



LIKKUTEI TORAH • PARSHAS NASSO • MAAMAR 3

וידבר ה' כו' נשא את ראש בני גרשון...

“And Havayah spoke, etc.: Lift up the
head of the sons of Gershon, they too”



The Mishkan and its Levites exist in every Jew: the Mishkan is the union of G-d's encompassing will with the light that fills the worlds, and the Levites are the powers of the soul that raise it when it has descended, Gershon by nullifying one's will, Kehas through Torah and mitzvos, and Merari through steady, measured service.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The Mishkan and its Levites exist in every Jew: the Mishkan is the union of G-d's encompassing will with the light that fills the worlds, and the Levites are the powers of the soul that raise it when it has descended, Gershon by nullifying one's will, Kehas through Torah and mitzvos, and Merari through steady, measured service.

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

Because the Torah is eternal, the Levites who carried the Mishkan must exist in every generation. To show how, the maamar resolves a contradiction between “I fill the heavens and the earth” and “the whole earth is full of His glory”: G-dliness is present in two ways. The light that fills all worlds divides according to each world and weakens as it descends, like the soul's life-force in the limbs; in service it is the measured love “with all your soul.” The light that encompasses all worlds is G-d's will, present everywhere equally, like the soul's will, which rules the body and can override its nature; in service it is love “with all your might.” The Mishkan is the union of the two. The Levites raise the soul that has descended: Merari's standing boards are measured service; Gershon carries the curtains, the encompassing light, by nullifying his will before G-d's, which drives out evil and transforms nature; Kehas carries the ark, the inner point of Torah and mitzvos, whose root is higher than the circle. Weekdays subdue the will and Shabbos transforms it. The forty-two journeys are forty-two ascents, all directed by Isamar, G-d's word speaking in the Torah.

OUTLINE

- 1 The question, and the light that fills all worlds** ¶1-2
Since the Torah is eternal, every Jew has a Mishkan and Levites. Two verses seem to contradict; the first level, the light that fills all worlds, divides by vessel and weakens as it descends, like the soul's life-force in the body, and in service is the measured love “with all your soul,” which a partition of sin can block.
- 2 The will: the light that encompasses all worlds** ¶3-7
The soul's will rules every limb equally and can override nature; above, G-d's will, Keser, encompasses all worlds equally, like a circle. This resolves the contradiction and marks the difference between the chain of hishtalshelus and what is above it.
- 3 The Mishkan as union, and the Levites who raise it** ¶8-13
The Tent of Meeting is the union of the encompassing and filling lights, described in the language of marriage. The Mishkan is a temporary dwelling, “back to back” (subduing), the Holy Temple “face to face” (transformation); the Levites, the soul's holy gevuros, raise the soul through song.

- 4 Gershon: the curtains and the nullification of will** ¶14-18
- Gershon carries the curtains, the encompassing light, which drives out evil. His service is nullifying one's will before G-d's will, above choice and knowledge, after first making His will one's own; it also brings the hidden love into the open.
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- 5 Kehas: the point at the center** ¶19-21
- Kehas carries the vessels, above all the ark of the Torah: the point at the center of the circle, which is the true purpose. The root of Torah and mitzvos is higher than the circle, for "the end is wedged in the beginning," so the practical mitzvos draw holiness into a person.
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- 6 Shabbos: changing one's taste** ¶22-24
- "When he changed his taste before Avimelech" is the difference between weekdays, when one subdues one's will, and Shabbos, when it is transformed; Gershon and Kehas, and the ark carried face to face, are linked to this, and the power comes from Aharon's great love.
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- 7 Lifting of the head and the forty-two journeys** ¶25
- Gershon and Kehas receive "lifting of the head" as the two kinds of walking, while Merari is "those who stand." The forty-two journeys are ascents, the weekdays journeying and Shabbos encamping, all "in the hand of Isamar," G-d's word speaking in the Torah.
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KEY CONCEPTS

the light that fills all worlds (memalei kol almin) ממלא כל עולמין

G-d's light as it enters each world and gives it life according to its capacity, dividing and weakening as it descends; in the soul, the life-force that divides among the limbs; in service, measured love "with all your soul."

the light that encompasses all worlds (sovev kol almin) סובב כל עולמין

G-d's will, Keser, which relates to all worlds equally, with no higher or lower, like a circle; in the soul, the will that rules the whole body; in service, love "with all your might."

partition (parsa) פרסא

A dividing wall, like the diaphragm in the body, that keeps waste and the outer forces apart; in service, the separation that sin creates between a person and G-d.

nullification of will (bittul haratzon) ביטול רצון

Setting aside one's own will before G-d's will; because the will is above choice and knowledge, its nullification can transform a person's very nature. It is the service of Gershon.

subduing and transformation (iskafya and is'hapcha) אתכפיא ואתהפכא

Holding down one's will and desires, the weekday service and the "back to back" of the Mishkan, versus turning them into holiness, the Shabbos service and the "face to face" of the Holy Temple.

the point and the circle נקודה ועיגול

The circle (the curtains, the encompassing light) surrounds the point (the ark, Torah and mitzvos); the point is the true purpose, and its root is higher than the circle.

walkers and those who stand מהלכים ועומדים

Standing is remaining on one level, Merari's boards; walking is ascending, in two directions: Gershon from below upward and Kehas from above downward.

SECTION 1 • 11-2

The question, and the light that fills all worlds

1 וידבר ה' כו' נשא את ראש בני גרשון¹ גם הם לבית אבותם למשפחותם כו' ונשאו את יריעות המשכן ואת אהל מועד² כו'.

“And Havayah spoke, etc.: Lift up the head of the sons of Gershon, they too, by their fathers’ house, by their families, etc.” “And they shall carry the curtains of the Mishkan and the Tent of Meeting, etc.”

The maamar opens with G-d’s command to count the Levite family of Gershon, whose task in the wilderness was to carry the curtains and coverings of the Mishkan. “Lift up the head” is the Torah’s idiom for taking a census; later the maamar will read it literally, as a raising up.

הנה הלויים נשאו את המשכן במדבר מ”ב מסעות שבמקום חנייתם הקימו את המשכן ובנסעם הורידו אותו (ונסעו כך מ”ב מסעות כו’)

Now, the Levites carried the Mishkan in the wilderness [through] forty-two journeys: in the place where they encamped they set up the Mishkan, and when they journeyed they took it down (and in this way they journeyed forty-two journeys, etc.).

At every stop the Levites set up the Mishkan, and when Israel moved on they took it down and carried it, through forty-two journeys in all. This is the historical fact that the maamar will turn into a picture of the soul’s service.

וצ”ל זה דהנה התורה היא נצחית.³ ויש עתה ג”כ בכנ”י בחי’ משכן ולויים הנושאים אותו.

And this must be [explained], for the Torah is eternal; and now too there is in the Community of Israel (Knesses Yisrael) the level of a Mishkan and of Levites who carry it.

Because the Torah is eternal, its account of the Levites carrying the Mishkan cannot be history alone. It must describe something present in the Jewish people at every time: a Mishkan, and Levites who carry it.

וכדכתיב בפ’ בחקתי ונתתי משכני בתוכם⁴ וכתוב בפ’ תרומה ושכנתי בתוכם⁵ וארז”ל בתוכו לא נאמר⁶ אלא בתוכם והיינו שיש בכנ”י עתה ג”כ בחינת משכן ולויים כו’

As it is written in Parshas Bechukosai, “And I will set My Mishkan in your midst,” and it is written in Parshas Terumah, “And I will dwell within them”; and our Sages, of blessed memory, said: “It does not say ‘within it,’ but ‘within them.’” That is, there is now too in the Community of Israel the level of a Mishkan and of Levites, etc.

G-d said “I will dwell within them,” not “within it,” the building. The Sages read this as a promise to dwell within each person, so the Mishkan, and the Levites who serve it, exist in every Jew today.

ולהבין כ"ז היטב צ"ל מ"ש את השמים ואת הארץ אני מלא⁷ כו'. וכתוב מלא כל הארץ כבודו⁸ שנראים ב' המקראות אלו כסותרים זה את זה כו'

And to understand all this well, we need to understand what is written, "The heavens and the earth I fill, etc.," and it is written, "The whole earth is full of His glory"; for these two verses seem to contradict each other, etc.

To see how G-d dwells in a person, the Alter Rebbe first raises a contradiction. In Jeremiah G-d says "I fill" heaven and earth, as if He Himself fills everything alike, while Isaiah says that only His "glory" fills the earth; the answer will be that G-dliness is present in two distinct ways.

(ועמ"ש מזה בד"ה אני לדודי.⁹ ובד"ה למען תזכרו¹⁰ בענין הטלית וחוטי הציצית ששרשם משני בחי' הנ"ל. וכמ"ש בד"ה ויקח קרח¹¹ כו' ובד"ה ההפרש בין יו"ט ונס דפסח¹² ובין חנוכה).

(And see what is written on this in the discourse beginning "I am my beloved's," and in the discourse beginning "So that you shall remember," on the matter of the tallis and the threads of the tzitzis, whose root is from the two levels mentioned above; and as is written in the discourse beginning "And Korach took, etc.," and in the discourse beginning "The difference between the Yom Tov and miracle of Pesach and Chanukah.")

A list of other maamarim where these two levels are discussed: "I am my beloved's," "So that you shall remember" (where the tallis and its tzitzis threads are traced to these two roots), "And Korach took," and the maamar on the difference between Pesach and Chanukah.

אך הענין הוא שמבשרי אחזה אלוה.¹³ ופ"י דהנה יש בחיות הנפש שמחיה את הגוף יש ב' בחי' ומדרגות.

But the explanation is: "From my flesh I behold G-d." And the meaning: in the life-force (chayus) of the soul that gives life to the body there are two levels and grades.

Job's words "From my flesh I behold G-d" teach that a person can grasp G-d's relation to the world by looking at his own soul and body. The life-force of the soul has two distinct levels, and they mirror the two ways G-dliness is present.

הבחי' הא' מה שהנפש ממלא את כל הגוף בבחי' התחלקות שמתחלק חיות הנפש לפי מזג כלי אברי הגוף.

The first level is that the soul fills the whole body in a manner of division: the life-force of the soul divides according to the constitution of the vessels, the limbs of the body.

The first level is a life-force that spreads through the body and divides itself, so that each limb receives the kind of life its makeup can hold. This will be the model for the divine light that "fills" the worlds.

שבראש הוא משכן השכל. מפני שכלי הראש היא כלי הראויה לקבל אור השכל. ובלב שורים המדות
כו' (שהיא כלי הראוי לקבל המדות)

For in the head is the dwelling place (mishkan) of the intellect, because the vessel of the head is a vessel fit to receive the light of the intellect; and in the heart dwell the emotive attributes (middos), etc. (for it is a vessel fit to receive the emotive attributes);

The head is a vessel suited to intellect, so the intellect dwells there (the Hebrew uses the very word mishkan); the heart is a vessel suited to the emotions, so they dwell in it.

וברגלים מתלבש כח ההילוך שהם כלים הראוי לקבל רק כח ההילוך בלבד שמתחלק חיות הנפש לפי
מזג כלי הגוף ובחי' ההתחלקות הוא בדרך כלל לגי' בחי' שהם כח השכל בראש והמדות בלב.

and in the feet is en clothed the power of walking, for they are vessels fit to receive only the power of walking alone. For the life-force of the soul divides according to the constitution of the vessels of the body; and the division is, in general, into three levels, which are the power of the intellect in the head, and the emotive attributes in the heart,

The feet can receive only the power to walk. So the one life-force of the soul appears as three different powers, intellect, emotion and motion, each according to the vessel that receives it.

וכח ההילוך ברגלים כו'. דכמו שבדרך כלל נחלק כלי הגוף לגי' בחי' שהם ראש ואמצע הגוף שהוא
הכרס כו' ששם הבני מעים כו'

and the power of walking in the feet, etc. For just as the vessels of the body divide, in general, into three levels, which are the head, and the middle of the body, which is the belly, etc., where the intestines are, etc.,

This threefold division follows the three general parts of the body: the head, the torso with the digestive organs, and the legs.

והרגלים כמ"כ מתחלקת חיות הנפש לגי' בחי' כנ"ל. והנה באמצע הגוף יש בחי' חצר הכבד שהוא
הפרסא המפסיק בין אברים פנימים לחיצונים.

and the feet, so too the life-force of the soul divides into three levels, as mentioned above. Now, in the middle of the body there is the diaphragm (chatzar hakaved), which is the partition (parsa) that separates between the inner organs and the outer ones,

Within the torso the diaphragm (chatzar hakaved) forms a partition (parsa) between the vital organs above it and the organs below it. This partition becomes a key image for the rest of the paragraph.

בכדי שעיי' ידחו הפסולת ויצאו לחוץ (ועמ"ש מזה בת"א פ' לך לך בד"ה והבדילה הפרוכת¹⁴ ולקמן פ' שלח סד"ה ואם האכל יאכל)¹⁵

so that through this the waste will be pushed away and go outside (and see what is written on this in Torah Ohr, Parshas Lech Lecha, in the discourse beginning "And the curtain shall separate," and below, in Parshas Shelach, at the end of the discourse beginning "And if it is eaten at all").

The partition is there so that the body's waste is kept apart from the vital organs and expelled. The Alter Rebbe refers to the Torah Ohr maamar on "And the curtain shall separate," the curtain that divided the Holy from the Holy of Holies, and to a maamar in Likkutei Torah, Shelach.

והוא כמ"כ למעלה (כמשי"ת לקמן) שהוא בחי' שמאל דוחה כו' וכמ"כ ממש הוא למעלה בחי' ממכ"ע.

And so it is above too (as will be explained below): it is the level of "the left pushes away," etc. And in exactly the same way there is above the level of the light that fills all worlds (memalei kol almin).

Above too there is a force that pushes away what is unfit, "the left pushes away," the left side standing for restraint. And the whole picture of a life-force that divides by vessel is exactly what is called the light that fills all worlds.

פ"י שהחיות של אור אי"ס ב"ה שממלא בתוך כל עלמין להחיותם הוא מתחלק לחלקים לפי מזג הכלים.

That is, the life-force of the Infinite Light (Or Ein Sof), blessed be He, which fills within all worlds to give them life, divides into parts according to the constitution of the vessels.

Memalei kol almin is G-d's light as it enters each world and gives it life according to that world's capacity, dividing itself among the worlds as the soul's life-force divides among the limbs.

ובדרך כלל מתחלק לג' חלקים שהם ג' עולמות ב"ע כדכתיב ולכבודי בראתיו¹⁶ יצרתיו אף עשיתיו שהם התחלקות ג' מדרגות שהם ג' עולמות ב"ע.

And in general it divides into three parts, which are the three worlds of Beriah, Yetzirah and Asiyah (Creation, Formation and Action), as it is written, "And for My glory I created him, I formed him, indeed I made him"; these are the division into three grades, which are the three worlds of Beriah, Yetzirah and Asiyah.

Isaiah's three verbs, "created," "formed" and "made," name the three worlds below Atzilus: Beriah, Yetzirah and Asiyah. They are three grades of the one filling light.

שהוא בחי' גי'ע העליון וגי'ע התחתון ועוה"ז. והג' עולמות ביי'ע הנ"ל הוא בחי' מחשבה ודבור ומעשה כמ"ש בד"ה ונקדשתי בתוך בניי^{17,18} ויש למעלה גי'כ בחי' פרסא המפסקת כו'

This is the level of the higher Gan Eden, the lower Gan Eden, and this world. And the three worlds of Beriah, Yetzirah and Asiyah mentioned above are the level of thought, speech and action, as is written in the discourse beginning "And I shall be sanctified among the children of Israel." And above too there is the level of a partition that separates, etc.,

These three worlds correspond to the higher Gan Eden, the lower Gan Eden and this world, and to thought, speech and action. Above, as in the body, there is also a partition.

בכדי שלא יאחזו החיצונים כו' (ואפ"ל שזהו ענין אף עשיתיו אף הפסיק הענין כמו בחי' פרסא המבדלת בין יצירה שהוא כמו הגוף כי חג"ת מקננין ביצירה^{19,20} ובין עשי' בחי' רגלים).

so that the outer forces will not take hold, etc. (And it may be said that this is the meaning of "indeed (af) I made him": [the word] "indeed" interrupts the matter, like the level of a partition that divides between Yetzirah, which is like the body — for Chesed, Gevurah and Tiferes nest in Yetzirah — and Asiyah, the level of the feet.)

The partition keeps the outer forces, the forces opposed to holiness, from taking hold. The Alter Rebbe suggests that the word af ("indeed") before "I made" marks such a break, between Yetzirah, which is like the torso because the emotive Sefiros dwell there, and Asiyah, which is like the feet.

והנה כמו שיש למעלה בחי' ממלא בתוך כל עלמין שמתחלק לחלקים כפי מזג הכלים כנ"ל והחיות הוא הולך ומתמעט

Now, just as above there is the level of [the light] that fills within all worlds, which divides into parts according to the constitution of the vessels, as mentioned above, and the life-force goes on diminishing,

The filling light weakens as it descends from one level to the next.

כמו למטה באדם שבראש משכן השכל ובגוף מתמעט החיות וברגלים מתמעט יותר כו' שכמ"כ הוא למעלה ממש בבחי' ממכ"ע כו'.

as below in man, where in the head is the dwelling place of the intellect, and in the body the life-force diminishes, and in the feet it diminishes more, etc. (for exactly so it is above, in the level of the light that fills all worlds, etc.),

Just as life is strongest in the head, weaker in the body and weaker still in the feet, the filling light grows weaker world by world.

כמ"כ הוא למטה בעבודת ה' שאם עובד רק בבחי' א"פ שהוא בחי' ממלא כו' שהוא בהדרגה וסדר כו'

so too it is below, in the service of G-d: if one serves only in the level of inner light (or pnimi), which is the level of "filling," etc., which is gradual and ordered, etc.,

The same holds in a person's service of G-d. Service that works through "inner light," through understanding and feeling as one can absorb them, is gradual and ordered, rising one step at a time.

שאינו מהפך טבעו (וכמשנ"ת בד"ה ועתה יגדל נא²¹ בענין בכל נפשך ובכל מאדך²² שבחי' האהבה דבכל נפשך נקרא בחי' עומדים שעומד תמיד במדרגה א' ובחי'

which does not overturn his nature (as was explained in the discourse beginning "And now, I pray, let it be great," on the matter of "with all your soul" and "with all your might": that the level of the love of "with all your soul" is called the level of "those who stand," for one stands always on one level; and the level of

Such service does not overturn a person's nature. The parenthesis recalls the maamar "And now, I pray, let it be great": the measured love "with all your soul" is called "standing," because one stays fixed on a single level.

בכל מאדך זהו בחי' מהלכים בין העומדים²³ ועמ"ש מזה בת"א ס"פ וישב ובד"ה אם בחקתי תלכו²⁴ ועכ"פ בכל נפשך זהו הנמשך מבחי' אורות שבכלים וזהו המכוון ממ"ש בענין האהבה שבהדרגה וסדר (כו')

"with all your might" is the level of "walkers among those who stand." And see what is written on this in Torah Ohr, at the end of Parshas Vayeishev, and in the discourse beginning "If you walk in My statutes." And at any rate, "with all your soul" is what is drawn from the level of the lights that are in the vessels; and this is what is meant by what is written about the love that is gradual and ordered, etc.)

Love "with all your might," love beyond measure, is called "walking among those who stand," moving beyond every fixed level. Love "with all your soul" comes from the lights that are contained in vessels, and that is the gradual, ordered love described here.

ואזי הוא הולך ומתמעט כו' פ"י שבעת התפלה הוא מקושר ביותר אליו ית' שההתבוננות אצלו בהרחבה כו'.

then he goes on diminishing, etc. That is: during prayer he is most closely bound to Him, may He be blessed, for his contemplation is expansive, etc.

Measured service rises and falls with one's contemplation. During prayer, when a person contemplates G-d's greatness at length, he is most closely bound to G-d.

ואחר התפלה שמתקצרת ההתבוננות הוא מתמעט והולך כו'. וכ"ז כאשר אין עוונותיו מבדילין כו'. אבל אם עוונותיו מבדילים אז הוא נדחה לחוץ אף בעת התפלה

And after prayer, when the contemplation becomes shorter, he goes on diminishing, etc. And all this is when his iniquities do not separate, etc. But if his iniquities separate, then he is pushed outside even during prayer

After prayer the contemplation shrinks, and the bond weakens with it. That is the normal case; but if his iniquities separate him from G-d, he is pushed away even while he prays.

(כנ"ל שיש בחינת פרסא המפסקת כו' בכדי לדחות הפסולת לחוץ, וזהו עוונותיכם המבדילים²⁵ דאין ר"ל עון גשמי אלא ע"ד מ"ש עקוב הלב מכל ואנוש הוא²⁶ כמ"ש בד"ה צאינה וראינה²⁷ וז"ש רפאות תהי לשרך.²⁸)

(as mentioned above, that there is the level of a partition that separates, etc., in order to push the waste outside. And this is "your iniquities that separate": this does not mean a physical iniquity, but along the lines of what is written, "The heart is crooked above all, and it is sick," as is written in the discourse beginning "Go out and see." And this is [the meaning of] what is written, "It shall be healing to your navel."

This is the spiritual partition that pushes out what is unfit, as the diaphragm pushes out waste. The separating "iniquities" of Isaiah are not only gross physical sins but the inner crookedness of the heart that Jeremiah describes; and the cure is the one in Proverbs, "It shall be healing to your navel."

וצ"ל מהו לשרך דוקא. וצ"ל דהיינו שאפילו מפלגך ולתתא שהוא למטה מהפרסא אף שם לא יהא שום פגם דהיינו שלא יהי פגם הברית כו'

And we need to understand: why "your navel" specifically? And it must be said that this means: even "from your middle downward," which is below the partition, even there there should be no blemish at all; that is, that there should not be a blemish of the covenant, etc.

