



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 1

וידבר ה' אל משה במדבר סיני באוהל מועד וגו'

“Havayah spoke to Moshe
in the Wilderness of Sinai”



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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

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

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

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

OUTLINE

1 Two wills

¶1-2

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

2 The severed head and its remedy

¶3-4

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

3 Gershon, Merari and Kehas

¶5-6

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

4 Aharon and the Torah

¶7

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

KEY CONCEPTS

The lower will רצון התחתון

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

The Supernal Will רצון העליון

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

Makif מקיף

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

Lifting the head נשיאת ראש

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

Venoadti and venodati ונועדתי ונודעתי

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

Gershon, Merari and Kehas גרשון מררי קהת

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

Klos hanefesh כלות הנפש

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

SECTION 1 • 11-2

Two wills

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

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

The maamar opens with the first verses of Bamidbar, where G-d speaks to Moshe in the Tent of Meeting and commands him to count the Jewish people. The words for “take a count,” se’u es rosh, literally mean “lift up the head,” and legulgelosam, plainly “by their skulls” (one count for each head), can also be read “to their skulls”; the Alter Rebbe asks what this “lifting of the head” means in the soul, and why it is tied to the Tent of Meeting.

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

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

Because man is made “in the image” of G-d, the body’s structure mirrors the soul’s: the physical head holds the brain within and the skull around it, and in the soul there is the intellect (Chochmah, Binah and Daas) and a will that flows from that intellect and gives the emotions their existence and vitality. In Tanya, chapter 3, the Alter Rebbe sets out the same order: Chochmah, Binah and Daas are the source of the emotive attributes, and Daas is what “sustains them and gives them life,” the very phrase used here. The closing words announce that there are two kinds of will.

אית רצון לתתא ואית רצון לעילא שהוא נקרא רצון העליון שהוא בבחינת מקיף על המוח.

there is a will below and there is a will above, which is called the Supernal Will, and which is at the level of a makif (that which encompasses) over the mind.

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

וביאור ענין זה הנה כתיב נודע בשערים בעלה⁸ ופ'י בזהר (פ' וירא דק"ג) לכל חד לפום שיעורא דילי
[דיליה] כמו דמשער בלבו,¹⁰

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

To explain the will that is born of understanding, the Alter Rebbe cites the verse about the woman of valor, "Her husband is known in the gates." The Zohar hears in "gates" (she'arim) the word "measures" (meshaer): G-d, "her husband," is known to each person according to the measure he can conceive in his heart. Tanya, chapter 44, brings the same Zohar to explain why love of G-d has endless levels, each person according to his own measure.

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

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

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

הגם דלית מחשבה תפיסא ב"י [ביה] כלל^{11,12} היינו ב"י [ביה] דוקא דהיינו בעצמותו ומהותו כביכול.

Although "no thought can grasp Him at all," that means "Him" specifically, that is, His essence and being, as it were.

The Tikkunei Zohar's statement that "no thought can grasp Him at all" might seem to rule such meditation out. The Alter Rebbe answers that the word "Him" is precise: what no thought can grasp is G-d's own essence and being.

אבל הנה זה כל האדם¹³ להתבונן במה שהוא מהוה עולמות עליונים ותחתונים עד אין מספר ומחיה את כולם¹⁴ ומוציאם מאין ליש ומחדשם בטובו בכל יום¹⁵ ובכל רגע.

But this is the whole of man: to contemplate how He brings into being upper and lower worlds without number, gives life to them all, brings them out from nothing into something, and in His goodness renews them every day and every moment.

What a person can and must contemplate ("this is the whole of man," in the closing words of Koheles) is G-d as Creator: He brings countless higher and lower worlds into being from nothing and gives them all life, as the Levites say in their prayer in the book of Nechemiah, "You give life to them all." The words "in His goodness renews them every day" echo the morning blessing Yotzer Or before the Shema; the maamar adds "every moment," for creation never stops.

