the attributes of Z'eir Anpin into the Chesed, Gevurah (restraint) and Tiferes (beauty) of Arich Anpin; and nevertheless the two loaves, which are the Written Torah and the Oral Torah, are higher than the two lambs. See there.

> In his explanation on the Shavuos waving, the waving of the lambs is also the ascent of the emotions of Z'eir Anpin into the emotions of Arich Anpin. Yet the two loaves, the Written and the Oral Torah, stand higher than the lambs.

31 ומזה יובן גם כאן דאע"ג [דאף על גב] שבני גרשון נושאים היריעות מ"מ בני קהת שהיו נושאים הכלים הארון שבו הלוחות כו' הוא בחי' גבוה יותר וזהו ענין יד רמה.

And from this it will be understood here too: although the sons of Gershon carried the curtains, nevertheless the sons of Kehas, who carried the vessels, the ark in which were the tablets, etc., are a higher level; and this is the matter of "the uplifted hand."

> From the Shavuos analogy it follows that although Gershon carried the curtains, Kehas, who carried the ark with the tablets, is higher still. Kehas is "the uplifted hand."

ויי"ל [ויש לומר] ג"כ ג' ידות הנ"ל הם ג"כ חג"ת דעי"י [דעתיק יומין] [חסד גבורה תפארת] כי מררי אריתי מורי[286] מור שבשמן המשחה גבורה דעי"י [דעתיק יומין] המלובש במו"ס [במוחא סתימאה] ויד הגדולה יי"ל [יש לומר] חסד דעתיק המלובש בגלגלתא ויד רמה ת"ת [תפארת] דעי"י [דעתיק יומין] ודעת דעי"י [דעתיק יומין] כו'

And it may also be said that the three hands mentioned above are also the Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Atik Yomin: for Merari, "I have gathered My myrrh," the myrrh in the anointing oil, is the Gevurah of Atik Yomin, which is enclothed in Mocha Stima'ah (the hidden brain); and the great hand, it may be said, is the Chesed of Atik, which is enclothed in Gulgalta (the skull); and the uplifted hand is the Tiferes of Atik Yomin and the Daas (knowledge) of Atik Yomin, etc.;

> The three hands can also be seen as the Chesed, Gevurah and Tiferes of Atik Yomin, the innermost level of Keser. Merari is the Gevurah of Atik enclothed in Mocha Stima'ah, the myrrh of the anointing oil; the great hand is the Chesed of Atik enclothed in Gulgalta; the uplifted hand is the Tiferes and Daas of Atik.

ומשם שרש התורה כמ"ש הרמ"ז [הרב משה זכות] ר"פ קרח ע' [עיין] מ"ש ע"פ הזהר וישב דקפ"א ע"פ וגבה מאד[287] מסטרא דיעקב.

and from there is the root of the Torah, as the Ramaz writes at the beginning of Parshas Korach. See what is written on the Zohar, Vayeshev, folio 181, on [the verse] "and he shall be very high": "from the side of Yaakov."

> The root of the Torah is there, in the Tiferes and Daas of Atik, as the Ramaz writes, which is why Kehas carried the ark. The Zohar on "and he shall be very high" (Isaiah 52:13) connects this height with "the side of Yaakov."

32 ועויי"ל [ועוד יש לומר] בענין ג' ידות הנ"ל שהם הג' לוים דהנה מבואר במ"א בסידור בביאור ע"פ אחרי ה' אלקיכם תלכו ענין וארבע הידות[288] יהיה לכם כו' היינו שיש ב"פ [ב' פעמים] ימין וב"פ [וב' פעמים] שמאל.

And one may further say, on the matter of the three hands mentioned above, which are the three Levites: it is explained elsewhere, in the Siddur, in the explanation on [the verse] "After Havayah your G-d you shall walk," the matter of "and the four hands (yados) shall be yours," etc.: that is, that there are twice right and twice left.

> A further explanation of the three hands: the Alter Rebbe's Siddur, on "After Havayah your G-d you shall walk," reads "and the four yados shall be yours" (Genesis 47:24), plainly "four parts," as four hands: two right hands and two left hands.

והוא מ"ש שמאלו תחת לראשי וכתיב שמאלו תחת ראשי[289, 290]

And this is what is written, "His left hand beneath my head (lerashi)," and it is written, "His left hand beneath my head (roshi)."

> The Song of Songs says "His left hand beneath my head" twice (2:6 and 8:3), in slightly different words, lerashi and roshi: two lefts.

אשר שמאל הראשון הוא מה שהמקבל דוחי' [דוחק] ומשפיל את עצמו ע"י מרירות ואעפ"כ [ואף על פי כן] נק' שמאלו כי הענין שהאדם נוטל כביכול שמאלו של הקב"ה תחת ראשי דהיינו שמתבונן במוח שבראשו ריחוקו מה' וע"ז נעשה לבו נשבר ונדכה[291]

The first left is when the recipient pushes [himself] away and lowers himself through bitterness (merirus); and nevertheless it is called "His left hand," for the matter is that the person takes, as it were, the left hand of the Holy One, blessed be He, "beneath my head": that is, he contemplates in the mind that is in his head his distance from G-d, and through this his heart becomes broken and crushed.

> The first "left" is the receiver's own: he pushes himself away and humbles himself through bitterness. It is still called "His left hand" because the person takes G-d's left hand, as it were, to his head: he contemplates in his mind how far he is from G-d, and his heart becomes broken and crushed (as in Psalms 51:19).

וזהו ענין אחרי ה' ואח"כ תלכו היא מדת האהבה בחי' רצוא בחי' ימין מקרבת

And this is the matter of "After Havayah," and afterwards "you shall walk," which is the attribute of love, the level of running (ratzo), the level of "the right hand draws near."

> That is "After Havayah," which comes first; then "you shall walk," the love that runs toward G-d, the right hand that draws near.

וזהו עצמו ענין מררי שהוא בחי' שמאלו ובחי' גרשון שהוא בחי' ימין כנ"ל. אך אחר הרצוא נמשך בחי' שוב ע"ד וירא העם וינועו ויעמדו מרחוק.[292, 293]

And this itself is the matter of Merari, which is the level of "His left hand," and the level of Gershon, which is the level of the right, as mentioned above. But after the running comes the level of returning (shov), in the manner of "And the people saw, and they trembled, and they stood from afar."

> Merari, whose name speaks of bitterness (merirus), is this left hand, and Gershon the right. After the running comes a return, as at Sinai, "the people saw, and they trembled, and they stood from afar" (Exodus 20:15): this return is the second left.

33 והוא ענין שמאל הב' דהיינו שמאל של המשפיע שבחי' השמאל דוחה הזה הוא אינו ענין ריחוק ממש אלא להיות בחי' שוב לאחד.

And this is the matter of the second left, that is, the left of the giver: this level of "the left hand pushes away" is not a matter of actual distancing, but rather for there to be the level of returning (shov) to the One.

> The second left belongs to the giver, G-d. Its "pushing away" is not real distance; it brings about the "return" toward the One.

וכענין ותתצב אחותו מרחוק[294] והוא מבחי' חכמה אמור לחכמה אחותי את[295]

As in the matter of "And his sister stood from afar," which is from the level of Chochmah (wisdom): "Say to Chochmah, 'You are my sister.'"

> So Miriam "stood from afar" (Exodus 2:4) watching over the infant Moshe, and this is linked with Chochmah: "Say to Chochmah, 'You are my sister'" (Proverbs 7:4).

וב"פ [וב' פעמים] שמאל זהו ענין מררי ב"פ [ב' פעמים] מר היינו ב' בחי' שמאל הנ"ל וב' בחי' הנ"ל נק' הכל עצי שטים עומדים יראה תתאה ויראה עילאה שכ"ז [שכל זה] נק' עמידה וביטול וכמ"ש ויעמדו מרחוק[296] ועמ"ש ע"פ אתם נצבים[297] לפני ה'.

And the twice left is the matter of Merari, twice mar ("bitter"), that is, the two levels of left mentioned above; and the two levels mentioned above are all called "acacia wood, standing": the lower awe and the higher awe, all of which is called standing and self-nullification (bittul), as it is written, "and they stood from afar." And see what is written on [the verse] "You are standing ... before Havayah."

> The two lefts are Merari, whose name doubles mar, "bitter." Both lefts, the lower awe and the higher awe, are the "standing" acacia boards, standing and self-nullification, as in "they stood from afar." The Alter Rebbe refers to his discourse "You are standing... before Havayah."

34 וב"פ [וב' פעמים] ימין זהו ענין בני גרשון נושאי היריעות אה"ע [אהבת עולם] ואה"ר [ואהבה רבה] ועמ"ש בד"ה מי מנה עפר יעקב[298, 299] בענין ויחד לבבינו.

And the twice right is the matter of the sons of Gershon, who carried the curtains: ahavas olam and ahavah rabbah. And see what is written in the discourse beginning "Who has counted the dust of Yaakov," on the matter of "and unite our hearts."

> The two rights are the sons of Gershon, who carried the curtains: two levels of love, ahavas olam, the love a person arouses by contemplating G-d's greatness in the worlds, and ahavah rabbah, the great love given from above. The Alter Rebbe refers to his discourse on "Who has counted the dust of Yaakov," on the words "and unite our hearts" of the blessing before the Shema.

ובני קהת נושאי הארון היינו בענין משי"ש [מה שכתוב שם] בפי' ובקולו תשמעו[300] כו' גם כמי"ש בד"ה זכור ושמור[301] בענין ההעלאה בחי' התורה שנקרא אדם לקשרו ולחברו לעצמות אור א"ס בחי' כי לא אדם הוא[302] כו' ע"ש

And the sons of Kehas, who carried the ark: this is in the matter of what is written there on the meaning of "and to His voice you shall listen," etc.; also as is written in the discourse beginning "Remember and keep," on the matter of the elevation of the level of the Torah, which is called "man" (adam), to bind and join it to the essence of the Infinite Light (Or Ein Sof), the level of "for He is not a man," etc. See there.

> The sons of Kehas carried the ark, which corresponds to raising the Torah, called "man" (adam), to bind it to the essence of the Infinite Light, which is "not a man" (I Samuel 15:29), beyond the Torah's level of "man." The Alter Rebbe refers to his discourses on "and to His voice you shall listen" and on "Remember and keep."

ועד"ז הוא ענין נשיאת הארון וא"כ בחי' יד זהו ענין והחמישית לפרעה[303] בחי' התגלות עתיק שבבינה כו'

And along these lines is the matter of the carrying of the ark. And if so, the level of yad is the matter of "and the fifth to Pharaoh": the level of the revelation of Atik within Binah (understanding), etc.

> Carrying the ark binds the Torah to that essence. This is the "fifth" that goes "to Pharaoh" (Genesis 47:24), the name Paroh read, as often in Chassidus, from para, "to uncover": the revelation of Atik within Binah.

וע' במא"א [במאורי אור] אות יו"ד[304] סעיף כ"ז מבואר ב"פ [ב' פעמים] ימין ושמאל הם או"א [אבא ואימא] וזו"נ [וזעיר אנפין ונוקבא] וא"כ זהו ענין ד' הידות כו' והחמישית כנ"ל:

And see Me'orei Or, the letter yud, section 27, where it is explained that the twice right and left are Abba and Imma (Chochmah and Binah) and Z'eir Anpin and Nukva; and if so, this is the matter of the four hands, etc., and the fifth, as mentioned above.

> Me'orei Or explains that the two rights and two lefts are Abba and Imma, and Z'eir Anpin and Nukva. These are the four hands; the fifth, above them, is the one described above.

35 קיצור. ענין בני גרשון שנשאו היריעות שמחברים המדות שלמטה מהשכל אל המדות שלמעלה מהשכל וזהו על פי אהרן. ועי"ז מגרש המדות הרעות. ע"י שיורד ע"פ מדותיו[305] של הקב"ה

Summary. The matter of the sons of Gershon, who carried the curtains: that they join the emotive attributes (middos) that are below the intellect to the attributes that are above the intellect; and this is "by the word of Aharon." And through this he drives out the evil attributes, through "that runs down according to the measures" of the Holy One, blessed be He.

> Summary of section 5: the sons of Gershon carried the curtains, joining the emotions below the intellect to the emotions above it, "by the word of Aharon," and so driving out the evil emotions, through the flow that "runs down according to the measures" of G-d.

עוי"ל [עוד יש לומר] בענין ג' ידות ע"ד וארבע הידות יהיה לכם[306] שהם ב"פ [ב' פעמים] ימין וב"פ [וב' פעמים] שמאל שבפסוק שמאלו תחת לראשי וימינו תחבקני[307] שהפסוק נאמר ב' פעמים בשיר השירים.

One may further say, on the matter of the three hands, along the lines of "and the four hands (ya-dos) shall be yours": that they are twice right and twice left, in the verse "His left hand beneath my head, and his right hand embraces me," for the verse is said twice in the Song of Songs.

> The three hands may also be explained as "the four hands," two rights and two lefts, because the verse "His left hand beneath my head, and his right hand embraces me" appears twice in the Song of Songs.

וזהו ענין בני גרשון ובני מררי שבני גרשון מחברים השני בחינות[308] שמאל. והחמישית היא בחי' שלמעלה מימין ושמאל שאין שם התחלקות חו"ג [חסד וגבורה] זהו ענין בני קהת שנשאו את הארון שהוא קדש הקדשים:

And this is the matter of the sons of Gershon and the sons of Merari, for the sons of Gershon join the two levels of left. And the fifth is the level that is above right and left, where there is no division of Chesed (kindness) and Gevurah (restraint): this is the matter of the sons of Kehas, who carried the ark, which is the Holy of Holies.

> The text here says that the sons of Gershon join the two levels of left; the Kehot note records that a passage omitted here is printed among the additions. The fifth, above right and left, where Chesed and Gevurah are not divided, is Kehas, who carried the ark of the Holy of Holies.

SECTION 6 • ¶36–41

"More precious than pearls"

36 ו והנה בבני קהת נאמר נשיאות ראש ובבני גרשון נאמר נשא גם הם.[309] ובבני מררי לא נאמר נשיאת ראש.

6. Now, of the sons of Kehas "lifting the head" is said, and of the sons of Gershon it is said, "Lift up… they too"; and of the sons of Merari "lifting the head" is not said.

> Section 6 looks at the wording of the census. Of Kehas the Torah says "lift up the head" (Numbers 4:2), of Gershon "lift up… they too" (Numbers 4:22), and of Merari it does not use the phrase at all.

ופי' ברבות בשה"ש [בשיר השירים] שלכן נאמר גם הם שלא תאמר שהם פחותים מבני קהת אלא מפני כבוד התורה שנאמר בה יקרה היא מפנינים וכל חפציך לא ישוו בה[310] (במשלי סי' ג').

And it is explained in the Midrash Rabbah on Shir HaShirim that this is why "they too" is said: lest you say that they are lesser than the sons of Kehas; rather, [Kehas comes first] because of the honor of the Torah, of which it is said, "She is more precious than pearls (peninim), and all your desires cannot compare to her" (in Proverbs, chapter 3).

> The Midrash on Shir HaShirim explains "they too": Gershon is not lesser than Kehas, and Kehas was counted first only out of honor for the Torah, which the Kehasites carried in the ark. Of the Torah it says, "She is more precious than pearls" (Proverbs 3:15).

והענין כי הפנינים שהוא המרגליות הם דבר יקר עד"מ והתורה היא יקר מכל דבר יקר.

And the matter is that the peninim, which are gems (margaliyos), are a precious thing, by way of analogy, and the Torah is more precious than every precious thing.

> Pearls and gems are precious, but the Torah is more precious than anything precious. The Alter Rebbe now explains the meaning of this comparison.

וכמ"ש ברבות ויקרא רפ"ב[311] עשרה נקראו יקרים[312] התורה והנבואה כו' והעושר כו' ע"ש א"כ התורה היא ראשית לכל דבר יקר.

As is written in the Midrash Rabbah, Vayikra, at the beginning of chapter 2: "Ten things are called precious: the Torah, prophecy," etc., "and wealth," etc. See there. If so, the Torah is the first of all precious things.

> The Midrash counts ten things called "precious," headed by the Torah (Vayikra Rabbah 2:1). So the Torah is the first of all precious things.

37 והיא יקר על יקר. והענין כי הנה עד"מ[313] האבנים טובות קובעים אותם בכתר ועטרה שעושין למלך מפני יקרותן וחשיבותן

And it is preciousness upon preciousness. And the matter is this: by way of analogy, precious stones are set in the crown and diadem made for a king, because of their preciousness and importance;

> The Torah is "preciousness upon preciousness." To explain: precious stones are set in a king's crown because they are so precious and important.

והנה עיקר היוקר שלהן הוא מפני דבר הפלא שהאבן שהוא דומם יהיה מאיר ע"כ הם יקרים מזהב ומפז.

and the main [reason for] their preciousness is the wonder that a stone, which is inanimate, should shine; therefore they are more precious than gold and fine gold.

> What makes them precious is a wonder: a stone, a lifeless thing, shines. That is why they are worth more than gold; in Torah Ohr, Bereishis, the Alter Rebbe uses the same image for the mitzvos, a crown of shining stones that are themselves only refined lifeless matter (Torah Ohr, Bereshit 10:1).

38 וכך הוא עד"מ ענין המצות גשמיות ששרשם מגיע בבחי' כתר כנודע דתרי"ג מצות[314] דאורייתא ושבע מצות דרבנן[316, 315] הם תר"ך עמודי אור.[317]

And so, by way of analogy, is the matter of the physical mitzvos, whose root reaches into the level of Keser (the Crown), as is known, that the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis are the 620 pillars of light.

> The mitzvos, performed with physical things, are like those gems: their root reaches Keser, the Crown. The 613 Torah commandments and the seven Rabbinic ones make 620, the numerical value of keser: "the 620 pillars of light."

והיינו לפי שהם נעשים בדברים גשמיים שמקליפת נוגה שנפלו שם ניצוצים ממקום גבוה מאוד וכאשר מתבררים על ידי מעשה המצות עולים להיות בחי' כתר ועטרה ועמ"ש ע"פ בשלח פרעה את העם[318]

That is, because they are performed with physical things that are from kelipas nogah, into which sparks fell from a very high place; and when they are refined through the performance of the mitzvos, they rise to become the level of a crown and diadem. And see what is written on [the verse] "When Pharaoh sent the people."

> Mitzvos are done with physical things that belong to kelipas nogah, the realm in which good and evil are mixed, into which sparks fell from a very high place. When the mitzvos refine those sparks, they rise to become a crown and diadem.

והיינו מפני שהוא דבר פלא שמבחי' עשיה גשמיות יהיה נעשה בחינת ביטול וכלי לאור א"ס ב"ה.

And this is because it is a wonder, that from the level of physical action there should become a level of self-nullification (bittul) and a vessel for the Infinite Light (Or Ein Sof), blessed be He.

> This is the wonder: physical action becomes self-nullification and a vessel for the Infinite Light. Like a shining stone, the lowly becomes precious.

אך עכ"ז [עם כל זה] המצות הן בבחי' מקיף לבד ואינו מאיר הגילוי בבחי' אור פנימי ממש וכמו הכתר והעטרה שהוא בחי' מקיף לבד

Yet even so, the mitzvos are only at the level of an encompassing [light], and the revelation does not shine at the level of actual inner light; just as the crown and the diadem are only at the level of something encompassing.

> Yet the mitzvos act only as an encompassing light, like a crown that rests above the head. Their revelation does not penetrate as an inner light.

אבל התורה היא מאיר בבחי' אור פנימי ממש ושרשה ג"כ מפנימיות הכתר שהוא מוחא סתימאה שלמעלה מבחי' חיצוניות הכתר שהוא גלגלתא.

But the Torah shines at the level of actual inner light, and its root is also from the inner dimension (pnimiyus) of Keser, which is Mocha Stima'ah (the hidden brain), above the level of the outer dimension (chitzoniyus) of Keser, which is Gulgalta (the skull).

> The Torah, by contrast, shines as a true inner light, absorbed by the mind. Its root is the inner dimension of Keser, Mocha Stima'ah, above Keser's outer dimension, Gulgalta.