The navel lies at the middle of the body, where the partition is. The verse teaches that even below it, "from your middle downward," there should be no blemish, meaning no blemish of the covenant, that is, no sin against holiness in sexual matters.

ועמ"ש בענין מפלגך ולתתא סדי"ה ששים המה מלכות²⁹ ובביאור ע"פ והיה מספר בני ישראל³⁰ בסופו וזהו ע"י עסק התורה שע"ז נאמר רפאות תהי כו' לפי שהיא בחי' קול מעל לרקיע³¹ מלמעלה מהפרסא)

And see what is written on the matter of "from your middle downward" at the end of the discourse beginning "There are sixty queens," and in the explanation on [the verse] "And the number of the children of Israel shall be," at its end. And this is through occupying oneself with Torah, of which it is said, "It shall be healing, etc.," because it is the level of "a voice from above the firmament," from above the partition.)

Two further maamarim treat "from your middle downward." The healing comes through Torah study, because the Torah is "a voice from above the firmament": it comes from above the partition, and so it can heal what lies below it.

וזוהי הכל בחי' ממכ"ע שממלא בתוך כל עלמין להחיותם שמתחלק לחלקים כנ"ל שכמ"כ בנפש האדם הוא בחי' החיות המתחלק לפי מזג כלי הגוף כו' שהחיות ההוא הוא מלובש בתוך כלי הגוף ממש בבחי' ממלא:³²

And all this is the level of the light that fills all worlds, which fills within all worlds to give them life and divides into parts, as mentioned above; for so too in the soul of man it is the level of the life-force that divides according to the constitution of the vessels of the body, etc., for that life-force is en clothed within the very vessels of the body, in the manner of "filling."

Everything described so far, the division by vessels, the weakening as it descends, the partitions, belongs to the light that fills all worlds. It corresponds to the soul's life-force, which is en clothed in the body's limbs and divides among them.

2 קיצור. (ענין ממכ"ע במשל בנפש. ובנמשל למעלה. ובעבודת ה' בחי' בכל נפשך):

Summary. (The matter of the light that fills all worlds (memalei kol almin) in the analogy of the soul; and in the thing it illustrates, above; and in the service of G-d, the level of "with all your soul.")

A summary of section 1. It showed the light that fills all worlds in three settings: in the analogy of the soul's life-force in the body, in the divine reality the analogy illustrates, and in a person's service of G-d through the measured love "with all your soul."

SECTION 2 • 13-7

The will: the light that encompasses all worlds

3 ב' והבחי' הכי' שיש בנפש המחיה את הגוף הוא בחי' הרצון של הנפש שאינו מתחלק לחלקים כ"א הוא ממלא בתוך כל הגוף.

2. And the second level that there is in the soul that gives life to the body is the level of the soul's will (ratzon), which does not divide into parts, but rather fills within the whole body —

Section 2 turns to the second level in the soul: its will. The will does not split into different powers for different limbs; it is present in the whole body as one.

אך רק בבחי' אור מקיף שאינו מתחלק כו'. שישנו להרצון בתוך כל הגוף. שהוא מושל על כל אברי הגוף.

but only in the manner of encompassing light (or makif), which does not divide, etc. For the will is present within the whole body, since it rules over all the limbs of the body.

The will is present not as an inner light that each limb absorbs in its own way, but as an encompassing light (or makif), which rests over the whole body without dividing. Because it stands above the limbs in this way, it rules over all of them.

כמו אם רוצה לשים רגלו כדומה באש אזי תיכף תעשה כך כפי שעלה ברצונו כו'.

For example, if he wishes to put his foot, or the like, into fire, then immediately it will do so, as it arose in his will, etc.

The example: if a person decides to put his foot into fire, the foot moves at once, exactly as the will decided.

4 ואף שהוא נגד הטבע שלו שעפ"י הנהגות טבעיות הגוף לא היה מניח הרגל באש שקשה לה כו'.

And although this is against its nature — for according to the natural conduct of the body it would not place the foot in fire, since that is hard for it, etc. —

Left to its own nature, the body would never put a foot into fire, since that harms it.

אעפ"כ כשרוצה לשומה באש כו' תעשה כך תיכף. והוא מפני שהרצון הוא המושל על כל אברי הגוף והוא שורה בתוכם בבחי' א"מ.

nevertheless, when he wishes to put it into fire, etc., it will do so immediately. And this is because the will is what rules over all the limbs of the body, and it dwells within them in the manner of encompassing light.

Yet the foot obeys at once when the will decides, because the will rules all the limbs and rests over them as an encompassing light, not as a power confined to any one of them.

לכך יכול לפעול בגוף דבר שהוא היפוך הטבע שלו כמו לשום רגלו באש או במים קרים ביותר כדומה שאף שהוא נגד הטבע אעפ"כ תעשה כך תיכף כשעולה ברצונו כו'.

Therefore it can bring about in the body something that is the opposite of its nature, such as putting his foot into fire, or into very cold water, or the like: although this is against nature, nevertheless it will do so immediately when it arises in his will, etc.

So the will can make the body act against its own nature, putting a foot into fire or into icy water, and the body still obeys immediately.

5 והוא מפני שהרצון אינו מתחלק לפי חלקי כלי הגוף להתלבש בתוכם בבחי' א"פ ממש כפי מזיגתם כו'.

And this is because the will does not divide according to the parts of the vessels of the body, to be en clothed within them in the manner of inner light (or pnimi), exactly according to their constitution, etc.;

The reason is that the will is not divided among the limbs and absorbed by each according to its makeup, the way the inner life-force is.

כ"א הוא מקיף על כולן בבחי' א"מ בלי התחלקות כלל ולכך הוא מושל עליהן ויכול לעשות דבר שהוא היפוך הטבע ובחי' שלמעלה מן הדעת

rather, it encompasses all of them in the manner of encompassing light, without any division at all. And therefore it rules over them, and it can do something that is the opposite of nature, and [it is] the level that is above knowledge (daas)

It encompasses all the limbs alike, so it rules over them and can act against nature. It belongs to a level higher than knowledge (daas), the faculty that understands and weighs.

(וזהו ענין בכל מאדך, ³³ ועמ"ש מענין רצון זה בת"א בד"ה ויקהל משה ³⁴ דאית רצון ואית רצון כו' וסד"ה וידבר כו' שאו את ראש כל עדת ³⁵ בניי כו' לגלגלתם ומ"ש בד"ה ואלה המשפטים, ³⁶

(and this is the meaning of "with all your might." And see what is written on the matter of this will in Torah Ohr, in the discourse beginning "And Moshe assembled," that "there is will and there is will," etc.; and at the end of the discourse beginning "And He spoke, etc.: Lift up the head of the whole congregation of the children of Israel, etc., by their skulls (legulgelosam)"; and what is written in the discourse beginning "And these are the ordinances."

This will is what the Torah means by loving G-d "with all your might," beyond measure. The Alter Rebbe refers to maamarim on this will: Torah Ohr on "And Moshe assembled," which speaks of two kinds of will ("there is will and there is will"), the maamar in Parshas Bamidbar on counting Israel "by their skulls," and Torah Ohr on "And these are the ordinances."

והנה בד"ה ועתה יגדל נא³⁷ הנ"ל ובד"ה מי מנה עפר יעקב³⁸ נתבאר שלהיות המשכת רצון זה בנפש הוא נמשך ע"י המצות וזהו ענין אם בחקתי תלכו³⁹ שכדי שיבואו לבחי' תלכו זהו ע"י בחקתי כו',

Now, in the discourse beginning "And now, I pray, let it be great," mentioned above, and in the discourse beginning "Who has counted the dust of Yaakov," it was explained that for this will to be drawn into the soul, it is drawn through the mitzvos. And this is the meaning of "If you walk in My statutes": in order that they come to the level of "you walk," this is through "My statutes," etc.

Other maamarim explain that this higher will is drawn into the soul through the mitzvos. That is the meaning of "If you walk in My statutes": one reaches the level of "walking," the will beyond measure, through "My statutes," the mitzvos.

ועמ"ש סד"ה שאו לגלגלתם הנ"ל שכדי שיבואו לבחי' זו זהו ג"כ ע"י הלויים וזה היה ענין ובחנות המשכן יקימו אותו הלויים⁴⁰ וכמשי"ת

And see what is written at the end of the discourse beginning "Lift up ... by their skulls," mentioned above: that in order that they come to this level, this too is through the Levites; and this was the meaning of "And when the Mishkan encamps, the Levites shall set it up," as will be explained.)

The maamar on "by their skulls" adds that this level is reached also through the Levites. That is the meaning of "And when the Mishkan encamps, the Levites shall set it up," which will be explained in section 3.

וכמ"כ ממש הוא למעלה שרצון העליון הוא נקרא בחי' סוכ"ע וכמ"ש מזה בת"א בד"ה יביאו לבוש מלכות⁴¹ כו'

And in exactly the same way it is above: the supernal will is called the level of the light that encompasses all worlds (sovev kol almin), as is written on this in Torah Ohr, in the discourse beginning "Let them bring royal garments, etc.;"

Exactly the same is true above: G-d's supernal will is the light that encompasses all worlds (sovev kol almin). The Torah Ohr maamar on "Let them bring royal garments" is referred to for this.

ע"ש ופי' סוכ"ע היינו שאינו מתחלק לחלקים כו' כ"א הוא בחי' אי"מ על כולם בשוה בלי התחלקות כלל ולכך נק' בשם סוכב

see there. And the meaning of "encompassing all worlds" is that it does not divide into parts, etc., but rather it is the level of encompassing light over all of them equally, without any division at all; and therefore it is called by the name "encompassing" (sovev),

Here the text defines "encompassing": it does not divide into parts according to the worlds, but rests over all of them equally, without any distinction.

שהוא כמשל העיגול הגשמי שאין בו בחי מעלה ומטה כלל כמ"כ הוא עדי"מ למעלה שהבחי רצון העליון ב"ה הוא בחי סוכ"ע שמקיף את כל עלמין בשוה שאין בו בחי מעלה ומטה כלל.

for it is like the analogy of a physical circle, which has no aspect of above and below at all. So too, by way of analogy, it is above: the level of the supernal will, blessed be He, is the level of the light that encompasses all worlds, which encompasses all worlds equally, having no aspect of above and below at all.

A circle has no top and no bottom. So too G-d's will relates to every world in exactly the same way, with no higher and no lower.

6 וכדכתיב כחשכה כאורה גם חשך לא יחשיך ממך⁴² כו' שכולם שוים כלא חשיבי קמיה ועמ"ש מזה בד"ה והגדת לבנך ביום ההוא⁴³ כו'.

As it is written, "As darkness, so light; even darkness is not dark for You, etc." — for all are equal, being "as nothing before Him." And see what is written on this in the discourse beginning "And you shall tell your son on that day, etc."

The psalm says that for G-d darkness and light are alike. Before Him all levels are equal, because all are "as nothing before Him"; that is the nature of the encompassing light, to which high and low make no difference.

וזהו כוונת הפסוק הלא את השמים ואת הארץ אני מלא⁴⁴ בשוה בלי התחלקות מעלה ומטה כלל בחי הכתר

And this is the intent of the verse, "Do I not fill the heavens and the earth?" — equally, without any division of above and below at all: the level of Keser (the Crown),

Now the contradiction raised in section 1 is resolved. "Do I not fill the heavens and the earth" means that G-d fills everything equally, with no division into higher and lower: this is the level of Keser, the Crown.

שהוא רצון העליון ב"ה שנק' סוכ"ע שאין בו בחי מעלה ומטה כלל שסובב ומקיף על כל עלמין בשוה כנ"ל וכמ"ש בבינונים פרק מ"ח⁴⁵ ע"ש

which is the supernal will, blessed be He, which is called the light that encompasses all worlds, which has no aspect of above and below at all, for it surrounds and encompasses all worlds equally, as mentioned above; and as is written in [Sefer Shel] Beinonim (Tanya), chapter 48; see there.

Keser is the supernal will, the light that encompasses all worlds and relates to all of them equally. The Alter Rebbe refers to chapter 48 of Tanya (Sefer Shel Beinonim) for this.

(וכוונת הפסוק דכתיב מלא כל הארץ כבודו⁴⁶ הוא בחי' ממכ"ע שממלא בתוך כל עלמין להחיותם. ומתחלק לחלקים כנ"ל) וזהו ג"פ קדוש כו'.

(And the intent of the verse in which it is written, "The whole earth is full of His glory," is the level of the light that fills all worlds, which fills within all worlds to give them life, and divides into parts, as mentioned above.) And this is [the meaning of] "Holy" three times, etc.

Isaiah's "The whole earth is full of His glory" refers to the other level, the light that fills all worlds, which enters them and divides. The angels' threefold "Holy" in the same verse points to the encompassing light.

פ"י שהוא בחי' הא"מ של גי'⁴⁷ עולמות ביי"ע וכמ"ש מזה בביאור ע"פ⁴⁸ ועתה יגדל נא הנ"ל ועמ"ש מזה בד"ה הרם את מטך^{49,50} שדרך כלל ב' בחי' הנ"ל נק' בחי' סדר השתלשלות ומה שלמעלה מסדר ההשתלשלות

That is, it is the level of the encompassing light of the three worlds of Beriah, Yetzirah and Asiyah; and as is written on this in the explanation on [the verse] "And now, I pray, let it be great," mentioned above. And see what is written on this in the discourse beginning "Raise your staff": that, in general, the two levels mentioned above are called the level of the order of the chain of descending worlds (seder hishtalshelus), and that which is above the order of hishtalshelus.

The three times "Holy" are the encompassing light of each of the three worlds, Beriah, Yetzirah and Asiyah. Another maamar calls the two levels "the order of hishtalshelus" and "what is above the order of hishtalshelus."

כי השתלשלות ביי"ע זה מזה היינו השתלשלות מדומ"ע שהמשכת הדבור מהמחשבה הוא נק' השתלשלות כו' וכן בעבודה מדומ"ע מההתכוונות נמשך הדבור שהוא מדבר בד"ת והעשי' במעשה המצות

For the descent of Beriah, Yetzirah and Asiyah, one from the other, is the descent of thought, speech and action: the drawing of speech from thought is called hishtalshelus, etc. And so too in [divine] service, thought, speech and action: from contemplation is drawn the speech, that he speaks words of Torah, and the action, in the doing of the mitzvos.

Hishtalshelus is a chain in which each level comes out of the one before it, as speech comes out of thought and action out of speech; the worlds Beriah, Yetzirah and Asiyah descend from one another in this way. In a person's service the same chain appears: contemplation leads to speaking words of Torah and to doing the mitzvos.

אך בחינה שלמעלה מהשתלשלות זהו הרצון רעותא דליבא כו' (ועמ"ש מזה ע"פ מי מנה^{51,52} כו' ורובע ישראל כו'): ^{53,54,55,56,57}

But the level that is above hishtalshelus is the will, “the desire of the heart” (re’usa deliba), etc. (And see what is written on this on [the verse] “Who has counted, etc., and the fourth of Israel, etc.”)

Above this chain is the will, “the desire of the heart” (re’usa deliba), which does not come out of thought and speech but stands over all of them. The maamar on “Who has counted the dust of Yaakov” is referred to for this.

7 קיצור. (ענין סוכ"ע בנפש בחי' הרצון. בחי' גלגלתא מאדך. וכן למעלה רצון סוכ"ע):

Summary. (The matter of the light that encompasses all worlds in the soul: the level of the will; the level of the Skull (Gulgalta), “your might.” And so too above: the will, the light that encompasses all worlds.)

A summary of section 2. The soul’s will is the encompassing light in a person; it is the level called Gulgalta (the Skull), recalling the census “by their skulls,” and the love “with all your might.” Above, it corresponds to G-d’s will, the light that encompasses all worlds.

SECTION 3 • 118-113

The Mishkan as union, and the Levites who raise it

8 ג והנה זהו ענין המשכן בחי' ושכנתי בתוכם⁵⁸ כי ענין אהל מועד היינו היחוד וההמשכה מבחי' סוכ"ע בממכ"ע וזהו ענין ונועדתי לך שמה^{59,60} לשון התקשרות ודביקות הקב"ה בישראל.

3. Now, this is the meaning of the Mishkan, the level of “And I will dwell within them”: for the meaning of the Tent of Meeting (Ohel Moed) is the union and the drawing down of the level of the light that encompasses all worlds into the light that fills all worlds. And this is the meaning of “And I will meet with you there,” an expression of the bond and attachment of the Holy One, blessed be He, with Israel,

Section 3 applies the two levels to the Mishkan. The Tent of Meeting (Ohel Moed) is the place where the encompassing light is united with the filling light and drawn into it, and “I will meet (ve-no’adti) with you there” expresses the bond and attachment between G-d and Israel.

מלשון והאדם ידע⁶¹ כו' (כמ"ש בד"ה במדבר סיני באהל מועד⁶² הנ"ל ובד"ה נשא דלעיל) וזהו ענין ההילוך דבחי מהלכים בין העומדים⁶³ וכמ"ש

from the expression "And the man knew, etc." (as is written in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting," mentioned above, and in the discourse beginning "Naso," above). And this is the meaning of the walking of the level of "walkers among those who stand," and as is written

"Meeting" is linked to "And the man knew (yada) [his wife]," the language of intimate union. This union is also what "walking" means in "walkers among those who stand," since in Kabbalistic language walking is a term for union, as the next part quotes.

במא"א אות⁶⁴ ה' סוף סעיף יו"ד הליכה כינוי אל הזיווג הולך על הדרך יסוד דנוקבא ברגל מבורכת שהיא יסוד עכ"ל

in Me'orei Or, letter hei, at the end of section 10: "'Walking' (halichah) is a term for union (zivug): 'goes on the way' — the Yesod (foundation) of Nukva (the feminine / Malchus); 'with a blessed foot,' which is Yesod." End of quote.

Me'orei Or, a lexicon of Kabbalistic terms, says that "walking" is a term for union (zivug). "Going on the way" refers to the Yesod of Nukva, and "with a blessed foot" to Yesod, the channel that joins the giver to the receiver.

והיינו כמ"ש בד"ה עיני כל אליך ישברו^{65,66} בפ"י נודע בשערים בעלה⁶⁷ פ"י נודע לשון יחוד וזיווג כמו והאדם ידע כו' וזהו וידעת היום והשבות⁶⁸ אל לבבך כו'

And this is as is written in the discourse beginning "The eyes of all look hopefully to You," in the explanation of "Her husband is known in the gates": "known" (noda) is an expression of union and coupling, as in "And the man knew, etc." And this is [the meaning of] "And you shall know this day, and take [it] to your heart, etc.";

The maamar "The eyes of all look hopefully to You" explains the same idea: in "Her husband is known in the gates," "known" means union, as in "And the man knew." In "Know this day and take it to your heart," knowing likewise means a bond that unites, bringing what is known into the heart.

ע"ש והיינו בשערים הם נש"ב⁶⁹ הנמשכים ממוח בינה אל הלב וזהו עיני כ"ל ע"ד הלב רואה כו' וכשנקלט בתוכיות נקודת הלב אזי נקראת כלה.

see there. And this is [the meaning of] "in the gates": these are the fifty gates of Binah, which are drawn from the brain of Binah (understanding) to the heart. And this is "the eyes of all (kol)," along the lines of "the heart sees," etc.; and when it is absorbed into the innermost part of the point of the heart, then it is called kallah (bride).

"The gates" are the fifty gates of Binah, the understanding that is drawn from the mind into the heart. "The eyes of all" is the heart that "sees" and yearns from afar; when the understanding is absorbed into the innermost point of the heart, the soul is called kallah, a bride, united with G-d.

9 ועמ"ש מזה ג"כ סד"ה כי תצא⁷⁰ כו' אשת יפ"ת כו' בענין ואח"כ תבוא אליה ובעלתה⁷¹

And see what is written on this also at the end of the discourse beginning "When you go out, etc.," [on] "a woman of beautiful form (yefas to'ar), etc.," on the matter of "and afterwards you may come to her and be her husband":

A further reference: at the end of the maamar on "When you go out [to war]," on the Torah's passage about the yefas to'ar, the words "and afterwards you may come to her and be her husband" are explained.

דהיינו בחינת מס"נ והוא ענין נפילת אפים ובחי' נעילה שהוא גמר העליות עכ"ל ועמ"ש בת"א בד"ה וישב יעקב⁷² וז"ל

that is, the level of self-sacrifice (mesirus nefesh); and this is the matter of "falling on the face" (nefilas apayim) and the level of Ne'ilah, which is the culmination of the ascents. End of quote. And see what is written in Torah Ohr, in the discourse beginning "And Yaakov settled"; and these are its words:

There "and be her husband" is the union reached through self-sacrifice (mesirus nefesh): the stage of "falling on the face" (nefilas apayim) in the daily prayers, and of Ne'ilah, the closing prayer of Yom Kippur, the culmination of all the ascents. Then a second quotation begins, from Torah Ohr on "And Yaakov settled."

והנה בזמן שבהמ"ק היה קיים היה נמשך בחינה זו רעותא דליבא מגילוי אור א"ס ב"ה בהיכל קדח"ק כו'

"Now, at the time when the Holy Temple (Beis HaMikdash) stood, this level, 'the desire of the heart' (re'usa deliba), was drawn from the revelation of the Infinite Light (Or Ein Sof), blessed be He, in the chamber of the Holy of Holies, etc.,

Torah Ohr says that while the Holy Temple stood, this "desire of the heart," the will that is above reason, was drawn down from the revelation of the Infinite Light in the Holy of Holies.

כמ"ש בסש"ב להיות בטל רצונו לרצונו ית' וכמ"ש כי תהיו אתם⁷³ ארץ חפץ כו' עכ"ל.

as is written in Sefer Shel Beinonim (Tanya): that one's will be nullified to His will, may He be blessed; and as it is written, 'For you shall be a land of desire (eretz chefetz), etc.'" End of quote.

Torah Ohr ties this to what Tanya says about a person's will being nullified to G-d's will, and to the prophet's words that Israel will be "a land of desire."