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

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

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

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

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

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

והנה נודע הוא לשון נפעל כי שבחא דקוב"ה [דקודשא בריך הוא] הוא בעלה דמטרוניא^{16, 17, 18} (ע' [עיינ])
בזהר שלח קס"ג ב' ¹⁹ ובפ' תזריע מ"ב ב' ²⁰ ובפ' אמור צ"ו ב' ועמ"ש לעיל פ' תשא ע"פ זה יתנו ²¹ (כו')

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

The Alter Rebbe now reads the word nodda ("is known") precisely: it is passive, describing G-d as being made known. In the Zohar, "her husband" is the Holy One, blessed be He, the Husband of the Matronita (the Queen, that is, the Shechinah), and the verse speaks of His praise. Torah Ohr, Ki Sisa, opens its discourse "This they shall give" with the same verse: G-d is the husband of every Jewish soul and gives each one its love and awe, according to its own measure.

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

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

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

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

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

He lowers Himself in order to be known: so He can be grasped in the inner depths of a person's heart ("the inwardness of a man and a deep heart," words borrowed from Psalms), by each one according to his own measure. The person, in turn, uses that grasp to draw G-d down and bind himself to Him.

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

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

The parenthesis adds that nodda, from the root of "knowing," also means connection; Tanya (end of chapter 3 and chapter 42) explains Daas this way, as in "Adam knew Chavah." The Sages' teaching that "wherever you find His greatness, there you find His humility" expresses the same idea: G-d's greatness shows itself in His stooping to be known (the Talmud, Megillah 31a, says "His might"; the Kehot note points to the Rebbe's remark on the exact wording quoted here).

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

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

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

והוא לפ"ע [לפי ערך] ההשגה וההשכלה בגדולתו ית' דממכ"ע [דממלא כל עלמין] וסוכ"ע כי ממנו נלקח רצון
זה ולכן נק' רצון התחתון²⁶ שהוא למטה מן הדעת

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

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

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

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

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

אלא נמשך מבחי' ביטול השגתו והשגת כל הנבראים לגבי מהותו ועצמותו ית' מפני רוממותו עד אין קץ דלית מחשבה תפיסא ביי' [ביה] כלל והוא למעלה מבחי' ההשגה וגדר השכלה ועיי' תתעורר הנפש לצאת מנרתיקה

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

Instead, it comes from the recognition that one's own comprehension, and that of every creature, is null before G-d's essence, which no thought can grasp; so this will is itself above comprehension and the bounds of intellect. This awareness rouses the soul to “go out of its sheath,” beyond the confines of the body and its garments.

והוא בחי' תשוקה וכלות הנפש ממש להשתפך אל חיק אביה הוא מהותו ועצמותו ית' דכולא קמיי' [קמיה] כלא חשיבא²⁷ ממש ולא שייך לומר ממכ"ע [ממלא כל עלמין] וסוכ"ע

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

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

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

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

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

אבל הוא לבדו הוא לא בגדר ממלא כל עלמין ולא בגדר סובב כל עלמין ולית מחשבה תפיסא ביי [ביה]
כלל כי אתה הוא קודם שנברא³⁰ העולם ואתה הוא כו' כנ"ל ואני הוי"ה לא שנית³¹ כתיב

But He alone, He is not within the category of "filling all worlds," nor within the category of "encompassing all worlds," and "no thought can grasp Him at all." For "You are He before the world was created, and You are He...", etc., as mentioned above; and it is written, "I, Havayah, have not changed."

G-d Himself is beyond both categories, and no thought can grasp Him. As the morning prayers say, "You are He before the world was created, and You are He since the world was created," and as G-d says through Malachi, "I, Havayah, have not changed": creation makes no change in Him.