39 ולכן היא יקרה מפנינים[319] שהיא מבחי' פנימיות הכתר שלמעלה ממדרגת הפנינים שהם מגיעים בחיצוניות הכתר והעטרה וזהו ענין יקר על יקר.

Therefore she is "more precious than pearls (peninim)," for she is from the level of the inner dimension (pnimiyus) of Keser, which is above the rank of the pearls, which reach [only] the outer dimension (chitzoniyus) of the crown and diadem. And this is the matter of preciousness upon preciousness.

> That is why the Torah is "more precious than pearls" (peninim, a word close to pnimiyus, "inner"): it comes from the inner dimension of Keser, while the gems, like the mitzvos, reach only its outer dimension. This is "preciousness upon preciousness."

כי יקר גימטריא יש וזהו ענין שיי עולמות.[320, 321] אך כתר הוא בי"פ [בי פעמים] שיי דהיינו פנימיות וחיצוניות כו' והתורה שהיא מבחי' פנימיות היא יקר מיקר כו'.

For yekar ("precious") has the numerical value of yesh, and this is the matter of the 310 worlds. But keser is twice 310, that is, inner and outer dimensions, etc.; and the Torah, which is from the level of the inner dimension, is more precious than [the] precious, etc.

> Yekar, "precious," equals yesh (310), the 310 worlds the righteous inherit; keser (620) is twice 310, outer and inner. The Torah, from the inner dimension, is the preciousness above the precious.

40 והנה בני גרשון שנשאו את היריעות שהם מה שמאיר בבחי' מקיף עדיין דוגמת ההמשכה שעל ידי המצות כו' לכן נאמר בהם נשיאת ראש שנשיאת ראש זהו ההעלאה לבחי' כתר כמ"ש בפרדס ערך נשא.

Now, the sons of Gershon, who carried the curtains, which are what still shines at the level of the encompassing, like the drawing down that comes through the mitzvos, etc.: therefore "lifting the head" is said of them, for "lifting the head" is the elevation to the level of Keser (the Crown), as is written in the Pardes, under the entry "Nasa."

> The curtains carried by Gershon shine only as an encompassing light, like the light drawn down by the mitzvos; and since the mitzvos too reach Keser, "lift up the head" is said of Gershon as well, for lifting the head means raising to Keser, as the Pardes explains under nasa.

אך עכ"ז [עם כל זה] נאמר בהם גם הם לפי שבחי' זו מאיר עדיין בבחי' מקיף

Yet even so, "they too" is said of them, because this level still shines at the level of the encompassing;

> Yet "they too" is added, because their light is still encompassing.

אבל עיקר נשיאת ראש נאמר בבני קהת שנשאו את הלוחות שנאמר יקרה היא מפנינים[322] שמאיר בבחי' פנימיות כו'.

but the main "lifting the head" is said of the sons of Kehas, who carried the tablets, of which it is said, "She is more precious than pearls," for it shines at the level of the inner dimension (pnimiyus), etc.

> The main "lifting of the head" belongs to Kehas, who carried the tablets of the Torah, "more precious than pearls," which shines as an inner light.

41 וגם עפמש"ל [על פי מה שכתוב לעיל] שבני גרשון מעלים המדות לבחי' מדות שלמעלה מהשכל זהו ז"ת [זו' תחתונות] דא"א אבל בני קהת שנשאו את התורה שהיא מבחינת חכמה שבכתר כו'

And also, according to what was written above, the sons of Gershon raise the emotive attributes (middos) to the level of the attributes above the intellect, which are the seven lower [Sefiros] of Arich Anpin; but the sons of Kehas carried the Torah, which is from the level of Chochmah (wisdom) within Keser (the Crown), etc.

> By the earlier explanation too, Gershon raises the emotions to the emotions above the intellect, the seven lower Sefiros of Arich Anpin, while Kehas carried the Torah, which comes from the Chochmah within Keser and so reaches higher.

ועמ"ש מזה בד"ה יום טוב של ראש השנה שחל להיות בשבת[323] כו':

And see what is written about this in the discourse beginning "The festival day of Rosh HaShanah that falls on Shabbos," etc.

> The Alter Rebbe refers to his discourse on Rosh HaShanah that falls on Shabbos.

IN ONE'S AVODAH

Service begins with the lower awe: standing silent before G-d with no will that is not for Him. From it comes love, the soul's running toward Him, and contemplating one's distance from G-d breaks the heart and leads to that love. Readiness to give one's life in saying "One" in the Shema, followed by speaking words of Torah, draws G-d's light into the soul and into the world; and praying and studying with the energy gained from one's food raises that life-force into G-dliness.

QUESTIONS FOR DISCUSSION

1. Why does the Temple need "two hands" when heaven and earth were made with one hand each, and what does the third, uplifted hand add?
2. If the union of Chochmah and Binah is constant, what did Leah add by saying "this time," and how does the Shema accomplish it?
3. How do the Mishkan's vessels, boards and curtains correspond to a person's body, and to Torah, awe and love?
4. Why is myrrh, made from the blood of an impure animal, a fitting image for evil transformed into good?
5. Why does Kehas receive the main "lifting of the head," and how does the encompassing light of the mitzvos differ from the inner light of the Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ע"פ נשא**

The note records another transcript (hanachah) of this discourse in the Alter Rebbe's Sefer HaMaamarim of 5567, p. 197.

KEHOT'S NOTE

הנחת אחרת בסה"מ תקס"ז ע' קצו. הנחות הר"פ ע' מו. ראה הערת כ"ק אדמו"ר לעיל בהערות וציונים יט, א. סה"מ תרל"ג-ב ע' שסה בענין הידות.

2 Kehot's note points to Numbers 4:21–7:89 for these words.

Numbers 4:21–7:89 במדבר ד':כ"א-ז':פ"ט

3 **נשא**

G-d tells Moshe: "Take a count of the sons of Gershon, they too, by their fathers' houses, by their families." After the census of Kehas, the Levite family of Gershon is counted too; this explanation is built on that verse.

Numbers 4:22 במדבר ד':כ"ב

נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם׃

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

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PARAGRAPH 2

4 In the Song at the Sea, Moshe and Israel sing to G-d: "You will bring them and plant them on the mountain of Your inheritance, the foundation for Your dwelling that You, Havayah, have made; the Sanctuary, Ado-nai, that Your hands established." Plainly, it foretells the Land and the Temple that G-d Himself would establish; the whole maamar turns on these "hands."

Exodus 15:17 שמות ט"ו:י"ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה׳ מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃

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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5 **יד הגדולה**

After the sea split: "And Israel saw the great hand that Havayah had wielded against Egypt." Plainly, the "hand" is G-d's power shown at the sea; it is the first of the three hands the Ramaz names.

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃

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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6 **יד החזקה**

The last verse of the Torah, of Moshe: "And all the strong hand and all the great awe that Moshe performed before the eyes of all Israel." Plainly, the mighty deeds done through Moshe; it is the second of the three hands.

Deuteronomy 34:12 דברים ל"ד:י"ב

וּלְכֹל הַיָּד הַחֲזָקָה וּלְכֹל הַמּוֹרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָּל־יִשְׂרָאֵל׃

and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

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PARAGRAPH 3

7 **עיני כל אליך ישברו**

In Psalm 145 (Ashrei), David praises G-d: "The eyes of all look to You with hope, and You give them their food in its time." The Alter Rebbe refers to his explanation of this passage.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃

The eyes of all wait for Thee, And Thou givest them their food in due season.

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8 **פותח את ידיך**

"You open Your hand and satisfy every living thing with favor": plainly, G-d provides for every creature. The verse says "Your hand" (yadecha); the maamar quotes it as "Your hands," in keeping with its theme, and the next words explain it as making a vessel in the soul to receive the light.

Psalms 145:16 תהילים קמ"ה:ט"ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃

Thou openest Thy hand, And satisfiest every living thing with favour.

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KEHOT'S NOTE

תהלים קמה, טז.

9 **לא תהיה משכלה ועקרה**

G-d promises Israel, if they serve Him: "None shall miscarry or be barren in your land; I will fill the number of your days." The Torah Ohr discourse on this verse is cited for the same theme of making a vessel for the light.

Exodus 23:26 שמות כ"ג:כ"ו

לֹא תִהְיֶה מְשַׁכֵּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא׃

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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10 **כוס ישועות**

The psalmist, giving thanks for his rescue: "I will lift up the cup of salvations and call on the Name of Havayah." That Torah Ohr discourse discusses this cup in connection with the vessel.

Psalms 116:13 תהילים קט"ז:י"ג

כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם ה' אֶקְרָא׃

I will lift up the cup of salvation, And call upon the name of the L-RD.

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11 **לעולם ירגיז אדם**

Reish Lakish teaches that a person should always stir up his good inclination against his evil inclination. The Alter Rebbe brings it as an example of Gevurah, the force needed to make a vessel.

Berakhot 5a:2 ברכות ה' א:ב'

אָמַר רַבִּי לֵוִי בַּר חָמָא, אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: לְעוֹלָם יַרְגִּיז אָדָם יִצְרוֹ טוֹב עַל יֵצֶר הָרַע, שֶׁנֶּאֱמַר: "רִגְזוּ וְאַל תֶּחֱטָאוּ" אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יַעֲסוֹק בַּתּוֹרָה, שֶׁנֶּאֱמַר: "אִמְרוּ בִלְבַבְכֶם". אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יִקְרָא קְרִיאַת שְׁמַע, שֶׁנֶּאֱמַר: "עַל מִשְׁכַּבְכֶם". אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יִזְכּוֹר לוֹ יוֹם הַמִּיתָה, שֶׁנֶּאֱמַר: "וְדֹמּוּ סֶלָה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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KEHOT'S NOTE

ברכות ה, א.

12 Bar Kappara expounds that heaven and earth are described with one hand each, while the Sanctuary, the work of the righteous, is described with both hands. This is the source for the two hands joined in one work.

Ketubot 5a:11 כתובות ה' א:י"א

דָּרַשׁ בַּר קַפָּרָא: גְּדוֹלִים מַעֲשֶׂה צַדִּיקִים יוֹתֵר מִמַּעֲשֵׂה שָׁמַיִם וָאָרֶץ, דְּאִילּוּ בְּמַעֲשֵׂה שָׁמַיִם וָאָרֶץ כְּתִיב: "אַף יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם", וְאִילּוּ בְּמַעֲשֵׂה יְדֵיהֶם שֶׁל צַדִּיקִים כְּתִיב: "מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ".

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13 G-d declares through Isaiah: "My hand, too, founded the earth, and My right hand spanned the heavens; I call to them, they stand together." Each hand is mentioned with a separate creation.

Isaiah 48:13 ישעיהו מ"ח:י"ג

אַף־יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם קֹרֵא אֲנִי אֲלֵיהֶם יַעַמְדוּ יַחְדָּו׃

Yea, My hand hath laid the foundation of the earth, And My right hand hath spread out the heavens; When I call unto them, They stand up together.

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14 **וכמארז"ל נטה שמאלו**

The note points to a talk of the Rebbe in Likkutei Sichos, vol. 31, p. 77 and on, in connection with the teaching that G-d stretched out His left hand and created the earth, and His right hand and created the heavens.

Zohar II, 20a זח"ב כ, א

KEHOT'S NOTE

ראה פדר"א פי"ח. זח"ב כ, א. לז, א. פה, ב. ראה לקו"ש-לא ע' 77 ואילך. ע' זח"ב (לז, א) שם אי' דסטא קב"ה כו'. שם (פה, ב) ושם אי' "קו ימינו" "קו שמאלו" וע"ש (כ, א) ושם אי' "וברא העולם שלמעלה" "וברא העוה"ז" נטה ימינו תחלה ואח"כ נטה שמאלו. וע' פדר"א (רפי"ח) פשט יד ימינו ונטה שמים ופשט יד שמאלו ויסד ארץ, יע"ש. [כ].

15 **מכון לשבתך פעלת ה' מקדש אדני כוננו ידיך**

The Song at the Sea calls the Sanctuary the work of G-d's "hands," in the plural. The Talmud reads this as both hands joined in one work.

Exodus 15:17 שמות ט"ו:י"ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃

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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16 **השמים שמים לה'**

The psalmist: "The heavens are heavens unto Havayah, but the earth He gave to mankind." Plainly, heaven is G-d's realm and the earth is man's; for the Maharsha it shows heaven and earth, the right hand and the left, still apart at creation.

Psalms 115:16 תהילים קט"ו:ט"ז

הַשָּׁמַיִם שָׁמַיִם לַה' וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם׃

The heavens are the heavens of the L-RD; But the earth hath He given to the children of men.

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KEHOT'S NOTE

תהלים קטו, טז.

17 **נעשה המשכן ע"י בצלאל ואהליאב**

Kehot's note points to Exodus 31:2-6 for these words.

Exodus 31:2–6 שמות ל"א:ב'-ו'

KEHOT'S NOTE

שמות לא, ב-ו.

18 **ואהליאב למטה דן**

G-d tells Moshe that He has appointed Oholiav son of Achisamach, of the tribe of Dan, to work with Betzalel on the Mishkan. Here he stands for Gevurah, joined to Betzalel's Chesed.

Exodus 31:6 שמות ל"א:ו'

וַאֲנִי הִנֵּה נָתַתִּי אִתּוֹ אֶת אָהֳלִיאָב בֶּן־אֲחִיסָמָךְ לְמַטֵּה־דָן וּבְלֵב כָּל־חֲכַם־לֵב נָתַתִּי חָכְמָה וְעָשׂוּ אֵת כָּל־אֲשֶׁר צִוִּיתִךָ׃

And I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee:

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19 **בצלאל בצל א-ל**

The Talmud says Betzalel was named for his wisdom: Moshe told him, "Perhaps you were in the shadow of G-d (betzel E-l) and knew." The Maharsha links the name to Chesed.

Berakhot 55a:12–13 ברכות נ"ה א:י"ב-י"ג

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: בְּצַלְאֵל עַל שֵׁם חָכְמָתוֹ נִקְרָא. בְּשָׁעָה שֶׁאָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְמֹשֶׁה: לֵךְ אֱמוֹר לוֹ לִבְצַלְאֵל "עֲשֵׂה לִי מִשְׁכָּן אָרוֹן וְכֵלִים". הָלַךְ מֹשֶׁה וְהָפַךְ וְאָמַר לוֹ: "עֲשֵׂה אָרוֹן וְכֵלִים וּמִשְׁכָּן". אָמַר לוֹ: מֹשֶׁה רַבֵּינוּ, מִנְהָגוֹ שֶׁל עוֹלָם אָדָם בּוֹנֶה בַּיִת וְאַחַר כָּךְ מַכְנִיס לְתוֹכוֹ כֵּלִים, וְאַתָּה אוֹמֵר "עֲשֵׂה לִי אָרוֹן וְכֵלִים וּמִשְׁכָּן", כֵּלִים שֶׁאֲנִי עוֹשֶׂה, לְהֵיכָן אַכְנִיסֵם? שֶׁמָּא כָּךְ אָמַר לְךָ הַקָּדוֹשׁ בָּרוּךְ הוּא, "עֲשֵׂה מִשְׁכָּן אָרוֹן וְכֵלִים"?! אָמַר לוֹ: ...

R. Samuel b. Nahmani said in the name of R. Jonathan : He was called Basalel because of his wisdom : for at the time that the Holy One, blessed be He, said to Moses, "Go, tell Besalel, 'Make for Me a tabernacle, an ark and vessels'," Moses went and inverted the order, saying to him, "Make an ark and vessels and a tabernacle." He replied, "Moses, our teacher, it is the way of the world for a man to build a house and afterwards furnish it ; but thou ...

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KEHOT'S NOTE

ברכות נה, א.

20 **חסד א-ל כל היום**

David rebukes Doeg: "Why do you boast of evil, mighty man? The kindness of E-l endures all the day." The Name E-l is associated with Chesed, so Betzalel, "in the shadow of E-l," stands for kindness.

Psalms 52:3 תהילים נ"ב:ג'

מַה־תִּתְהַלֵּל בָּרָעָה הַגִּבּוֹר חֶסֶד אֵל כָּל־הַיּוֹם׃

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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KEHOT'S NOTE

תהלים נב, ג.

PARAGRAPH 4

21 **ברבות וארא פי"ב**

There the Alter Rebbe quotes the same Midrash in full: G-d had decreed that heaven and earth stay apart, but when He gave the Torah He annulled the decree, so that the lower would rise to the higher and the higher come down.

KEHOT'S NOTE

ראה הלשון לעיל פ' ויקרא ו, ד. ראה אוה"ת פ' משפטים ע' אירכא. דרושים לשבועות ע' קצח.

22 **כל אשר חפץ ה' עשה בשמים ובארץ**

The psalmist praises G-d's rule over all creation: "Whatever Havayah desired He has done, in the heavens and on the earth, in the seas and all the depths." The Midrash reads it as G-d's power to join heaven and earth.

Psalms 135:6 תהילים קל"ה:ו'

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת׃

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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23 **כל אשר חפץ ה' עשה בשמים ובארץ**

G-d had decreed, "The heavens are heavens unto Havayah, and the earth He gave to mankind," but when He came to give the Torah He annulled the decree, so that the lower would rise to the higher and the higher come down to the lower. This agrees with the Maharsha: the work of the righteous joins heaven and earth.

Shemot Rabbah 12:3 שמות רבה י"ב:ג'

... התחתונים יעלו לעליונים והעליונים ירדו לתחתונים, ואני המתחיל, שנאמר (שמות יט, כ): וירד ה' על הר סיני. וכתיב (שם כד, א): ואל משה אמר עלה אל ה', הרי, כל אשר חפץ ה' עשה בשמים ובארץ וגו'. כמו כן כשבקש אמר (בראשית א, ט): יקוו המים. וכשבקש, עשה את היבשה ים ותהום, שנאמר (עמוס ה, ח; ט, ו): הקורא למי הים. ואומר (בראשית ז, יא): ביום הזה נבקעו כל מעינות תהום רבה. וכשבקש, עשה את הים ותהומות יבשה, שנאמר (שמות יד, כט): ובני ישראל הלכו ביבשה בתוך הים. ואומר ...

"The L-rd said to Moses: Extend your hand toward the heavens, and there will be hail throughout the land of Egypt, upon man, upon animal, and upon all the grasses of the field, in the land of Egypt (Exodus 9:22). "The L-rd said to Moses: Extend your hand toward the heavens" - that is what is written: "Whatever the L-rd wished, He has done..." (Psalms 135:6). David said: Even though the Holy One blessed be He decreed: "The heavens are the heavens of the L-rd and the earth He has ...

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24 The Talmud derives that tefillin go on the left arm, since Scripture calls the left hand simply "hand," as in "My

hand, too, founded the earth, and My right hand spanned the heavens."

Menachot 36b:11 מנחות ל"ו ב:י"א

ת"ר ידך זו שמאל אתה אומר שמאל או אינו אלא ימין תלמוד לומר (ישעיהו מח, יג) אף ידי יסדה ארץ וימיני טפחה שמים ואומר (שופטים ה, כו) ידה ליתד תשלחנה וימינה להלמות עמלים ואומר (תהלים עד, יא) למה תשיב ידך וימינך מקרב חיקך כלה

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25 "And My right hand spanned the heavens." The heavens, the encompassing light, come from the right hand.

Isaiah 48:13 ישעיהו מ"ח:י"ג

אַף־יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם קֹרֵא אֲנִי אֵלֵיהֶם יַעַמְדוּ יַחְדָּו׃

Yea, My hand hath laid the foundation of the earth, And My right hand hath spread out the heavens; When I call unto them, They stand up together.

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26 The Sages debate whether heaven or earth was created first and conclude that both were created together, citing "My hand, too, founded the earth, and My right hand spanned the heavens; I call to them, they stand together."