10 והיינו כי חפץ זהו התענוג ופנימיות הרצון שהאדם יהי' כלה שארי ולבבי⁷⁴ כו' וזהו עד"מ היחוד בחי' ואל אישך תשוקתך⁷⁵

That is: for desire (chefetz) is the delight and the inner dimension of the will, that a person should be [in the state of] "My flesh and my heart pine (kalah), etc." And this, by way of analogy, is the union, the level of "And your longing shall be for your husband,"

Chefetz, "desire," is deeper than will: it is the delight that is the will's inner core, the state in which a person's "flesh and heart pine" for G-d. By analogy it is the union of husband and wife, the longing of "your longing shall be for your husband."

והוא מרוה צמאונה כו' וזהו ענין ישבעו ויתענוגו מטובך⁷⁶ כו' אז תתענג על⁷⁷ ה' כו'.

and he quenches her thirst, etc. And this is the meaning of "They shall be satisfied and delight in Your goodness, etc.," [and] "Then you shall delight in Havayah, etc."

"And he quenches her thirst" completes the analogy: the longing is answered. This fulfillment is what the Shabbos prayer means by "They shall be satisfied and delight in Your goodness," and Isaiah by "Then you shall delight in Havayah."

11 וזהו ענין בני קהת שממשיכי האו"פ בחי' תענוג וחפץ ובני גרשון ממשיכי הרצון והמקיף כו'

And this is the matter of the sons of Kehas, who draw down the inner light (or pnimi), the level of delight and desire; and the sons of Gershon draw down the will and the encompassing [light], etc.

This gives the roles of two Levite families: the sons of Kehas draw down the inner light, delight and desire, while the sons of Gershon draw down the will and the encompassing light.

והנה ארז"ל אשכחן משכן דאקרי מקדש.⁷⁸ משמע שהם שני בחינות אלא דמ"מ משכן אקרי מקדש.

Now, our Sages, of blessed memory, said: "We find the Mishkan called Mikdash (Sanctuary)." This implies that they are two levels, except that nevertheless the Mishkan is called Mikdash.

The Talmud says that "we find the Mishkan called Mikdash." That implies that they are two different levels, and yet the Mishkan can still be called by the higher name.

והענין כמ"ש בת"א ע"פ ויגש אליו יהודה ⁷⁹ שהמשכן היה דירת עראי של הקב"ה והמקדש היה דירת קבע ונתבאר מזה ע"פ מה טובו אהליך ⁸⁰ יעקב. ⁸¹

And the matter is as is written in Torah Ohr on [the verse] "And Yehudah approached him": that the Mishkan was a temporary dwelling of the Holy One, blessed be He, and the Mikdash was a permanent dwelling; and this was explained on [the verse] "How goodly are your tents, Yaakov."

Torah Ohr on "And Yehudah approached him" explains that the Mishkan was G-d's temporary dwelling and the Holy Temple His permanent dwelling. This is also explained on "How goodly are your tents, Yaakov."

12 והענין כי הנה כתיב זכרתי לך חסד ⁸² נעורייך אהבת כלולותיך לכתך אחרי במדבר. שכ"ז שהיו במדבר היו עדיין בבחי' אב"א ובמקדש היו בבחי' פב"פ וכ"כ במא"א אות מ' סנ"ז וספ"ט ובחינת אב"א היינו בחי' אתכפיא לבד

And the matter is: for behold, it is written, "I remember for you the kindness of your youth, the love of your bridal days, your going after Me in the wilderness." For as long as they were in the wilderness they were still in the level of back-to-back (achor be'achor), and in the Mikdash they were in the level of face-to-face (panim be'panim); and so it is written in Me'orei Or, letter mem, section 57 and section 89. And the level of back-to-back is the level of subduing (iskafya) alone,

In the wilderness Israel followed G-d with the love of a young bride, as Jeremiah says, yet they were still "back to back" with Him; in the Holy Temple they were "face to face." Back to back is subduing (iskafya): the evil is held down but not changed.

אבל בחי' פב"פ זהו כשיבא לבחי' אתהפכא חשוכא לנהורא וזהו ענין ארץ חפץ ⁸³ כמ"ש בת"א פ' תצוה בד"ה זכור דעמלק וע"כ היה צ"ל הלויים מקימין

but the level of face-to-face is when one comes to the level of transforming darkness into light (is'hapcha chashocha linehora). And this is the meaning of "a land of desire," as is written in Torah Ohr, Parshas Tetzaveh, in the discourse beginning "Remember," on Amalek. And therefore it had to be the Levites [who] set up

Face to face is transformation (is'hapcha), when darkness itself is turned into light; that is "a land of desire," as the Torah Ohr maamar on Amalek explains. This is why the Levites had to set up the Mishkan.

את המשכן וכמ"ש בד"ה שאו לגלגלתם הנ"ל בפ"י ובחנות המשכן יקימו אותו הלויים⁸⁴ פ"י ובחנות המשכן שכשירד בחינת המשכן ממדרגתו תהיה ההקמה ע"י הלויים דהיינו בנשמת האדם למטה שירדה הארתה ונתלבשה בגוף ונפש הבהמית

the Mishkan. And as is written in the discourse beginning "Lift up ... by their skulls," mentioned above, in the explanation of "And when the Mishkan encamps, the Levites shall set it up": the meaning of "and when the Mishkan encamps" is that when the level of the Mishkan descends from its rank, the setting up will be through the Levites; that is, in the soul of man below, whose radiance has descended and become encloded in the body and the animal soul,

The Bamidbar maamar explains "when the Mishkan encamps" as the time when it has come down from its level. That is the soul, whose light has come down into the body and the animal soul, and the Levites must raise it up again.

הנה זאת העצה לעורר על נפשו בחי' גבורות קדושות והם מתחלקים לשלש בחינות גרשון קהת ומררי כמשי"ת ועי"ז יקימו אותו.

this is the counsel: to arouse within his soul the level of holy gevuros (forces of restraint); and they divide into three levels, Gershon, Kehas and Merari, as will be explained; and through this they will set it up.

The counsel is to arouse "holy gevuros" in one's soul, the holy powers of restraint and intensity that belong to the Levites. They come in three forms, Gershon, Kehas and Merari, and through them the inner Mishkan is set up.

13 והיינו להעלותו מבחי' ירידתו להיות דבוק באלקים חיים והוא ע"ד שנת' ע"פ אלה פקודי המשכן. משכן העדות⁸⁵ כו' עבודת הלויים.

That is, to raise it from the level of its descent, to be attached to the living G-d. And this is along the lines of what was explained on [the verse] "These are the accounts of the Mishkan, the Mishkan of the Testimony, etc., the service of the Levites."

Setting up the Mishkan means raising the soul from its descent so that it cleaves to the living G-d. This follows the explanation of "These are the accounts of the Mishkan, the Mishkan of the Testimony ... the service of the Levites."

שע"י עבודת הלויים שהוא השיר וה"ע פסוד"ז הם מעלים בחי' המשכן שהוא מלי' לבחי' משכן העדות היינו או"א תרין ריעין⁸⁶ כו'

For through the service of the Levites, which is the song — and this is the matter of Pesukei deZimra (the Verses of Praise) — they raise up the level of the Mishkan, which is Malchus (sovereignty), to the level of the “Mishkan of the Testimony,” that is, Abba and Imma (Chochmah and Binah), “two companions,” etc.,

The Levites' service was song, and in prayer that is Pesukei deZimra, the psalms of praise. Through it they raise “the Mishkan,” Malchus, to “the Mishkan of the Testimony,” Abba and Imma (Chochmah and Binah), who are “two companions who never part.”

בחי' י"ה וזהו כענין הנז' בז"א וישב ד' קפ"ג סע"ב⁸⁷ ע"פ כעיר שחברה לה יחדו^{88,89} כו'

the level of [the Name] Yah. And this is like the matter mentioned in the Zohar, Part I, [Parshas] Vayeishev, folio 183, at the end of side b, on [the verse] “like a city that is joined together, etc.”

Abba and Imma are the Name Yah, the letters yud and hei. The Zohar on “like a city that is joined together” speaks of the same joining of the lower level with the higher.

ועד"ז ארז"ל אשכחן משכן דאקרי מקדש.⁹⁰ פי' שהוא בחי' לא זז מחבבה⁹¹ עד שקראה אמי⁹² כו':

And along these lines our Sages, of blessed memory, said: “We find the Mishkan called Mikdash.” That is, it is the level of “He did not cease to cherish her until He called her ‘My mother,’ etc.”

So too “the Mishkan is called Mikdash”: the lower level is raised to the higher. The Midrash says that G-d cherished Israel until He called her “My mother,” giving the daughter the name of the mother.

SECTION 4 • ¶14-18

Gershon: the curtains and the nullification of will

14 קיצור. ענין המשכן ה"ע היחוד הנקי' הילוך. עיני כל כלה. נודע בשערים בעלה. ארץ חפץ תענוג ואל אישך תשוקתך.

Summary. The matter of the Mishkan is the matter of the union, which is called walking. “The eyes of all”: kallah (bride). “Her husband is known in the gates.” “A land of desire”: delight; and “your longing shall be for your husband.”

A summary of section 3: the Mishkan is the union called “walking”; “the eyes of all” become kallah; “her husband is known in the gates”; and “a land of desire” is delight, a wife’s longing for her husband.

אך המשכן דירת עראי בחי' אתכפיא ואב"א לכתך אחרי. והמקדש אתהפכא פב"פ ולכן ובחנות המשכן יקימו אותו הלויים. פקודי המשכן משכן העדות ע"י עבודת הלויים.

But the Mishkan is a temporary dwelling, the level of subduing (iskafya) and back-to-back: "your going after Me." And the Mikdash is transformation (is'hapcha), face-to-face. And therefore, "And when the Mishkan encamps, the Levites shall set it up." "The accounts of the Mishkan, the Mishkan of the Testimony": through the service of the Levites.

The Mishkan is a temporary dwelling, back to back, subduing, "your going after Me in the wilderness"; the Holy Temple is face to face, transformation. That is why the Levites set up the Mishkan, and why its "accounts" are "the service of the Levites."

כעיר שחוכרה. ד והנה התעוררות הרצון עליון ב"ה שהוא בחי' קדוש בחי' א"מ כנ"ל שיהיה הקדוש הנ"ל שרוי בתוך מעיו⁹³ כו'.

"Like a city that is joined." 4. Now, the arousal of the supernal will, blessed be He, which is the level of "Holy," the level of encompassing light (or makif), as mentioned above, so that the "Holy" mentioned above should dwell within one's innards, etc. —

With "like a city that is joined" the summary ends, and section 4 begins. Its aim is to arouse the supernal will, the encompassing light called "Holy," so that this holiness dwells within the person, "within his innards."

הוא מעוררו וממשיכו ע"י בחי' גרשון שהם היו נושאים את יריעות המשכן כמ"ש ונשאו את יריעות המשכן ואת אהל מועד.⁹⁴

one arouses it and draws it down through the level of Gershon, who were the ones carrying the curtains of the Mishkan, as it is written, "And they shall carry the curtains of the Mishkan and the Tent of Meeting."

This is aroused and drawn down through the level of Gershon, the family that carried the curtains of the Mishkan.

15 וארז"ל במדרש שכמו שנאמר נוטה שמים כיריעה⁹⁵ כך הוא ענין יריעות המשכן והיינו בחי' סוכ"ע וכמ"ש ע"פ כיריעות שלמה⁹⁶ סד"ה שחורה אני ונאווה.⁹⁷

And our Sages, of blessed memory, said in the Midrash that just as it is said, "Who stretches out the heavens like a curtain," so is the matter of the curtains of the Mishkan; and this is the level of the light that encompasses all worlds (sovev kol almin), as is written on [the verse] "like the curtains of Shlomo," at the end of the discourse beginning "I am black but comely."

The Midrash compares the curtains of the Mishkan to the heavens, which G-d "stretches out like a curtain." The curtains spread over the Mishkan are the encompassing light, as explained in the maamar on "I am black but comely," on the words "like the curtains of Shlomo."

ועי' המשכה זו מבחי' סוכ"ע הוא מגרש הרע כמ"ש טוב לחסות בה' כו' בשם ה' כי אמילם^{98,99} שהמקיף מסמא עיני החיצונים.

And through this drawing down from the level of the light that encompasses all worlds, one drives out the evil, as it is written, "It is better to take refuge in Havayah, etc.," [and] "In the Name of Havayah I will cut them down": for the encompassing [light] blinds the eyes of the outer forces.

Drawing down the encompassing light drives out evil, as in "In the Name of Havayah I will cut them down." The encompassing light "blinds the eyes" of the outer forces, so that they cannot take hold.

וזהו פי' גרשון מלשון ויגרשהו וילך^{100,101} כו'. שמגרש את הרע שבקרכו ע"י ביטול רצונו מפני רצון העליון ב"ה.

And this is the meaning of [the name] Gershon, from the expression "And he drove him out (vayegarshehu), and he went, etc.": for he drives out the evil within him through the nullification of his will before the supernal will, blessed be He.

The name Gershon comes from geresh, "driving out," as in "and he drove him out." Gershon's service is driving out the evil within oneself by nullifying one's will before G-d's will.

כמארז"ל בטל רצונך מפני רצונו^{102,103} כו'. שיבטל רצונו מפני רצון העליון הן בבחי' סור מרע שלא ירצה בהם כלל.

As our Sages, of blessed memory, said, "Nullify your will before His will, etc.": that he should nullify his will before the supernal will, both in the level of "turn away from evil," that he should not want them at all,

The Mishnah says, "Nullify your will before His will." This applies to "turn away from evil": a person should not desire forbidden things at all.

והן בבחי' עשה טוב (שירצה מה שלא רצה. ומה שרצה לא ירצה) שע"י ביטול רצונו כו' הוא מהפך את הטבע שלו שמהפך ממרירו למיתקא כו'.

and in the level of “do good” (that he should want what he did not want, and what he wanted he should not want); for through the nullification of his will, etc., he overturns his nature, transforming bitterness into sweetness, etc.

It applies also to “do good”: a person should come to want what he did not want, and stop wanting what he wanted. Nullifying the will in this way overturns one’s nature and turns the bitter into sweet.

כנ"ל שהרצון הוא מושל על כל איברי הגוף כו' והוא יכול להפך הטבע כנ"ל לכך כשמבטל רצונו מפני רצון העליון ב"ה אזי יכול להפך הטבע שלו ממש.

As mentioned above, the will rules over all the limbs of the body, etc., and it can overturn nature, as mentioned above; therefore, when he nullifies his will before the supernal will, blessed be He, then he can overturn his very nature.

This follows from the analogy above: the will rules the limbs and can override nature. So when a person nullifies his own will before G-d’s will, his very nature can be overturned.

שהרצון הוא למעלה מהבחירה ודעת כנ"ל שאין להרגל שום בחירה כלל נגד הרצון כשרוצה לשומה באש כו' שתיכף הוא עושה כך בלי שום בחירה בפ"ע כלל.

For the will is above choice and knowledge (daas), as mentioned above: the foot has no choice at all against the will when he wishes to put it into fire, etc., for it immediately does so, without any choice of its own at all.

The will is above choice and reasoning: the foot does not weigh the will’s command, it simply obeys. So the nullified will can change what reasoning and choice cannot.

16 והוא מפני שהרצון הוא למעלה מבחירה ודעת. אך מתחלה עשה רצונו כרצונך¹⁰⁴ וזהו רצון התחתון שע"פ השכל והוא מבחי' ממכ"ע בכל נפשך כו'

And this is because the will is above choice and knowledge. But first [comes] “Make His will as your will”; and this is the lower will, which accords with the intellect, and it is from the level of the light that fills all worlds (memalei kol almin), “with all your soul,” etc.

Because the will is above choice and knowledge, it can change one’s nature. But the Mishnah sets an order: first “Make His will as your will,” the lower will, which follows the intellect; it belongs to the light that fills all worlds and to the measured love “with all your soul.”

ואח"כ בטל רצונך הוא בחי' ביטול והעברה לגמרי שיהי' רצון העליון מאיר בו וזהו ענין יריעות המשכן
 בחי' נוטה שמים כיריעה¹⁰⁵

And afterwards, "Nullify your will" is the level of self-nullification (bittul) and complete removal, so that the supernal will shines in him. And this is the matter of the curtains of the Mishkan, the level of "Who stretches out the heavens like a curtain"

Only afterwards comes "Nullify your will": a complete setting aside of one's own will, so that G-d's supernal will shines in him. This is the curtains of the Mishkan, spread like the heavens over everything.

(ועמ"ש בפ"י השמים כסאי¹⁰⁶ בדי"ה כי כאשר השמים החדשים¹⁰⁷ כו'. ולכן מתחלה צ"ל בני מררי
 מקימים הקרשים בחי' עצי שטים עומדים¹⁰⁸ זהו ענין בכל נפשך שזהו הנק' עומדים חי ה' אשר עמדתי
 לפניו.^{109, 110}

(and see what is written on the meaning of "The heavens are My throne," in the discourse beginning "For as the new heavens, etc." And therefore first there must be the sons of Merari setting up the boards, the level of "acacia wood standing": this is the matter of "with all your soul," for this is what is called "standing": "As Havayah lives, before Whom I stood."

So the Mishkan was assembled in order: first the sons of Merari set up the boards, "acacia wood standing." That is "with all your soul," the "standing" of one who stays at his level, as the prophet said, "As Havayah lives, before Whom I stood."

ואח"כ צ"ל מהלכים בין העומדים¹¹¹ והיינו ענין יריעות המשכן. אך מהלכים ב' בחי' הילוך זהו ענין
 גרשון וקהת מלמטה למעלה ומלמעלה למטה כו' וזהו והתהלכתי בתוכם¹¹² ב' בחי' הילוך כו')

And afterwards there must be "walkers among those who stand," and this is the matter of the curtains of the Mishkan. But "walkers" [means] two kinds of walking: this is the matter of Gershon and Kehas, from below to above and from above to below, etc. And this is [the meaning of] "And I will walk among you": two kinds of walking, etc.)

Afterwards come the "walkers among those who stand," the curtains. "Walkers" is plural because there are two kinds of walking, Gershon's from below upward and Kehas's from above downward, and "And I will walk among you" likewise points to two kinds of walking.

וכמ"כ הוא למעלה ממש שהרצון עליון ב"ה הוא נעלה מבחי' בחירה ודעת כו'. ופ"י שהבחירה הוא
 בדעת כו'.

And in exactly the same way it is above: the supernal will, blessed be He, is loftier than the level of choice and knowledge, etc. And the meaning: choice is in knowledge (daas), etc.,

The same holds above: G-d's supernal will is higher than choice and knowledge. Choice belongs to daas, the faculty that knows and discerns.

שבחר בדעתו את הטוב כו' ומואס ברע כו' והבחנה הזו הוא ע"י הדעת כנ"ל. וכדכתיב ובחרת בחיים¹¹³ כו'

for with his knowledge he chooses the good, etc., and despises the evil, etc., and this discernment is through knowledge, as mentioned above; as it is written, "And you shall choose life, etc."

One chooses good and rejects evil by understanding which is which. That is why the Torah says "And you shall choose life": it is a choice made through knowledge.

(שהבחירה שבחר החיים כו' הוא ע"י הדעת שמבחין שהחיים טוב לו והמות רע לו) ולמעלה נק' בחי' בחירה שהוא בדעת כו'.

(for the choice by which one chooses life, etc., is through knowledge, which discerns that life is good for him and death is bad for him). And above, the level called choice, which is in knowledge, etc., [is]

Choosing life depends on recognizing that life is good and death is bad. Above, too, there is a level of choice that works through knowledge, and the next part names it.

בחי' עץ הדעת¹¹⁴ שהוא אילנא דטו"ר ועמ"ש בביאור ע"פ מי מנה עפר יעקב אבל בחי' רצון העליון ב"ה הוא למעלה מבחי' בחירה ודעת שהוא נעלה מעץ הדעת דטו"ר כו'

the level of the Tree of Knowledge, which is "the tree of good and evil." And see what is written in the explanation on [the verse] "Who has counted the dust of Yaakov." But the level of the supernal will, blessed be He, is above the level of choice and knowledge, for it is loftier than the Tree of Knowledge of good and evil, etc.

That level is the Tree of Knowledge, "the tree of good and evil," where good and evil stand side by side and must be chosen between. The supernal will is higher than that tree.

(וכנ"ל במשל שהרצון יכול לעשות היפך הטבע שיכול להניח הרגל באש אם ירצה ואין להרגל שום בחירה כנ"ל)

(As mentioned above in the analogy: the will can do the opposite of nature, for one can place the foot in fire if he wishes, and the foot has no choice, as mentioned above.)

The analogy shows this: the will can send the foot into fire, and the foot has no choice at all.

וכמ"כ הוא בעבודה שביטול רצון שמבטל רצונו מפני רצון העליון כ"ה הוא למעלה מהבחירה ודעת כלל כו'.

And so too it is in [divine] service: the nullification of will, by which one nullifies his will before the supernal will, blessed be He, is entirely above choice and knowledge, etc.

In divine service, too, nullifying one's will before G-d's will is entirely above choice and knowledge.

שהבחירה הוא בדעת כו' כדכתיב ובחרת בחיים כו'. ובחיי ביטול רצון הוא למעלה מהדעת ובחירה כנ"ל.

For choice is in knowledge, etc., as it is written, "And you shall choose life, etc."; and the level of the nullification of will is above knowledge and choice, as mentioned above.

Choice works through knowledge, as in "And you shall choose life"; the nullification of the will is higher than both.

וזהו מ"ד קרוב ה' לכל קוראיו¹¹⁵ לכל אשר יקראוהו באמת שהוא בחי' ביטול רצון הנ"ל שהוא הקריאה שבאמת

And this is what is written, "Havayah is near to all who call upon Him, to all who call upon Him in truth": this is the level of the nullification of will mentioned above, which is the calling that is in truth.

This is the meaning of "Havayah is near to all who call upon Him in truth." Calling "in truth" is the nullification of will just described.