ותשוקה נפלאה³² זו ורצון זה נמשך לנשמות והאיר בהתגלות על נפשם בחג השבועות על ידי מתן
תורה בעשרת הדברות כמארז"ל [כמאמר רבותינו זכרונם לברכה] שעל כל דבור ודבור³³ פרוחה נשמתן

This wondrous yearning and this will were drawn down to the souls and shone in revelation upon their soul on the festival of Shavuos, through the Giving of the Torah in the Ten Commandments, as our Sages, of blessed memory, said that at each and every utterance their souls flew out.

The wondrous longing of the higher will was drawn into the souls of Israel and openly revealed at the Giving of the Torah on Shavuos. This is why the Sages say that their souls flew out at each of the Ten Commandments.

והיינו שהדבור היה ממשיך להם תשוקה זו שהדבור הוא המשכה ממהותו ועצמותו ית' לנש"י [לנשמות
ישראל] (ועמש"ל [ועיין מה שכתוב לעיל] פ' יתרו בד"ה מראיהם ומעשיהם³⁴ ומ"ש ע"פ ואהי [ואהיה] אצלו
אמון)³⁵

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

The divine utterances at Sinai carried this longing to the people, because each utterance was a drawing down from G-d's own essence to the souls of Israel. Torah Ohr, Yisro ("Their appearance and their workings"), explains that the Torah was given from the fiftieth gate, which encompasses every level equally, with no above and below; and the Shavuos discourse below on "And I was with Him as a nursling" explains that the mitzvos are the Supernal Will itself, which is above Chochmah.

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

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

This is why the First Commandment says "your G-d": G-d as He shines within each Jew. Anochi ("I") here means G-d's very self, "I am who I am," whom no one but He Himself can know. In Likkutei Torah, Pinchas, the Alter Rebbe explains that this Anochi is the inner dimension of the Supernal Will, higher even than the Name Havayah, which G-d lowered into the laws of the Oral Torah so that it would be revealed in the souls.

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

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

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

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

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

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

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

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

The soul as it is in its source, "from the head of all levels," is far beyond what any human mind can comprehend. Isaiah's "I created him, I formed him, I also made him" is cited for its three verbs, which name the stages of the soul's descent, through the worlds of Beriah (creation), Yetzirah (formation) and Asiyah (action).

אלא שהיא דבוקה בשורשה באלהים חיים בדכיות נצחי לעולמי עד ואין לה אלא רצון אחד לאביה שבשמי' [שבשמים] בלבד לעולי [לעולם] בלי שינוי בבחי' ביטול אליו ית'

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

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

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

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

This is because the soul is truly "a part of G-d above," the words of Iyov as Tanya, chapter 2, reads them. All the rises and falls a person experiences happen only below, in the soul's powers, according to the changes in his understanding.

והיינו לפי שהנפש עצמה אינה מתלבשת בכחותי' [בכחותיה] אלא עומדת עליהם מלמעלה בבחי' מקיף בלבד.

That is, because the soul itself is not encloded in its powers, but stands over them from above, at the level of a makif (that which encompasses) only.

The soul's essence does not enter its powers; it stands over them as a makif, an encompassing presence. The discourse on "My dove" in Likkutei Torah, Shir HaShirim, explains this: the body is too small to contain the whole soul, so only a glimmer of it is encloded there, while the soul as a whole remains above as a makif, which the Sages call the mazal.

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

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

At Sinai, on Shavuot, the Supernal Will, which is above Daas and belongs to that encompassing level, was revealed, and the root of the souls shone openly within their conscious powers. The parenthesis points to the discourse "When you go out" (Likkutei Torah, Ki Seitzei), which reads David's "Seek My face; Your face, Havayah, I will seek" as seeking the heart's hidden inner point and drawing down the inwardness of Havayah.