Chagigah 12a:17 חגיגה י"ב א:י"ז

אָמְרוּ לָהֶם בֵּית הִלֵּל לְבֵית שַׁמַּאי: לִדְבְרֵיכֶם, אָדָם בּוֹנֶה עֲלִיָּיה וְאַחַר כָּךְ בּוֹנֶה בַּיִת?! שֶׁנֶּאֱמַר: "הַבּוֹנֶה בַּשָּׁמַיִם מַעֲלוֹתָיו וַאֲגוּדָתוֹ עַל אֶרֶץ יְסָדָהּ". אָמְרוּ לָהֶם בֵּית שַׁמַּאי לְבֵית הִלֵּל: לִדְבְרֵיכֶם, אָדָם עוֹשֶׂה שְׁרַפְרַף, וְאַחַר כָּךְ עוֹשֶׂה כִּסֵּא?! שֶׁנֶּאֱמַר: "כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדוֹם רַגְלָי". וַחֲכָמִים אוֹמְרִים: זֶה וָזֶה כְּאַחַת נִבְרְאוּ, שֶׁנֶּאֱמַר: "אַף יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם קוֹרֵא אֲנִי אֲלֵיהֶם יַעַמְדוּ יַחְדָּו".

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27 **ימינך ה' נאדרי בכח**

In the Song at the Sea: "Your right hand, Havayah, is glorious in power; Your right hand, Havayah, shatters the enemy." The right hand that spanned the heavens is the boundless power of the Infinite Light.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ ה' נֶאְדָּרִי בַכֹּחַ יְמִינְךָ ה' תִּרְעַץ אוֹיֵב׃

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

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28 David praises G-d: "Your kingship is a kingship of all olamim." Plainly, olamim means "eternities": G-d's reign is forever. The maamar reads it as "all worlds": G-d's kingship, the light that fills each world according to its measure, is the "earth."

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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29 **מלכותך מלכות כל עולמים**

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

KEHOT'S NOTE

שם קמה, יג.

30 **בד"ה והיה מספר בנ"י**

There the Alter Rebbe explains that the source of the souls, the Community of Israel, is called "earth," and that it is G-d's kingship (Malchus), the source of life of all the worlds, as in "Your kingship is a kingship over all worlds."

KEHOT'S NOTE

לעיל פ' במדבר ה, ב.

31 **שאמר לעולמו די**

The Kehot note gives the Zohar for the teaching that G-d said to His world "Enough!", the power that sets a limit to creation. Here it is the left hand, from which the earth receives.

Zohar III, 11b זח"ג י"א, ב

KEHOT'S NOTE

זח"ג י"א, ב. רנא, ג. רנח, א. [כ].

32 In the verse the word "Sanctuary" stands between the Name Havayah and the Name Ado-nai. That placement is what the Talmud expounds.

Exodus 15:17 שמות ט"ו:י"ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃

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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33 **גדול מקדש שניתן בין שתי אותיות**

The same teaching of Rabbi Elazar, that the Sanctuary was placed between two letters, appears in Sanhedrin. The text cites both places.

Sanhedrin 92a:8 סנהדרין צ"ב א:ח'

וְאָמַר רַבִּי אֶלְעָזָר: גָּדוֹל מִקְדָּשׁ שֶׁנִּיתַּן בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר: "פָּעַלְתָּ ה' מִקְדָּשׁ ה' כּוֹנְנוּ יָדֶיךָ". מַתְקֵיף לַהּ רַב אַדָּא קַרְחִינָאָה: אֶלָּא מֵעַתָּה, גְּדוֹלָה נְקָמָה שֶׁנִּיתְּנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, דִּכְתִיב: "אֵל נְקָמוֹת ה' אֵל נְקָמוֹת הוֹפִיעַ"!

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34 Rabbi Elazar: "Great is the Sanctuary, for it was placed between two letters," that is, between two Names of G-d, in "You have made, Havayah; the Sanctuary, Ado-nai." The maamar reads it as the union of sovev and memalei.

Berakhot 33a:20 ברכות ל"ג א:כ'

אָמַר רַבִּי אֶלְעָזָר: גָּדוֹל מִקְדָּשׁ שֶׁנִּיתַּן בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר: "פָּעַלְתָּ ה' מִקְדָּשׁ ה'".

R. Eleazar said : Great is the Sanctuary which is placed between two references to the Divine Name; as it is said,

"...Thou hast made, O L-rd, the sanctuary, O L-rd..." (Exod. xv. 17).

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35 Moshe pleads with G-d after the spies: "And now, let the power of Ado-nai be great, as You have spoken." The Zohar connects this "power of Ado-nai" with "the Sanctuary, Ado-nai."

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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PARAGRAPH 5

36 In the Song at the Sea: "Your right hand, Havayah, is glorious in power." Here "power" (koach, 28), twice "hand" (yad, 14), shows the right hand joined with the left.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ ה' נֶאְדָּרִי בַכֹּחַ יְמִינְךָ ה' תִּרְעַץ אוֹיֵב׃

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

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37 **גדולה דעה שנתנה**

Rav Ami: "Great is knowledge, for it was placed between two letters," as it says, "For E-l of knowledge is Havayah." Joining two Names is the work of Daas.

Berakhot 33a:18–19 ברכות ל"ג א:י"ח-י"ט

אָמַר רַב אַמִּי: גְּדוֹלָה דֵּעָה, שֶׁנִּתְּנָה בְּתְחִלַּת בְּרָכָה שֶׁל חוֹל. וְאָמַר רַב אַמִּי: גְּדוֹלָה דֵּעָה, שֶׁנִּתְּנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר "כִּי אֵל דֵּעוֹת ה'". וְכָל מִי שֶׁאֵין בּוֹ דֵּעָה — אָסוּר לְרַחֵם עָלָיו, שֶׁנֶּאֱמַר: "כִּי לֹא עַם בִּינוֹת הוּא עַל כֵּן לֹא יְרַחֲמֶנּוּ עֹשֵׂהוּ".

R. Ammi said : Great is knowledge, which is placed at the beginning of the benediction said in the week-day [Tefillah]. R. Ammi also said : Great is knowledge which is placed between two references to the Divine Name ; as it is said, "For a G-d of knowledge is the L-rd" (I Sam. ii. 3). It is forbidden to have mercy upon one who does not possess knowledge ; as it is said, "For it is a people of no understanding, therefore He that made them will not have ...

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Sanhedrin 92a:7–8 סנהדרין צ"ב א:ז'-ח'

וְאָמַר רַבִּי אֶלְעָזָר: גְּדוֹלָה דֵּעָה, שֶׁנִּיתְּנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר "כִּי אֵל דֵּעוֹת ה'". וְאָמַר רַבִּי אֶלְעָזָר: גָּדוֹל מְקַדֵּשׁ שֶׁנִּיתַּן בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר: "פָּעַלְתָּ ה' מִקְדָּשׁ ה' כּוֹנְנוּ יָדֶיךָ". מַתְקִיף לַהּ רַב אַדָּא קַרְחִינָאָה: אֶלָּא מֵעַתָּה, גְּדוֹלָה נְקָמָה שֶׁנִּיתְּנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, דִּכְתִיב: "אֵל נְקָמוֹת ה' אֵל נְקָמוֹת הוֹפִיעַ"!

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KEHOT'S NOTE

ברכות לג, א. סנהדרין צב, א. וראה מאמרי אדה"ז-פרשיות ע' שעא.

38 **ונועדתי לך שמה**

G-d tells Moshe of the ark in the Mishkan: "And I will meet with you there, and I will speak with you from above the ark-cover." The letters of venoadti, "I will meet," also spell venodati, "I will be known."

Exodus 25:22 שמות כ"ה:כ"ב

וְנוֹעַדְתִּי לְךָ שָׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִים אֲשֶׁר עַל־אֲרֹן הָעֵדֻת אֵת כָּל־אֲשֶׁר אֲצַוֶּה אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל׃

And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

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KEHOT'S NOTE

שמות כה, כב (שם).

39 At Levi's birth Leah says, "Now this time my husband will be joined to me (yilaveh), for I have borne him three sons"; plainly, now he will grow close to her, and the name Levi comes from yilaveh. The maamar will explain Levi as Daas, the joining force.

Genesis 29:34 בראשית כ"ט:ל"ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי׃

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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40 Isaiah foresees: "And the work of tzedakah shall be peace." Plainly, tzedakah is righteousness, whose fruit is peace and security; Iggeres HaKodesh, which the text cites, reads it as charity. The text refers there for the root of the middle line above the two sides.

Isaiah 32:17 ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם׃

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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41 **כי גאה גאה**

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

KEHOT'S NOTE

שם טו, א.

42 **כי גאה גאה**

Moshe and Israel begin the Song at the Sea: "I will sing to Havayah, for He is exalted, exalted." Plainly, He is highly exalted; the maamar cites the doubled word for the level above even sovev kol almin, the source of the uplifted hand.

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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43 **סד"ה לבסומי בפוריא**

The errata table of the printed edition adds a page reference here (folio 94, end of column c); the Kehot note observes that this is probably not the Tzemach Tzedek's own reference, since he cites only the first printing of Torah Ohr, and that page fits only the second printing.

KEHOT'S NOTE

בלוח התיקון נדפס שצ"ל: "בפוריא דצ"ד סע"ג דרה"ר". לכאורה אין זה מהצ"צ, שהוא מסמן רק לתו"א דפוס ראשון, ודף הנ"ל הוא רק על פי דפוס שני שנדפס אחר הלקו"ת.

44 The Torah tells: "And it was on the day that Moshe finished setting up the Mishkan." The Midrash on this verse is the basis of the difficulty.

Numbers 7:1 במדבר ז':א'

וַיְהִי בְּיוֹם כַּלּוֹת מֹשֶׁה לְהָקִים אֶת־הַמִּשְׁכָּן וַיִּמְשַׁח אֹתוֹ וַיְקַדֵּשׁ אֹתוֹ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וַיִּמְשָׁחֵם וַיְקַדֵּשׁ אֹתָם:

And it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar and all the vessels thereof, and had anointed them and sanctified them;

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45 **את המשכן שהוא שקול כנגד העולם**

The Midrash: the Mishkan is equivalent to the world; the heavens are stretched like a curtain and the Mishkan has curtains, and so through each day of creation. The difficulty against Tosafos rests on this comparison.

Bamidbar Rabbah 12:13 במדבר רבה י"ב:י"ג

46 "In the beginning G-d created the heavens and the earth." The Midrash sets the creation of the heavens beside the curtains of the Mishkan.

Genesis 1:1 בראשית א':א'

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ:

In the beginning G-d created the heaven and the earth.

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47 The psalmist praises the Creator, "Who stretches out the heavens like a curtain." The image of heaven as a curtain links it to the curtains of the Mishkan.

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה:

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

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48 **ועשית יריעות עזים לאהל**

G-d commands Moshe: "And you shall make curtains of goats' hair for a tent over the Mishkan." These are the Mishkan's "heavens" in the Midrash.

Exodus 26:7 שמות כ"ו:ז'

וְעָשִׂיתָ יְרִיעֹת עִזִּים לְאֹהֶל עַל־הַמִּשְׁכָּן עַשְׁתֵּי־עֶשְׂרֵה יְרִיעֹת תַּעֲשֶׂה אֹתָם:

And thou shalt make curtains of goats'hair for a tent over the tabernacle; eleven curtains shalt thou make them.

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49 After the war with Amalek Moshe says: "For a hand is on the throne of Kah: Havayah will have war with Amalek from generation to generation." Plainly, a hand raised on G-d's throne in an oath; the Torah Ohr discourse on Purim reads it as the uplifted hand, above the throne and the Name.

Exodus 17:16 שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס יָהּ מִלְחָמָה לַיהוָה בַּעֲמָלֵק מִדֹּר דֹּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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50 Kehot's note points to Exodus 15:21 for these words.

Exodus 15:21 שמות ט"ו:כ"א

וַתַּעַן לָהֶם מִרְיָם שִׁירוּ לַיהוָה כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם:

And Miriam sang unto them: Sing ye to the L-RD, for He is highly exalted: The horse and his rider hath He thrown into the sea.

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PARAGRAPH 6

51 **אתה גבור לעולם**

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

KEHOT'S NOTE

נוסח תפלת שמו"ע.

PARAGRAPH 7

52 **כבוד מלכותך יאמרו**

David praises G-d: "They shall speak of the glory of Your kingship and tell of Your might." Kingship and might are named together: kingship comes about through gevuros.

Psalms 145:11 תהילים קמ"ה:י"א

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ:

They shall speak of the glory of Thy kingdom, And talk of Thy might;

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KEHOT'S NOTE

תהלים קמה, יא.

53 **וה' בהיכל קדשו**

The prophet contrasts the idols with G-d: "But Havayah is in His holy Temple (heichal); let all the earth be silent be-

fore Him." Heichal equals Ado-nai (65), so Havayah is revealed within Ado-nai.

Habakkuk 2:20 חבקוק ב:כ

וַה' בְּהֵיכַל קָדְשׁוֹ הַס מִפָּנָיו כָּל־הָאָרֶץ׃

But the L-RD is in His holy temple; Let all the earth keep silence before Him.

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KEHOT'S NOTE

חבקוק ב, כ.

54 **היכל גימטריא אדנ"י**

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

KEHOT'S NOTE

הובא במאו"א מערכת היכל ס"א ובי"נ שם. [כ].

55 **במקדש היו אומרים את השם ככתבו**

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

KEHOT'S NOTE

סוטה לז, סע"ב.

56 **במקדש היו אומרים את השם ככתבו משא"כ במדינה בכינויו**

The Mishnah on the Priestly Blessing: in the Temple the Name is said as it is written, and in the provinces by its substitute. The maamar explains why: in the Temple Havayah was revealed within Ado-nai.

Sotah 37b:12–13 סוטה ל"ז ב:י"ב-י"ג

וּלְהַקִּישׁ בְּרָכָה לִקְלָלָה, לוֹמַר לָךְ: מָה קְלָלָה בִּלְוִיִּם, אַף בָּרָכָה בִּלְוִיִּם. וּמָה קְלָלָה בְּקוֹל רָם, אַף בְּרָכָה בְּקוֹל רָם. וּמָה קְלָלָה בִּלְשׁוֹן הַקּוֹדֶשׁ, אַף בְּרָכָה בִּלְשׁוֹן הַקּוֹדֶשׁ. וּמָה קְלָלָה בִּכְלָל וּפְרָט, אַף בְּרָכָה בִּכְלָל וּפְרָט. וּמָה קְלָלָה — אֵלּוּ וָאֵלּוּ עוֹנִין וְאוֹמְרִים "אָמֵן", אַף בְּרָכָה — אֵלּוּ וָאֵלּוּ עוֹנִין וְאוֹמְרִים "אָמֵן". מַתְנִי' בִּרְכַּת כֹּהֲנִים כֵּיצַד? בַּמִּדִינָה אוֹמֵר אוֹתָהּ שָׁלֹשׁ בְּרָכוֹת, וּבַמִּקְדָּשׁ בְּרָכָה אַחַת. בַּמִּקְדָּשׁ אוֹמֵר אֶת הַשֵּׁם

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57 **תביאמו**

The Talmud notes that the verse says "You will bring them," not "You will bring us": Moshe and Israel prophesied without knowing what they prophesied, for Moshe would not enter the land.

Bava Batra 119b בבא בתרא קי"ט

58 **תביאמו כו' מכון לשבתך**

"You will bring them and plant them on the mountain of Your inheritance, the foundation for Your dwelling." The sources listed here all expound this verse.

Exodus 15:17 שמות ט"ו:י"ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃

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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59 **מכון לשבתך**

Five acquisitions G-d acquired in His world, one of them the Holy Temple, as it says, "the foundation for Your dwelling… the Sanctuary… that Your hands established."

Pirkei Avot 6:10 משנה אבות ו:י

… יִשְׂרָאֵל קִנְיָן אֶחָד מְנִיָן, דִּכְתִיב (שמות טו), עַד יַעֲבֹר עַמְּךָ ה' עַד יַעֲבֹר עַם זוּ קָנִיתָ, וְאוֹמֵר (תהלים טז) לִקְדוֹשִׁים אֲשֶׁר בָּאָרֶץ הֵמָּה וְאַדִּירֵי כָּל חֶפְצִי בָם. בֵּית הַמִּקְדָּשׁ קִנְיָן אֶחָד מְנִיָן, דִּכְתִיב (שמות טו), מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' מִקְדָּשׁ ה' כּוֹנְנוּ יָדֶיךָ. וְאוֹמֵר (תהלים עח) וַיִּבְנֶאם אֶל גְּבוֹהּ מִקְדָּשׁוֹ הַר זֶה קָנְתָה יְמִינוֹ׃

Five possessions did the Holy Blessed One, set aside as his own in this world, and these are they: The Torah, one possession; Heaven and earth, another possession; Abraham, another possession; Israel, another possession; The Temple, another possession. 1a) The Torah is one possession. From where do we know this? Since it is written, "The L-rd possessed (usually translated as 'created') me at the beginning of his course, at the first of His works of old" (Proverbs 8:22). 2a) Heaven and earth, another possession. From where do we know this? …

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60 **פ"ה דכתובות ס"ב ב'**

The note records that Or HaTorah on Beshalach, p. 544, cites this passage of Kesubos and explains it.

KEHOT'S NOTE

מובא באוה"ת בשלח ע' תקמד, ונתבאר שם.

61 **פ"ח דב"ב קי"ט ב'**

Or HaTorah on Beshalach, p. 564, quotes Bava Basra: "It does not say 'You will bring us' but 'You will bring them,' which teaches that they prophesied without knowing what they prophesied."

KEHOT'S NOTE

"תביאנו לא נאמר אלא תביאמו מלמד שמתנבאין ואין יודעין מה מתנבאין" — אוה"ת בשלח ע' תקסד.

62 **באבות ס"פ שנו חכמים**

Or HaTorah on Beshalach, p. 565, cites Avos: "The Holy Temple is one acquisition, as it says, 'the Sanctuary, Adonai, that Your hands established.'"

KEHOT'S NOTE

"בהמ"ק קנין אחד שנאמר מקדש אד' כוננו ידיך" — אוה"ת בשלח ע' תקסה.

63 **יכוין את לבו כנגד בית קדה"ק**

One who cannot face Jerusalem in prayer should direct his heart toward the Holy of Holies. The Jerusalem Talmud on this Mishnah expounds "the foundation for Your dwelling."

Mishnah Berakhot 4:5 משנה ברכות ד':ה'

הָיָה רוֹכֵב עַל הַחֲמוֹר, יֵרֵד. וְאִם אֵינוֹ יָכוֹל לֵירֵד, יַחֲזִיר אֶת פָּנָיו, וְאִם אֵינוֹ יָכוֹל לְהַחֲזִיר אֶת פָּנָיו, יְכַוֵּן אֶת לִבּוֹ כְּנֶגֶד בֵּית קׇדְשֵׁי הַקָּדָשִׁים׃

If he is riding on a donkey, he gets down [and prays.] If he is unable to get down he should turn his face [towards

Jerusalem], and if he cannot turn his face, he should direct his heart to the Holy of Holies.

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64 **רבות תצוה פל"ח**

Or HaTorah on Beshalach, p. 565, cites the Midrash on Tetzaveh: "Let the holy one come and enter the holy… 'enter the holy,' this is the Sanctuary, as it says, 'the Sanctuary… that Your hands established.'"

KEHOT'S NOTE

יבא קדוש ויכנס לקדוש . . ויכנס לקדוש זה מקדש שנאמר מקדש ה' כוננו ידיך" — אוה"ת בשלח ע' תקסה.

65 **במדבר פ"ד**

Or HaTorah on Beshalach, p. 565, cites Bamidbar Rabbah: the Sanctuary [below] is aligned with the Holy Temple [above], and the ark with the Throne.

KEHOT'S NOTE

"שהמקדש מכוון כנגד בהמ"ק וארון כנגד הכסא" — אוה"ת בשלח ע' תקסה.

66 **נשא פי"ב**

Or HaTorah on Beshalach, p. 565, cites the Midrash on Nasso: "When it was set up below, it was set up above, and that is the Mishkan of the Youth, whose name is Metatron… and so it says, 'the foundation for Your dwelling that You, Havayah, have made.'"

KEHOT'S NOTE

"ובעת שהוקם למטן הוקם למעלן והוא משכן הנער ששמו מט"ט כו' וכה"א מכון לשבתך פעלת ה'" — אוה"ת בשלח ע' תקסה.