וזהו תתן אמת ליעקב¹¹⁶ (ועוי"ל בפי' גרשון שהוא ע"ד מ"ש וממגד גרש ירחים¹¹⁷ ופרש"י שהארץ מגרשת ומוציאה מחדש לחדש.¹¹⁸ הרי דצמיחת הפירות מהארץ נק' גרש לשון גרושין ע"ש שמגרשת אותם מהכח אל הפועל.

And this is [the meaning of] "You will give truth to Yaakov." (And one may further say on the meaning of Gershon that it is along the lines of what is written, "And with the bounty of the moons' yield (geresh yerachim)," and Rashi explains that the earth drives forth and brings out [produce] from month to month. Thus the growth of the fruits from the earth is called geresh, an expression of driving out (gerushin), because it drives them out from potential into actuality,

It is also "You will give truth to Yaakov." A second explanation of Gershon begins: Moshe's blessing speaks of geresh yerachim, which Rashi explains as the earth "driving out" its produce month by month, from potential into actual growth.

ומההעלם לצאת אל הגילוי. וכן פי' הרד"ק במכלול גרש ירחים והוא זמן שהפירות מציצים ופורחים בכח הירח כאלו הירח מגרש אותם לחוץ.

and from concealment to come out into revelation. And so the Radak explains in the Michlol [on] geresh yerachim: it is the time when the fruits peep out and blossom by the power of the moon, as if the moon drives them outward.

Growth is a driving out from concealment into revelation. The Radak in his Michlol explains geresh yerachim as the time when fruits sprout and blossom by the power of the moon, as if the moon drives them outward.

וכמ"כ הנה בכל נפש יש אהבה המסותרת ושתצא מההעלם אל הגילוי זהו ענין מי גילה לבני¹¹⁹ רז זה¹²⁰ כו' מי היינו בחי' סוכ"ע כענין מי ברא אלה¹²¹ כו'

And so too, in every soul there is a hidden love; and that it should come out from concealment into revelation, this is the matter of "Who (mi) revealed this secret to My children, etc.": "Who" is the level of the light that encompasses all worlds (sovev kol almin), like the matter of "Who created these, etc."

So too every soul has a hidden love for G-d that must come out into the open. The Talmud's "Who revealed this secret to My children?" uses the word "Who" (mi), which, as in "Who created these," stands for the encompassing light.

וזוהו ענין בני גרשון נושאי היריעות בחי' סוכ"ע ובכח זה מוציאין האהבה המסותרת מההעלם אל הגילוי והוא כענין וממגד גרש ירחים שמגרש ומוציא האהבה מסותרת מההעלם אל הגילוי וכמ"ש ע"פ טובה תוכחת מגולה¹²² מאהבה מסותרת כו' ועד"ז פי' הפרדס)

And this is the matter of the sons of Gershon, the bearers of the curtains, the level of the light that encompasses all worlds; and by this power they bring the hidden love out from concealment into revelation. And this is like the matter of "And with the bounty of the moons' yield (geresh yerachim)": that it drives out and brings the hidden love out from concealment into revelation; and as is written on [the verse] "Better is open rebuke than hidden love, etc." And along these lines the Pardes explains)

So the sons of Gershon, who carry the curtains, the encompassing light, have the power to bring the hidden love out into revelation, as the earth drives out its fruit. The Alter Rebbe refers to the explanation of "Better is open rebuke than hidden love" and to a similar explanation in the Pardes.

(שער כ"ט פ"ד) בענין שני גרישין שהם חו"ג¹²³ כי התפארת מגרש אותם ממקומם ומניעם אל קו האמצעי ומטה אותם אל החסד.

(Sha'ar 29, chapter 4) the matter of the two gerishin, which are Chesed and Gevurah: Tiferes drives them from their place, moves them to the middle line, and inclines them toward Chesed.

The Pardes speaks of "two gerishin," which are Chesed and Gevurah: Tiferes, the middle line, drives them from their place, draws them to the center and inclines them toward Chesed.

וכמ"כ כאן י"ל בענין גרשון ב' גרושין אלו שמגרש את הנה"ב ודוחה הרע ועי"ז הטוב שבנה"ב יתגרש ממקומו ויהי מטה כלפי חסד ואהבה לבוא לבחי' בכל לבבך בשני יצריך^{124, 125}

And so too here it can be said, regarding Gershon, [that it means] these two drivings-out: that he drives out the animal soul and pushes away the evil, and through this the good that is in the animal soul will be driven from its place and will be inclined toward Chesed and love, to come to the level of "with all your heart," with both your inclinations;

So Gershon's "driving out" is twofold. He drives away the evil of the animal soul, and the good in the animal soul is driven from its place and inclined toward love, so that one loves G-d "with all your heart," with both inclinations.

וכן מגרש ומוציא העלם האהבה שבנה"א לבוא לידי גילוי כו' ואפ"ל פי' גרש ירחים שהוא מענין ריח והריחו ביראת ה' כמ"ש בענין אריתי מורי¹²⁶ ובענין וישלח יהושע¹²⁷ כו' ואת יריחו. ומ"ש בד"ה ראה ריח בני¹²⁸ כו':¹²⁹

and so too he drives out and brings the concealment of the love that is in the G-dly soul to come into revelation, etc. And it may be said that the meaning of geresh yerachim is from the term rei'ach (scent), [as in] "And he shall scent (vaharicho) the fear of Havayah," as is written on the matter of "I have gathered (arisi) my myrrh," and on the matter of "And Yehoshua sent, etc.," [and] "and Yericho"; and what is written in the discourse beginning "See, the scent of my son, etc."

He also drives the G-dly soul's hidden love out into revelation. Finally, geresh yerachim may be linked to rei'ach, scent, which has the same letters as yerach, "moon": as in "he shall scent the fear of Havayah," Yericho, and Yitzchak's "See, the scent of my son."

17 קיצור. ענין יריעות נוטה שמים כיריעה. לחסות כו' כי אמילם. בטל רצונך ומתחלה צ"ל עשה רצונך רצון התחתון.

Summary. The matter of the curtains: "Who stretches out the heavens like a curtain." "To take refuge, etc.," "I will cut them down." "Nullify your will"; and first there must be "Make [His will as] your will," the lower will.

A summary of section 4: the curtains are the heavens "stretched out like a curtain"; "taking refuge ... I will cut them down"; and "Nullify your will," which must be preceded by "Make His will as your will," the lower will.

עומדים עצי שטים עומדים מררי גרשון ויגרשהו. גרש ירחים. מי גילה רז זה מי ברא אלה והריחו ריח בנ:

"Standing": "acacia wood standing," Merari. Gershon: "And he drove him out." Geresh yerachim. "Who revealed this secret," "Who created these." "And he shall scent," "the scent of my son."

"Standing" is Merari's "acacia wood standing." Gershon is "and he drove him out," geresh yerachim, "Who revealed this secret," "Who created these," and the scent of "he shall scent" and "the scent of my son."

18 ה והנה זהו הכל בחי בני גרשון שנשא את יריעות המשכן כו'. פי' שבחי' גרשון הוא שמגרש הרע ע"י בחי ביטול רצון שמבטלו מפני רצון העליון ב"ה כו'

5. Now, all this is the level of the sons of Gershon, who carried the curtains of the Mishkan, etc. That is: the level of Gershon is that he drives out the evil through the level of nullification of will, nullifying it before the supernal will, blessed be He, etc.,

Section 5 sums up Gershon: he drives out evil by nullifying his will before the supernal will, and that is why his family carried the curtains.

130 שעיי' הוא מגרש את הרע כו'. שממשיך עיי' מבחי' סוכ"ע שהוא בחי' קדוש שיהי' שרוי בתוך מעיו כו' כנ"ל.

for through this he drives out the evil, etc.; for through this he draws down from the level of the light that encompasses all worlds (sovev kol almin), which is the level of "Holy," so that it should dwell within his innards, etc., as mentioned above.

Through that nullification he draws down the encompassing light, the level of "Holy," so that holiness dwells within him, as the Talmud speaks of a person in whose innards a holy one dwells.

SECTION 5 • ¶19-21

Kehas: the point at the center

19 ולכך נשאו בני גרשון את יריעות המשכן שהם בחי' סובב ומקיף וכדכתיב נוטה שמים כיריעה ¹³¹ כו'.

And therefore the sons of Gershon carried the curtains of the Mishkan, which are the level of surrounding and encompassing, as it is written, "Who stretches out the heavens like a curtain, etc."

This is why Gershon carried the curtains: they are the surrounding, encompassing light, like the heavens stretched over the world.

אבל עבודת בני קהת הוא לישא את השולחן והמנורה והארון וכפורת כו' כי עבודת הקדש עליהם ¹³² בכתף ישאו כו'.

But the service of the sons of Kehas was to carry the table, the menorah, the ark and the ark-cover (kapores), etc., "for the service of the holy [things] was upon them; they shall carry on the shoulder, etc."

The sons of Kehas had a different task: they carried the sacred vessels themselves, the table, the menorah, the ark and its cover, on their shoulders.

ופי' של קהת הוא מלשון לו יקהת עמים ¹³³ שהוא מלשון אסיפה וחיבור ¹³⁴ כו'. שעבודת הקהתי הוא לישא בכתף עבודת הקדש כו'.

And the meaning of Kehas is from the expression "and to him shall be the gathering (yikhas) of peoples," which is an expression of gathering and joining, etc. For the service of the Kehasite is to carry on the shoulder the service of the holy [things], etc.,

The name Kehas is linked to yikhas, "gathering," in Yaakov's blessing to Yehudah, a term of gathering and joining. The Kehasites carried the holy vessels on their shoulders.

שהם השולחן והמנורה והארון כו'. ופי' שהכלים אלו של המשכן הם מבחי' נקודה האמצעי שבתוך העיגול שהעיגול מקיף וסובב את הנקודה כו'

which are the table, the menorah, the ark, etc. And the meaning: these vessels of the Mishkan are from the level of the middle point that is within the circle, for the circle encompasses and surrounds the point, etc.

These vessels stand for the point at the center of a circle. The circle, the curtains, surrounds the point; the vessels are the point it surrounds.

(שעצם המכוון הוא הנקודה¹³⁵ וכענין ששמים הם בחי' יריעה ומקיף ואעפ"כ במחשבה ארץ קדמה כו' ועמ"ש ע"פ אל יתהלל חכם¹³⁶ כו' כי אם בזאת יתהלל^{137, 138} כו' וצדקה בארץ.

(for the essence of the intent is the point; and like the matter that the heavens are the level of a curtain and an encompassing [light], and nevertheless, "in thought, the earth came first," etc. And see what is written on [the verse] "Let not the wise man glory, etc., but in this let him who glories glory, etc.," [and] "and righteousness in the earth."

The point at the center is the real purpose, as with heaven and earth: the heavens are a "curtain" spread over the earth, yet in G-d's thought the earth came first. The Kehot editors note that they have not yet found the Alter Rebbe's maamar on "Let not the wise man glory" referred to here.

ועמ"ש מזה בד"ה החדש הזה לכם^{139, 140} בפ"י א"ר יצחק לא היה צריך להתחיל את התורה אלא מהחדש הזה לכם¹⁴¹ כו' ע"ש.

And see what is written on this in the discourse beginning "This month shall be for you," on the explanation of "Rabbi Yitzchak said: The Torah should have begun only from 'This month shall be for you,' etc."; see there.

The Alter Rebbe also refers to a maamar on "This month shall be for you," which explains Rashi's opening comment that the Torah could have begun with this first mitzvah.

ועד"ז ענין עגולים ויושר¹⁴² שרש היושר גבוה מהעגולים שהעגולים הם בחי' נפש והיושר הוא בחי' רוח¹⁴³ כו' והרי העגולים הם בחי' מקיפים על היושר בחי' נוטה שמים כיריעה.

And along these lines is the matter of the circles (iggulim) and the line (yosher): the root of the line is higher than the circles, for the circles are the level of nefesh and the line is the level of ruach, etc.; and yet the circles are the level of encompassing [lights] over the line, the level of "Who stretches out the heavens like a curtain."

In the Arizal's terms the same pattern is "circles and line" (iggulim and yosher). The circles are the level of nefesh and the line the level of ruach, and the root of the line is higher, even though the circles surround it like heavens spread over the earth.

אלא שמ"מ בחי' היושר הוא כענין הנקודה שעליה סובב כל העיגול כו' וע' בר"ח שער הקדושה פ"ב כענין שבת הוא בחינת נקודה ועמ"ש מענין נקודה בהיכליה בד"ה ראה אנכי^{144, 145} כו'

Except that nevertheless the level of the line is like the matter of the point around which the whole circle revolves, etc. And see in Reishis Chochmah, Sha'ar HaKedushah, chapter 2, on the matter that Shabbos is the level of a point. And see what is written on the matter of "a point within its palace" in the discourse beginning "See, I [set before you], etc.";

The line is like the point around which the whole circle turns. Reishis Chochmah calls Shabbos a "point," and the maamar on "See, I set before you" discusses the Zohar's "point within its palace."

שם ג"כ מובן שהנקודה גבוה יותר מההיכל המקיף עליה. שהנקודה היא חכמה עילאה וההיכל המלבישו הוא בינה^{146, 147} כמ"ש בזח"א)

there too it is understood that the point is higher than the palace that encompasses it: for the point is supernal Chochmah (wisdom), and the palace that enclothes it is Binah (understanding), as is written in the Zohar, Part I)

There it is clear that the point is higher than the palace around it: the point is supernal Chochmah, and the palace that clothes it is Binah, as the Zohar says.

(דט"ו ע"א וד"ך ע"א) ובמק"מ (שם ושם) שבח"י העיגול הם היריעות המאהיל"י על המשכן כדכתיב נוטה שמים כיריעה כנ"ל.

(folio 15a and folio 20a), and in the Mikdash Melech (there and there): that the level of the circle is the curtains that spread as a tent over the Mishkan, as it is written, "Who stretches out the heavens like a curtain," as mentioned above.

The Zohar passages and the Mikdash Melech commentary on them are cited for this. The circle is the curtains that cover the Mishkan like a tent, as the heavens are spread like a curtain.

וזה היה עבודת בני גרשון כנ"ל אבל עבודת בני קהת הוא לישא כלי המשכן הנ"ל

And this was the service of the sons of Gershon, as mentioned above. But the service of the sons of Kehas is to carry the vessels of the Mishkan mentioned above,

That was the service of Gershon; the sons of Kehas carried the vessels inside the Mishkan.

שהם מבח"י הנקודה האמצעי שהעיגול סובב אותה כנ"ל. כי הארון שה"י בק"ק הוא בח"י תורה שבו היו הלוחות מונחים כו'.

which are from the level of the middle point around which the circle revolves, as mentioned above. For the ark, which was in the Holy of Holies, is the level of Torah, for in it the Tablets were placed, etc.

Those vessels are the central point, above all the ark in the Holy of Holies, which held the Tablets: the ark stands for the Torah.

20 וכמארז"ל משחרב בהמ"ק אין להקב"ה בעולמו אלא די¹⁴⁸ אמות של הלכה בלבד כו'. ובחי' תורה היא מבחינת הנקודה התיכונית שהעיגול סובב עליה

And as our Sages, of blessed memory, said: "Since the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah alone, etc." And the level of Torah is from the level of the central point around which the circle revolves,

After the Temple was destroyed, the Talmud says, G-d has in His world only "the four cubits of halachah." The Torah belongs to the central point around which the circle revolves.

כי אורייתא מחכמה הוא דנפקת^{149, 150, 151} ובחכמה שורה אור א"ס ממש בבחי' גילוי כמ"ש הוי' בחכמה for "the Torah comes forth from Chochmah," and in Chochmah the Infinite Light (Or Ein Sof) itself dwells in a manner of revelation, as it is written, "Havayah with Chochmah,"

The Torah comes from Chochmah, and in Chochmah the Infinite Light itself dwells openly, as the verse says, "Havayah with Chochmah."

דהיינו בבחי' אור פנימי משא"כ בחי' העיגול הוא אור מקיף והעלם עדיין ותכלית המכוון הוא האור פנימי והגילוי, ועמ"ש מזה כפי' ואתחנן בד"ה ואהבת את^{152, 153} וכן המצות מעשיות נמשכים ג"כ מהנקודה התיכונית.¹⁵⁴

that is, in the level of inner light (or pnimi); whereas the level of the circle is encompassing light (or makif), and still concealment; and the ultimate intent is the inner light and the revelation. And see what is written on this in Parshas Va'eschanan, in the discourse beginning "And you shall love." And so too the practical mitzvos are also drawn from the central point.

That revelation is inner light, while the circle remains encompassing light, still hidden; and the goal is the inner light, the revelation. The practical mitzvos too come from the central point.

21 והנה הגם שהתורה ומצות הם נמשכים מהנקודה התיכונית כנ"ל. אעפ"כ שרשם הוא נעלה אף מהעיגול הסובב הנקודה כנז' בס"י נעוץ תחלתן¹⁵⁵ בסופן וסופן בתחלתן¹⁵⁶ כו'.

Now, although the Torah and mitzvos are drawn from the central point, as mentioned above, nevertheless their root is loftier even than the circle that surrounds the point, as mentioned in Sefer Yetzirah: "Their beginning is wedged in their end, and their end in their beginning, etc."

Yet the root of Torah and mitzvos is higher even than the circle. Sefer Yetzirah says of the Sefiros that "their beginning is wedged in their end, and their end in their beginning."

ופי' שתחלתן נעוץ בסופן דייקא כו'. ולכן התורה ומצות שנשפלו למטה שנתלכשו בענינים גשמיים כו' שרשם הוא נעלה מאד אף מהעיגול הסובב הנקודה כו'.

And the meaning: their beginning is wedged specifically in their end, etc. And therefore the Torah and mitzvos, which were lowered down below, being encloded in physical matters, etc., their root is very lofty, even above the circle that surrounds the point, etc.

The lowest end is bound to the highest beginning. So the Torah and mitzvos, which came down into physical things, have their root very high, above even the encompassing circle.

כי נעוץ סופן דייקא בתחלתן כו'. ופי' כי תומ"צ שרשם מהנקודה התיכונית כו' ושורש הנקודה כו' For their end is wedged specifically in their beginning, etc. And the meaning: for the Torah and mitzvos have their root from the central point, etc., and the root of the point, etc.,

Their end is wedged in their beginning: the Torah and mitzvos come from the central point, and the root of that point is higher than the circle, as the next part explains.

הוא נעלה מהעיגול כו' כי העיקר הוא הנקודה והעיגול הוא רק להיות סובב ומקיף להנקודה. is loftier than the circle, etc.; for the essential thing is the point, and the circle exists only to surround and encompass the point.

The point is the essential thing, and the circle exists only to surround it. So the root of the point is higher than the circle.

וכדכתיב כי גאה גאה¹⁵⁷ כו' כנזי' במ"א (שקמיה כל המקיפים כלא נחשבים בשוה כמו הפנימית כו' ע"ש).

As it is written, "For He is exalted, exalted, etc.," as mentioned elsewhere (that before Him all the encompassing [lights] are considered as nothing, equally like the inner [light], etc.; see there).

"For He is exalted, exalted" means that before G-d all the encompassing lights count as nothing, equally with the inner light. So the circle has no real advantage over the point.

וזהו שמברכים קודם עשיית כל מצוה כו'. אשר קדשנו במצותיו כו' ופי' שע"י עסק התורה שמחכמה נפקת וע"י המצות מעשיות

And this is why we bless before performing every mitzvah, etc., "Who has sanctified us with His commandments, etc." And the meaning: through occupying oneself with the Torah, which "comes forth from Chochmah," and through the practical mitzvos,

This explains the blessing said before every mitzvah, "Who has sanctified us with His commandments." Torah study, which comes from Chochmah, and the practical mitzvos are the means of that sanctification.

שהם נעלים מתורה כמארו"ל גדול התלמוד שמביא¹⁵⁸ לידי מעשה כו' יכול להמשיך בחי' קדש שיהיה שרוי בתוך מעיו כו'

which are loftier than Torah, as our Sages, of blessed memory, said, "Great is study, for it leads to action, etc.," one can draw down the level of holiness (kodesh), so that it should dwell within one's innards, etc.;

The practical mitzvos are even higher than study, since the Talmud says study is great because it leads to action. Through them a person draws holiness to dwell within him.

דהיינו בבחינת אור פנימי שרמ"ח מ"ע הם נמשכים מרצונו ית' ונשפלו למטה שנתלכשו בדברים גשמיים. כמו ציצית ותפילין כו'. אך סוף מעשה דייקא הוא נעוץ בתחלה.

that is, in the level of inner light: for the 248 positive commandments are drawn from His will, may He be blessed, and were lowered down below, being enclothed in physical things, such as tzitzis and tefillin, etc. But "the end of the deed" specifically is wedged in the beginning.

That holiness comes as inner light: the 248 positive commandments come from G-d's will and are clothed in physical things such as tzitzis and tefillin. Precisely because they are "the end of the deed," they are wedged in the highest beginning.

SECTION 6 • ¶22-24

Shabbos: changing one's taste

22 וזהו אשר קדשנו כו' שע"י עסק התורה וקיום המצות מעשיות יכול להמשיך מבחי' קדש שיהיה שרוי בתוך מעיו כנ"ל.

And this is [the meaning of] "Who has sanctified us, etc.": that through occupying oneself with the Torah and fulfilling the practical mitzvos, one can draw down from the level of holiness (kodesh), so that it should dwell within one's innards, as mentioned above.

This is the meaning of the blessing "Who has sanctified us": through Torah study and the practical mitzvos a person draws holiness (kodesh) to dwell within him.

וזהו מ"ש לדוד בשנותו את טעמו¹⁵⁹ לפני אבימלך פי' מל"ך הוא בחי' מדת מלכותו ית' שמחיה את כל עולמים.

And this is what is written, "Of David, when he changed his taste (ta'amo) before Avimelech." The meaning: Melech (king) is the level of the attribute of His sovereignty (Malchus), may He be blessed, which gives life to all the worlds,

Psalms 34 is headed "Of David, when he changed his taste (ta'amo) before Avimelech." The Alter Rebbe reads the name as a teaching: Melech, "king," is G-d's Malchus, His sovereignty, which gives life to all worlds.