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

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

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

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

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

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

כי שאר כל עניני השגות ודביקות באלהים חיים הם עדיין בבחינה וגדר מצר וגבול הנ"ל וכמ"ש במ"א
for all the other kinds of comprehension and cleaving to the living G-d are still within the category and bounds of the constraint (meitzar) and limit mentioned above, as is explained elsewhere

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

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

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

The parenthesis cites two discourses: one on counting the Omer, and an explanation of "These are the journeys." In the latter (Likkutei Torah, Masei) the Alter Rebbe explains that all forty-two journeys are called "going out of Egypt" up to the Jordan at Jericho, because whatever is en clothed in a vessel is constraint and limited compared with the encompassing light above the vessel, which is "scent" (reiach, as in Yericho).

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

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

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

והרי עדיין יש לו רצון נפרד בפני עצמו אלא שאעפ"כ [שאף על פי כן] על ידי העמקת הדעת והתכוננות בגדולתו ית' יתפעל ויעשה בנפשו ולבו רצונו של מקום ב"ה

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

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

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

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

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

SECTION 2 • ¶3-4

The severed head and its remedy

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Their skulls” means each person’s own skull: the root of his soul above, where the Supernal Will shines. The first discourse in the parenthesis, Torah Ohr, Ki Sisa, “His left hand is under my head,” ends on this very verse: the Torah and mitzvos, which descend like water, hold a person so that he does not fall, and through charity he binds and raises his soul to G-d.

וזהו ענין ספירת העומר⁵⁷ היום יום כו'

And this is the matter of the Counting of the Omer: “Today is [such-and-such a] day,” etc.

The Counting of the Omer belongs to this lifting of the head. On each of the forty-nine days between Pesach and Shavuot one counts, “Today is such-and-such a day of the Omer.”

פ"י כי ימים הם בחי' המשכות והיינו המשכת רצון העליון (עמ"ש בד"ה וספרתם הנ"ל בפ"י וענין תספרו חמשים יום⁵⁸ וע"כ מ"ש בפ' אמור בפ"י וספרתם⁵⁹ לכם ממחרת השבת⁶⁰ כו') מלמעלה למטה

The explanation: days are the level of drawings-down, namely the drawing down of the Supernal Will (see what is written in the discourse beginning "And you shall count," mentioned above, in the explanation of the matter of "You shall count fifty days"; and see also what is written in Parshas Emor, in the explanation of "And you shall count for yourselves from the morrow of the Shabbos," etc.) from above to below.

Each counted "day" is a drawing down, and what the days of the count draw down from above to below is the Supernal Will. The parenthesis points to the discourse below on "And you shall count," which explains that to reach the revelation of "I am who I am" on Shavuot one counts fifty days, the forty-nine gates of understanding and the fiftieth that includes them all; and to Likkutei Torah, Emor, which explains that to receive the Torah, the revelation of G-d's will below, even the animal soul must first be nullified, through the Omer offering of barley and the count.

והיינו ע"י בחי' אהל מועד⁶¹ כי מועד על שם ונועדתי שמה לבני⁶² ישראל.

And this is through the level of the Tent of Meeting (Ohel Moed), for moed is named for "And I will meet there with the Children of Israel."

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

והנה ונועדתי ונועדתי הוא ענין אחד אותיות דדין כאותיות דדין ושניהם לשון התקשרות ודבקות הקב"ה בנש"י [בנשמות ישראל], אלא שנועדתי הוא ע"י הדעת וההשגה בגדולתו ית' כמ"ש נודע בשערים בעלה,⁶³

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

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

אבל ונועדתי הוא בחי' יחוד וקשר עליון מבחי' אנכי מי שאנכי⁶⁴ לקשר נפשם להשתפך אל חיק אביה

whereas venoadti is the level of a supernal union and bond from the level of "I am who I am," binding their soul to pour itself out into the bosom of its Father

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

(ועמ"ש ע"פ להקריב לי במועדו^{65, 66} ועי' בזהר פ' ויגש דר"ו ע"ב⁶⁷ ובהרמ"ז [ובהרב משה זכות] שם ובהרמשפטים דצ"ז ע"א).