67 **בשה"ש רבה . . ס"פ כמגדל דוד**

Or HaTorah on Beshalach, p. 565, notes that Shir HaShirim Rabbah, as in the Jerusalem Talmud on Berachos, chapter 4, concludes: "'The foundation (machon) for Your dwelling': aligned (mechuvan) with Your dwelling, the Holy Temple above."

KEHOT'S NOTE

"כנזכר בירושלמי פ"ד דברכות . . ומסיים מכון לשבתך מכוון כנגד שבתך זה בהמ"ק שלמעלה" — אוה"ת בשלח ע' תקסה.

68 **כמגדל דויד**

The beloved praises the bride: "Your neck is like the tower of David." The Sages read it as the Temple; Shir HaShirim Rabbah on this verse discusses the Sanctuary below aligned with the one above.

Song of Songs 4:4 שיר השירים ד':ד

כְּמִגְדַּל דָּוִיד צַוָּארֵךְ בָּנוּי לְתַלְפִּיּוֹת אֶלֶף הַמָּגֵן תָּלוּי עָלָיו כֹּל שִׁלְטֵי הַגִּבֹּרִים׃

Thy neck is like the tower of David Builded with turrets, Whereon there hang a thousand shields, All the armour of the mighty men.

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69 **ובפתיחתא דאיכה**

Or HaTorah on Beshalach, p. 565, cites the Pesichta of Eichah: "Had you merited, you would read 'You will bring them and plant them on the mountain of Your inheritance'; now that you did not merit, you read 'Let all their evil come before You.'"

KEHOT'S NOTE

"אלו זכיתם הייתם קורים תביאמו ותטעמו בהר נחלתך ועכשיו שלא זכיתם אתם קורים תבא כל רעתם לפניך" — אוה"ת בשלח ע' תקסה.

70 **תחת אשר לא עבדת**

Moshe warns Israel that the curses will come "because you did not serve Havayah your G-d with joy." The Pesichta of Eichah opens with this verse and contrasts "You will bring them and plant them" with exile.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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71 Of King Shlomo's canopy: "He made its pillars of silver." Shir HaShirim Rabbah on this verse is also cited for "the foundation for Your dwelling."

Song of Songs 3:10 שיר השירים ג':י

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָם׃

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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72 **זח"א וישב קפ"ג סע"א**

Or HaTorah on Beshalach, p. 566, explains that the Zohar there reads "the foundation for Your dwelling" as the Jerusalem below aligned with the Jerusalem above.

KEHOT'S NOTE

"פי' ענין מכון לשבתך ע"ד ירושמ"ט מכוון כנגד ירושמ"ע" — אוה"ת בשלח ע' תקסו.

73 **פנחס דרכ"א א'**

Or HaTorah on Beshalach, p. 566, cites the Zohar on Pinchas: "You will bring them and plant them," to plant them as a holy planting, like the image above.

KEHOT'S NOTE

"פי' תביאמו ותטעמו לנטעא לון נציבו קדישא כגוונא דדיוקנא דלעילא" — אוה"ת בשלח ע' תקסו.

74 **פ' עקב דף ער"ב סע"ב ובפי' הרמ"ז שם**

The note sends the reader to the beginning of section 2, which quotes the Ramaz on Parshas Eikev: yad (14) is the four letters of the Name Havayah with its filling of ten letters, and its three fillings, of 72, 63 and 45, are the three hands.

KEHOT'S NOTE

ראה לקמן בתחילת סעיף ב.

75 **בד"ה צאינה וראינה**

That discourse on "Go out and gaze, daughters of Zion" begins by asking why the Sages call G-d "the Holy One, blessed be He," and explains that the vav of kadosh signifies the drawing down of His holiness to be memalei kol almin and sovev kol almin.

KEHOT'S NOTE

לקמן שה"ש כא, ב ואילך. וראה באוה"ת בשלח ע' תקסא "ומ"ש בלקו"ת בשה"ש בד"ה צאינה וראינה בדרוש הראשון בפי' שאו ידיכם קדש וברכו את ה' ומזה יובן פי' נאדר בקודש".

76 The psalmist calls on G-d's servants who stand in His House at night: "Lift up your hands kodesh and bless Havayah." Plainly, toward the Sanctuary; the maamar renders it "in holiness." The discourse "Go out and gaze" explains these hands.

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה'

Lift up your hands to the sanctuary, And bless ye the L-RD.

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77 Kehot's note points to Ketubot 62b for these words.

Ketubot 62b כתובות ס"ב ב

78 **צאינה וראינה**

"Go out and gaze, daughters of Zion, upon King Shlomo, at the crown with which his mother crowned him on the day of his wedding." It opens the discourse in Likkutei Torah on Shir HaShirim to which the text refers.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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PARAGRAPH 8

79 **מקדש אדנ"י**

"The Sanctuary, Ado-nai, that Your hands established." The verse the whole first section has expounded.

Exodus 15:17 שמות ט"ו:י"ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ:

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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80 **יד הגדולה**

"And Israel saw the great hand that Havayah had wielded against Egypt." The first of the three hands.

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ:

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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81 **יד החזקה**

"And all the strong hand... that Moshe performed before the eyes of all Israel." The second of the three hands.

Deuteronomy 34:12 דברים ל"ד:י"ב

וּלְכֹל הַיָּד הַחֲזָקָה וּלְכֹל הַמּוֹרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָּל־יִשְׂרָאֵל:

and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

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PARAGRAPH 9

82 **בד"ה רני ושמחי**

There the Alter Rebbe explains the three times "holy": the first three letters of Havayah are a chain from cause to cause until the final hei, speech, the source of worlds, angels and souls.

KEHOT'S NOTE

תו"א לו, ב.

83 **רני ושמחי**

Zechariah's prophecy to Zion: "Sing and rejoice, daughter of Zion, for behold, I come and I will dwell in your midst." The text cites the Torah Ohr discourse that opens with this verse.

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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84 **הפעם ילוה אישי**

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

KEHOT'S NOTE

ויצא כט, לד.

85 Leah names her third son: "This time my husband will be joined to me, for I have borne him three sons." The three sons allude to the three levels, the three hands.

Genesis 29:34 בראשית כ"ט:ל"ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי:

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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86 **ע"פ יהודה אתה**

In that discourse, on "Yehudah, you, shall your brothers acknowledge," the Alter Rebbe explains that what follows the Shema, the blessing Emes VeYatziv, is the level of Levi, "This time my husband will be joined to me": the right and the left with the bride between them, for "His left hand beneath my head" is the left that pushes away and brings about the "lifting of the head."

KEHOT'S NOTE

תו"א מה, א. ראה אוה"ת בראשית-ה דף תתרה, ב ואילך.

87 **יהודה אתה**

Yaakov blesses his son: "Yehudah, you, your brothers shall acknowledge you." The text cites the Torah Ohr discourse on this verse.

Genesis 49:8 בראשית מ"ט:ח

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

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

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88 **בד"ה וללבן שתי בנות**

There Leah is rooted in the hidden world, the level of thought, which is higher than speech, Rachel.

KEHOT'S NOTE

תו"א כג, א.

89 **וללבן שתי בנות**

"And Lavan had two daughters: the name of the elder was Leah, and the name of the younger was Rachel." The text cites the Torah Ohr discourse that opens with this verse.

Genesis 29:16 בראשית כ"ט:ט"ז

וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאָה וְשֵׁם הַקְּטַנָּה רָחֵל׃

Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

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90 **אם הבנים**

The psalmist praises G-d, who "settles the barren woman in her home as a joyful mother of sons." Leah, Binah, is the mother of the six emotive attributes.

Psalms 113:9 תהילים קי"ג:ט

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

91 **לאה . . מחשבה**

The note points to the sources listed in this collection of the Alter Rebbe's discourses, p. 156, for Leah as the level of thought.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז פרשיות לע' קנו.

92 **כי לאה היא . . חיצוניות בינה**

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

KEHOT'S NOTE

ראה מאו"א אות ל, ס"א.

93 **בד"ה אלה פקודי המשכן**

In that discourse, "These are the accounts of the Mishkan" is the union of vav and hei, brought about through "these" (eleh), the tractates of the Mishnah and the positive mitzvos.

KEHOT'S NOTE

לעיל פקודי ה, א.

94 **אלה פקודי המשכן**

"These are the accounts of the Mishkan, the Mishkan of the testimony, which were counted at Moshe's word." The text cites the Likkutei Torah discourse that opens with this verse.

Exodus 38:21 שמות ל"ח:כ"א

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

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

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95 **מלא כה"כ כבודו**

In Isaiah's vision the seraphim call to one another: "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The three times "holy" are three stages of descent until His glory fills the earth.

Isaiah 6:3 ישעיהו ו':ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע' ו, ג.

96 As the camp set out: "And the Mishkan was taken down, and the sons of Gershon and the sons of Merari, who carried the Mishkan, set out." The Levite families are those who carried the Mishkan.

Numbers 10:17 במדבר י':י"ז

וְהוּרַד הַמִּשְׁכָּן וְנָסְעוּ בְּנֵי־גֵרְשׁוֹן וּבְנֵי מְרָרִי נֹשְׂאֵי הַמִּשְׁכָּן׃

And the tabernacle was taken down; and the sons of Gershon and the sons of Merari, who bore the tabernacle, set forward.

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97 **מי ברא אלה**

Isaiah calls: "Lift up your eyes on high and see: who created these?" Plainly, the stars in their array point to their Creator; the text cites a discourse that explains the words for Binah, the source of the six attributes.

Isaiah 40:26 ישעיהו מ':כ"ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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PARAGRAPH 10

98 **שם הגדולה לאה**

"And Lavan had two daughters: the name of the elder was Leah, and the name of the younger was Rachel." Plainly, Leah was the older sister; the maamar reads "the elder" (hagedolah) as hei gedolah, "the great hei."

Genesis 29:16 בראשית כ"ט:ט"ז

וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאָה וְשֵׁם הַקְּטַנָּה רָחֵל׃

Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

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KEHOT'S NOTE

בראשית כט, טז.

99 **שם הגדולה לאה**

The Kehot note gives this Zohar for reading Leah's name as the great hei, the upper hei of the Name.

Zohar, Vayetzei 15:127–17:137 ספר הזהר, ויצא ט"ו:קכ"ז-י"ז:קל"ז

100 **פי' שם ה' גדולה**

The note points to Or HaTorah on Beshalach and on Behaaloscha for the reading of Leah as "the great hei."

KEHOT'S NOTE

כמבואר בזח"א קנג, ב. וראה אוה"ת בשלח ע' תסח בהעלותך ע' שצז.

101 **ברכות ויצא פ"ע**

Or HaTorah on Bereishis explains the Midrash: "They said of the elder, Leah, 'great in her gifts: priesthood forever,' etc.; that is, because she receives from the attribute of His greatness, as it were, and therefore she is called the great hei."

KEHOT'S NOTE

"שאמרו על הגדולה לאה גדולה במתנותי' כהונה לעולם כו' דהיינו לפי שמקבלת ממדת גדולתו כביכול וע"כ נקרא ה' גדולה" — אוה"ת בראשית-ב דף חצר, ב. וראה אוה"ת ויקרא-א ע' פג ואילך.

102 **אין מלך בלא עם**

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

KEHOT'S NOTE

ס' החיים פ' הגאולה פ"ב. בחיי וישב לח, א. עמק המלך ש' שעשועי המלך רפ"א. פדר"א פ"ג. [כ].

103 **אנא אמלוך**

The note quotes that biur: "as is mentioned in the Idra Rabba on 'and he reigned,' that each one said, 'I shall reign'"; and at the beginning of the discourse "But as I live," it speaks of the thought "I shall reign."

KEHOT'S NOTE

ע' ביאור ושבתה (דתקס"ב) [דרמ"צ קע, ב] וז"ל וכנז' באד"ר בענין וימלוך כו' שכ"א א' אנא אמלוך כו' ושם [קעח, א] רד"ה ואולם חי אני, מח' אנא אמלוך כ"פ — וע' תו"א [עח, ב] ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר וז"ל א"ק הוא בחי' מח' אנא אמלוך יעו"ש. וע' נצבים (נא, ב). ל' הפסוק במ"א (א, ה) ושם א' "אני", ע"ש. [כ].

104 **אנא אמלוך**

Adoniyah exalted himself, saying, "I will reign." The Kehot note observes that the Kabbalistic phrase "I shall reign" takes its wording from this verse.

I Kings 1:5 מלכים א א':ה'

וַאֲדֹנִיָּה בֶן־חַגִּית מִתְנַשֵּׂא לֵאמֹר אֲנִי אֶמְלֹךְ וַיַּעַשׂ לוֹ רֶכֶב וּפָרָשִׁים וַחֲמִשִּׁים אִישׁ רָצִים לְפָנָיו׃

Now Adonijah the son of Haggith exalted himself, saying: 'I will be king'; and he prepared him chariots and horsemen, and fifty men to run before him.

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105 The psalmist proclaims: "Havayah reigns; He is clothed in majesty." Plainly, G-d's kingship is revealed in splendor; the maamar reads "clothed" to mean that His kingship is a garment, not His essence.

Psalms 93:1 תהילים צ"ג:א'

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

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 11

106 The verse reads "Therefore he called his name Levi," Yaakov naming him; the maamar quotes it with Leah as the one who names. The name is explained as joining and accompanying.

Genesis 29:34 בראשית כ"ט:ל"ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי׃

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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לכהן שירד לגורן, נתן לו א' כור של מעשר, ולא החזיק לו טובה. ואחד נתן לו קומץ של חולין, והחזיק לו טובה. אמר ליה: אדוני הכהן! אני נתתי לך כור, וזה לא נתן לך אלא קומץ, ...

"She conceived again, and bore a son, and said: Because the L-rd heard that I am hated, He gave me this as well. She called his name Simeon" (Genesis 29:33). "She conceived again, and bore a son, and said: Because the L-rd heard [shama] that I am hated, He gave me this as well. She called his name Simeon [Shimon]" – this one is destined to produce an enemy. Who will heal his wound? It is Pinḥas, who is destined to be produced from Levi. "She conceived again, and bore ...

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113 **בזח"ב שמות י"ט א'**

Or HaTorah quotes the Zohar: since the singers came from the tribe of Levi, the listener is joined (nilveh) and his soul cleaves above, and therefore Leah said, "This time my husband will be joined to me."

KEHOT'S NOTE

"כיון שיצאו משבט לוי המשוררים כוי והשומע נלוה ונדבק נפשו למעלה וע"כ אמרה לאה הפעם ילוה אישי אלי" — אוה"ת שמות ע' נז.

114 **משפטים ק"ד א'**

Or HaTorah on Bereishis says that Levi is the third day of creation, the middle bar; on Shemos it quotes the Zohar in Mishpatim: "Levi is the joining of all."

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ה תתרו, א "לוי זהו יום ג' למעשה בראשית . . בריח התיכון" ע"ש. "לוי חבורא דכולא" — אוה"ת שמות ע' נז.

115 **הזח"ג פ' שלח (דקע"ד א') ובפ' שמות (די"א סע"ב)**

Or HaTorah cites the Zohar, Part II, folio 11b, noting that the passage is repeated in Part III, folio 174a, and explains it there.

KEHOT'S NOTE

באוה"ת בראשית כרך ה תתרא, א מציין "מ"ש בזח"ב די"א סע"ב והוא כפול ג"כ ח"ג דקע"ד א". וראה שם ביאור בפי' הזהר.

116 Of Moshe's parents, Amram and Yocheved: "And a man of the house of Levi went and took a daughter of Levi." The Zohar reads it as supernal Chochmah joined with Binah.

Exodus 2:1 שמות ב':א

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי׃

And there went a man of the house of Levi, and took to wife a daughter of Levi.

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117 **אתר דחכמה עילאה וההוא נהר מתחברן כחדא ולא מתפרשין לעלמין**

On "a man of the house of Levi," the Zohar says that the place of supernal Chochmah and that river are joined as

107 **ביום ההוא תקראי אישי**

G-d promises Israel through Hosea: "And on that day, says Havayah, you will call [Me] 'my husband' (ishi), and no longer call Me 'my master' (baali)." Leah's "my husband" is this closeness.

Hosea 2:18 הושע ב':י"ח

וְהָיָה בַיּוֹם־הַהוּא נְאֻם־ה' תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי׃

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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KEHOT'S NOTE

הושע ב, יח.

108 **יעקב הוא בריח התיכון**

Kehot's note points to Zohar III, 186a for these words.

Zohar III, 186a זח"ג קפו, א

KEHOT'S NOTE

זח"ג קפו, א. ועוד.

109 **בריח התיכון מבריח מן הקצה אל הקצה**

G-d commands Moshe about the Mishkan's boards: "And the middle bar in the midst of the boards shall run from end to end." Yaakov is this bar, joining and drawing the light through all the worlds.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מַבְרֵחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

and the middle bar in the midst of the boards, which shall pass through from end to end.

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110 **(ועמ"ש מזה בפ' צו)**

There Yaakov is called the groom, "the middle bar that runs from end to end," the drawing down of the Infinite Light from the highest of all levels into Rachel, the bride who receives it; this is the drawing of sovev into memalei.

KEHOT'S NOTE

לעיל ח, ד ואילך.

111 **ברבות ויצא פע"א**

The note records that Or HaTorah explains this Midrash, "Levi is destined to accompany the children to their Father in heaven," on Shemos and on Ki Seitzei.

KEHOT'S NOTE

נתבאר באוה"ת שמות ע' נז. פ' כי תצא ע' תתפ.

112 **לוי זה עתיד ללות את הבנים לאביהם שבשמים**

Rabbi Yudan: "Levi: this one is destined to accompany the children to their Father in heaven." Levi is the one who joins Israel to G-d.

Bereshit Rabbah 71:4 בראשית רבה ע"א:ד'

... גם את זה פינחס, שהוא עתיד לעמוד מלוי. ותהר ותלד בן וגו' על כן קרא שמו לוי ר' יודן אמר: לוי זה, עתיד ללות את הבנים לאביהן שבשמים. על כן קרא שמו, בכל מקום שנאמר על כן, מרובה באוכלסין. ותהר עוד ותלד בן ותאמר הפעם אודה את ה' ר' ברכיה בשם ר' לוי:

one and never part. This is the constant union of Chochmah and Binah called "Levi."

Zohar, Shemot 17:181–18:192 ספר הזהר, שמות י"ז:קפ"א-י"ח:קצ"ב

The following is an alternative explanation of these verses:AND TOOK TO WIFE A DAUGHTER OF LEVI. This signifies the place which is filled with the brightness of moonlight (Malkuth).1The last three lines of the Hebrew text on this page are not translated.2The first two lines of the Hebrew text on this page are not translated.

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118 **אתר דחכמה עילאה וההוא נהר מתחברן כחדא ולא מתפרשין לעלמין**

The same passage appears again in Parshas Shelach, as the text and the Kehot note point out.

Zohar, Sh'lach 45:309–314 ספר הזהר, שלח לך מ"ה:ש"ט-ש"י"ד

1Most of this page does not appear in our Hebrew text as explained in the translator's note on page 163a.AND THE L-RD SAID TO MOSES, SPEAK UNTO THE CHILDREN OF ISRAEL... THAT THEY MAKE THEMSELVES FRINGES ON THE CORNERS OF THEIR GARMENTS, ETC. R. Hizkiah adduced here the verse: "And he showed me Joshua the high priest", etc. (Zech. 3, 1).

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119 **לויתן זה**

The psalmist on the sea: "There go the ships; this Leviathan You formed to play with." The Zohar ties Leviathan to the joining that Levi's name speaks of.

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יִתְהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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PARAGRAPH 12

120 Job asks: "But wisdom, from where (me'ayin) shall it be found?" Plainly, where can wisdom be found. Chassidus reads it as "Chochmah is found from ayin, nothing": Chochmah is the level of self-nullification.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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PARAGRAPH 13

121 **ונהר יוצא מעדן כו' ומשם יפרד**

Of the Garden of Eden: "And a river goes out from Eden to water the garden, and from there it divides." Eden and the river stand for Chochmah and Binah, whose flow never stops.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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122 **עת לחשות ועת לדבר**

Koheles on the seasons of life: "A time to be silent and a time to speak." Speech, unlike thought, comes only at times, like the union of Tiferes and Malchus.