כדכתיב מלכותך מלכות כל עולמים^{160, 161} כו'. ואבי מלך הוא בחי' סוכ"ע¹⁶² (שהוא בחי' רצונו ית' כנ"ל) בשנותו את טעמו כו'. פי' שזהו ההפרש בין ו' ימי המעשה לשבת.

as it is written, "Your kingship is a kingship over all worlds, etc." And Avi Melech ("father of the king") is the level of the light that encompasses all worlds (sovev kol almin) (which is the level of His will, may He be blessed, as mentioned above). "When he changed his taste, etc.": the meaning is that this is the difference between the six workdays and Shabbos.

Avi Melech, "father of the king," is the source of Malchus: the light that encompasses all worlds, G-d's will. "Changing one's taste" before it is the difference between the six workdays and Shabbos.

שבוי"ו ימי המעשה העבודה הוא רק לאכפיא את רצונו בלבד. וכשבת הוא בחי' ביטול רצון לגמרי שאין לו רצון אחר כלל.

For in the six workdays the service is only to subdue (le'achfaya) one's will alone, while on Shabbos it is the level of complete nullification of will, so that one has no other will at all.

On weekdays the service is only to subdue one's will; on Shabbos it is to nullify it completely, so that no other will remains.

וזהו בשנותו את טעמו שהוא בחי' ביטול רצון לגמרי שמהפך את הרצון שהיה לו כו' שיהיה רק לה' לבדו.

And this is [the meaning of] "when he changed his taste": it is the level of complete nullification of will, that he overturns the will he had, etc., so that it should be for G-d alone.

"Changing his taste" is that complete nullification: a person turns over the will he had, so that it is for G-d alone.

וזהו בחי' שבת שמגיעים לבחי' התהפכות הרצון לגמרי. (שהוא בחי' ביטול רצון) וזהו בשנותו את טעמו ששינה טעמו ממש.

And this is the level of Shabbos, when one reaches the level of complete transformation of the will (which is the level of nullification of will). And this is "when he changed his taste": that he actually changed his taste.

On Shabbos one reaches a complete transformation of the will. That is why the text stresses "changed his taste": the taste itself, what a person enjoys, is changed.

משא"כ בימות החול שהוא רק בחי' אתכפייא כו' ולא בחי' אתהפכא (והנה הכוונה כאן דבחי' בשנותו את טעמו זהו בחי' קהת ע"י כי בחכמה אתברירו אכן במדרש רבה)

Whereas on the weekdays it is only the level of subduing (iskafya), etc., and not the level of transformation (is'hapcha). (Now, the intent here is that the level of "when he changed his taste" is the level of Kehas, through [the principle that] "through Chochmah they are refined." However, in Midrash Rabbah)

On weekdays there is only subduing (iskafya), not transformation (is'hapcha). A parenthesis notes that "changing his taste" here belongs to Kehas, since "through Chochmah they are refined," but that the Midrash connects it with Gershon.

(פ' במדבר פ"ג דרטי"ו ע"ב) פי' גרשון שהוא חזק כשן כו' והיינו ענין בשנותו את טעמו ויגרשהו כו'

(Parshas Bamidbar, chapter 3, folio 215b) Gershon is explained as "strong like a tooth (shen)," etc. And this is the matter of "when he changed (beshanos) his taste ... and he drove him out (vayegarshehu), etc.,"

The Midrash explains Gershon as "strong like a tooth (shen)." That links beshanos, "when he changed," to shen, and vayegarshehu, "he drove him out," to Gershon.

שבחי' בשנותו הוא ג"כ מענין שן וכמ"ש ע"פ ולבן שנים מחלב¹⁶³ שהוא בירור המדות כו' וזהו ויגרשהו לגרש הרע כו' ובחי' קהת פי' שם מענין אם קהה הברזל

for the level of "when he changed (beshanos)" is also from the term shen (tooth), as is written on [the verse] "and white of teeth from milk," which is the refinement of the emotive attributes (middos), etc. And this is "and he drove him out": to drive out the evil, etc. And the level of Kehas is explained there from the term "If the iron is blunt (kehah),"

Beshanos shares the letters of shen, "tooth," as in "white of teeth from milk," which is explained as the refinement of the emotions; "he drove him out" is driving out the evil. The same Midrash explains Kehas from kehah, "blunt," in "If the iron is blunt."

והיינו כמ"ש והוא לא פנים קלקל¹⁶⁴ ובלוים כתיב ועבד הלוי הוא¹⁶⁵ שממשיך בחי' הוא דא עתיקא¹⁶⁶ מההעלם אל הגילוי להיות יאר ה' פניו כו'

and that is as is written there, "and He does not [show] a face, [for they] have spoiled." And regarding the Levites it is written, "And the Levite, he (hu) shall perform the service": for he draws the level of "He (hu): this is Atika (the Ancient One)" from concealment into revelation, so that it should be: "May Havayah make His face shine, etc."

The verse continues, "and He does not [show] a face, [for they] have spoiled." Of the Levites it says "And the Levite, he (hu) shall serve," and the Zohar reads hu as Atika, the hidden "Ancient One," whom the Levites draw from concealment into revelation, so that "Havayah makes His face shine."

והיינו ע"י שנשאו הארון פנים בפנים¹⁶⁷ וכמ"ש מזה בד"ה ואהיה אצלו אמון¹⁶⁸ ולכן עי"ז הם מתקנים בחי'

And that is through their carrying the ark face to face, as is written on this in the discourse beginning "And I was beside Him, a nursling (amon)." And therefore, through this they rectify the level of

This is done through carrying the ark "face to face." Through it the sons of Kehas repair the state of "He does not show a face."

והוא לא פנים דפי' ברבות בקהלת כשהקב"ה אינו מסביר פנים לדור מחמת קלקול מעשים רעים שיש בדור כו' (ע"ש על פסוק זה בדף קי"א ע"ב).

"and He does not [show] a face," which is explained in [Midrash] Rabbah on Koheles [as meaning]: when the Holy One, blessed be He, does not show a welcoming face to the generation, because of the corruption of the evil deeds that are in the generation, etc. (see there, on this verse, on folio 111b).

The Midrash Rabbah on Koheles explains "He does not show a face" as the time when G-d does not show the generation a welcoming face because of its corrupt deeds.

והעצה לזה וחיילים יגבר¹⁶⁹ בחי' תשובה שהוא ענין בחילא יתיר, והנה תשובה היא החזרת פנים בפנים והיינו ענין בני קהת נושאי הארון פא"פ כו'

And the counsel for this is "he must exert more strength (vachayalim yegaber)," the level of teshuvah (return), which is the matter of "with greater strength (bechayla yatir)." Now, teshuvah is the restoring of [the] face, face to face; and this is the matter of the sons of Kehas, the bearers of the ark face to face, etc.

The remedy is "he must exert more strength": teshuvah, which is called serving "with greater strength" (bechayla yatir). Teshuvah turns the face back, face to face, and that is the meaning of the sons of Kehas carrying the ark face to face.

ועמ"ש בענין מחיצה של ברזל בד"ה ועשית ציץ¹⁷⁰ וענין שבירת המחיצה ע"י הרהורי תשובה ומשם יובן הענין הנ"ל.^{171, 172, 173}

And see what is written on the matter of the iron partition in the discourse beginning "And you shall make a forehead-plate (tzitz)," and the matter of breaking the partition through thoughts of teshuvah; and from there the matter mentioned above will be understood.

The maamar on "And you shall make a forehead-plate" explains the "iron partition" between Israel and G-d and how thoughts of teshuvah break it; from there this subject will be understood.

23 ובוה יובן מארז"ל עשה רצונו כרצונך ^{174, 175} כו' בטל רצונך מפני רצונו כו' פי' כו' ימי המעשה הוא רק כחי עשה רצונו כרצונך כו'

And with this will be understood the saying of our Sages, of blessed memory, "Make His will as your will, etc.; nullify your will before His will, etc." The meaning: in the six workdays there is only the level of "Make His will as your will, etc.,"

This explains the two clauses of the Mishnah: on the six workdays one reaches only "Make His will as your will."

שהוא רק כחי אתכפיה כו' וכשבת הוא כחי בטל רצונך כו' שהוא כחי אתהפכא כו'

which is only the level of subduing (iskafya), etc.; and on Shabbos there is the level of "Nullify your will, etc.," which is the level of transformation (is'hapcha), etc.,

That is subduing (iskafya). On Shabbos one reaches "Nullify your will," which is transformation (is'hapcha).

כנ"ל שזהו שאומרים לדוד בשנותו את טעמו כו' בשבת וכדכתיב טעמו וראו כי טוב ה' כו' בה' תתהלל נפשי ^{176, 177} כו'.

as mentioned above; for this is why we say "Of David, when he changed his taste, etc." on Shabbos; and as it is written, "Taste (ta'amu) and see that Havayah is good, etc.," [and] "In Havayah my soul shall glory, etc."

This is why Psalm 34, "Of David, when he changed his taste," is said on Shabbos, with its verses "Taste and see that Havayah is good" and "In Havayah my soul shall glory."

24 וזהו מ"ש ורעה אמונה ^{178, 179} כמארז"ל ישראל מפרנסין ¹⁸⁰ לאביהם שבשמים כו' וכ"ז נמשך הכל לכנס"י מאהרן כהנא רבא שהוא כחי אהבה רבה כו' שהוא המשפיע כחי אהבה בכנ"י והוא האהבה המסותרת שבכא"א מישראל.

And this is what is written, "and feed faith (re'eh emunah)": as our Sages, of blessed memory, said, "Israel sustain their Father in heaven, etc." And all this is drawn entirely to the Community of Israel (Knesses Yisrael) from Aharon, the great priest (Kahana Rabba), who is the level of great love (ahavah rabbah), etc., for he is the one who imparts the level of love into the Community of Israel; and this is the hidden love that is in each and every one of Israel.

"And feed faith" is read with the Zohar's teaching that Israel "sustain their Father in heaven." All this comes to the Community of Israel from Aharon, the great priest, who stands for "great love" (ahavah rabbah) and imparts love to Israel; it is the hidden love that is in every Jew.

SECTION 7 • ¶25

Lifting of the head and the forty-two journeys

25 וז"ש נשא את ראש בני גרשון גם הם¹⁸¹ שבבני קהת ובני גרשון נאמר נשיאת ראש ולא בבני מררי כמ"ש במדרש כי

And this is [the meaning of] what is written, "Lift up the head of the sons of Gershon, they too": for of the sons of Kehas and the sons of Gershon "lifting of the head" is said, but not of the sons of Merari, as is written in the Midrash. For

This explains the words "they too" in the verse about Gershon: "lifting of the head" is said of the sons of Kehas and of the sons of Gershon, but not of the sons of Merari, as the Midrash notes.

הנה כתיב ונתתי לך מהלכים בין העומדים¹⁸² פי' מהלכים ב' בחי' הילוך. הא' ע"י רעו"ד מלמטה למעלה וזהו ענין בני גרשון.

behold, it is written, "And I will give you walkers among those who stand." The meaning: "walkers" [means] two kinds of walking. The first is through the desire of the heart (re'usa deliba), from below to above; and this is the matter of the sons of Gershon.

The reason: "walkers among those who stand" implies two kinds of walking. The first goes from below upward, through the desire of the heart (re'usa deliba), and it belongs to the sons of Gershon.

הב' ע"י תורה ומצות מלמעלה למטה וכמ"ש בת"א פ' וישב בד"ה ונתתי לך מהלכים כו'

The second is through Torah and mitzvos, from above to below (and as is written in Torah Ohr, Parshas Vayeishev, in the discourse beginning "And I will give you walkers, etc.");

The second goes from above downward, through Torah and mitzvos, as the Torah Ohr maamar on this verse explains.

והילוך זה הב' זהו ע"י בני קהת ע"כ נאמר בשניהם נשיאת ראש אשר נשיאת ראש

and this second walking is through the sons of Kehas. Therefore "lifting of the head" is said of both of them, for "lifting of the head"

This second walking belongs to the sons of Kehas. Both families "walk," so "lifting of the head" is said of both.

זהו ענין רוממות קרן בחי' מהלכים ובחי' מהלכים צ"ל בין העומדים בחי' עצי שטים עומדים דבני מררי ע"כ לא נאמר בהם נשיאת ראש כו'

is the matter of the raising of the horn (romemus keren), the level of "walkers." And the level of "walkers" must be "among those who stand," the level of "acacia wood standing," of the sons of Merari; therefore "lifting of the head" is not said of them, etc.

"Lifting of the head" means being raised up, the "walking" that rises. But walkers need those who stand: Merari's standing boards are the fixed base, and so "lifting of the head" is not said of them.

וזהו בחי' מ"ב מסעות שנסעו הלויים עם המשכן במדבר כו' שהוא הכל בחי' עליות כו'

And this is the level of the forty-two journeys that the Levites journeyed with the Mishkan in the wilderness, etc., which are all the level of ascents, etc.

The forty-two journeys that the Levites made with the Mishkan in the wilderness were all ascents.

(שכל נסיעה הוא בחי' עליי) שהם מ"ב עליות כו' שהוא שם מ"ב שבאנא בכח כו'.

(for every journey is the level of an ascent): they are forty-two ascents, etc., which is the Name of forty-two [letters] that is in "Ana BeKoach," etc.

Every journey is an ascent, so the forty-two journeys are forty-two ascents, corresponding to the Name of forty-two letters in the prayer Ana BeKoach.

ופי' שבמקום שחנו הקימו את המשכן. וכשנסעו הורידו אותו והעלו אותו לבחי' נעלה. וזה היה המ"ב עליות של מ"ב מסעות כו'

And the meaning: in the place where they encamped they set up the Mishkan, and when they journeyed they took it down and raised it up to a loftier level. And these were the forty-two ascents of the forty-two journeys, etc.

At each stop they set the Mishkan up; when they moved on they took it down and raised it to a higher level. Those were the forty-two ascents.

וכל המ"ב מסעות היה הכל במדבר כנ"ל שאף עולמות העליונים נק' בחי' מדבר שהוא בחי' שממה בחי' דומם ממש נגד הקב"ה כו' כנ"ל.

And all the forty-two journeys were entirely in the wilderness, as mentioned above, for even the higher worlds are called the level of a wilderness, which is the level of desolation, the level of the utterly inanimate, compared to the Holy One, blessed be He, etc., as mentioned above.

All the journeys were in the wilderness, because even the higher worlds are a "wilderness" before G-d: desolate and inanimate, nothing in comparison with Him.

וזה היה מ"ב מסעות של המשכן שנשאו אותו הלויים במדבר כו'. שהם מ"ב עליות הכל בבחי' מדבר כנ"ל. שאף העולמות העליונים נק' לגביה בחי' מדבר וד"ל.

And these were the forty-two journeys of the Mishkan, which the Levites carried in the wilderness, etc.: they are forty-two ascents, all in the level of a wilderness, as mentioned above, for even the higher worlds are called, in relation to Him, the level of a wilderness; and this suffices for one who understands.

So all forty-two ascents take place within the "wilderness," since even the highest worlds are a wilderness in relation to G-d.

(פ"י שבחי' ו' ימי המעשה הוא בחינת הנסיעה של המשכן שהורידו אותו כו' שעולים בעילוי אחר עילוי כו' ושבת הוא בחינת החני' שהקימו כו' שעלו במדרגה א' נעלה וחנו שם ופרשו שם היריעות דמשכן ועד"ז היה כל המ"ב מסעות).

(That is: the level of the six workdays is the level of the journeying of the Mishkan, when they took it down, etc., for they ascend from elevation to elevation, etc.; and Shabbos is the level of the encampment, when they set it up, etc., for they ascended to one lofty level and encamped there, and spread out there the curtains of the Mishkan; and in this way were all the forty-two journeys.)

The six workdays are the journeying, when the Mishkan is taken down and carried ever higher; Shabbos is the encampment, when it is set up on a higher level and its curtains are spread. All forty-two journeys followed this pattern.

והנה כ"ז הוא כיד איתמר בן אהרן¹⁸³ הכהן וגו'. ופ"י איתמר הוא בחי' צירופי אותיות התורה.

Now, all this is "in the hand of Isamar, the son of Aharon the priest, etc." And the meaning: Isamar is the level of the combinations of the letters of the Torah.

All this was "in the hand of Isamar, son of Aharon the priest," who directed the Levites' work. Isamar stands for the combinations of the letters of the Torah.

שאייתמר הוא מלשון איתמר שבגמרא שהוא לשון דבר הנלמד מאליו¹⁸⁴ כו' (כל"א עש איז גילערינט גיווארין. שהוא לשון איתמר שנלמד ממילא) והוא כמ"ש ואשים דברי בפ"ך¹⁸⁵ וגו'

For Isamar is from the expression isamar in the Gemara, which is an expression for a thing that is learned of itself, etc. (in Yiddish, "es iz gelernt gevoren," "it has been learned"; which is the sense of isamar, that it is learned as a matter of course). And this is as it is written, "And I have placed My words in your mouth, etc.,"

In the Gemara isamar ("it was said") introduces a teaching; the Alter Rebbe reads it as a word that comes of itself, as in the Yiddish "es iz gelernt gevoren," "it has been learned." This is "I have placed My words in your mouth."

ודברי אשר שמתני בפיו^{186, 187} וגוי. שהוא דבר ה' המלוּבש בהלכה שמדבר בפיו כו' (וכנז' במ"א ע"ש).

[and] “And My words that I have placed in your mouth, etc.”: for it is the word of G-d en clothed in halachah, which he speaks with his mouth, etc. (and as mentioned elsewhere; see there).

It is the word of G-d en clothed in halachah, which speaks through the mouth of one who studies, as in “My words that I have placed in your mouth.”

וזהו בחי' איתמ"ר שהכל ביד איתמ"ר כנ"ל. ועיין מענין איתמר במא"א אות א' סעיף ק"מ:

And this is the level of Isamar, for all is “in the hand of Isamar,” as mentioned above. And see on the matter of Isamar in Me'orei Or, letter alef, section 140.

So all the Levites' service, the journeying and the encamping, is “in the hand of Isamar,” the word of G-d that speaks of itself in the words of Torah. Me'orei Or is referred to for more on Isamar.

IN ONE'S AVODAH

First “make His will as your will”: steady, ordered service grounded in understanding, “with all your soul,” which rises and falls with one's contemplation in prayer and must be guarded from the separation of sin. Then “nullify your will before His will,” both in turning from evil and in doing good, which drives out the evil and can change one's very nature. Study Torah and do the practical mitzvos, which draw holiness into a person; and on Shabbos aim beyond subduing one's will to transforming it, so that one's very “taste” is changed.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that the Mishkan and the Levites must exist in every generation, and what in a person corresponds to each?
2. How does the analogy of the soul's will, which can send a foot into fire, explain the difference between the light that fills all worlds and the light that encompasses all worlds?
3. Why must “Make His will as your will” come before “Nullify your will,” and how does the order of setting up the Mishkan, Merari's boards first, illustrate this?
4. In what sense is the point higher than the circle that surrounds it, and how does this explain why the practical mitzvos, clothed in physical things, have the highest root?
5. What is the difference between subduing and transforming one's will, and why is the second linked to Shabbos?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- G-d tells Moshe to count the sons of Gershon, “they too,” after the sons of Kehas. The maamar’s opening verse.

במדבר ד':כ"ב Numbers 4:22

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

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

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

- ונשאו את יריעות המשכן ואת אהל מועד

The sons of Gershon carry the curtains of the Mishkan and the Tent of Meeting. The maamar will read the curtains as the encompassing light.

במדבר ד':כ"ה Numbers 4:25

וְנִשָּׂאוּ אֶת־יְרִיעֹת הַמִּשְׁכָּן וְאֶת־אֹהֶל מוֹעֵד מִכְסֵּהוּ וּמִכְסֵּה הַתִּתִּישׁ אֲשֶׁר־עָלָיו מִלְמַעְלָה וְאֶת־מִסְכָּה פֶּתַח אֹהֶל מוֹעֵד:

they shall bear the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of sealskin that is above upon it, and the screen for the door of the tent of meeting;

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- התורה היא נצחית

In chapter 17 the Alter Rebbe asks how the Torah can say that loving G-d in one’s heart is “very near,” since this seems against experience, and notes in brackets that “the Torah is eternal,” so its words must hold for everyone.

תניא, חלק ראשון; ליקוטי אמרים י"ז:ב'17: Tanya, Likkutei Amarim
דְּלִכְאוּרָה, הוּא – “בְּלִבְכֶּךָ” – נֶגֶד הַחוּשׁ שֶׁלֵּנוּ [וְהַתּוֹרָה הִיא נִצְחִית],
שְׂאִיו קָרוֹב מְאֹד הַדְּבָר לְהַפֵּךְ לְבוֹ מִתְאַוּת עוֹלָם הַזֶּה לְאַהֲבַת ה' בְּאֵמֶת,
וּכְמוֹ שֶׁכְּתוּב בְּגִמְרָא: “אִטּוּ יִרְאַה מִילְתָּא זוּטְרִתִּי הִיא?” וְכָל שֶׁכֵּן
אַהֲבָה. וְגַם אָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוּם לְבִרְכָּה דְּ“צִדִּיקִים – דּוֹקָא – לְפָנֵם
בְּרִשּׁוֹתָם”.

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KEHOT’S NOTE

ראה תניא פי"ז קו"א ס"ה. לקו"ש ח"ה ע' 241 הערה 14. ח"י"ג ע' 39 הערה 3.

- ונתתי משכני בתוכם

In Bechukosai G-d promises to set His Mishkan in Israel’s midst. Cited to show that the Mishkan is found among the people themselves.

ויקרא כ"ו:11 Leviticus 26:11

וְנִתַּתִּי מִשְׁכְּנִי בְּתוֹכְכֶם וְלֹא־תִגְעַל נַפְשִׁי אֶתְכֶם:

And I will set My tabernacle among you, and My soul shall not abhor you.