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

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

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

However, it is impossible to draw down and shine the light of this level upon their soul in actual revelation except through the level of a Tent and a Mishkan.

The light of this level can be revealed in the soul only through a "Tent" and a Mishkan, a dwelling that holds it. This answers the opening question of why the census is tied to the Tent of Meeting.

שהוא מה שכתוב אחזתיו ולא ארפנו⁶⁸ עד שהבאתיו אל בית אמי ואל חדר הורתי בית אמי זו תורה שבכתב וחדר הורתי זו תושבע"פ [תורה שבעל פה]

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

The verse in Shir HaShirim describes this dwelling: "I held him and would not let him go, until I brought him into my mother's house and into the chamber of her who conceived me." The Alter Rebbe reads "my mother's house" as the Written Torah and "the chamber of her who conceived me" as the Oral Torah.

כמו שהולד ניתן בבטן אמו כך הוא ענין רצה"ע [רצון העליון] המלוכש בדיני התורה שבע"פ [שבעל פה] איסור והיתר חייב וזכאי כו',

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

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

והגם שירדה תורה ונתלבשה בדברים גשמיים עכ"ז [עם כל זה] הרי מלוכש בה רצה"ע [רצון העליון] ממש ועי"ז גם האדם העוסק בה ממשיך ומאיר על נפשו אור הרצה"ע [הרצון העליון] ממש אשר לית מחת"ב [מחשבה תפיסא ביה] כלל כמ"ש במ"א [וע' בזח"ב [בוהר חלק ב'] צ"ו א').

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

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

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

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

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

בחינת כהנים הוא מלמעלה למטה בחי' מים שיורדים⁶⁹ ממקום גבוה למקום נמוך ובחי' לויים הוא בחי' שלהבת אש העולה ממטה למעלה.

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

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

SECTION 3 • ¶5-6

Gershon, Merari and Kehas

5 וביאור ענין זה הנה כתיב ובחנות המשכן יקמו⁷⁰ אותו הלויים פ"י ובחנות המשכן כשירד בח"י המשכן ממדרגתו תהיה הקמה ע"י הלויים דהיינו כנשמת האדם למטה שירדה הארתה ונתלבשה בגוף ונה"ב [ונפש הבהמית] בעוה"ז.

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

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

הנה זאת העצה לעורר על נפשו בח"י גבורות קדושות והם מתחלקים לשלש בח"י גרשון קהת ומררי גרשון הוא ענין מ"ש גרש את האמה הזאת⁷¹ ואת בנה שהוא מבחי" גבורות (שלכן קוראין פרשה זו ברי"ה [בראש השנה])

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

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

כי שמאל דוחה⁷² ומגרש את הרע מקרבו ואיזהו גבור הכובש⁷³ את יצרו⁷⁴ והוא בח"י היותר מעולה ממ"ש ביצ"מ [ביציאת מצרים] כי ברח העם⁷⁵ לפי שהיה עדיין הרע בתוקפו כמ"ש במ"א,⁷⁶

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

Gevurah is the "left hand" that pushes away, driving the evil out from within, and the Mishnah calls mighty (gibbor) the one who conquers his inclination. This is higher than the Exodus, when "the people fled": as Tanya, chapter 31, explains, they had to flee because the evil within them was still at full strength.

אבל העיקר הוא לגרש את הרע מקרבו שיהיה הרע בורח ממנו וכמ"ש ורדפו מכם חמשה מאה⁷⁷

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

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

ולכן (לע"ל [לעתיד לבוא]) כתיב כי לא בחפזון תצאו⁷⁸ וגו' דאתכפי' סט"א [סטרא אחרא] וזהו ותאמר שרה שהיא בחי' ומדת מלכותו⁷⁹ ית' לאברהם שהוא בחי' חסד⁸⁰ עליון גרש האמה הזאת ואת בנה כי לא יירש וגו',

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

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

ישמעאל הוא בחי' תאוות רעות ושרשם, וכענין לא כאברהם שיצא ממנו⁸¹ ישמעאל⁸² וכמ"ש במ"א.