Ecclesiastes 3:7 קהלת ג':ז

עֵת לִקְרוֹעַ וְעֵת לִתְפּוֹר עֵת לַחֲשׂוֹת וְעֵת לְדַבֵּר׃

A time to rend, and a time to sew; A time to keep silence, and a time to speak;

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123 **עד הגל הזה**

Lavan to Yaakov, at their covenant: "This mound is witness and the pillar is witness." The Alter Rebbe refers to his explanation on this verse.

Genesis 31:52 בראשית ל"א:נ"ב

עֵד הַגַּל הַזֶּה וְעֵדָה הַמַּצֵּבָה אִם־אָנִי לֹא־אֶעֱבֹר אֵלֶיךָ אֶת־הַגַּל הַזֶּה וְאִם־אַתָּה לֹא־תַעֲבֹר אֵלַי אֶת־הַגַּל הַזֶּה וְאֶת־הַמַּצֵּבָה הַזֹּאת לְרָעָה׃

This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

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124 **הפעם ילוה**

"Now this time my husband will be joined to me." "This time" is read as the added inner union drawn by service.

Genesis 29:34 בראשית כ"ט:ל"ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי׃

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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125 **ויניחהו בג"ע לעבדה ולשמרה**

"And Havayah Elokim took the man and placed him in the Garden of Eden to work it and to guard it." Both words end in hei; the service of "working" draws additional light, beyond the constant measured flow.

Genesis 2:15 בראשית ב':ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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PARAGRAPH 14

126 **ועבד הלוי הוא**

G-d tells Aharon: "And the Levite, he (hu) shall perform the service of the Tent of Meeting." Plainly, the Levites themselves do the work; the maamar reads hu, "he," as Binah, which the Levite joins with Chochmah.

Numbers 18:23 במדבר י"ח:כ"ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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127 **לויתן זה יצרת לשחק בו**

The psalmist on the sea: "There go the ships; this Leviathan You formed to play with." Leviathan, related to Levi, is the joining of "something" with "nothing," the source of G-d's delight.

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יִהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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128 **צו את בני ישראל**

G-d tells Moshe about the daily offerings: "Command the children of Israel and say to them: My offering, My bread." The Alter Rebbe refers to his discourse on this verse in Parshas Pinchas.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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

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129 **אז ישיר משה**

"Then Moshe and the children of Israel sang this song to Havayah." The discourse on this verse explains the difference between sea and dry land.

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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PARAGRAPH 15

130 **כי מן המים משיתיהו**

Pharaoh's daughter names him Moshe, "for I drew him out (meshisihu) of the water." He belongs to the hidden realm of the sea, the level of self-nullification.

Exodus 2:10 שמות ב':י'

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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131 **וילך איש מבית לוי**

"And a man of the house of Levi went and took a daughter of Levi." Moshe's birth is tied to the house of Levi, the joining.

Exodus 2:1 שמות ב':א'

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי׃

And there went a man of the house of Levi, and took to wife a daughter of Levi.

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132 **ותהר ותלד**

"And the woman conceived and bore a son." The birth of Moshe follows directly from the house of Levi.

Exodus 2:2 שמות ב':ב'

וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֵּן וַתֵּרֶא אֹתוֹ כִּי־טוֹב הוּא וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יְרָחִים׃

And the woman conceived, and bore a son; and when she saw him that he was a goodly child, she hid him three months.

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133 **הפעם ילוה אישי**

"Now this time my husband will be joined to me." The "man (ish) of the house of Levi" echoes Leah's "my husband (ishi)."

Genesis 29:34 בראשית כ"ט:ל"ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי׃

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 16

134 **ועבד הלוי הוא**

"And the Levite, he shall perform the service." The Zohar reads it as joining Z'eir Anpin and Nukva.

Numbers 18:23 במדבר י"ח:כ"ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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135 **ועבד הלוי הוא כד"א כי ה' הוא האלקים**

In Parshas Korach the Zohar expounds "And the Levite, he shall perform the service" with "For Havayah, He is Elokim": the Levite joins the two Names, Z'eir Anpin and Nukva.

Zohar, Korach 8:37–41 ספר הזהר, קרח ח':ל"ז-מ"א

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

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

136 **וילך איש מבית לוי ויקח את בת לוי**

"And a man of the house of Levi went and took a daughter of Levi." The "daughter of Levi" is Malchus, prepared by Abba and Imma.

Exodus 2:1 שמות ב':א

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי׃

And there went a man of the house of Levi, and took to wife a daughter of Levi.

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137 **מל' שנק' בת**

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

KEHOT'S NOTE

ראה מא"א ב, מא.

138 **לוי חבורא דכולא**

In Parshas Mishpatim the Zohar calls Levi "the joining of all." The Levite joins every level with the one above it.

Zohar, Mishpatim 3:182–193 ספר הזהר, משפטים ג':קפ"ב-קצ"ג

PARAGRAPH 17

139 **ודברת בם בד"ת**

Moshe, in the Shema: "And you shall teach them to your children and speak of them." Speaking words of Torah draws the joining into Z'eir Anpin and Nukva.

Deuteronomy 6:7 דברים ו':ז

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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Berakhot 21a ברכות כ"א א

KEHOT'S NOTE

דברים ו, ז. ברכות כא, א.

140 **המשכה — במ"א**

The note points to a note of the Rebbe Rashab printed above among the additions, p. 18c, on this passage.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר מהורש"ב נ"ע לעיל בהוספות יח, ג.

141 **עבודת הלוים ביד איתמר**

The account of the Mishkan, made "by the service of the Levites under the hand of Isamar son of Aharon the kohen." The name Isamar is read as itmar, Torah that is spoken.

Exodus 38:21 שמות ל"ח:כ"א

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

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

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142 **אז נדברו יראי ה'**

Malachi of the faithful: "Then those who fear Havayah spoke with one another, and Havayah listened and heard." Speaking Torah is the Levite's drawing down.

Malachi 3:16 מלאכי ג':ט"ז

אָז נִדְבְּרוּ יִרְאֵי ה' אִישׁ אֶל־רֵעֵהוּ וַיַּקְשֵׁב ה' וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי ה' וּלְחֹשְׁבֵי שְׁמוֹ׃

Then they that feared the L-RD Spoke one with another; and the L-RD hearkened, and heard, and a book of remembrance was written before Him, for them that feared the L-RD, and that thought upon His name.

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KEHOT'S NOTE

מלאכי ג, טז.

143 **אני המשנה המדברת בפיך**

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

KEHOT'S NOTE

מגיד מישרים ר"פ ויקרא.

144 **נוני ימא דאזלי ביבשתא**

Kehot's note points to Zohar III, 187b for these words.

Zohar III, 187b זח"ג קפז, ב

KEHOT'S NOTE

ראה זח"ג קפז, ב. ת"ז תכ"א בתחילתו. באקדמות [כ].

145 **נוני ימא דאזלין ביבשתא**

The Kehot note gives this Zohar for "the fish of the sea that go onto dry land," self-nullification brought into the revealed world.

Zohar, Balak 6:59–67 ספר הזהר, בלק ו':נ"ט-ס"ז

As they were going along, R. Eleazar suddenly remembered that boy, so they went three parasangs out of their way to get to that spot. They arranged to lodge in the house, and when they went in they found the boy sitting there and a table being laid before him. When he saw them he came up to them and said: 'Enter, holy saints, enter, ye shoots of the world to come, who are praised above and below, to meet whom even the fishes of the sea come up on …

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

146 **מקדש אד' כוננו ידיך**

"The Sanctuary, Ado-nai, that Your hands established." The Torah is the Sanctuary that draws the joining below.

Exodus 15:17 שמות ט"ו:י"ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃

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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147 **דאתחברת אמא בברתא והוו כחדא**

In Vayeshev the Zohar speaks of the Mother joined with the Daughter so that they became as one: Binah united with Malchus, as in the time to come.

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

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

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

148 **והיה ביום ההוא יצאו מים חיים מירושלים**

Zechariah's prophecy of the end of days: "And it shall be on that day that living waters shall go out from Jerusalem." The Alter Rebbe refers to his explanation of the Zohar on this verse.

Zechariah 14:8 זכריה י"ד:ח'

וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מַיִם־חַיִּים מִירוּשָׁלַם חֶצְיָם אֶל־קִדְמַת הַיָּם וְחֶצְיָם אֶל־הַיָּם הָאַחֲרוֹן בַּקַּיִץ וּבֶחֹרֶף יִהְיֶה׃

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

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PARAGRAPH 19

149 **ויקח קרח בן יצהר**

"And Korach son of Yitzhar, son of Kehas, son of Levi, took." The Alter Rebbe refers to his discourse on this verse.

Numbers 16:1 במדבר ט"ז:א'

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן׃

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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150 **שוש אשיש**

The prophet, speaking for Israel at the redemption: "I will rejoice greatly in Havayah, my soul shall exult in my G-d." The discourse on this verse explains the left side on Rosh HaShanah.

Isaiah 61:10 ישעיהו ס"א:י'

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

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

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151 **שמאלו תחת לראשי**

The bride longs for her beloved: "His left hand is beneath my head, and his right hand embraces me." Read of G-d and Israel, the left hand that arouses the union is the theme of Rosh HaShanah.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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.

152 **אתיהיבת בין תרין דרועין**

In Chayei Sarah the Zohar speaks of the one who is placed between the two arms. The Alter Rebbe applies it to Gershon and Merari, the right and left hands.

Zohar, Chayei Sara 23:243–24:254-ספר הזהר, חיי שרה כ"ג:רמ"ג כ"ד:רנ"ד

R. Simeon replied: 'The reason, as has been affirmed, is as follows: The two periods of the two earlier prayers have for their object only to unite Jacob to his heritage, but once this has been effected we need nothing further: as soon as the Woman is placed between the two arms and is joined to the Body, nothing more is needed. The two prayers are thus the two arms between which Jacob is united to the body, that is, to heaven,

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

153 **ועבד הלוי הוא**

"And the Levite, he shall perform the service." The Zohar passages listed here expound this verse.

Numbers 18:23במדבר י"ח:כ"ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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154 **בזהר פ' פנחס דר"נ ע"ב**

Or HaTorah explains the Zohar: "the daughter of Levi" is the state of song and great love, until they become one point, and only then is "and he went... and took" drawn down.

KEHOT'S NOTE

"פי' בת לוי כשהיא בבחי' שיר ורחימותא סגי עד שנעשה נקודא חדא ואזי דוקא נמשך וילך כו' ויקח כו'" - אוה"ת שמות ע' נה.

155 **וילך איש מבית לוי**

"And a man of the house of Levi went." The Zohar on Pinchas expounds it, as the text notes.

Exodus 2:1שמות ב':א

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי׃

And there went a man of the house of Levi, and took to wife a daughter of Levi.

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156 **ובפי' הרמ"ז ס"פ קרח**

The note points to Or HaTorah on Bamidbar for a discussion of the Ramaz's commentary at the end of Korach.

KEHOT'S NOTE

ראה אוה"ת במדבר כרך ו ע' אתתנד.

157 **ובפי' בהעלותך בדף קנ"א ע"ב**

Or HaTorah summarizes the Ramaz there: the purification of the Levites is the removal of their hair, and then Aharon waves them to raise them to their root, which is Binah.

KEHOT'S NOTE

"שטהרת הלוים להעביר שערם ואזי אהרן מניף אותם להעלותם לשרשם שהוא בינה כוי" — אוה"ת במדבר כרך ו ע' אתתנד.

158 **קח את הלוים**

G-d tells Moshe: "Take the Levites from among the children of Israel and purify them." The Ramaz's commentary in Behaaloscha discusses this verse.

Numbers 8:6במדבר ח':ו

קַח אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְטִהַרְתָּ אֹתָם׃

'Take the Levites from among the children of Israel, and cleanse them.

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159 **בנה בניתי בית זבול לך**

Shlomo at the dedication of the Temple: "I have surely built You a house of habitation, a place for You to dwell forever." The Ramaz links it to "the Sanctuary... that Your hands established."

I Kings 8:13מלכים א ח':י"ג

בָּנֹה בָנִיתִי בֵּית זְבֻל לָךְ מָכוֹן לְשִׁבְתְּךָ עוֹלָמִים׃

I have surely built Thee a house of habitation, A place for Thee to dwell in for ever.

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160 **מקדש אד' כוננו ידיך**

"The Sanctuary, Ado-nai, that Your hands established." The Levites' joining of the hands builds the Sanctuary.

Exodus 15:17שמות ט"ו:י"ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃

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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161 **בלק"ת בתחלת יחזקאל**

The Tzemach Tzedek quotes the Arizal there: in the future, when Kayin is purified and returns to his firstborn status, the Levites will take the kohanim's service and stature, so that the kohanim will be Levites and the Levites kohanim; he explains it at length.

KEHOT'S NOTE

"אבל לע"ל שינקה קין ויטהר ויחזור לבכורתו ומה שהי' תחלה כהנים עובדים יטלו הלוים עבודתם ומעלתם באופן שהכנהים יהיו לויים והלויים כהנים עכ"ל". — ביאוה"ז להצ"צ כרך א ע' שמ ושם נתבאר בארוכה. ובכרך ב ע' תתקכ.

162 **הובא בסש"ב פרק חמישים**

Tanya there says: in the future, when the world is elevated, they will be the kohanim, as the Arizal wrote on "and the kohanim, the Levites," that the Levites of now will be kohanim in the future.

KEHOT'S NOTE

דף ע, ב "[ולעתיד שהעולם יתעלה יהיו הם הכהנים וכמ"ש האר"י ז"ל ע"פ והכהנים הלוים שהלוים של עכשיו יהי' כהנים לעתיד]".

PARAGRAPH 20

163 **הפעם ילוה אישי**

"Now this time my husband will be joined to me." Leah's request that G-d Himself be joined to the thought of creation.

Genesis 29:34 בראשית כ"ט:ל"ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי׃

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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164 **תקראי אישי**

"You will call [Me] 'my husband.'" The closeness Leah sought.

Hosea 2:18 הושע ב':י"ח

וְהָיָה בַיּוֹם־הַהוּא נְאֻם־ה' תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי׃

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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PARAGRAPH 21

165 **ויניחהו בג"ע לעבדה**

"And He placed him in the Garden of Eden to work it." Working the Garden draws down added light.

Genesis 2:15 בראשית ב':ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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166 **לוי ללוות את הבנים לאביהם שבשמים**

"Levi is destined to accompany the children to their Father in heaven." The name speaks of joining.

Bereshit Rabbah 71:4 בראשית רבה ע"א:ד'

... ותהר ותלד בן וגו' על כן קרא שמו לוי ר' יודן אמר: לוי זה, עתיד ללות את הבנים לאביהן שבשמים. על כן קרא שמו, בכל מקום שנאמר על כן, מרובה באוכלסין. ותהר עוד ותלד בן ותאמר הפעם אודה את ה' ר' ברכיה בשם ר' לוי: לכהן שירד לגורן, נתן לו א' כור של מעשר, ולא החזיק לו טובה. ואחד נתן לו קומץ של חולין, והחזיק לו טובה. אמר ליה: אדוני הכהן! אני נתתי לך כור, וזה לא נתן לך אלא קומץ, ואתה מחזיק לו טובה?! אמר ליה: את מחלקי ...

"She conceived again, and bore a son, and said: Because the L-rd heard that I am hated, He gave me this as well. She called his name Simeon" (Genesis 29:33). "She conceived again, and bore a son, and said: Because the L-rd heard [shama] that I am hated, He gave me this as well. She called his name Simeon [Shimon]" – this one is destined to produce an enemy. Who will heal his wound? It is Pinḥas, who is destined to be produced from Levi. "She conceived again, and bore ...

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167 **לויתן זה יצרת לשחק בו**

"This Leviathan You formed to play with." Leviathan is the "something" united with the "nothing."

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יְהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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168 **שמאלו תחת לראשי**

"His left hand is beneath my head." The union is aroused from the left.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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169 **בפ' אלה פקודי המשכן**

That discourse asks why the Torah mentions "the service of the Levites," their carrying of the Mishkan on the journeys, in the accounts of the Mishkan.

KEHOT'S NOTE

לעיל פ' פקודי ג, א ואילך.

PARAGRAPH 22

170 **עולם שנה נפש ר"ת עש"ן**

The note points to Or HaTorah on Yisro for a further discussion of world, year and soul.

KEHOT'S NOTE

פרדס (שי"ב ספי"ה נתיב כ"ג). [כ]. ראה הקדמת הראב"ד לס"י (ב, ג). אוה"ת יתרו ע' תתטז. תתכג.

171 **כל מה שיש בעולם . . יש בנפש**

There the Alter Rebbe sets out, from Sefer Yetzirah, the three dimensions of world, year and soul: "world" includes the heavens, the earth and the bodies of all creatures, and "soul" is the divine life-force enclothed in them, memalei kol almin, shining in each world according to its refinement.

KEHOT'S NOTE

ראה לקמן חקת סד, ד.

172 **ושאבתם מים**

Isaiah's song of the redemption: "And you shall draw water with joy from the wellsprings of salvation." The Alter Rebbe refers to his discourse on this verse.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעְיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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173 **עור ובשר תלבישני**

Job to G-d: "With skin and flesh You clothed me, and with bones and sinews You knit me together." Skin and flesh are the body's garments, like the curtains of the Mishkan.

Job 10:11 איוב י':י"א

עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי וּגְעָצָמוֹת וְגִידִים תְּשֻׂכְּכֵנִי׃

Thou hast clothed me with skin and flesh, And knit me together with bones and sinews.

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174 **ועשית את הקרשים למשכן עצי שטים עומדים**

G-d commands Moshe: "And you shall make the boards for the Mishkan of acacia wood, standing." Plainly, set upright; the "standing" boards are the level of awe.

Exodus 26:15 שמות כ"ו:ט"ו

וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים׃

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

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175 **שרפים עומדים ממעל לו**

In Isaiah's vision: "Seraphim stood above Him." The angels' standing is awe and self-nullification.

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

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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176 From the juxtaposition of "make them known to your children" with "the day you stood... at Chorev," the Talmud learns that Torah must be studied in dread and awe, as at Sinai.

Berakhot 22a:4 ברכות כ"ב א:ד'

דְּתַנְיָא: "וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ", וּכְתִיב בָּתְרֵיהּ "יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי ה' אֱלֹקֶיךָ בְּחוֹרֵב", מָה לְהַלָּן בְּאֵימָה וּבְיִרְאָה וּבְרִתֵּת וּבְזִיעַ, אַף כָּאן בְּאֵימָה וּבְיִרְאָה וּבְרִתֵּת וּבְזִיעַ.

for there is a teaching: "Thou shalt make them known unto thy children and thy children's children" (Deut. iv. 9) and it continues, "The day that thou stoodest before the L-rd thy G-d in Horeb" (Deut. iv. 10) — as [the Israelites stood at Horeb] with dread and fear aod trembling and shaking, so here [when teaching Torah] must it be with dread and fear and trembling and shaking.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

177 **יום אשר עמדת לפני ה' אלקיך בחורב**

Moshe reminds Israel of "the day that you stood before Havayah your G-d at Chorev," right after "and you shall make them known to your children." Standing at Sinai was in awe.

Deuteronomy 4:10 דברים ד':י'

יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי ה' אֱלֹקֶיךָ בְּחֹרֵב בֶּאֱמֹר ה' אֵלַי הַקְהֶל־לִי אֶת־הָעָם וְאַשְׁמִעֵם אֶת־דְּבָרָי אֲשֶׁר יִלְמְדוּן לְיִרְאָה אֹתִי כָּל־הַיָּמִים אֲשֶׁר הֵם חַיִּים עַל־הָאֲדָמָה וְאֶת־בְּנֵיהֶם יְלַמֵּדוּן׃

the day that thou stoodest before the L-RD thy G-d in Horeb, when the L-RD said unto me: 'Assemble Me the people, and I will make them hear My words that they may learn to fear Me all the days that they live upon the earth, and that they may teach their children.'

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178 The Talmud says "standing" means silence, citing "for they stood and answered no more." Standing is silence before G-d.