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KEHOT’S NOTE

ויקרא כו, יא.

- ושכנתי בתוכם

“Make Me a Sanctuary, and I will dwell within them.” The plural “within them” is read as G-d dwelling within each person.

שמות כ"ה:8 Exodus 25:8

וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֹתִי בְּתוֹכְכֶם:

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

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KEHOT’S NOTE

שמות כה, ח.

- בתוכו לא נאמר

The Kehot note says that the source of this saying was already given earlier in Likkutei Torah, at p. 20b, where it first appears.

KEHOT’S NOTE

נסמן לעיל (ב, כ).

- את השמים ואת הארץ אני מלא

“Do I not fill the heavens and the earth? says Havayah.” Here G-d Himself fills everything; the maamar will identify this with the light that encompasses all worlds.

ירמיהו כ"ג:24 Jeremiah 23:24

אִם־יִסְתֵּר אִישׁ בַּמְסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ אֲנִי מִלֵּא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT’S NOTE

ירמ"י כג, כד.

- מלא כל הארץ כבודו

The seraphim call out that the whole earth is full of His glory. Only His “glory” fills the earth, which the maamar identifies with the light that fills all worlds.

ישעיהו ו':ג Isaiah 6:3

וַקְרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מִלֵּא כָּל־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"י ו, ג. ראה דרך מצותיך קמו, ב.

- בד"ה אני לדודי

That maamar on “I am my beloved’s and my beloved is mine” begins with the rose and its thirteen petals, which

stand for the Thirteen Attributes of Mercy, the source of teshuvah revealed in Elul.

KEHOT'S NOTE

לקמן פ' ראה לג, א ואילך.

10 ובד"ה למען תזכרו

That maamar on the mitzvah of tzitzis opens with the Community of Israel as the bride and the Holy One, blessed be He, as the groom.

KEHOT'S NOTE

לקמן מד, ג.

11 ובד"ה ויקח קרח

That maamar asks why Korach, in his dispute over Aharon's priesthood, also challenged Moshe on the tallis made entirely of blue wool and its tzitzis.

KEHOT'S NOTE

לקמן נב, א.

12 ובד"ה ההפרש בין יו"ט ונס דפסח

There a revelation from the light that fills all worlds comes by gradation, one stage after another, while the miracle of Pesach was a revelation of the light that encompasses all worlds, which is not divided and shines to all at once; so the plague of the firstborn and the revelation of holiness to Israel happened together.

KEHOT'S NOTE

לעיל פ' צו טז, א.

13 מבשרי אחזה אלוה

Job says that from his own flesh he will behold G-d. Chassidus reads it as a method: from the soul's relation to the body one understands G-d's relation to the worlds.

Job 19:26 י"ט:כ"ו

ואחר עורי נקפוצאת ומבשרי אחזה אלוה:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

ע"פ איוב יט, כו.

14 ועמ"ש מזה בתו"א . . בד"ה והבדילה הפרוכת

That maamar on "And the curtain shall separate" opens with the Etz Chaim's teaching that there is a partition (parsa), and with the Talmud's thirteen curtains of the Second Temple, made for modesty.

KEHOT'S NOTE

יב ג ואילך. וראה באוה"ת נשא עי רמג.

15 פ' שלח סד"ה ואם האכל יאכל

The note locates the end of that Shelach maamar, to which the Alter Rebbe refers for more on pushing the waste outside.

KEHOT'S NOTE

מב, ד.

16 ולכבודי בראתיו

"Everyone called by My Name, and for My glory I created him, I formed him, indeed I made him." Its three verbs are the three worlds of Beriah, Yetzirah and Asiyah.

Isaiah 43:7 מ"ג:ז

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף-עשיתיו:

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

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KEHOT'S NOTE

ישע"י מג, ז.

17 בד"ה ונקדשתי בתוך בני

That maamar opens with the three bands of angels, who say "Holy" once, twice and three times, and explains "holy" as "separate." The text cites it for the three worlds as thought, speech and action.

KEHOT'S NOTE

לעיל פ' אמור לא, א.

18 ונקדשתי בתוך בני

"And I shall be sanctified among the children of Israel." The opening verse of the Emor maamar the text refers to.

ויקרא כ"ב:ל"ב

ולא תחללו את-שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

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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19 חג"ת מקננין ביצירה

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

KEHOT'S NOTE

ת"ז ת"ו.

20 חג"ת מקננין ביצירה

The Tikkunei Zohar teaches that the middle pillar, comprising six Sefiros, "nests" in Metatron, that is, in Yetzirah. That is why Yetzirah corresponds to the torso, the seat of the emotions.

Tikkunei Zohar 23a כ"ג א

21 ועתה יגדל נא

Moshe's prayer after the spies, "And now, I pray, let the strength of my L-rd be great." The opening words of the maamar cited for the two kinds of love.

Numbers 14:17 י"ז:יד

ועתה יגדל-נא כח אדני כאשר דברת לאמר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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22 בכל נפשך ובכל מאדך

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." Here "with all your

soul" is the measured love and "with all your might" the love beyond measure.

Deuteronomy 6:5:ה' וזכר

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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23 מהלכים בין העומדים

The angel promises Yehoshua the High Priest "walkers among these who stand." Chassidus contrasts the angels, who "stand" on fixed levels, with souls who "walk" and rise.

Zechariah 3:7:זכריה

כה־אמר ה' צבאות אֱ־מִבְדְּרֵי תֵלֶךְ וְאִם אֶת־מִשְׁמְרֵי תִשְׁמֹר וְגַם־אֶתֶּה תִּדְּרִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֻצְרֵי וְנָתַתִּי לָהֶם מְהֻלָּכִים 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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24 אם בחקתי תלכו

"If you walk in My statutes." The opening words of a maamar on the theme of "walking."

Leviticus 26:3:ויקרא

אם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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25 עוונותיכם המבדילים

"Your iniquities have separated between you and your G-d." The maamar reads it as the partition that pushes a person out even during prayer.

Isaiah 59:2:ישעיהו

כִּי אֶסְעוֹנְתִּיכֶם הִיוּ מְבַדְּלִים בֵּינְכֶם לְבֵין אֱלֹהֵיכֶם וְחַטְאוֹתֵיכֶם הִסְתִּירוּ פָנִים מִפְּנֵי מִשְׁמוֹעַ:

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

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26 עקוב הלב מכל ואנוש הוא

"The heart is crooked above all, and it is sick; who can know it?" The separation can come from the heart's inner crookedness, not only from a physical sin.

Jeremiah 17:9:ירמיהו

עֹקֵב הֵלֵב מִכָּל וְאָנוֹשׁ הוּא מִי יֵדְעֵנוּ:

The heart is deceitful above all things, And it is exceeding weak—who can know it?

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27 צאינה וראינה

"Go out and see, daughters of Zion." The opening words of a maamar on the Song of Songs where this is explained.

Song of Songs 3:11:שיר השירים

צֵאֵנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלָמָה בְּעֶטְרָה שְׁעֶטְרָה־לּוֹ אָמֹן בְּיוֹם חֲתָנָתוֹ וּבְיוֹם שְׂמֻחַת לְבוֹ:

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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28 רפאות תהי לשרך

"It shall be healing to your navel and marrow to your bones," said of fearing G-d and turning from evil. The maamar reads "navel" as the middle of the body, at the partition.

Proverbs 3:8:משלי

רְפָאוֹת תְּהִי לְשָׁרֶךְ וְשִׁקּוּי לַעֲצְמוֹתֶיךָ:

It shall be health to thy navel, And marrow to thy bones.

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29 "There are sixty queens and eighty concubines."

Song of Songs 6:8:שיר השירים

שְׁשִׁים הֵמָּה מְלָכוֹת וְשִׁמְנִים פִּילֻגְשִׁים וְעַלְמוֹת אֵין מִסְפָּר:

There are threescore queens, And fourscore concubines, And maidens without number.

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30 והיה מספר בני ישראל

"And the number of the children of Israel shall be like the sand of the sea." The opening words of another explanation the text refers to.

Hosea 2:1:הושע

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסְפָּר וְהָיָה בְּמִקְוֵם אֲשֶׁר־יֹאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי אֱלֹהֵי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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31 קול מעל לרקיע

In Ezekiel's vision "there was a voice from above the firmament." The Torah is that voice, coming from above the partition.

Ezekiel 1:25:יחזקאל

וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעֶמְדָם תִּרְפִּינָה כְּנִפְיָהֶן:

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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- 32** The curtain in the Mishkan separated the Holy from the Holy of Holies. The Torah Ohr maamar on this verse is cited for the idea of a partition.

שמות כ"ו:33ג

וַתִּתֵּן אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהַבֵּאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֶת אֲרוֹן הָעֵדוּת וְהַבְדִּילָהּ הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֹּדָשִׁים:

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

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PARAGRAPH 5

- 33** בכל מאדך

"With all your heart, with all your soul and with all your might." "With all your might" is the love beyond measure, which here is identified with the soul's encompassing will.

דברים ו:5ה

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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- 34** ויקהל משה

"And Moshe assembled the whole congregation of the children of Israel." The opening words of the Torah Ohr maamar referred to.

שמות ל"ה:1א

וַיִּקְהַל מֹשֶׁה אֶת־כָּל־עֵדֻת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה' לַעֲשׂוֹת אֲתֶם:

And Moses assembled all the congregation of the children of Israel, and said unto them: "These are the words which the L-RD hath commanded, that ye should do them.

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- 35** שאו את ראש כל עדת

"Lift up the head of the whole congregation of the children of Israel ... by their skulls." The census verse that opens the Bamidbar maamar cited here.

במדבר א':2ב

שָׂאוּ אֶת־רֹאשׁ כָּל־עֵדֻת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמוֹת כָּל־זָכָר לְגִלְגָּלָתָם:

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

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- 36** ואלה המשפטים

"And these are the ordinances that you shall set before them." The opening words of another Torah Ohr maamar on the will.

שמות כ"א:1א

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשִּׂים לִפְנֵיהֶם:

Now these are the ordinances which thou shalt set before them.

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- 37** ועתה יגדל נא

Moshe's prayer, "And now, I pray, let the strength of my L-rd be great." The opening words of a maamar referred to again.

במדבר י"ד:17ז

וְעַתָּה יִגְדַּל־נָא כַח אֲדֹנָי כְּאֲשֶׁר 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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- 38** מי מנה עפר יעקב

Bilam's words, "Who has counted the dust of Yaakov?" The opening words of the Balak maamar on drawing the will into the soul.

במדבר כ"ג:10ג

מִי מִנָּה עֲפָר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תִּמַּת נַפְשֵׁי מוֹת יִשָּׁרִים וְתִהְיֶה אַחֲרֵיתִי כִמְהוּ:

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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- 39** אם בחקתי תלכו

"If you walk in My statutes." Read here as: the "walking" of the will beyond measure comes through the statutes, the mitzvos.

ויקרא כ"ו:3ג

אִם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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- 40** ובחנות המשכן יקימו אותו הלויים

"And when the Mishkan journeys the Levites shall take it down, and when the Mishkan encamps the Levites shall set it up." The maamar will read it as the Levites raising the soul that has descended.

במדבר א':51ג

וּבִנְסֻעַ הַמִּשְׁכָּן יוֹרִידוּ אוֹתוֹ הַלְוִיִּם וּבַחֲנֻת הַמִּשְׁכָּן יִקְיְמוּ אוֹתוֹ הַלְוִיִּם וְהָיָה הַקָּרֵב יוֹמָת:

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

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- 41** יביאו לבוש מלכות

"Let them bring royal garments." The opening words of the Torah Ohr maamar on the supernal will as the encom-

passing light.

אסתר ו' ח"ט: 6:8 Esther

יבִּיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבִשְׁבוּ הַמֶּלֶךְ וְסוֹס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כֶּתֶר מַלְכוּת בְּרָאשׁוֹ:

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

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PARAGRAPH 6

42 כחשכה כאורה, גם חשך לא יחשיך ממך

“Even darkness is not dark for You, and night shines like the day; darkness is as light.” Before G-d there is no difference between darkness and light, the mark of the encompassing light.

Psalms 139:12 תהילים קל"ט: י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָ וְלַיְלָה כְּיוֹם יֵאִיר כְּחֹשֶׁכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב (גם חשך גוי כחשכה כאורה).

43 והגדת לבנך ביום ההוא

“And you shall tell your son on that day.” The opening words of the maamar referred to on the equality of all before G-d.

שמות י"ג: 13:8 Exodus

וְהִגַּדְתָּ לְבִנְךָ בְּיוֹם הַהוּא לֵאמֹר עָבָדְתִּי מִצְרַיִם:

And thou shalt tell thy son in that day, saying: It is because of that which the L-RD did for me when I came forth out of Egypt.

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44 “Do I not fill the heavens and the earth?” says Havayah.” Read as Keser, the will that fills everything equally.

ירמיהו כ"ג: 23:24 Jeremiah

אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מְלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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45 בכינויים פרק מ"ח

Chapter 48 of Tanya explains the light that encompasses all worlds. The Alter Rebbe refers to it for the will that encompasses all worlds equally.

תניא, חלק ראשון; ליקוטי אמרים 48:7 Tanya, Likkutei Amarim

והמשל בזה, הנה הארץ הלזו הגשמיית, אף ש"מלא כל הארץ כבודי", והיננו אור-אין-סוף ברוך-הוא, כמו שכתוב: "הלא את השמים ואת הארץ אני מלא, נאם ה'". אף-על-פי-כן, אין מתלבש בתוכה בבחינת

...וידבר ה' כו' נשא את ראש בני גרשון

גילוי ההשפעה, רק חיות מעט מזער, בחינות דומם וצומח לבד. וכל אור-אין-סוף ברוך-הוא נקרא סוכב עליה, אף שהוא בתוכה ממש. מאחר שאין השפעתו מתגלית בה יותר, רק משפיע בה בבחינת הסתר והעלם, וכל השפעה שבבחינת הסתר, נקרא ...

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46 מלא כל הארץ כבודו

The seraphim call “Holy, holy, holy ... the whole earth is full of His glory.” “His glory” is the filling light; the three-fold “Holy” is the encompassing light of the three worlds.

ישעיהו ו' ג: 6:3 Isaiah

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֵא 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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47 וזהו ג"פ קדוש כו' פי' שהוא בחי' הא"מ של גי' עזלמות ביי"ע

Or HaTorah quotes this line, that the threefold “Holy” is the encompassing light of the three worlds, and adds: “and so it was explained in the maamar ‘It is a Shabbos of rest for you,’ chapter 2.”

KEHOT'S NOTE

מובא באוה"ת נ"ך-א ע' קסט ושם מוסיף: "וכן נת' בד"ה שבת שבתון הוא לכם פ"ב".

48 ובכאור ע"פ והי' מספר בני"

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

KEHOT'S NOTE

לעיל פ' במדבר ח, א.

49 בדי"ה הרם את מטך

The note locates the maamar “Raise your staff,” which the text cites for the two levels of hishtalshelus and what is above it, in Or HaTorah on Parshas Beshalach.

KEHOT'S NOTE

אוה"ת פ' בשלח ע' תטז ואילך.

50 הרם את מטך

“And you, raise your staff and stretch out your hand over the sea.” The opening words of the maamar on hishtalshelus and what is above it.

שמות י"ד: 14:16 Exodus

וְאָתָה הָרָם אֶת־מִטְּךָ וְנִטְּהָ עַל־יָדְךָ וּבָקַעְתָּהּ וַיִּבְאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיָּבֵשָׁה:

And lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground.

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51 ע"פ מי מנה

There “the fourth (rova) of Israel” is read as “four,” including all four levels: thought, speech, action and will.

KEHOT'S NOTE

לקמן פ' בלק טז, ד.

52

מי מנה

"Who has counted the dust of Yaakov, or numbered the fourth of Israel?" The opening words of the Balak maamar on the will above thought, speech and action.

במדבר כ"ג:10 Numbers 23:10

מי מנה עפר יעקב ומספר את רבע ישראל תמות נפשי מות ישרים ותהי אחרייתי כמהו:

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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53

בכל מאדך

The words here quote Deuteronomy 6:5; the passage is shown below.

Deuteronomy 6:5 דברים ו':ה

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

54

דאית רצון ואית רצון

Kehot's note points to where this is explained further: Derech Mitzvosecha.

KEHOT'S NOTE

דרמ"צ פה, א בשם הזהר ובסה"מ תש"ט ע' 113 בהערה אולי הכוונה לזח"ג קכט, א מצחא דאיקרי רצון.

55

וסד"ה וידבר כו' שאו

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

KEHOT'S NOTE

לעיל פ' במדבר א, ד.

56

אם בחקתי תלכו

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

KEHOT'S NOTE

בחקתי כו, ג.

57

ובחנות המשכן יקימו

The words here quote Numbers 1:51; the passage is shown below.

במדבר א':51 Numbers 1:51

ובנסע המשכן יורידו את הלויים ובחנת המשכן יקימו את הלויים ותהי הקרב יומת:

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

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KEHOT'S NOTE

במדבר א, נא.

PARAGRAPH 8

58

ושכנתי בתוכם

"Make Me a Sanctuary, and I will dwell within them." The Mishkan is the place of G-d's dwelling within Israel.

שמות כ"ה:8 Exodus 25:8

ועשו לי מקדש ושכנתי בתוכם:

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

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59

ונועדתי לך שמה

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

KEHOT'S NOTE

שמות (כה, כב) תי "שמה" ליי ושם אי "שם". שם (כט, מג) "ונועדתי שמה" ותי "לך" ליי. [כ].

60

ונועדתי לך שמה

"And I will meet with you there, and speak with you from above the ark-cover." The verb of "meeting" is read as attachment and union.

שמות כ"ה:22 Exodus 25:22

ונועדתי לך שם ודברתי אתה מעל הכפרת מבין שני הכרובים אשר על ארון העדת את כל אשר אצוה אותה אל בני ישראל:

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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61

והאדם ידע

"And the man knew Chavah his wife." Knowing as intimate union, the model for the Mishkan's "meeting."

בראשית ד':4 Genesis 4:4

והאדם ידע את חוה אשתו ותהר ותלד את קין ותאמר קניתי איש את ה'

And the man knew Eve his wife; and she conceived and bore Cain, and said: 'I have agotten a man with the help of the L-RD.'

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KEHOT'S NOTE

בראשית ד, א.

62

במדבר סיני באהל מועד

"And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting." The opening words of the Bamidbar maamar referred to.

במדבר א':1 Numbers 1:1

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

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

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63 מהלכים בין העומדים
 "I will give you walkers among these who stand." The "walking" is read as union.

Zechariah 3:7 זכריה ג':ז

כה־אמר ה' צבאות אִם־בִּדְרָכִי תֵלֶךְ וְאִם־אֶת־מִשְׁמְרֹתִי תִשְׁמֹר וְגַם־אֶתֶּה תִּדְוֶה אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֻצְרִי וְנָתַתִּי לָךְ מִהֲלָכִים 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

זכריה ג', ז.

64 כמ"ש במא"א אות ה' סעיף י'
 The note lists places in Or HaTorah to see together with this passage of Me'orei Or on walking as a term for union.

KEHOT'S NOTE

ראה גם אוה"ת בראשית-א יט, א. בראשית-ה דף תתקטו, ב. ויקרא-ב ע' תרעה.

65 בד"ה עיני כל אליך ישברו
 There "the eyes of all" describes the soul before it is called kallah, before the absorption: a yearning from afar, like a betrothed bride for her groom.

KEHOT'S NOTE

לקמן פי' מטות פה, ג.

66 עיני כל אליך ישברו
 "The eyes of all look hopefully to You, and You give them their food in its time." The opening words of the Matos maamar referred to.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

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

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67 נודע בשערים בעלה
 "Her husband is known in the gates, when he sits among the elders of the land." "Known" is read as union, and "the gates" as the fifty gates of Binah.

Proverbs 31:23 משלי ל"א:כ"ג

נֹדֵעַ בַּשְּׁעָרִים בְּעֵלָה בְּשִׁבְתּוֹ עִם־זִקְנֵי־אֶרֶץ:

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

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KEHOT'S NOTE

משלי לא, כג.

68 וידעת היום והשבת
 "Know this day and take it to your heart, that Havayah is

G-d." Knowledge that must enter the heart.

Deuteronomy 4:39 דברים ד':ל"ט

וַיֵּדַעַת הַיּוֹם וְהַשַּׁבָּת אֱלֹהֵי־לִבְכֶּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

69 בשערים הם נש"ב
 The Talmud teaches that fifty gates of understanding were created in the world, and all but one were given to Moshe. The "gates" of the verse are these fifty gates of Binah.

Rosh Hashanah 21b ראש השנה כ"א ב

KEHOT'S NOTE

ראה ר"ה כא, ב.

PARAGRAPH 9

70 סדי"ה כי תצא
 That maamar on the yefas to'ar explains "and bring her into your house" and "she shall dwell in your house" through two encompassing levels, the garment (the nearer encompassing light) and the house (the encompassing light of the encompassing light).

KEHOT'S NOTE

לקמן פי' כי תצא לו, ד. ע"ש מה שמביא בשם הפע"ה.

71 תבוא אליה ובעלתה
 "And afterwards you may come to her and be her husband, and she shall be your wife." The Ki Seitzei maamar reads this union as the level of self-sacrifice.

Deuteronomy 21:13 דברים כ"א:י"ג

וְהִסְרָה אֶת־שְׁמֹלֶת שְׁבִיהָ מֵעַלֶּיהָ וְיָשְׁבָה בְּבֵיתָךְ וּבִכְתָּהּ אֶת־אֲבִיהָ וְאֶת־אִמָּהּ יָרַח יָמִים וְאַחֵר כֵּן תָּבוֹא אֵלֶיהָ וּבְעֵלְתָהּ וְהָיְתָה לָךְ לְאִשָּׁה:

and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, and she shall be thy wife.

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72 וישב יעקב
 "And Yaakov settled in the land of his father's sojournings." The opening words of the Torah Ohr maamar quoted here.