Yishmael is the level of evil desires and their root, as in the matter of "not like Avraham, from whom Yishmael issued," as is explained elsewhere.

Yishmael stands for evil desires and their root, which must not inherit together with holiness. The Sages' words "not like Avraham, from whom Yishmael issued" show that such an unholy offshoot came forth even from Avraham, and the text refers elsewhere for the explanation.

6 ומררי הוא ענין המרירות⁸³ בהיות ממארי דחושבנא על ימי חלדו אשר רובם ככולם בחשך ילך⁸⁴ בכריתות הגוף מן הראש הוא בחי' לגולגלותם של נפשו שאינה מאירה בנפשו כ"א לעתים רחוקים מפני עוונותיו המבדילים. או משום שעדיין לא אתכפייא סט"א [סטרא אחרא] וכו'. או משום שהלביש נפשו בלבושים צואים מהבל ורעות רוח⁸⁵ מדברים בטלים ומחשבות אדם ותחבולותיו⁸⁶ בעניני עוה"ז וכסופין בטלין דילי' [דיליה]. ובחינה זו היא ג"כ מבחי' לוי' שרש הגבורות שהמרירות הוא מיסוד אש ושעי"ז הוא מתעורר כח החמימות וכמ"ש במ"א, ועי"ז הוא בא לבחי' ומעלת קהת מלשון ולו יקחת עמים⁸⁷ (אלא שהיו"ד נוספת להורות על הפעולה לעתיד) שהוא לשון אסיפה וקיבוץ כתרגומו ולו יתכנשון עממיה דהיינו שמתאסף ומתקבץ אליו לבו ורוחו ונשמתו אליו יאסוף⁸⁸ במקור חוצבה ברשפי אש שלהבת⁸⁹ העולה למעלה. ומה שלא נאמר בפירוש לשון אסיפה כדכתיב בהתאסף ראשי עם⁹⁰ וגוי' כי שם נאמר יחד שבטי ישראל שקבוצם נקרא אסיפה אבל בהקבץ בחי' שאר עמים להתאסף למקורם נאמר יקחת מלשון קיוהא הוא ענין חריפות וחמיצות כמו דרך משל העושה מטעמים מדברים חריפים וחמוצים וכו', כך הוא בענין זה דאתהפכו מרירא למיתקא ו לכן נק' בחי' זו קהת והיא ג"כ עבודת הלוים מבחי' גבורות שמרירו הוא דאתהפכו למיתקא וחשוכא לנהורא⁹¹ (ועמ"ש ע"פ נשא את ראש בני גרשון⁹² כו' מענין ג' בחי' הלוים). והנה כל זה הוא עבודת הלוים להעלות נפשו לה' ממטה למעלה⁹³ להיות דבוקה בשורשה באלהים חיים, אבל בחי' הכהנים הוא מלמעלה למטה, כי הנה כתיב ובא אהרן ובניו⁹⁴ וגוי' וכסו וגוי' שהם הם המכסים ומלבישים את כלי הקדש בלבושים רכים שש וארגמן כו' שית גוונין הם שית סדרי משנה שבהם מלוכש רצה"ע [רצון העליון] ית' משא"כ בבני קהת כתיב ולא יבאו לראות⁹⁵ כבלע את הקדש.