Sotah 39a:2 סוטה ל"ט א:ב'

אָמַר רָבָא בַּר רַב הוּנָא: כֵּיוָן שֶׁנִּפְתַּח סֵפֶר תּוֹרָה אָסוּר לְסַפֵּר אֲפִילּוּ בְּדָבָר הֲלָכָה, שֶׁנֶּאֱמַר: "וּפִתְחוֹ עָמְדוּ כָּל הָעָם", וְאֵין עֲמִידָה אֶלָּא שְׁתִיקָה, שֶׁנֶּאֱמַר: "וְהוֹחַלְתִּי כִּי לֹא יְדַבְּרוּ כִּי עָמְדוּ לֹא עָנוּ עוֹד". רַבִּי זֵירָא אָמַר רַב חִסְדָּא, מֵהָכָא: "וְאָזְנִי כָּל הָעָם אֶל סֵפֶר הַתּוֹרָה".

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

179 **והוחלתי כי לא ידברו כי עמדו לא ענו עוד**

Elihu, of Job's friends: "And I waited, for they did not speak; for they stood and answered no more." The source for standing as silence.

Job 32:16 איוב ל"ב:ט"ז

וְהוֹחַלְתִּי כִּי־לֹא יְדַבֵּרוּ כִּי עָמְדוּ לֹא־עָנוּ עוֹד׃

And shall I wait, because they speak not, Because they stand still, and answer no more?

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180 **ועמך לא חפצתי בארץ**

The psalmist: "Whom have I in heaven? And beside You I desire nothing on earth." The nullification of every desire but G-d.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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

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181 **בזאת יבא אהרן אל הקדש**

Of Aharon on Yom Kippur: "With this shall Aharon come into the Sanctuary, with a young bull for a sin offering." Plainly, "this" is the offerings he brings; the maamar reads it as the lower awe, the beginning of service.

Leviticus 16:3 ויקרא ט"ז:ג

בְּזֹאת יָבֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפַר בֶּן־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה׃

Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

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182 **ונתתי לך מהלכים בין העומדים**

G-d's promise to Yehoshua the High Priest: "I will grant you to walk among these who stand." Plainly, a place among the angels who stand before G-d; the maamar reads it as walking, the soul's movement in love, after the standing of awe.

Zechariah 3:7 זכריה ג':ז

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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183 **ולכן היו נושאים . . מ"ב מסעות**

The Rebbe addresses why, had the spies not sinned, Israel would not have needed forty years in the wilderness, though the journeys served this refinement: then the refinement would have taken place in another way, as Torah Ohr (5d) explains concerning the sin of the Tree of Knowledge.

KEHOT'S NOTE

ומה שאלולי חטא המרגלים לא היו צריכים להיות במדבר מ' שנה — י"ל לפי שאז הי' הבירור באופן אחר (וע"ד המבואר בתו"א (ה, סע"ד) בנוגע לחטא עה"ד) — לקו"ש חי"ט ע' 16.

184 **דידוע שיש עולם שנה נפש**

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

KEHOT'S NOTE

ראה ס' פי"ג, מ"ג ואילך. וזהו "יסוד כל סיי".

185 In Terumah the Zohar links the "standing" boards of acacia wood with the seraphim "standing" above. The Alter Rebbe uses the link to explain "standing" in service.

Zohar, Terumah 81:803–84:813 ספר הזהר, תרומה פ"א:תת"ג-פ"ד:תתי"ג

AND THOU SHALT MAKE THE BOARDS FOR THE TABERNACLE OF SHITTIM WOOD STANDING. Of the Seraphim also it says that they were "standing"; thus the boards of the Tabernacle corresponded to the Seraphim.

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

PARAGRAPH 23

186 The Talmud explains Onkelos' rendering of tachash, sasgona, as an animal that rejoices (sas) in its many colors (gavnin). The six colors are the six emotive attributes.

Shabbat 28a:4 שבת כ"ח א:ד'

מַתִּיב רַבִּי אַבָּא, רַבִּי יְהוּדָה אוֹמֵר: שְׁנֵי מִכְסָאוֹת הָיוּ, אֶחָד שֶׁל עוֹרוֹת אֵילִים מְאָדָּמִים וְאֶחָד שֶׁל עוֹרוֹת תְּחָשִׁים. רַבִּי נְחֶמְיָה אוֹמֵר: מִכְסֶה אֶחָד הָיָה, וְדוֹמֶה כְּמִין תְּלָא אִילָן. וְהָא תְּלָא אִילָן טָמֵא הוּא! הָכִי קָאָמַר: כְּמִין תְּלָא אִילָן הוּא, שֶׁיֵּשׁ בּוֹ גְּוֹונִין הַרְבֵּה, וְלֹא תְּלָא אִילָן. דְּאִילּוּ הָתָם טָמֵא, וְהָכָא טָהוֹר. אָמַר רַב יוֹסֵף: אִי הָכִי הֵיינוּ דְּמְתַרְגְּמִינַן "סָסְגּוֹנָא", שֶׁשָּׂשׂ בְּגְוֹונִין הַרְבֵּה.

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

187 **עצי שטים עומדים**

G-d commands Moshe: "Boards for the Mishkan of acacia wood, standing." The standing boards, awe, come before the colored skins, love.

Exodus 26:15 שמות כ"ו:ט"ו

וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים׃

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

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188 **ונתתי לך מהלכים בין העומדים**

G-d's promise to Yehoshua the High Priest: "I will grant you to walk among these who stand." Plainly, a place among the angels; here walking is the emotions of love, which follow standing.

Zechariah 3:7 זכריה ג':ז

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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PARAGRAPH 24

189 **ותורה אור**

Shlomo's instruction: "For a mitzvah is a lamp and the Torah is light." The Torah's revelation is the menorah.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

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

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190 **ותורת חסד על לשונה**

Of the woman of valor: "She opens her mouth with wisdom, and the Torah of kindness is on her tongue." The

maamar reads it of the Torah itself, linked with Chesed, the right side.

Proverbs 31:26 משלי ל"א:כ"ו

פִּיהָ פָּתְחָה בְחָכְמָה וְתוֹרַת חֶסֶד עַל־לְשׁוֹנָהּ׃

She openeth her mouth with wisdom; And the law of kindness is on her tongue.

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191 **מימינו אש דת**

Moshe, describing the giving of the Torah: "From His right hand, a fiery law for them." The Torah was given from the right hand.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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192 **והוציא את הדשן**

Of the kohen's daily service at the altar: "And he shall take the ashes out, outside the camp." The waste is removed from the altar.

Leviticus 6:4 ויקרא ו':ד'

וּפָשַׁט אֶת־בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־הַדֶּשֶׁן אֶל־מִחוּץ לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר׃

And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

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193 **והרים את הדשן**

Of the kohen's daily service: "And he shall lift up the ashes" and place them beside the altar. Even the waste first has its own refinement.

Leviticus 6:3 ויקרא ו':ג'

וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד וּמִכְנְסֵי־בַד יִלְבַּשׁ עַל־בְּשָׂרוֹ וְהֵרִים אֶת־הַדֶּשֶׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוֹ אֵצֶל הַמִּזְבֵּחַ׃

And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar.

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194 **ולו יקהת עמים**

Yaakov blesses Yehudah: "And to him shall be the gathering (yikhas) of peoples." The name Kehas is read as "gathering."

Genesis 49:10 בראשית מ"ט:י'

לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְּהַת עַמִּים׃

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

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195 **ולו יקהת עמים**

Rashi explains yikhas as a gathering of peoples. Kehas gathers the sparks to be raised above.

Rashi on Genesis 49:10:4 רש"י על בראשית מ"ט:י':ד'

ולו יקהת עמים. אֲסֵפַת הָעַמִּים, שֶׁהַיָּו"ד עִקָּר הִיא בַּיְסוֹד, כְּמוֹ יִפְעָתֶךָ (יחזקאל כ"ח), וּפְעָמִים שֶׁנּוֹפֶלֶת מִמֶּנּוּ, וְכָמָּה אוֹתִיּוֹת מְשַׁמְּשׁוֹת בְּלָשׁוֹן זֶה, וְהֵם נִקְרָאִים עִקָּר נוֹפֵל; כְּגוֹן נו"ן שֶׁל נוֹגֵף וְשֶׁל נוֹשֵׁךְ, וְאָלֶ"ף שֶׁבְּוַאֲחֻזָּתִי בְּאָזְנֵיכֶם (איוב י"ג), וְשֶׁבְּאַבְחַת חָרֶב (יחזקאל כ"א), וְאָסוּךְ שָׁמֶן (מלכים ב ד'), אַף זֶה יִקְהַת עַמִּים אֲסֵפַת עַמִּים, שֶׁנֶּאֱמַר אֵלָיו גּוֹיִם יִדְרֹשׁוּ (ישעיהו י"א). וְדוֹמֶה לוֹ עַיִן תִּלְעַג לְאָב וְתָבֶז לִיקְהַת אֵם (משלי ל'), לְקִבּוּץ קְמָטִים שֶׁבְּפָנֶיהָ מִפְּנֵי זִקְנָתָהּ; וּבַתַּלְמוּד דְּיָתְבֵי ...

ולו יקהת עמים means AND UNTO HIM [SHALL BE] AN ASSEMBLAGE OF PEOPLES. יקהת is a noun from the root יקה and is not a verbal form although it has the appearance of one, for the י is one of the root-letters as it is in the word יפעתך (Ezekiel 21:20) "thy brightness" from root יפע, only that it is sometimes omitted. There are many root-letters that are subject to this rule and are known as עיקר נופל (root-letters that may be omitted) as, for example, the נ of נוגף ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

196 **אני ישנה ולבי ער**

The bride: "I sleep, but my heart is awake." The Alter Rebbe refers to his discourse on this verse for the refining of food into life-force.

Song of Songs 5:2 שיר השירים ה':ב'

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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PARAGRAPH 25

197 **עור ובשר תלבשיני**

The words here quote Job 10:11; the passage is shown below.

Job 10:11 איוב י':י"א

עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי וּבַעֲצָמוֹת וְגִידִים תְּשֹׂכְכֵנִי׃

Thou hast clothed me with skin and flesh, And knit me together with bones and sinews.

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KEHOT'S NOTE

איוב י', י"א.

198 (בנ"א . . בכלים הפנימים)

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5567.

KEHOT'S NOTE

— בנוסח אחר. וכנראה הכוונה להנחת כ"ק אדה"א בסה"מ תקס"ז ע' קצט.

199 אין עמידה אלא שתיקה

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

KEHOT'S NOTE

ע"ל ד"ה ע"ג, יעו"ש. [כ].

200 בזאת יבא אהרן אל הקדש

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

KEHOT'S NOTE

ויקרא טז. ג.

201 ונתתי לך מהלכים

G-d's promise to Yehoshua the High Priest: "I will grant you to walk among these who stand." The curtains, love, above the standing boards, awe.

Zechariah 3:7 זכריה ג:ז

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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KEHOT'S NOTE

זכריי ג, ז.

202 והנה הארון והכפורת

Kehot's note points to where this is explained further: Sefer HaMaamarim 5635.

KEHOT'S NOTE

מובא בסה"מ תרל"ה ע' קמה.

203 ותורה אור

The words here quote Proverbs 6:23; the passage is shown below.

Proverbs 6:23 משלי ו:כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

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.

204 ותורת חסד על לשונה

The words here quote Proverbs 31:26; the passage is shown below.

Proverbs 31:26 משלי ל"א:כ"ו

פִּיהָ פָּתְחָה בְחָכְמָה וְתוֹרַת חֶסֶד עַל־לְשׁוֹנָהּ׃

She openeth her mouth with wisdom; And the law of kindness is on her tongue.

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KEHOT'S NOTE

משלי לא, כו.

205 מימינו אש דת

The words here quote Deuteronomy 33:2; the passage is shown below.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

206 בחכמה איתברירו

In the preceding maamar "through Chochmah they are refined" is explained the same way: the whole Torah serves to accomplish refinements, which is the matter of the altars, and so they were the burden of the sons of Kehas, from "and to him shall be the gathering (yikhas) of peoples."

KEHOT'S NOTE

ע"ל כאן (כא, א). ושי"נ.

PARAGRAPH 26

207 מור וקציעה

The Baraisa listing the eleven spices of the incense: "balm, onycha, galbanum and frankincense... myrrh and cassia, spikenard and saffron." The myrrh is one of the incense's spices.

Keritot 6a:15 כריתות ו' א:ט"ו

תָּנוּ רַבָּנַן: פִּיטוּם הַקְּטֹרֶת: הַצָּרִי, וְהַצִּפּוֹרֶן, וְהַחֶלְבְּנָה, וְהַלְּבוֹנָה – מִשְׁקַל שִׁבְעִים שֶׁל שִׁבְעִים מָנֶה. מוֹר, וּקְצִיעָה, שִׁיבּוֹלֶת נֵרְדְּ, וְכַרְכּוֹם – מִשְׁקַל שִׁשָּׁה עָשָׂר שֶׁל שִׁשָּׁה עָשָׂר מָנֶה. הַקּוֹשְׁטְ – שְׁנֵים עָשָׂר, קִילּוּפָה – שְׁלֹשָׁה, וְקִנָּמוֹן – תִּשְׁעָה. בּוֹרִית כַּרְשִׁינָה – תִּשְׁעָה קַבִּין, יֵין קַפְרִיסִין – סְאִין תְּלָתָא קַבִּין תְּלָתָא. אִם אֵין לוֹ יֵין קַפְרִיסִין מֵבִיא חֲמַר חִיוָּרִין עַתִּיק. מֶלַח סְדוֹמִית – רוֹבַע. מַעֲלֶה עָשָׁן – כָּל שֶׁהוּא. רַבִּי נָתָן אוֹמֵר: אַף כִּיפַּת הַיַּרְדֵּן כָּל שֶׁהוּא.

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208 בזח"ב ס"פ ויקהל (דריי"ט ע"א) מה בין צלותא

Or HaTorah on Bereishis copies this Zohar at length; on Tetzaveh it explains that the incense is higher than prayer, since prayer takes the place of the offerings, which are on the outer altar, while the incense is on the inner altar.

KEHOT'S NOTE

נעתק בארוכה באוה"ת בראשית כרך א קנב, א. "פי' שהקטרת גבוה מהתפלה שהרי התפלה במקום קרבנות שהן על מזבח החיצון וקטורת

מזה"פ" — אוה"ת תצוה ע' א'תשס.

209 מה בין צלותא לעובדא דקטרת

At the end of Vayakhel the Zohar asks, "What is the difference between prayer and the act of the incense?" The incense refines and raises more deeply than prayer.

Zohar, Vayakhel 40:470–41:479 ספר הזהר, ויקהל מ:תע"ט-מ"א:תע"ט

Observe the difference between prayer and incense-offering. Prayer has been instituted to take the place of the sacrifices that Israel used to offer, but none of the sacrifices had the same value as the incense. There is, further, this difference between the two. Prayer repairs damage which has been done, but incense does more-it strengthens, it binds together, it is the greatest light-bringer. It was incense that removed the evil taint (zuh'ma) and purified the Tabernacle, so that the whole was illumined, renewed, and knitted together into a combined whole.

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

210 ובזהר הרקיע שם

Or HaTorah quotes Zohar HaRakia: Malchus of Asiyah is in the depths of the kelipos and gives them life, and cannot leave them until "He will swallow up death forever"; as long as it does not rise, there appears a separation in holiness, and through the incense it rises, which prayer cannot accomplish; therefore after the incense we say "Give thanks to Havayah… make His deeds known among the peoples."

KEHOT'S NOTE

"ותוכן הענין כי המל' דעשי' היא עמקי הקליפות כו' ומחי' אותם כו' ואין הבחינה זו יכולה לצאת מבין הקליפות עד שיבא זמן הכתוב בלע המות לנצח כו', והנה כל זמן שאין בחי' זו עולה למעלה נראה פירוד בקדושה חי"ו וע"י הקטרת עולה כו', משא"כ בתפלה לעשות להעביר הזוהמא מבחי' זאת כו', ולכן אחר מעשה הקטורת אנו אומרים הודו כו' הודיעו בעמים כו' ע"ש" — אוה"ת בראשית כרך א קנב, א.

211 ובהרמ"ז ס'פ בא (בדף מ' ע"ב)

Or HaTorah cites the Ramaz on removing chametz: through the incense even the life-force allotted to the kelipah before Adam's sin is raised and refined.

KEHOT'S NOTE

"גבי לבער החמץ שע"י הקטרת עולה ומתברר חיות הקליפה גם מה שנקצב לה קודם חטא אדה"ר כו'" — אוה"ת בראשית שם. ובאוה"ת במדבר כרך ד (בהוספות) ע' א'תעב "…מבואר בהרמ"ז ס"פ בא מ"ש בלקו"ת פ' תשא שבי' מיני חיות יש בקליפה, האי' מה שנקצב לה, הבי' מה שמוסיפי' החוטאים כו', והנה חיות זה מוכרח לו הוא שסט"מ מסרו לו כו' ע"ש. ומצינו למדין מדבריו שע"י הקטורת לוקחין ומבררי' אפילו מחיות המוכרח לו, משא"כ ע"י שארי המצות לוקחים רק התוסי' כו' ע"ש". ראה שם בארוכה. וכן מובא לשון הרמ"ז באוה"ת תשא ע' א'תתקמז.

212 ובפ' קרח (דף קע"ז ע"ב)

The note suggests that the reference is to what Or HaTorah cites from the Ramaz: the lower Abba and Imma are Yisrael Saba and Tevunah, and the higher Abba and Imma are the oil and the incense.

KEHOT'S NOTE

אולי הכוונה מש"כ באוה"ת תצוה ע' א'תשס "ופי' הרמ"ז כי או"א תתאין הם ישסו"ת ואו"א עילאין זהו שמן וקטורת ואימא טמירא מאבא סוד ו"ד מלוי של יו"ד" ע"ש.

213 בד"ה זאת חנוכת המזבח

There the Alter Rebbe notes that the incense was offered only on the inner altar, except that the princes, by a one-time ruling, offered incense on the outer altar for its dedication.

KEHOT'S NOTE

לקמן כט, א.

214 ושאבתם מים

"And you shall draw water with joy." The Alter Rebbe refers to his discourse on this verse.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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215 ובד"ה ראה ריח בני

That discourse, on "See, the fragrance of my son is like the fragrance of a field that Havayah has blessed," begins by asking how Yitzchak, who understood that it was Eisav, could value him so highly.

KEHOT'S NOTE

תו"א כ, ב.

216 ראה ריח בני

Yitzchak, blessing Yaakov dressed in Eisav's garments: "See, the fragrance of my son is like the fragrance of a field that Havayah has blessed." The discourse on this verse concerns fragrance.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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217 ואתה קח לך בשמים ראש

G-d tells Moshe the spices of the anointing oil: "And you, take for yourself choice spices: pure myrrh, five hundred [shekels]." The myrrh of the anointing oil.

Exodus 30:23 שמות ל':כ"ג

וְאַתָּה קַח־לְךָ בְּשָׂמִים רֹאשׁ מָר־דְּרוֹר חֲמֵשׁ מֵאוֹת וְקִנְמָן־בֶּשֶׂם מַחֲצִיתוֹ חֲמִשִּׁים וּמָאתַיִם וּקְנֵה־בֶשֶׂם חֲמִשִּׁים וּמָאתָיִם׃

'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.

218 **המור הוא בושם הנעשה מדם חי' ידוע**

There Mordechai is alluded to in mor deror, rendered mira dachya; myrrh, according to the Rambam and others, is musk, the blood of a certain animal congealed in a pouch in its neck and made into a spice.

KEHOT'S NOTE

ראה בתו"א צט, א. ובהמצויין לשם.

219 **כן פי' הגאונים**

The note gives the source of the Geonim's explanation of myrrh: Otzar HaGeonim on Berachos 43a, in the name of Rav Hai Gaon.

KEHOT'S NOTE

ראה אוצר הגאונים ברכות חלק הפירושים לדף מג, א בשם רב האי גאון.

220 **איך יכנס בקטרת ובשמן הקדש דם חיה טמאה**

The Ramban discusses what myrrh is and records the question how the blood of an impure animal could be used in holy things.

Ramban on Exodus 30:23 רמב"ן על שמות ל:כ"ג

221 **דם נעכר ונעשה חלב**

The Talmud teaches that the mother's blood is transformed and becomes milk. The lowly turned into the pure is the image of evil transformed into good.