Genesis 37:1 ראשית ל"ז:א

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן:

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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73

כי תהיו אתם

"And all the nations shall call you fortunate, for you shall be a land of desire." Israel as the object of G-d's desire and delight.

מלאכי ג': י"ב Malachi 3:12

ואשרו אתכם כל־הגוים כי־תהיו אתם ארץ חפץ אמר ה' צבאות:

And all nations shall call you happy; For ye shall be a delightful land, Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי ג', יב.

PARAGRAPH 10

74

כלה שארי ולבבי

"My flesh and my heart pine; G-d is the rock of my heart and my portion forever." The soul's longing that consumes it, the root of the word kallah.

תהילים ע"ג: כ"ו Psalms 73:26

כלה שארי ולבבי צור־לבבי וחלקי אלקים לעולם:

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

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KEHOT'S NOTE

תהלים עג, כו.

75

ואל אישך תשוקתך

"And your longing shall be for your husband." The analogy for the soul's longing for G-d.

בראשית ג': ט"ו Genesis 3:16

אֶל־הָאִשָּׁה אָמַר ה'רְבָּה אֲרֹכָה עֲצֻבוֹתַי וְהִרְבֵּה בְעֻצָּב תִּלְדֵי בָנִים וְאֶל־אִישָׁהּ תִּשְׁוֹקֶתָ וְהוּא יִמְשַׁלְּךָ:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג', טו.

76

ישבעו ויתענגו מטובך

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

KEHOT'S NOTE

תפלת שבת.

77

אז תתענג על ה'

Said of one who honours Shabbos: "Then you shall delight in Havayah." The delight that fulfils the longing.

ישעיהו נ"ח: י"ד Isaiah 58:14

אֲזַ תִּתְעַנֵּג עַל־הַיְהוָה וְהִרְפַּכְתִּידָּ עַל־[בְּמִתִּי] (במִוִּתִּי) אֲרֹץ וְהִאֲכַלְתִּידָּ נַחֲלַת יַעֲקֹב אָבִידָּ כִּי פִי הַיְהוָה דִּבֶּר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישעיי נח, יד.

PARAGRAPH 11

78

אשכחן משכן דאקרי מקדש

The Talmud proves from verses that the Mishkan is called Mikdash and the Mikdash is called Mishkan. The maamar asks what this says about two distinct levels.

עירובין ב' א: י"ג-י"ד Eruvin 2a:13-14

אשכחן משכן דאקרי מקדש, ומקדש דאקרי משכן. דאי לא תימא הכי, הא דאמר רב יהודה אמר שמואל: שלמים ששחטן קודם פתיחת דלתות ההיכל — פסולין, שנאמר: "ושחטו פתח אהל מועד" — בזמן שפתוחין ולא בזמן שהן נעולים, והא כי כתיב והיא, במשכן כתיב! אלא, אשכחן מקדש דאקרי משכן ומשכן דאקרי מקדש. בשלמא מקדש דאקרי משכן, דכתיב: "ונתתי (את) משכני בתוכם". אלא משכן דאקרי מקדש מנלן? ...

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

KEHOT'S NOTE

עירובין ב, א.

79

ויגש אליו יהודה

"And Yehudah approached him." The opening words of the Torah Ohr maamar on temporary and permanent dwelling.

בראשית מ"ד: י"ח Genesis 44:18

ויגש אליו יהודה ויאמר בי אדני: דבר־נא עבדך דבר באזני אדני ואל־יחר אפך בעבדך כי כמוך כפרעה:

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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80

ע"פ מה טובו אהלך

There "your tents, Yaakov" refers to the two forms of teshuvah, turning from evil and doing good, and a tent (ohel) is an encompassing light: through the mitzvos encompassing lights are drawn down, but they are not yet en clothed inwardly, which comes through the Torah.

KEHOT'S NOTE

לקמן פ' בלק עד, ג.

81

מה טובו אהלך יעקב

Bilam's blessing, "How goodly are your tents, Yaakov, your dwellings, Israel." The opening words of the Balak maamar referred to.

במדבר כ"ד: ה' Numbers 24:5

מה־טבו אהל־ךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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PARAGRAPH 12

82 זכרתי לך חסד

"I remember for you the kindness of your youth, the love of your bridal days, your going after Me in the wilderness, in a land not sown." Israel's love in the wilderness, read as "back to back."

Jeremiah 2:2 ב'י:מיהו

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

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

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KEHOT'S NOTE

ירמיה ב, ב.

83 ארץ חפץ

"For you shall be a land of desire." Here it is the face-to-face level of transformation.

Malachi 3:12 ב'י:מלאכי

ואשרו אתכם כל־הגוים כִּי־תהיו אתם ארץ חפץ אמר ה' צבאות:

And all nations shall call you happy; For ye shall be a delightful land, Saith the L-RD of hosts.

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84 ובחנות המשכן יקימו אותו הלויים

"And when the Mishkan encamps, the Levites shall set it up." Read as the Levites raising the soul that has descended.

Numbers 1:51 א'י:במדבר

ובנסע המשכן יורידו אתו הלויים ובחנת המשכן יקימו אתו הלויים והנזר הקרב יומת:

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

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PARAGRAPH 13

85 אלה פקודי המשכן. משכן העדות

"These are the accounts of the Mishkan, the Mishkan of the Testimony ... the service of the Levites." The maamar on this verse explains the raising of the Mishkan to the Mishkan of the Testimony.

Exodus 38:21 א'י:שמות

אלה פקודי המשכן משכן העדות אשר פקד עלי פי משה עבדת הלויים ביד איתמר בן־אהרן הכהן:

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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86 או"א תרין ריעין

The Kehot note refers to the Zohar here for Abba and Imma as "two companions who never part."

Zohar III, 4a ד, זח"ג

KEHOT'S NOTE

ראה זח"ג ד, א. אור התורה נצבים עי ארכב. עליק ראה (יה, ב) בתחלתו. ושי"נ. [כ].

87 בזח"א . . די קפ"ג סע"ב

Yahel Or explains the Zohar here: the verse should have said shechubru, and says shechubrah to show "that the mother was joined with the daughter and they became as one," the joining of the last hei with the first hei.

KEHOT'S NOTE

"שחברה שחברו מיבעי ליי מק"מ ויש לפרש ע"פ הירושלמי חגיגה) אלא דאתחברת אמא בברתא והו כחדא והו שחברה בהי ר"ל חיבור ה' אחרונה בהי ראשונה כו" — יהל אור ע' תפ.

88 כעיר שחברה לה יחדו

"Jerusalem, built like a city that is joined together." The Zohar reads it as the joining of the lower level with the higher.

Psalms 122:3 ב'י:תהילים

ירושלים הבנויה כעיר שחברה־לה יחדו:

Jerusalem, that art builded as a city that is compact together;

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89 כעיר שחברה לה יחדו

The text itself cites the Zohar, Vayeishev, 183b, on this verse.

ספר זוהר, וישב ו:צ"ב-י:קב"ב:7:92-10:102

But although David knew that they were impatient for his death, yet he rejoiced to hear them speak thus on account of his son, who would take his place in carrying out the command to build the House. David thus commenced to sing its praises and said: "Jerusalem that art builded as a city that is compact together" (Ibid. 122, 3).

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

90 אשכנז משכן דאקרי מקדש

The Mishkan is called Mikdash; here it means that the lower level is raised to the higher.

Eruvin 2a:13-14 ג'י:ג-י"ד

אשכנז משכן דאקרי מקדש, ומקדש דאקרי משכן. דאי לא תימא הכי, הא דאמר רב יהודה אמר שמואל: שלמים ששחטן קודם פתיחת דלתות ההיכל — פסולין, שנאמר: "ושחטו פתח אהל מועד" — בזמן שפתיחין ולא בזמן שהן נעולין, והא כי כתיב והיא, במשכן כתיב! אלא, אשכנז מקדש דאקרי משכן ומשכן דאקרי מקדש. בשלמא מקדש דאקרי משכן, דכתיב: "ונתתי (את) משכני בתוכם". אלא משכן דאקרי מקדש מנלן? ...

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91 לא זו מחבבה
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
שה"ש רבה ג, יא.

92 לא זו מחבבה עד שקראה אמי
The Midrash says that G-d did not cease to cherish Israel, calling her "My daughter," then "My sister," until He called her "My mother." The lower is raised to the name of the higher.
Shir HaShirim Rabbah 3:11א"א רבה ג:י"א

PARAGRAPH 14

93 שיהיה הקדוש הנ"ל שרוי בתוך מעיו
The Talmud speaks of a person regarding himself as if a holy one dwells within his innards. Here the "Holy" is the encompassing light that a person draws into himself.
Taanit 11b:1-2'ב'א-ב'א תענית י"א
כאילו קדוש שרוי בתוך מעיו, שנאמר: "בקרבה קדוש ולא אבוא בעירי! לא קשיא: הא — דמצי לצעורי נפשיה, הא — דלא מצי לצעורי נפשיה. ריש לקיש אומר: נקרא חסיד, שנאמר: "גמל נפשו איש חסד ועכר שארו וגו'". אמר רב ששת: האי בר בי רב דיתיב בתעניתא — ליכול כלבא לשירותיה.
William Davidson, Vocalized Aramaic (CC-BY-NC)

94 ונשאו את יריעות המשכן ואת אהל מועד
The sons of Gershon carry the curtains of the Mishkan and the Tent of Meeting. Section 4 builds on this task.
Numbers 4:25ד'כ"ה במדבר
ונשאו את יריעת המשכן ואת אהל מועד מכסהו ומכסה התחש אשר עליו מלמעלה ואת מסך פתח אהל מועד:
they shall bear the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of sealskin that is above upon it, and the screen for the door of the tent of meeting;
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PARAGRAPH 15

95 נוטה שמים כיריעה
"Who wraps Himself in light as a garment, Who stretches out the heavens like a curtain." The heavens, spread over the world, are the model of the encompassing light.
Psalms 104:2ב'ב תהלים ק"ד
עשה אור כשלמה נוטה שמים כיריעה:
Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;
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96 כיריעות שלמה
"I am black but comely ... like the tents of Kedar, like the curtains of Shlomo." The maamar on this verse explains

the curtains as the encompassing light.

Song of Songs 1:5ה'א:ה שיר השירים
שחורה אני ונאווה בנות ירושלם כאהלי קדר כיריעות שלמה:
'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.
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97 סד"ה שחורה אני ונאווה
The text refers to the end of that maamar for "like the curtains of Shlomo" as the encompassing light.

Song of Songs 7:3ג'ג:ו שיר השירים
שררה אגן הסהר אליהסר המזג בטנה ערמת חטים סוגה בשושנים:
Thy navel is like a round goblet, wherein no mingled wine is wanting; Thy belly is like a heap of wheat Set about with lilies.
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KEHOT'S NOTE
לקמן שה"ש ז, ג.

98 טוב לחסות בה' . כי אמילם
"It is better to take refuge in Havayah than to trust in man." Taking refuge, being sheltered and surrounded, is the encompassing light.
Psalms 118:8ח:ח תהילים קי"ח

טוב לחסות בה' מבטח באדם:
It is better to take refuge in the L-RD Than to trust in man.
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KEHOT'S NOTE
תהלים קיח, ח-י.

99 בשם ה' כי אמילם
"All nations surrounded me; in the Name of Havayah I will cut them down." The encompassing light drives out the forces of evil.
Psalms 118:10י"ח:י תהילים קי"ח
כל גוים סבבוני בשם ה' כי אמילם:
All nations compass me about; Verily, in the name of the L-RD I will cut them off.
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100 ויגרשהו וילך
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
שם לד, א.

101 ויגרשהו וילך
"Of David, when he changed his demeanor before Avimelech, who drove him out, and he went." The source of the name Gershon as "driving out."
Psalms 34:1א'י:ד תהלים ל"ד
לדוד בשנותו את טעמו לפני אבימלך ויגרשהו וילך:
[A Psalm] of David; when he changed his demeanour before Abimelech, who drove him away, and he departed.
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102 **בטל רצונך מפני רצונו**

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

KEHOT'S NOTE

אבות פ"ב, מ"ד.

103 **בטל רצונך מפני רצונו**

"Make His will as your will ... nullify your will before His will." The service of Gershon.

Pirkei Avot 2:4 אבות ב"ד:4

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

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

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PARAGRAPH 16

104 **עשה רצונו כרצונך**

"Make His will as your will, so that He will make your will as His will; nullify your will before His will." The two stages of service: first the lower will, then its nullification.

Pirkei Avot 2:4 אבות ב"ד:4

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

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105 **נוטה שמים כיריעה**

"Who stretches out the heavens like a curtain." The curtains of the Mishkan as the encompassing light.

Psalms 104:2 ב"ב:2

עשה אור כשלמה נוטה שמים כיריעה:

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

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106 **השמים כסאי**

"The heavens are My throne and the earth is My footstool." The Alter Rebbe refers to its explanation for the heavens as an encompassing light.

ישעיהו ס"ו:1 א"י:66

כה אמר ה' השמים כסאי והארץ הדם רגלי אי"ה בית אשר תבנו לי ואי"ה מקום מנוחת:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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107 **כי כאשר השמים החדשים**

"For as the new heavens and the new earth that I am making." The opening words of the maamar referred to.

ישעיהו ס"ו:כ"ב:66

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם ה' כן יעמד ורעכם ושמכם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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108 **עצי שטים עומדים**

"And you shall make the boards for the Mishkan of acacia wood, standing." Merari's boards, the level of "standing."

Exodus 26:15 ו"ט:26

ועשית את הקרשים למשכן עצי שטים עמדים:

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

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109 **חי ה' אשר עמדתי לפניו**

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

KEHOT'S NOTE

מ"ב ה, טז.

110 **חי ה' אשר עמדתי לפניו**

Elisha's oath, "As Havayah lives, before Whom I stood." The "standing" of the measured love "with all your soul."

II Kings 5:16 ב"ה:5

ויאמר ח"ה אשר עמדתי לפניו אם יאקח ויפצרו בו לקחת וימאן:

But he said: 'As the L-RD liveth, before whom I stand, I will receive none.' And he urged him to take it; but he refused.

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111 **מהלכים בין העומדים**

"I will give you walkers among these who stand." "Walkers" is read as two kinds of walking, from below and from

above.

Zechariah 3:7: זכריה ג': זכריה

כה־אמר ה' צבאות אֱלֹהֵי יִשְׂרָאֵל וְאֵם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אֶת־הַיָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֻצְרֵי וְנָתַתִּי לָהֶם מִהֶלְכִּים בֵּין הָעַמִּים 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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112 והתהלכתי בתוכם

"And I will walk among you, and I will be your G-d." Read as two kinds of walking.

Leviticus 26:12: ויקרא כ"ו: יקרא

והתהלכתי בתוכם והייתי לכם לאלקים ואתם תהיו לי לעם:

And I will walk among you, and will be your G-d, and ye shall be My people.

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KEHOT'S NOTE

ויקרא כו, יב.

113 ובחרת בחיים

"I have set before you life and death ... and you shall choose life." Choice made through knowledge, which the nullified will transcends.

Deuteronomy 30:19: דברים ל"ו: דברים

העדותי בכם היום את־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבֵּרָכָה וְהַקְלָלָה וּבִחְרַת בְּחַיִּים לִמְעַן תִּחְיֶה אִתָּה וְזָרַע:

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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KEHOT'S NOTE

דברים ל, יט.

114 עץ הדעת

"And the tree of knowledge of good and evil." Above, the level of choice through knowledge, below the supernal will.

Genesis 2:9: בראשית ב': בראשית

וַיֵּצֵא ה' אֱלֹהִים מִדְּהַאדָּמָה פְּלִיעַץ נָחֵם לְמִרְאָה וְטוֹב לְמֵאֵל וְעֵץ הַחַיִּים בְּתוֹךְ הָעֵץ הַדַּעַת טוֹב וְרָע:

And out of the ground made the L-RD G-d to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

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KEHOT'S NOTE

בראשית ב, ט.

קרוב ה' לכל קוראיו

"Havayah is near to all who call upon Him, to all who call upon Him in truth." Calling in truth is the nullification of will.

Psalms 145:18: תהילים קמ"ה: י"ח

קרוב ה' לְכֹל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהילים קמה, יח.

116 תתן אמת ליעקב

"You will give truth to Yaakov, kindness to Avraham." Truth, here, is the nullification of will.

Micah 7:20: מיכה ז':

תתן אמת ליעקב חסד לאברהם אשר־נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ.

117 ומגד גרש ירחים

Moshe's blessing of Yosef's land, "and with the bounty of the moons' yield." The basis for the second explanation of the name Gershon.

Deuteronomy 33:14: דברים ל"ג: דברים

ומגד תבואת שמש ומגד גרש ירחים:

And for the precious things of the fruits of the sun, And for the precious things of the yield of the moons,

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KEHOT'S NOTE

דברים לג, יד.

118 שהארץ מגרשת ומוציאה מחדש לחדש

Rashi explains geresh yerachim as the earth driving out and bringing forth produce month by month. The Alter Rebbe reads "driving out" as bringing from potential to actual.

Rashi on Deuteronomy 33:14: דברים ל"ג: רש"י על דברים

ומגד תבואת שמש. שהיתה ארצו פתוחה לחמה וממתקת הפרות (ספרי): גרש ירחים. יש פרות שהלכנה מבשלתן ואלו הן קשואין ודלועין; ד"א — גרש ירחים. שהארץ מגרשת ומוציאה מחדש לחדש:

AND BY THE PRECIOUS FRUITS BROUGHT FORTH BY THE SUN — for this land lay exposed to the sun and it therefore produced sweet fruit (Sifrei Devarim 353:3). [AND BY] THE PRECIOUS THINGS PUT THINGS FORTH BY THE MOON — there are some fruits which the moon brings to maturity, these are cucumbers and melons (Sifrei Devarim 353:3). — Another explanation of גרש ירחים: this refers to fruits which the earth puts out and produces from month to month (cf. Onkelos).

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M.

Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's com-

mentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

119 מי גילה לבני

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

KEHOT'S NOTE

שבת פח, סע"א.

120 מי גילה לבני רז זה

When Israel said "we will do" before "we will hear," a heavenly voice asked, "Who revealed to My children this secret, which the ministering angels use?" The word "Who" stands for the encompassing light.

Shabbat 88a:8 ח"א: שבת פ"ח

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גילה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: "פרכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו" — ברישא "עשי", והדר "לשמע". אמר רבי חמא ברבי חנינא: מאי דכתיב "בתפוח בעצי היער וגו'" — למה נמשלו ישראל לתפוח, לומר לה: מה תפוח זה פרי קודם לעליו, אף ישראל הקדימו "נעשה" ל"נשמע".

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121 מי ברא אלה

"Lift up your eyes on high and see: Who created these?"
"Who" (mi) as the hidden, encompassing level.

Isaiah 40:26 ו"כ: ישעיהו מ'

שאורמרו עיניכם וראו מי־ברא אלה המוציא במספר צבאם לכלם בשם יקרא מרב אונים ואמין כח איש לא נעדר:

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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KEHOT'S NOTE

ישע"מ, כו.

122 כמ"ש ע"פ טובה תוכחת מגולה

"Better is open rebuke than hidden love." The Alter Rebbe refers to its explanation for bringing the hidden love into the open.

Proverbs 27:5 ח"ה: משלי כ"ז

טובה תוכחת מגולה מאהבה מסתרת:

Better is open rebuke Than love that is hidden.

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KEHOT'S NOTE

משלי כו, כ. ראה סה"מ תקס"ד ע' עג ואילך. אוה"ת ויקהל ע' בקצב.

123 שני גרישין שהם חו"ג

The text cites the Pardes, Sha'ar 29, chapter 4, on the two gerishin as Chesed and Gevurah, which Tiferes drives toward the middle and inclines toward Chesed.

Pardes Rimmonim 29:4 ט:ד: פרדס רמונים

בבאור כל שאר הטעמים. שני גרישין פ"י הרשב"י כי הם תרין דרועין ונוכל לומר כי הם תרי הזרועות נכללות בתפארת שהוא המכריע בין

...וידבר ה' כו' נשא את ראש בני גרשון

האש והמים וע"ז שני גרישין הם כשני ווי"ן שבוא"ו במילואה להורות שהת"ת הוא ארך אפים. ופ"י שתי פנים, פני הדין מצד הגבורה ופני רחמים מצד החסד. והוא נכלל מהם ומייחדם ועושה כלם א'. וזה וא"ו מיחד שתי הואין שהם שתי פנים והוא מטה אותם מיוחדות כלפי חסד. ולכן שני גרישין הם שתי הזרועות שוים נוטה לצד הימין ומתעלם בניגונם לקבל הת"ת מן הכתר להיות גובר עליו כח ...

Pardes Rimmonim (Public Domain)

124 ככל לבבך בשני יצריך

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

KEHOT'S NOTE

ברכות רפ"ט (נד, א).

125 ככל לבבך בשני יצריך

"With all your heart: with both your inclinations, the good inclination and the evil inclination." The good of the animal soul turned toward love.

Berachot 54a:6 א:ר: ברכות נ"ד

חייב אדם לברך על הרעה קשם שמברך על הטובה, שנאמר: "ואהבת את ה' אלקיך בכל לבבך וגו'". "בכל לבבך" — בשני יצריך, ביצר טוב וביצר הרע. "ובכל נפשך" — אפילו הוא נוטל את נפשך. "ובכל מאדך" — בכל ממונה. דבר אחר: "בכל מאדך" — בכל מדה ומדה שהוא מודד לה הוי מודה לו.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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126 אריתי מורי

"I have come to My garden ... I have gathered my myrrh with my spice." A further place where the theme of scent is explained.

Song of Songs 5:1 א:ה: שיר השירים

באתי לגני אחתי כלח אריתי מורי עס־בשמי אכלתי יערי עס־דבשי שתיתי ייני עס־חלבי אכלו רעים שתו ושכרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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127 וישלח יהושע

"And Yehoshua sent two men as spies: go, see the land and Yericho." Yericho shares the letters of rei'ach, scent.