Bekhorot 6b:8–9 בכורות ו' ב:ח'-ט'

אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל דִּבְהֵמָה טְהוֹרָה נָמֵי חִידּוּשׁ הוּא, דְּאָמַר מַר: דָּם נָעֲכָר וְנַעֲשָׂה חָלָב, וְכֵיוָן דְּחִידּוּשׁ הוּא — בִּבְהֵמָה טְמֵאָה נָמֵי לִישְׁתְּרֵי, קָא מַשְׁמַע לַן. הָנִיחָא לְמַאן דְּאָמַר דָּם נָעֲכָר וְנַעֲשָׂה חָלָב, אֶלָּא לְמַאן דְּאָמַר אֵיבָרֶיהָ מִתְפָּרְקִין הֵימָנָּה וְאֵין נַפְשָׁהּ חוֹזֶרֶת עָלֶיהָ עַד עֲשָׂרִים וְאַרְבָּעָה חֹדֶשׁ, מַאי אִיכָּא לְמֵימַר?

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KEHOT'S NOTE

בכורות ו, ב. ושי"נ.

222 **היינו מה שנתברר . . ע"י אתכפייא ואתהפכא**

The note records that Or HaTorah also explains myrrh as evil refined and transformed into good through iskafya and is'hapcha.

KEHOT'S NOTE

וכ"ה גם באוה"ת בראשית כרך א ס, ב.

223 **אמר בת"ז חכים**

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

KEHOT'S NOTE

בהקדמה (פתח אליי).

224 In Patach Eliyahu: "You are wise, but not with a known wisdom; You understand, but not with a known understanding." In Himself G-d is beyond Chochmah and Binah.

Tikkunei Zohar 17b:3 תקוני הזהר י"ז ב:ג'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

Constantinople, 1740 (CC-BY-NC)

225 **הן עם אחד**

G-d, of the builders of Babel: "Behold, they are one people." The Alter Rebbe refers to his discourse on this verse in Parshas Noach.

Genesis 11:6 בראשית י"א:ו'

וַיֹּאמֶר ה' הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכֻלָּם וְזֶה הַחִלָּם לַעֲשׂוֹת וְעַתָּה לֹא־יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת:

And the L-RD said: 'Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.

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226 **ותקשור על ידו שני**

At Tamar's giving birth: "And the midwife took and tied a scarlet thread on his hand." Onkelos renders "tied" with the root of ketores.

Genesis 38:28 בראשית ל"ח:כ"ח

וַיְהִי בְלִדְתָּהּ וַיִּתֵּן־יָד וַתִּקַּח הַמְיַלֶּדֶת וַתִּקְשֹׁר עַל־יָדוֹ שָׁנִי לֵאמֹר זֶה יָצָא רִאשֹׁנָה:

And it came to pass, when she travailed, that one put out a hand; and the midwife took and bound upon his hand a scarlet thread, saying: 'This came out first.'

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KEHOT'S NOTE

בראשית לח, כח.

227 **ונפשו קשורה בנפשו**

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

KEHOT'S NOTE

שם מד, ל.

228 **ונפשו קשורה בנפשו**

Yehudah pleads with Yosef, of Yaakov and Binyamin: "and his soul is bound up with his soul." Binding of souls in love.

Genesis 44:30 בראשית מ"ד:ל'

וְעַתָּה כְּבֹאִי אֶל־עַבְדְּךָ אָבִי וְהַנַּעַר אֵינֶנּוּ אִתָּנוּ וְנַפְשׁוֹ קְשׁוּרָה בְּנַפְשׁוֹ:

Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his soul is bound up with the lad's soul;

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229 ונפש יהונתן נקשרה בנפש דוד ויאהבהו יונתן כנפשו

After David spoke with Shaul: "And the soul of Yehonasan was bound up with the soul of David, and Yonasan loved him as his own soul." The binding the incense brings about.

I Samuel 18:1 שמואל א י״ח:א׳

וַיְהִי כְּכַלֹּתוֹ לְדַבֵּר אֶל־שָׁאוּל וְנֶפֶשׁ יְהוֹנָתָן נִקְשְׁרָה בְּנֶפֶשׁ דָּוִד וַיֶּאֱהָבֵהוּ יְהוֹנָתָן כְּנַפְשׁוֹ׃

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

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230 כי בי חשק

Kehot's note points to Psalms 91:13 for these words.

Psalms 91:13 תהילים צ״א:י״ג

עַל־שַׁחַל וָפֶתֶן תִּדְרֹךְ תִּרְמֹס כְּפִיר וְתַנִּין׃

Thou shalt tread upon the lion and asp; The young lion and the serpent shalt thou trample under feet.

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KEHOT'S NOTE

תהלים צא, יג.

231 כי בי חשק

G-d speaks of the one who trusts in Him: "Because he has desired Me, I will deliver him." Desire as a bond of love.

Psalms 91:14 תהילים צ״א:י״ד

כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי׃

'Because he hath set his love upon Me, therefore will I deliver him; I will set him on high, because he hath known My name.

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232 בשלשה לשונות של חבה

Reish Lakish: with three expressions of love G-d loved Israel: with cleaving, with desire and with delight.

Bereshit Rabbah 80:7 בראשית רבה פ׳:ז׳

וידבר חמור אתם לאמר - ריש לקיש אמר: בג' לשונות של חבה, חבב הקב"ה את ישראל: בדביקה בחשיקה ובחפיצה בדביקה, (דברים ד): ואתם הדבקים. בחשיקה, (שם ז) לא: מרובכם מכל העמים חשק ה'. ובחפיצה, (מלאכי ג): ואשרו אתכם כל הגוים וגו'. ואנו למדים אותה, מפרשה של רשע הזה: בדביקה, ותדבק נפשו. בחשיקה, שכם בני חשקה נפשו בבתכם. בחפיצה, כי חפץ בבת יעקב. ר' אבא בר אלישע מוסיף: אף תרתין באהבה ודיבור. באהבה, (שם א): אהבתי אתכם. בדיבור, (ישעיה מ): דברו על לב ירושלים. ואנו למדים מפרשתו של רשע הזה: באהבה, ...

"Ḥamor spoke with them, saying: The soul of my son Shekhem desires your daughter. Please, give her to him as a wife" (Genesis 34:8). "Ḥamor spoke with them, saying" - Reish Lakish said: With three expressions of fondness, the Holy One blessed be He expressed His fondness for Israel: With cleaving, with desiring, and with wanting. With cleaving - "but you who cleave [to the L-rd...]" (Deuteronomy 4:4). With desiring - "It is not for your multitude that the L-rd desired [you]" (Deuteronomy 7:7). With wanting - "All the nations ...

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233 והקשורים ליעקב

Of Yaakov's flocks: "And the feebler were Lavan's, and the hakshurim were Yaakov's." Plainly, the stronger sheep; the maamar reads hakshurim as "the bound ones."

Genesis 30:42 בראשית ל׳:מ״ב

וּבְהַעֲטִיף הַצֹּאן לֹא יָשִׂים וְהָיָה הָעֲטֻפִים לְלָבָן וְהַקְשָׁרִים לְיַעֲקֹב׃

but when the flock were feeble, he put them not in; so the feebler were Laban's, and the stronger Jacob's.

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KEHOT'S NOTE

בראשית ל, מב.

234 ונקדשתי בתוך בני"י

G-d tells Israel through Moshe: "And I shall be sanctified among the children of Israel." The Alter Rebbe refers to his discourse on this verse.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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235 שמן הוא בחי' חכמה

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

KEHOT'S NOTE

מא"א אות שי"ן סמ"ח.

236 באתי לגני וכו' אריתי מורי

The beloved: "I have come into My garden, My sister, My bride; I have gathered My myrrh with My spice." A discourse on this verse discusses the myrrh.

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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237 דשמן המשחה הוא ממו"ס

Tanya, chapter 53, speaks of supernal Chochmah, "which is called the holy anointing oil," the Chochmah from which the Ten Commandments, the general expression of the whole Torah, come forth.

Tanya, Likkutei Amarim 53:6 תניא, חלק ראשון; ליקוטי אמרים נ״ג:ו׳

וְזֶהוּ שֶׁאָמַר הַיְנוּקָא: "דְּנָהוֹרָא עֵילָאָה דְּאַדְלִיק עַל רֵישֵׁיהּ" הִיא שְׁכִינְתָּא - "אֲצָטְרִיךְ לְמִשְׁחָא", פֵּירוּשׁ, לְהִתְלַבֵּשׁ בְּחָכְמָה, הַנִּקְרֵאת "שֶׁמֶן מִשְׁחַת

קֹדֶשׁ", כְּמוֹ שֶׁכָּתוּב בַּזֹּהַר, וְ"אֵינוֹן עוֹבָדִין טָבִין" - הֵן תַּרְעֵ"ג מִצְוֹת הַנִּמְשָׁכוֹת מֵחָכְמָתוֹ יִתְבָּרַךְ, כְּדֵי לְאַחוֹז אוֹר הַשְּׁכִינָה בַּפְּתִילָה, הֵיא נֶפֶשׁ הַחַיּוּנִית שֶׁבַּגּוּף, הַנִּקְרֵאת פְּתִילָה עַל דָּרְךְ מָשָׁל. כִּי, כְּמוֹ שֶׁבַּנֵּר הַגַּשְׁמִי, הָאוֹר מֵאִיר עַל יְדֵי כְּלִיוֹן וּשְׂרֵיפַת הַפְּתִילָה הַנֶּהְפֶּכֶת לְאֵשׁ, כָּךְ, אוֹר הַשְּׁכִינָה שׁוֹרֶה עַל נֶפֶשׁ ...

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KEHOT'S NOTE

ראה תניא פנ"ג (עה, א) "בחכמה הנקי שמן משחת קודש". וראה לקמן בהעלותך לא, א. קרח נד, ב.

238 שמן וקטרת ישמח לב

Shlomo's proverb: "Oil and incense gladden the heart." The two myrrhs, of the oil and of the incense.

Proverbs 27:9 משלי כ"ז:ט'

שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח־לֵב וּמֶתֶק רֵעֵהוּ מֵעֲצַת־נָפֶשׁ׃

Ointment and perfume rejoice the heart; So doth the sweetness of a man's friend by hearty counsel.

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239 ובפי אחרי (דנ"ח סע"ב)

Or HaTorah quotes the Zohar on "Oil and incense gladden the heart": the fragrance of the incense is the finest and innermost of all; and the Mikdash Melech explains that Binah, called incense, raises mayin nukvin, while Abba, called oil, brings down mayin duchrin.

KEHOT'S NOTE

"בענין שמן וקטרת ישמח לב . . דא ריח דקטורת דאיהי דקיקא ופנימאה מכולא . . וכי במק"מ והכוונה שהבינה הנקי קטורת מעלה מ"ן ואבא הנקי שמן מוריד מ"ד" — אוה"ת נ"ך כרך א ע' תרל.

240 וביום שמחת לבו זה בנין ביהמ"ק

The Mishnah reads "and on the day of the gladness of his heart" as the building of the Holy Temple. The "heart" that oil and incense gladden is the Temple.

Taanit 26b:6 תענית כ"ו ב:ו'

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ.

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KEHOT'S NOTE

תענית כו, ב. ראה אוה"ת נ"ך כרך א ע' תרלא.

241 חרות על הלוחות

Of the tablets Moshe brought down: "The writing of G-d, engraved (charus) on the tablets." The Sages read charus as cheirus, freedom (Avos 6:2).

Exodus 32:16 שמות ל"ב:ט"ז

וְהַלֻּחֹת מַעֲשֵׂה אֱלֹקִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹקִים הוּא חָרוּת עַל־הַלֻּחֹת׃

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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KEHOT'S NOTE

שמות לב, טז.

242 ובעמה"מ פי'

Or HaTorah quotes Emek HaMelech: mor deror is the Yesod of Abba enclothed in Binah; Binah is called deror, the freedom of the Jubilee and "engraved on the tablets," and the Yesod of Abba within it is called mira dachya, "pure myrrh," for there was no breaking in it.

KEHOT'S NOTE

שער או"א פמ"ה דע"ח סע"ג פי' מר דרור היינו יסוד אבא המלובש בבינה, שבינה נק' דרור שהוא החירות של היובל וחירות על הלוחות והיסוד אבא המלובש בה נק' מירא דכיא ר"ל שלא היתה בו שבירה ח"ו" — אוה"ת כי תשא ע' א'תתקמג.

243 בפרדס ערך מר

The note suggests the reference is to what Or HaTorah brings: the word mor has two meanings, the myrrh of the incense, which is Keser, and the myrrh of "I have gathered My myrrh," which is Chesed.

KEHOT'S NOTE

אולי הכוונה למה שמבוא באוה"ת שה"ש כרך ב ע' תיח שבתי' מור יש בי' פירושים א' מור שבקטרת הוא כתר, והמור שבפסוק אריתי מורי שהוא חסד ע"ש.

244 כמו לולב שצריך נענוע דוקא

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

KEHOT'S NOTE

ראה שו"ע או"ח סתרנ"א, ח.

245 בשתי הלחם ע"ג שני כבשים

Of the Shavuos offering: "And the kohen shall wave them with the bread of the first fruits... with the two lambs." The waving of the Shavuos offering is a running and returning.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן׃

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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KEHOT'S NOTE

ראה ויקרא כג, כ.

246 וקבל היהודים

After the miracle of Purim: "And the Jews accepted what they had begun to do." The Alter Rebbe refers to his explanation on this verse.

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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247 **ונתתי לך מהלכים**

The words here quote Zechariah 3:7; the passage is shown below.

Zechariah 3:7 זכריה ג:ז

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרַי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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KEHOT'S NOTE

זכריי ג, ז.

248 **והרמב"ן כתב**

Kehot's note points to Exodus 30:23 for these words.

Exodus 30:23 שמות ל:כ"ג

KEHOT'S NOTE

שמות ל, כג.

249 Kehot's note points to Deuteronomy 11:26–16:17 for these words.

Deuteronomy 11:26–16:17 דברים י"א:כ"ו-ט"ז:י"ז

PARAGRAPH 27

250 **חכמה בראש חכמה בסוף**

The Kehot note gives this Zohar for "Chochmah at the beginning, Chochmah at the end." Here it is the higher awe at the head of the Name and the lower awe at its end.

Zohar I, 26b זח"א כו, ב

KEHOT'S NOTE

על"ק בעקב (טו, ב). ושו"נ. [כ]. זח"א כו, ב. לעיל ויקרא כז, א.

251 **שמאלו תחת לראשי**

"His left hand is beneath my head." Merari is the left hand, the strong hand.

Song of Songs 2:6 שיר השירים ב:ו

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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252 **שמן משחת קודש**

G-d tells Moshe: "And you shall make it a holy anointing oil." The anointing oil is the revealed Chochmah of Atzilus.

Exodus 30:25 שמות ל:כ"ה

וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ רֹקַח מִרְקַחַת מַעֲשֵׂה רוֹקֵחַ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה׃

And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil.

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KEHOT'S NOTE

שמות ל, כה.

253 **כי אתה נרי**

David's song of thanks: "For You are my lamp, Havayah." The Alter Rebbe refers to his discourse on this verse in Torah Ohr.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַ חָשְׁכִּי׃

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

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PARAGRAPH 28

254 **שמן וקטרת ישמח לב**

Shlomo's proverb: "Oil and incense gladden the heart." The two myrrhs, of the anointing oil and of the incense.

Proverbs 27:9 משלי כ"ז:ט

שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח־לֵב וּמֶתֶק רֵעֵהוּ מֵעֲצַת־נָפֶשׁ׃

Ointment and perfume rejoice the heart; So doth the sweetness of a man's friend by hearty counsel.

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PARAGRAPH 29

255 **ע"פ אהרן ובניו**

G-d tells Moshe and Aharon: "By the word of Aharon and his sons shall be all the service of the sons of the Gershonite." Plainly, Aharon directs their work; the Zohar reads al pi, "by the word of," together with al pi middosav, "according to His measures."

Numbers 4:27 במדבר ד:כ"ז

עַל־פִּי אַהֲרֹן וּבָנָיו תִּהְיֶה כָּל־עֲבֹדַת בְּנֵי הַגֵּרְשֻׁנִּי לְכָל־מַשָּׂאָם וּלְכָל עֲבֹדָתָם וּפְקַדְתֶּם עֲלֵהֶם בְּמִשְׁמֶרֶת אֵת כָּל־מַשָּׂאָם׃

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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256 **טורא חשוכא**

There, in a parenthesis, the Alter Rebbe explains that there are "mountains of light" and "mountains of darkness": the mountains of light are the emotive attributes drawn from the intellect, the Chesed, Gevurah and Tiferes of Z'eir Anpin, and the mountains of darkness are the attributes above the intellect, the Chesed, Gevurah and Tiferes of Arich Anpin.

KEHOT'S NOTE

[בזוהר] ח"ג רמט, ב. ועל"ק שה"ש (טו, ג) בהמוקפים. [כ].

257 **טורי חשוכא**

The Kehot note gives this Zohar for "mountains of darkness," the emotions within the will, which are above understanding.

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

258 **וימינו תחבקני**

The bride: "His left hand is beneath my head, and his right hand embraces me." The embrace of the right hand is an encompassing love.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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KEHOT'S NOTE

שה"ש ב, ו. ח, ג.

259 **וימינו תחבקני**

The same words appear again near the end of the Song, as the Kehot note points out.

Song of Songs 8:3 שיר השירים ח':ג'

שְׂמֹאלוֹ תַּחַת רֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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260 **שימני כחותם**

The bride to her beloved: "Set me as a seal upon your heart." The Alter Rebbe refers to his explanation of this verse.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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

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261 **בד"ה להבין ביאור בפ' יתרו**

That discourse asks why the Patriarchs, who are the Chesed, Gevurah and Tiferes of Atzilus, are called the Chariot, unlike the faces of the lion and the ox, which come from the broken vessels of the world of Tohu.

KEHOT'S NOTE

בתו"א פ' יתרו.

262 **ואנכי עפר ואפר**

Avraham, pleading for Sedom, says of himself, "and I am dust and ashes." The Chesed of Z'eir Anpin before its source is like ash before wood.

Genesis 18:27 בראשית י"ח:כ"ז

וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר׃

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. וראה אגה"ק סי' טו ובליקוט פי' — חטריק שם.

263 **המזל המכה בו**

"There is no blade of grass below that has no mazal in the heavens that strikes it and tells it, 'Grow.'" The source holds the quality only in a spiritual form.

Bereshit Rabbah 10:6 בראשית רבה י':ו'

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a זח"א רנא, א

KEHOT'S NOTE

ראה ב"ר פ"י, ו. זח"א רנא, א. השמטות לזהר ח"א ס"א. מו"נ ח"ב, פ"י.

264 **וזהו"ע אב הרחמים . . אב הרחמן**

There the Alter Rebbe distinguishes two kinds of compassion: "the merciful Father" (Av HaRachaman) shows the mercy that reason requires, while "Father of mercies" (Av HaRachamim) is great mercy without limit, forgiving even where reason does not require it.

KEHOT'S NOTE

ראה להלן ר"ה סב, ד. ושי"נ.

265 **מת אהרן ונקבר בהר ההר**

G-d tells Moshe he will die on the mountain "as Aharon your brother died on Hor HaHar." Plainly, Mount Hor; the

maamar reads Hor HaHar as "the mountain of the mountain," the source of the emotions.

Deuteronomy 32:50 דברים ל"ב:נ'

וּמֻת בָּהָר אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה וְהֵאָסֵף אֶל־עַמֶּיךָ כַּאֲשֶׁר־מֵת אַהֲרֹן אָחִיךָ בְּהֹר הָהָר וַיֵּאָסֶף אֶל־עַמָּיו׃

and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people.

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266 זקן אהרן

The psalmist on brothers dwelling together: "Like the precious oil on the head, running down upon the beard, the beard of Aharon, that runs down over the collar (al pi middosav) of his garments." The "beard" is rooted in the source of the emotions.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

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

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KEHOT'S NOTE

תהלים קלג, ב.

267 אלף אותיות פלא

The note points to Or HaTorah on Tetzaveh for the teaching that the letters of alef spell pele, "wonder."

KEHOT'S NOTE

ראה ת"ז ת"ע קלה, א. הקדמת הראב"ד לספר יצירה (ירושלים תשכ"ב) יא, א. נתיב האו'. ראה אוה"ת תצוה ע' א'תקמד.

268 סד"ה אחרי ה' אלקיכם תלכו

There, as the note quotes, the final nun has a long leg drawn downward, a hint that the radiance and revelation of His G-dliness should spread and be drawn far below.

KEHOT'S NOTE

לקמן פ' ראה כ, ב "כי הנו"ן פשוטה יש לה רגל ארוכה ומשוכה למטה לרמז שתתפשט ותומשך הארת והמשכת גילוי אלקותו יתי' למטה מטה" ע"ש.

269 אחרי הוי' אלקיכם תלכו

"After Havayah your G-d you shall walk… and to Him you shall cleave." The discourse on this verse explains the long leg of the final nun.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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270 ימינך ה' תרעץ אויב

"Your right hand, Havayah, shatters the enemy." Gershon drives out the evil emotions from the right side.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ ה' נֶאְדָּרִי בַכֹּחַ יְמִינְךָ ה' תִּרְעַץ אוֹיֵב׃

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

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KEHOT'S NOTE

שמות טו, ו.

271 רישי' דעשו בעיטפי' דיצחק

The note points to the Alter Rebbe's Siddur, folio 22b, for a discussion of "the head of Eisav in the bosom of Yitzchak."

Genesis 50:13 בראשית נ':י"ג

וַיִּשְׂאוּ אֹתוֹ בָּנָיו אַרְצָה כְּנָעַן וַיִּקְבְּרוּ אֹתוֹ בִּמְעָרַת שְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשָּׂדֶה לַאֲחֻזַּת־קֶבֶר מֵאֵת עֶפְרֹן הַחִתִּי עַל־פְּנֵי מַמְרֵא׃

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, in front of Mamre.

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KEHOT'S NOTE

סידור כב, ב. מאמרי אדה"ז — פרשיות ע' תקכו. תו"ח לך פט, ד. אמרי בינה ח"ג ע' 133 בזהר. וראה תרגום יב"ע בראשית נ, יג.

272 רישיה דעשו בעיטפיה דיצחק

The Kehot note traces this to the Targum's account of Yaakov's burial, in which Eisav's head came to rest in Yitzchak's bosom. Evil draws from Gevurah, so it is driven out only from the right.

Targum Jonathan on Genesis 50:13 תרגום יונתן על בראשית נ':י"ג

… פַּלְגוּת מְעָרַת כָּפֵילְתָּא וּמִן יַד רָמַז לְחוּשִׁים בַּר דָּן וְנָטַל סַיְיפָא וְקָטַע רֵישֵׁיהּ דְּעֵשָׂו רַשִׁיעָא וַהֲוָה רֵישֵׁיהּ דְּעֵשָׂו מִתְגַּלְגַּל עַד דְּעַל לְגוֹ מְעָרַתָּא וְאַתְנַח בְּגוֹ עִיטְפֵיהּ דְּיִצְחָק אָבוֹי וְגוּפֵיהּ קְבָרוּ בְּנוֹ דְּעֵשָׂו בַּחֲקַל כָּפֵילְתָּא וּבָתַר כֵּן קְבָרוּ יָתֵיהּ בְּנוֹי לְיַעֲקֹב בִּמְעָרַת חֲקַל כָּפֵילְתָּא דְּיִזְבַּן אַבְרָהָם יַת חַקְלָא לְאַחֳסָנַת קְבוּרְתָא מִן עָפְרוֹן חִתָּאָה עַל אַנְפֵּי מַמְרֵא

But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Jakob his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the …

Targum Jonathan on Genesis (Public Domain) • The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain)

273 דלית שמאלה בהאי עתיקא

The Idra Rabba says that there is no left in the Ancient One: Arich Anpin is wholly Chesed. From there Aharon's

Chesed was drawn down.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. וראה שם רפט, א.

PARAGRAPH 30

274 **ימינך ה' תרעץ אויב**

"Your right hand, Havayah, shatters the enemy." The revelation of the higher Chesed drives out the external forces.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ ה' נֶאְדָּרִי בַכֹּחַ יְמִינְךָ ה' תִּרְעַץ אוֹיֵב:

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

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275 **ע"פ אהרן ובניו תהיה**

"By the word of Aharon and his sons shall be all the service of the sons of the Gershonite." The Zohar links it with "by His measures."

Numbers 4:27 במדבר ד':כ"ז

עַל־פִּי אַהֲרֹן וּבָנָיו תִּהְיֶה כָּל־עֲבֹדַת בְּנֵי הַגֵּרְשֻׁנִּי לְכָל־מַשָּׂאָם וּלְכֹל עֲבֹדָתָם וּפְקַדְתֶּם עֲלֵהֶם בְּמִשְׁמֶרֶת אֵת כָּל־מַשָּׂאָם:

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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276 **שיורד ע"פ מדותיו**

The psalmist: "Like the precious oil on the head... the beard of Aharon, that runs down over the collar of his garments (al pi middosav)." Plainly, the oil reaches his garments; the maamar reads middos as "attributes": the higher Chesed flows down into the emotions.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

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

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277 **סד"ה בהעלותך את הנרות**

There the Alter Rebbe explains that through the Torah comes the "holy anointing oil," the anointing of the supernal holiness itself, for the Torah draws down "wise, but not with a known wisdom." It runs down specifically onto the "hairs," the laws of the Torah, which is why we bless "Who has sanctified us with His commandments."

KEHOT'S NOTE

לקמן ל, ד.

278 **בהעלותך את הנרות**

G-d tells Moshe to say to Aharon: "When you light the lamps." The Alter Rebbe refers to the end of his discourse on this verse.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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279 **סד"ה חייב אינש**

There, on "a hand is on the throne of Kah," the Alter Rebbe explains that the hand is above both the throne and the Name Kah, and that there are three hands: the great hand, love that is felt in the heart; the strong hand, awe, the left that pushes away; and the uplifted hand, written without the definite article, the soul's going out beyond every vessel and limit in the higher teshuvah.

KEHOT'S NOTE

תו"א צה, ג ואילך.

280 **כי יד על כס**

"For a hand is on the throne of Kah." The Purim discourse explains the three hands.

Exodus 17:16 שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס קָהּ מִלְחָמָה לַה' בַּעֲמָלֵק מִדֹּר דֹּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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281 **בביאור ע"פ אלה מסעי בני ישראל**

There the forty-two journeys correspond to the forty-two words of Ana Bechoach: the seven supernal attributes, each made up of six, so seven verses of six words; the Name of forty-two is an ascent from below upward.

KEHOT'S NOTE

לקמן צב, ב.

282 **אלה מסעי בני ישראל**

"These are the journeys of the children of Israel." The explanation on this verse discusses the forty-two journeys.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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283 **בד"ה צאינה וראינה**

That discourse on "Go out and gaze, daughters of Zion" explains the vav of kadosh as the drawing down of His holiness to be memalei kol almin and sovev kol almin; in its course it explains "Lift up your hands in holiness."

KEHOT'S NOTE

לקמן שה"ש כא, ב ואילך.

284 **שאו ידיכם קדש**

The psalmist calls on G-d's servants: "Lift up your hands kodesh and bless Havayah," plainly toward the Sanctuary, here "in holiness." Explained in the discourse "Go out and gaze."

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה'

Lift up your hands to the sanctuary, And bless ye the L-RD.

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285 **והניף הכהן אותם על לחם הבכורים**

"And the kohen shall wave them with the bread of the first fruits… with the two lambs." The waving is the ascent of the emotions to their source.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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PARAGRAPH 31

286 **אריתי מורי**

"I have gathered My myrrh with My spice." Merari is the myrrh of the anointing oil, the Gevurah of Atik.

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בָּשְׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

287 **וגבה מאד**

G-d declares through Isaiah: "Behold, My servant shall prosper; he shall be exalted and lifted up, and be very high." The Zohar ties this height to the side of Yaakov.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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PARAGRAPH 32

288 **וארבע הידות יהיי לכם**

Yosef to the Egyptians in the famine: "You shall give a fifth to Pharaoh, and the four yados shall be yours." Plainly, four parts of the harvest; the maamar reads yados as "hands," two rights and two lefts.

Genesis 47:24 בראשית מ"ז:כ"ד

וְהָיָה בַּתְּבוּאֹת וּנְתַתֶּם חֲמִישִׁית לְפַרְעֹה וְאַרְבַּע הַיָּדֹת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וּלְאָכְלְכֶם וְלַאֲשֶׁר בְּבָתֵּיכֶם וְלֶאֱכֹל לְטַפְּכֶם:

And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.'

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KEHOT'S NOTE

בראשית מז, כד.

289 **שמאלו תחת לראשי . . תחת ראשי**

"His left hand is beneath my head (lerashi)." The first left: the receiver's bitterness.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:

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

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Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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KEHOT'S NOTE

שה"ש ב, ו. ח, ג.

290 **שמאלו תחת ראשי**

"His left hand is beneath my head (roshi)." The verse appears a second time, for the second left.

Song of Songs 8:3 שיר השירים ח':ג'

שְׂמֹאלוֹ תַּחַת רֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:

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

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291 **לבו נשבר ונדכה**

David, in his psalm of repentance: "A broken and crushed heart, O G-d, You will not despise." Contemplating one's distance from G-d breaks the heart.

Psalms 51:19 תהילים נ"א:י"ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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KEHOT'S NOTE

ע"פ תהלים נא, יט.

292 **אחרי ה' תלכו**

Moshe to Israel: "After Havayah your G-d you shall walk." First comes "after," the left; then "walk," the running of love.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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KEHOT'S NOTE

דברים יג, ה.

293 **וירא העם וינועו ויעמדו מרחוק**

At Sinai: "And the people saw, and they trembled, and they stood from afar." After the running comes the return.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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PARAGRAPH 33

294 **ותתצב אחותו מרחוק**

Miriam watches over the infant Moshe on the Nile: "And his sister stood from afar, to know what would be done to him." A standing at a distance that is a form of closeness.

Exodus 2:4 שמות ב':ד'

וַתֵּתַצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה לוֹ׃

And his sister stood afar off, to know what would be done to him.

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295 **אמור לחכמה אחותי את**

Shlomo's counsel: "Say to Chochmah, 'You are my sister.'" Plainly, make wisdom your intimate; the "sister" who stands from afar is linked with Chochmah, the higher awe.

Proverbs 7:4 משלי ז':ד'

אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִּקְרָא׃

Say unto wisdom: 'Thou art my sister', And call understanding thy kinswoman;

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296 **ויעמדו מרחוק**

"And they stood from afar." Standing is awe and self-nullification.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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297 **אתם נצבים**

Moshe to all Israel: "You are standing this day, all of you, before Havayah your G-d." The Alter Rebbe refers to his discourse on this verse.

Deuteronomy 29:9 דברים כ"ט:ט'

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה' אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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PARAGRAPH 34

298 **בד"ה מי מנה עפר יעקב**

That discourse, "Who has counted the dust of Yaakov," explains how divine speech divides the one supernal breath into many combinations of letters, the many divisions of the worlds and the names of all creatures.

KEHOT'S NOTE

לקמן פי' בלק סז, ג.

299 **מי מנה עפר יעקב**

Bilam, sent to curse, blesses Israel: "Who has counted the dust of Yaakov?" The Alter Rebbe refers to his discourse on this verse.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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300 **ובקולו תשמעו**

Moshe to Israel: "And to His voice you shall listen, and Him you shall serve." Explained in the discourse to which the text refers.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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301 **בד"ה זכור ושמור**

There "Remember" and "Keep," said in one utterance, are explained: zachor, "remember," is related to the masculine (dechar), meaning a drawing down from above.

KEHOT'S NOTE

תו"א עא, ב.

302 **כי לא אדם הוא**

Shmuel tells Shaul of G-d: "For He is not a man, that He should relent." G-d's essence is beyond the Torah's level of "man."

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

ש"א טו, כט.

303 **והחמישית לפרעה**

Yosef to the Egyptians: "You shall give a fifth to Pharaoh." The fifth part, above the four, is the revelation of Atik within Binah.

Genesis 47:24 בראשית מ"ז:כ"ד

וְהָיָה בַּתְּבוּאֹת וּנְתַתֶּם חֲמִישִׁית לְפַרְעֹה וְאַרְבַּע הַיָּדֹת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וּלְאָכְלְכֶם וְלַאֲשֶׁר בְּבָתֵּיכֶם וְלֶאֱכֹל לְטַפְּכֶם׃

And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.'

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304 **וע' במא"א אות יו"ד**

The note records that Or HaTorah on Bamidbar explains this passage of Me'orei Or on the two rights and two lefts.

KEHOT'S NOTE

נתבאר באוה"ת במדבר כרך ו ע' א'תתנו.

PARAGRAPH 35

305 **שיורד ע"פ מדותיו**

"That runs down over the collar of his garments (al pi middosav)": the maamar reads it as "according to the measures" of the Holy One, the higher Chesed flowing down into the emotions.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

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

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306 **וארבע הידות יהיה לכם**

"And the four yados shall be yours": plainly four parts, here four hands, two rights and two lefts, with a fifth above them.

Genesis 47:24 בראשית מ"ז:כ"ד

וְהָיָה בַּתְּבוּאֹת וּנְתַתֶּם חֲמִישִׁית לְפַרְעֹה וְאַרְבַּע הַיָּדֹת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וּלְאָכְלְכֶם וְלַאֲשֶׁר בְּבָתֵּיכֶם וְלֶאֱכֹל לְטַפְּכֶם׃

And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.'

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307 "His left hand is beneath my head, and his right hand embraces me." Said twice in the Song, giving two lefts and two rights.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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308 **השני בחינות**

The note records that a passage omitted here (a hashmatah), which belongs at "the two levels," is printed above among the additions, p. 18a.

KEHOT'S NOTE

ראה השמטה ששיך לכאן נדפסה לעיל בהוספות יח, א.

PARAGRAPH 36

309 **נשא גם הם**

G-d tells Moshe: "Take a count (lift up the head) of the sons of Gershon, they too." The words "they too" are the subject of this section.

Numbers 4:22 במדבר ד':כ"ב

נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם׃

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

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310 **יקרה היא מפנינים וכל חפציך לא ישוו בה**

Shlomo, of wisdom, which the Sages read as the Torah: "She is more precious than pearls (peninim), and all your desires cannot compare to her." The Torah's preciousness above all precious things.

Proverbs 3:15 משלי ג':ט"ו

יְקָרָה הִיא מִפְּנִינִים וְכָל־חֲפָצֶיךָ לֹא יִשְׁווּ־בָהּ׃

She is more precious than rubies; And all the things thou canst desire are not to be compared unto her.

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311 **וכמ"ש ברבות ויקרא רפ"ב**

The note records that Or HaTorah also cites this Midrash of the ten things called precious.

KEHOT'S NOTE

מובא גם באוה"ת וישב רס, א. נ"ך כרך א ע' שעט, ע' תקנב.

312 **עשרה נקראו יקרים**

Ten things are called precious: the Torah, prophecy, understanding, knowledge, folly, wealth, the righteous, the death of the pious, kindness and Israel. The Torah heads the list, proven from "She is more precious than pearls."

Vayikra Rabbah 2:1 ויקרא רבה ב:א

PARAGRAPH 37

313 **כי הנה עד"מ**

There too the mitzvos, the 613 of the Torah and the seven of the Rabbis, are the 620 pillars of light, the level of a crown and diadem above the chain of the worlds; and a crown is made of precious stones that shine brilliantly, though the stones themselves are only inanimate matter that has been refined.

KEHOT'S NOTE

ראה תו"א ח, ב. מאמרי אדה"ז מארז"ל ע' קו.

PARAGRAPH 38

314 **דתרי"ג מצות**

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

KEHOT'S NOTE

מכות בסופה.

315 **ושבע מצות דרבנן**

The note points to a talk of the Rebbe in Likkutei Sichos, vol. 21, p. 401, on the seven Rabbinic mitzvos.

KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 401.

316 **דתרי"ג . . ושבע מצות דרבנן**

The note points to the sources gathered in this collection, p. 338, on the 613 mitzvos of the Torah and the seven Rabbinic mitzvos.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז — פרשיות לע' שלח.

317 **תר"ך עמודי אור**

The note points to the sources gathered in this collection, p. 581, on "the 620 pillars of light."

KEHOT'S NOTE

ראה פרדס ש"ח, פ"ג. הנסמן במאמרי אדה"ז — פרשיות לע' תקפא.

318 **בשלח פרעה את העם**

The Torah tells of the Exodus: "And it was, when Pharaoh sent the people." The Alter Rebbe refers to his discourse on this verse, on the mitzvos as a crown.

Exodus 13:17 שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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PARAGRAPH 39

319 **יקרה מפנינים**

"She is more precious than pearls." The Torah reaches the inner dimension of Keser, above the gems.

Proverbs 3:15 משלי ג:ט"ו

יְקָרָה הִיא מִפְּנִינִים וְכָל־חֲפָצֶיךָ לֹא יִשְׁווּ־בָהּ׃

She is more precious than rubies; And all the things thou canst desire are not to be compared unto her.

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320 **ש"י עולמות**

The same teaching of the 310 worlds appears in the Talmud, as the Kehot note points out.

Sanhedrin 100a סנהדרין ק א

KEHOT'S NOTE

סוף עוקצין. סנהדרין ק, א.

321 **ש"י עולמות**

G-d will give each righteous person 310 worlds, as it says, "to give those who love Me yesh (310) as an inheritance." Yekar equals yesh.

Mishnah Oktzin 3:12 משנה עוקצים ג:י"ב

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק וְצַדִּיק שְׁלֹשׁ מֵאוֹת וַעֲשָׂרָה עוֹלָמוֹת, שֶׁנֶּאֱמַר (משלי ח), לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא. אָמַר רַבִּי שִׁמְעוֹן בֶּן חֲלַפְתָּא, לֹא מָצָא הַקָּדוֹשׁ בָּרוּךְ הוּא כְּלִי מַחֲזִיק בְּרָכָה לְיִשְׂרָאֵל אֶלָּא הַשָּׁלוֹם, שֶׁנֶּאֱמַר (תהלים כט), ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם׃

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasuries" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

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PARAGRAPH 40

322 **יקרה היא מפנינים**

> **"She is more precious than pearls." Said of the Torah that Kehas carried.**

Proverbs 3:15 משלי ג:ט"ו

יְקָרָה הִיא מִפְּנִינִים וְכָל־חֲפָצֶיךָ לֹא יִשְׁווּ־בָהּ׃

She is more precious than rubies; And all the things thou canst desire are not to be compared unto her.

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PARAGRAPH 41

323 **יום טוב של ראש השנה שחל להיות בשבת**

> **"When the festival day of Rosh HaShanah fell on Shabbos, they would blow [the shofar] in the Temple." The discourse on this Mishnah is the one referred to.**

Mishnah Rosh Hashanah 4:1 משנה ראש השנה ד:א'

יוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה שֶׁחָל לִהְיוֹת בְּשַׁבָּת, בַּמִּקְדָּשׁ הָיוּ תוֹקְעִים, אֲבָל לֹא בַמְּדִינָה. מִשֶּׁחָרַב בֵּית הַמִּקְדָּשׁ, הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי, שֶׁיְּהוּ תוֹקְעִין בְּכָל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין. אָמַר רַבִּי אֶלְעָזָר, לֹא הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי אֶלָּא בִיבְנֶה בִּלְבָד. אָמְרוּ לוֹ, אֶחָד יַבְנֶה וְאֶחָד כָּל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין׃

The festival day of Rosh Hashanah which coincided with Shabbat: they would blow [the shofar] in the Temple, but not in the [rest of the] country. After the destruction of the Temple, Rabban Yochanan ben Zakai, ordained that they should blow in every place in which there is a court. Rabbi Eleizer said, "Rabban Yochanan ben Zakai only made this ordinance with respect to Yavneh alone." [The Sages] said [back] to him, "It was the same for Yavneh as for any other place in which there was a court."

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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