Joshua 2:1 א:ב: יהושע ב'

וישלח יהושע־בן־נון מן־השטים שנים־אנשים מרגלים תרש לאמר לכו ראו את־הארץ ואת־יריחו וילכו ויבאו בית־אשה זונה ושמה רחב וישכבו־שמה:

And Joshua the son of Nun sent out of Shittim two spies secretly, saying: 'Go view the land, and Jericho.' And they went, and came into the house of a harlot whose name was Rahab, and lay there.

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128

ראה ריח בני

Yitzchak's words, "See, the scent of my son is like the scent of a field." The opening words of the maamar referred to on scent.

Genesis 27:27: כ"ז: כ"ז: בראשית

ויגש וישקלו וירח את ריח בגדיו ויברכהו ויאמר ריח בני כריח שדה אשר ברכו 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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129

והריחו ביראת ה'

Said of the shoot that will come forth from the stem of Yishai: "And he shall scent the fear of Havayah." Linked here to rei'ach, scent.

Isaiah 11:3: ג"ג: י"א: ישעיהו

KEHOT'S NOTE

ישעיה יא, ג.

PARAGRAPH 18

130

קדוש שיהי שרוי בתוך מעיו

The Talmud speaks of a person regarding himself as if a holy one dwells within his innards. Here the "Holy" is the encompassing light drawn into a person.

Taanit 11b:1-2: ב"א-ב: א-ב: תענית

כאילו קדוש שרוי בתוך מעיו, שנאמר: "בקרבה קדוש ולא אבוא בעירי! לא קשיא: הא — דמצי לצעורי נפשיה, הא — דלא מצי לצעורי נפשיה. ריש לקיש אומר: נקרא חסיד, שנאמר: "גמל נפשו איש חסד ועכר שאור וגו'". אמר רב ששת: האי בר בי רב דיתיב בתעניתא — ליכול כלבא לשירותיה.

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KEHOT'S NOTE

תענית יא, ב.

PARAGRAPH 19

131

נוטה שמים כיריעה

"Who stretches out the heavens like a curtain." The curtains of the Mishkan as the encompassing circle.

Psalms 104:2: ב"ב: תהילים קיד

עטה אור כשלמה נוטה שמים כיריעה:

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

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KEHOT'S NOTE

תהלים קד, ב.

עבודת הקדש עליהם

132

Moshe gave no wagons to the sons of Kehas, "for the service of the holy things was upon them; they carried on the shoulder." They carried the inner vessels themselves.

Numbers 7:9: ט"ז: במדבר

ולבני קהת לא נתן כ"עבודת הקדש עליהם בכתף יסאו:

But unto the sons of Kohath he gave none, because the service of the holy things belonged unto them: they bore them upon their shoulders.

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KEHOT'S NOTE

במדבר ז, ט.

133

לו יקהת עמים

Yaakov's blessing to Yehudah, "and to him shall be the gathering of peoples." The source of the name Kehas as gathering and joining.

Genesis 49:10: ט"ז: בראשית

לא יסור שבט מיהודה ומחלק מבין רגליו עד כ"יבא שילה ולו קהת עמים:

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

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KEHOT'S NOTE

בראשית מט, י.

134

שהוא מלשון אסיפה וחבור

The note adds a place in the Alter Rebbe's maamarim of 5567 where Kehas is likewise explained as gathering and joining.

KEHOT'S NOTE

ראה גם סה"מ תקס"ז ע' קצה.

135

שעבודת הקהתי . . שעצם המכוון הוא הנקודה

Yahel Or says that the sons of Kehas, who carried the ark, are higher than the sons of Gershon, who carried the curtains: although the ark is inner light, it is like the point around which the circle revolves, the ultimate intent.

KEHOT'S NOTE

ראה ביהל אור ע' שצה "ועוד נת' במ"א בענין בני קהת הנושאים את הארון שהם למעלה מבני גרשון דנושאים את היריעת כי אף שהארון א"פ זהו כמשל הנקודה שהעיגול סובב עלי' והיא תכלית המכוון, וכמו המבאר דברים ומקדים הקדמות בכדי שאח"כ יובן נקודת ההשכלה א"כ אף שבהשפעה קדמו ההקדמות וההסבר מ"מ בדעת הרבה קדמה הנקודה כו", ע"ש.

136

אל יתהלל חכם

"Let not the wise man glory in his wisdom." The opening words of the maamar referred to.

Jeremiah 9:22: כ"ב: דמיהו ט'

כה אמר ה' אל-ייתהלל חכם כחכמתו ואל-ייתהלל הגבור בגבורתו אל-ייתהלל עשיר בעשרו:

Thus saith the L-RD: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, Let not the rich man glory in his riches;

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137 ע"פ אל יתהלל . . כי אם בזאת יתהלל

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

KEHOT'S NOTE

(מאמר לאדה"י בד"ה זה לא מצאנו לע"ע, ואולי נמצא זה בתוך המאמר).

138 כי אם בזאת יתהלל

"But in this let him who glories glory ... that I am Havayah, Who does kindness, justice and righteousness in the earth." The earth as the point of the divine intent.

Jeremiah 9:23ג"כ: ירמיהו ט'

כי אם-בזאת יתהלל המתהלל השכל וידע אותי כי אני ה' עשה חסד משפט וצדקה בארץ כ"באלה חפצתי נאם-ה'

But let him that glorieth glory in this, that he understandeth, and knoweth Me, That I am the L-RD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, Saith the L-RD.

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139 בד"ה החדש הזה לכם

The Kehot editors suggest that the maamar on "This month shall be for you" meant here may be the one in Or HaTorah on Shemos, p. 255.

KEHOT'S NOTE

אולי הכוונה לאוה"ת שמות ע' רנה.

140 החדש הזה לכם

"This month shall be for you the first of the months." The first mitzvah given to Israel.

Exodus 12:2ב"ב: שמות י"ב

החדש הזה לכם ראש חדשים ראשון הוא לכם החדש השנה:

'This month shall be unto you the beginning of months; it shall be the first month of the year to you.

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141 לא היה צריך להתחיל את התורה אלא מהחדש הזה לכם

Rashi's opening comment, citing Rabbi Yitzchak: the Torah could have begun with "This month shall be for you," the first mitzvah. The Alter Rebbe refers to its explanation for the point as the true purpose.

Rashi on Genesis 1:1ב"ב:א"א-ב"ב: רש"י על בראשית א'

בראשית. אמר רבי יצחק לא היה צריך להתחיל את התורה אלא מהחדש הזה לכם, שהיא מצוה ראשונה שנצטוו בה ישראל, ומה טעם פתח בבראשית? משום כח מעשיו הגיד לעמו לתת להם נחלת גוים (תהילים קי"א), שאם יאמרו אמות העולם לישאל לסטים אתם, שכבשתם ארצות שבועה גוים, הם אומרים להם כל הארץ של הקב"ה היא, הוא בראה ונתנה לאשר ישר בעיניו, ברצונו נתנה להם, וברצונו נטלה מהם ונתנה לנו: בראשית ברא אין המקרא הזה אומר אלא ...

IN THE BEGINNING — Rabbi Isaac said: The Torah which is the Law book of Israel should have commenced

with the verse (Exodus 12:2) "This month shall be unto you the first of the months" which is the first commandment given to Israel. What is the reason, then, that it commences with the account of the Creation? Because of the thought expressed in the text (Psalms 111:6) "He declared to His people the strength of His works (i.e. He gave an account of the work of Creation), in order ...

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142 ענין עגולים ויושר

The page is in Parshas Shelach.

KEHOT'S NOTE

ראה לקמן פ' בשלח לז, ג.

143 שהעגולים הם בחי נפש והיושר הוא בחי רוח

The note lists places in Or HaTorah on the circles as nefesh and the line as ruach.

KEHOT'S NOTE

ראה אוה"ת תרומה ע' איתע כרך ז ע' ביתצנ.

144 בד"ה ראה אנכי

There the will is called the root of the "point within its palace," and, citing the Arizal on the Idra, the Skull (Gulgulta) that surrounds the brain is Binah, the palace for the Chochmah hidden within it.

KEHOT'S NOTE

לקו"ת פ' ראה יח, ג.

145 ראה אנכי

"See, I set before you today a blessing and a curse." The opening words of the Re'eh maamar referred to.

דברים י"א:כ"ו11:26 Deuteronomy

ראה אנכי נתן לפניכם היום ברכה וקללה:

Behold, I set before you this day a blessing and a curse:

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146 שהנקודה היא חכמה עילאה וההיכל המלבישו הוא בינה

The text cites the Zohar, Part I, 15a, for the supernal point within its palace: the point is supernal Chochmah and the palace is Binah.

ספר זוהר, בראשית א"א-ב"ב:1-2:7 Zohar, Bereshit

147 שהנקודה היא חכמה עילאה וההיכל המלבישו הוא בינה

The text also cites the Zohar, Part I, 20a, for the point and the palace that clothes it.

ספר זוהר, בראשית ט"ו-ק"ו:10-9:106 Zohar, Bereshit

from the first mystic point up to the furthest removed of all the stages. They are all coverings one to another, brain within brain and spirit within spirit, so that one is a shell to another. The primal point is the innermost light of a translucency, tenuity, and purity passing comprehension. The extension of that point becomes a "palace" (Hekal), which forms a vestment for that point with a radiance which is still

unknowable on account of its translucency. The "palace" which is the vestment for that unknowable point is ...

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

PARAGRAPH 20

148 משהחבר ביהמ"ק אין להקב"ה בעולמו אלא ד"א

"Since the day the Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah alone." The Torah is the place of G-d's presence.

ברכות ח' א: י"ח-ט"ט 8a:18-19 Berakhot

והיינו דאמר רבי חייא בר אמי משמיה דעולא: מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד. ואמר אביי: מריש הנה גריסנא בגו ביתא ומצלינא בבי כנישתא. כיון דשמענא להא דאמר רבי חייא בר אמי משמיה דעולא — מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד — לא הוה מצלינא אלא היכא דגריסנא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות ח, א.

149 אוריינתא מחכמה הוא דנפקת

The Zohar teaches that the Torah comes forth from supernal Chochmah. The Kehot note gives this place among three.

זח"ב קכא, Zohar II, 121a

זח"ג פא, Zohar III, 81a

KEHOT'S NOTE

זח"ב קכא, א. פה, א. זח"ג פא, א.

150 אוריינתא מחכמה הוא דנפקת

Another place in the Zohar for the Torah coming forth from Chochmah.

ספר זוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט 21:378-22:389 Zohar, Yitro According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

151 אוריינתא מחכמה הוא דנפקת

A third place in the Zohar for the Torah coming forth from

Chochmah.

ספר זוהר, קדושים א:ו-ג:י"ג 1:6-3:13 Zohar, Kedoshim

152

כדי"ה ואהבת את

There the Alter Rebbe cites the Etz Chaim's image of the great circle that surrounds the line and cannot be enclothed in a vessel as inner light, before which all are as nothing, and explains that through Torah study G-d is revealed to us as inner light, because supernal Chochmah is enclothed within the Torah.

KEHOT'S NOTE

לקו"ת שם יג, א.

153

ואהבת את

"And you shall love Havayah your G-d." The opening words of the Va'eschanan maamar referred to.

דברים ו:ה' 6:5 Deuteronomy

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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

154

הו"י בחכ'י

"Havayah with wisdom founded the earth." The Infinite Light revealed in Chochmah.

משלי ג:י"ט 3:19 Proverbs

ה' בַּחֲכֵמָה יִסַּד-אֶרֶץ כֹּחֵן שְׁמַיִם בְּתַבּוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

PARAGRAPH 21

155

בס"י נעוץ תחלתן

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

KEHOT'S NOTE

פ"א, מ"ז.

156

נעוץ תחלתן בסופן וסופן בתחלתן

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning and their beginning in their end." The lowest is bound to the highest.

ספר יצירה א:ז' 1:7 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

157

כי גאה גאה

"I will sing to Havayah, for He is exalted, exalted." Before Him all encompassing lights are as nothing, equally with the inner light.

שמות ט"ו:א' Exodus 15:1

אז ישיר־משה ובני ישראל את־השירה הזאת ל־Havayah ויאמרו ל־אמר אֲשִׁירָה ל־Havayah כִּי־גָאָה גָאָה סוֹס וְרֹכֶבּוֹ רָמָה בָּיָם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

158

גדול התלמוד שמביא

The Sages concluded that study is great because it leads to action. The text infers that action, the practical mitzvos, is higher still.

Kiddushin 40b:8-9 ט"ב-ח' קידושין

ובכר הנה רבי טרפון וזקנים מסובין בעליית בית נתנה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנא, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, לשמישים ששים ואחת, ליוכלות מאה ושלש.

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

KEHOT'S NOTE

קידושין מ, ב.

PARAGRAPH 22

159

לדוד בשנותו את טעמו

"Of David, when he changed his demeanor before Avimelech, who drove him out, and he went." Read here as the transformation of the will on Shabbos.

Psalms 34:1 א"ד:ל"ד תהילים

לְדוֹד בְּשָׁנוֹתָו אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיִּגְרָשֶׁהוּ וַיֵּלֶךְ:

[A Psalm] of David; when he changed his demeanour before Abimelech, who drove him away, and he departed.

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KEHOT'S NOTE

תהלים לד, א.

160

מלכותך מלכות כל עולמים

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

KEHOT'S NOTE

שם קמה, יג.

161

מלכותך מלכות כל עולמים

"Your kingship is a kingship over all worlds." G-d's Malchus gives life to all the worlds.

Psalms 145:13 י"ג:ל"ד תהילים

מִלְכוּתְךָ מִלְכוּת כָּל־עֲלָמִים וּמַמְשְׁלָתְךָ בְּכָל־דּוֹר וָדוֹר:

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

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162

אבימלך פי' מלך . ואבי מלך הוא בחי' סוכ"ע

The note lists places in Or HaTorah that also read Avimelech as Melech, Malchus, and Avi Melech, the encompassing light that is its source.

KEHOT'S NOTE

ראה גם אוה"ת ויצא קעב, א. שה"ש ע' קפג. ובהנמון בספר הערכים-חב"ד כרך א' ע' לד.

163

ולבן שנים מחלב

Yaakov's blessing to Yehudah, "and white of teeth from milk." Its explanation as the refinement of the emotions is referred to.

Genesis 49:12 ט"ב:כ"ד בראשית

חֲקִלְיִי עֵינַיִם מִיַּיִן וּלְבָן־שָׁנִים מִחֶלֶב:

His eyes shall be red with wine, And his teeth white with milk.

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164

אם קהה הברזל . . והוא לא פנים קלקל

"If the iron is blunt and he does not whet the edge, he must exert more strength." The Midrash reads it of a generation whose deeds have dulled G-d's face, and of teshuvah as the remedy.

Ecclesiastes 10:10 י"י:ל"א קהלת

אִם־קֵהָה הַבְּרֹזֶל וְהוּא לֹא־פָנִים קִלְקַל וְחִלְלִים יִגְבֵּר וַיִּתְרוֹן הַקָּשִׁיר חֲקִמָּה:

If the iron be blunt, and one do not whet the edge, then must he put to more strength; but wisdom is profitable to direct.

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KEHOT'S NOTE

קהלת י', י. ראה אוה"ת נ"ך-א ע' תרלב.

165

ועבד הלוי הוא

"And the Levite, he shall perform the service of the Tent of Meeting." The word hu, "he," is read as Atika.

Numbers 18:23 כ"ג:י"ח במדבר

וְעֹבֵד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יֵשְׂאוּ עוֹנָם 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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KEHOT'S NOTE

במדבר יח, כג.

166

הוא דא עתיקא

The Kehot note gives the Zohar for reading hu as Atika, the hidden "Ancient One."

Zohar III, 178b זח"ג קעח, כב

KEHOT'S NOTE

זח"ג קעה, ב. לקמן קרה נה, ב.

167 שנהא הארון פנים בפנים — בד"ה ואהי אצלו אמון

There "face to face" is the joining of the supernal delight, the inner core of G-d's will, with a person's own delight in the mitzvos, and it explains why David was punished for calling the Torah only "songs": the Levites carried the ark on their shoulders.

KEHOT'S NOTE

לעיל פי במדבר יח, ג. וראה באוה"ת נשא כאן ע' רנו מציין לאגה"ק ד"ה דוד ומירות קרית להו.

168 ואהיה אצלו אמון

"And I was beside Him, a nursling, and I was His delight day by day." The opening words of the maamar on the ark carried face to face.

Proverbs 8:30 ח:שלי ח

ואהיה אצלו אמון ואהיה שעשועים יום יום משחקת לפניו בכל-עת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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169 וחילים יגבר

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

KEHOT'S NOTE

קהלת שם.

170 ועשית ציץ

"And you shall make a forehead-plate of pure gold." The opening words of the maamar on the iron partition.

Exodus 28:36 כ"ח:ליו"ח

ועשית ציץ זהב וטהור ופתחת עליו פתוחי חתם קדש לה'

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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171 בכחי אתברירו

In the first maamar of Nasso the Alter Rebbe explains that "through Chochmah they are refined," since the whole Torah serves to refine the sparks, and that this was the burden of the sons of Kehas, as in "and to him shall be the gathering of peoples." There the sons of Kehas are also the higher awe that comes through the Torah, which comes from Chochmah.

KEHOT'S NOTE

ע' לעיל כא, א.

172 יאר ה' פניו

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

KEHOT'S NOTE

שם ו, כה.

173 יאר ה' פניו

"May Havayah make His face shine upon you." The reve-

lation of G-d's face, which the Levites draw down.

Numbers 6:25 כ"ה:ו

יאר Havayah פניו אליך ויהנה:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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PARAGRAPH 23

174 עשה רצונו כרצונו

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

KEHOT'S NOTE

אבות פ"ב, מ"ד.

175 עשה רצונו כרצונו

"Make His will as your will ... nullify your will before His will." The two clauses become the weekday service and the Shabbos service.

Pirkei Avot 2:4 ב"ד:ב

הוא היה אומר, עשה רצונו כרצונו, כדי שיעשה רצונו כרצונו. בטל רצונו מפני רצונו, כדי שיבטל רצון אחרים מפני רצונו. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמע, שסופו להשמע. ואל תאמר לבשאפנה אשנה, שמא לא תפנה:

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

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176 טעמו וראו . . בה' תתהלל נפשי

"Taste and see that Havayah is good." The changed "taste" of Shabbos.

Psalms 34:9 ט"ד:ט

טעמו וראו כי טוב ה' אשרי הגבר יחסהבו:

O consider and see that the L-RD is good; Happy is the man that taketh refuge in Him.

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KEHOT'S NOTE

תהלים לד, ט. ג.

177 בה' תתהלל נפשי

"In Havayah my soul shall glory; the humble shall hear and rejoice."

Psalms 34:3 ג:ג

בה' תתהלל נפשי ישמעו עניים וישמחו:

My soul shall glory in the L-RD; The humble shall hear thereof, and be glad.

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PARAGRAPH 24

178 **ורעה אמונה**
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

שם לו, ג.

179 **ורעה אמונה**
 "Trust in Havayah and do good; dwell in the land and feed faith." Read as Israel sustaining G-d through its service.

Psalms 37:3ג:ג

בטח בה' ועשה טוב שכן ארץ ורעה אמונה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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180 **ישראל מפרנסין**
 The Kehot note gives the Zohar for the teaching that Israel sustain their Father in heaven.

Zohar III, 7bז, בח"ג

KEHOT'S NOTE

זח"ג ז, ב. [כ].

PARAGRAPH 25

181 **נשא את ראש בני גרשון גם הם**
 "Lift up the head of the sons of Gershon, they too." The maamar returns to its opening verse to explain "they too."

Numbers 4:22ב:ד

נשא את ראש בני גרשון גם הם לבית אבתם למשפחתם:

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

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182 **ונתתי לך מהלכים בין העומדים**
 "I will give you walkers among these who stand." The two kinds of walking, Gershon and Kehas, among the standing ones, Merari.

Zechariah 3:7ז:ז

כה אמר ה' צבאות אם יבדרכי תלך ואם אתי משמחתי תשמר וגם אתה תדין את ביתי וגם תשמר את חצרי ונתתי לך מהלכים בין העומדים האלה:

'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

זכריה ג, ז.

183 **בד איתמר בן אהרן**
 "This is the service of the families of the sons of Gershon in the Tent of Meeting, and their charge is in the hand of

Isamar, son of Aharon the priest."

Numbers 4:28ח:ח

ואת עבדת משפחת בני הגרשני באהל מועד ומשמרתם ביד איתמר בן אהרן תכהן:

This is the service of the families of the sons of the Gershonites in the tent of meeting; and their charge shall be under the hand of Ithamar the son of Aaron the priest.

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KEHOT'S NOTE

במדבר ד, חח.

184 **והוא לשון דבר הנלמד מאליו**

There "in the hand of Isamar" is explained from isamar in the Gemara: speech that comes of itself, like nidberu in "Then those who fear Havayah spoke," because the person is wholly nullified and the word of G-d, the halachah, speaks in him, as the maggid told the Beis Yosef, "I am the Mishnah that speaks in your mouth."

KEHOT'S NOTE

ראה לעיל פקודי ו, א.

185 **ואשים דברי בפיו**

"And I have placed My words in your mouth." G-d's word speaking through a person, the level of Isamar.

Isaiah 51:16ז:א

ואשים דברי בפיו ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישעיה נא, טז.

186 **ודברי אשר שמתי בפיו**

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

KEHOT'S NOTE

שם נט, כא.

187 **ודברי אשר שמתי בפיו**

"And My words that I have placed in your mouth shall not depart from your mouth." The word of G-d in halachah, spoken by the one who studies.

Isaiah 59:21א:ט

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתי בפיו לא ימוש מפיו ומפי יוצר ומפי יוצר אמר ה' מעתה ועד עולם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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THE CHASSIDISHE PARSHA

About this edition

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

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

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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