And Merari is the matter of bitterness (merirus): when one is among the “masters of reckoning” over the days of his life, most of which, as good as all, “went in darkness,” with the body cut off from the head — which is the level of “their skulls” of his soul, which does not shine in his soul except at rare times, because of his iniquities that separate. Or because the sitra achra (the other side) has not yet been subdued, etc. Or because he has clothed his soul in filthy garments of vanity and striving after wind: idle words, and the thoughts of man and his schemes in matters of this world, and his own idle longings. This level, too, is from the level of the Levites, the root of the gevuros (powers of restraint); for bitterness is from the element of fire, and through it the power of warmth is aroused, as is explained elsewhere. And through this he comes to the level and distinction of Kehas, from the expression “and to him shall be the gathering (yikhas) of the peoples” (except that the yud is added to indicate the action in the future), which is an expression of gathering and assembling, as the Targum renders it, “and to him shall the peoples gather.” That is, his heart, his spirit and his soul gather and assemble to Him — “He will gather [them] to Himself” — into the

source from which it was hewn, with flashes of fire, a flame rising upward. And the reason it does not say the expression of gathering (asifah) explicitly, as it is written, “When the heads of the people gathered,” etc., is that there it says, “together, the tribes of Israel,” whose assembling is called asifah; but for the assembling of the level of the other peoples, to gather to their source, it says yikhas, from the expression kiyuha, which is the matter of sharpness and sourness, as, by way of analogy, one who makes delicacies from sharp and sour things, etc. So it is in this matter: the bitter is turned into sweet. And therefore this level is called Kehas. It, too, is the service of the Levites, from the level of gevuros, whose bitterness is turned into sweetness and darkness into light (and see what is written on the verse “Lift up the head of the sons of Gershon,” etc., on the matter of the three levels of the Levites). Now, all this is the service of the Levites: to raise one’s soul to G-d from below to above, so that it cleave in its root to the living G-d. But the level of the Kohanim is from above to below. For it is written, “Aharon and his sons shall come,” etc., “and they shall cover,” etc.: they are the ones who cover and clothe the holy vessels in many garments, fine linen and purple, etc. The six colors are the six orders of the Mishnah, in which the Supernal Will, may He be blessed, is enclothed. Whereas of the sons of Kehas it is written, “But they shall not come in to see when the holy is covered.”

The other two Levite levels complete the ascent: Merari is the bitterness of an honest reckoning over a life spent far from the soul’s root, and Kehas is the gathering of the whole self back to its source, in which the bitter is turned sweet. The Kohanim work in the opposite direction, clothing the Supernal Will in the garments of the Mishnah.

SECTION 4 • 17

Aharon and the Torah

7 והענין כי אמרו רז"ל [רבותינו זכרונם לברכה] כל האומר אין לי אלא⁹⁶ תורה אפי' [אפילו] תורה אין לו שעיקר תשוקתו וחפצו יהיה לה' לבדו ולדבקה בו ית' ולא להתורה בלבד וכמ"ש אחזתיו ולא ארפנו

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

The Sages teach that one who says “I have nothing but Torah” does not even have Torah; the Alter Rebbe reads this to mean that one’s deepest yearning must be for G-d Himself, not for the Torah alone. So the verse says, “I held him and would not let him go.”

אחזתיו דוקא אלא שהבאתיו אל בית אמי⁹⁷ וגו' והוא ע"י בחי' אהרן הכהן העליון המביא⁹⁸ רצה"ע [רצון העליון] אל בית אמי כנ"ל

"I held him" specifically, except that "I brought him into my mother's house," etc. And this is through the level of Aharon, the supernal Kohen, who brings the Supernal Will into "my mother's house," as mentioned above

"I held him" means G-d Himself; only then, "I brought him into my mother's house," the Torah, in which G-d's will is housed. This bringing is the work of Aharon, the supernal Kohen, who brings the Supernal Will into the Torah, as explained above.

(וע' בזהר פ' קרח דקע"ז ב' ובהרמ"ז [ובהרב משה זכות] שם וע' בזהר ויחי דרל"ב ב' פי' פסוק ולא יבואו כו' בע"א [באופן אחר])

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

The parenthesis points to the Zohar on Korach (with the Ramaz's commentary), which says the Kohen covered everything before the sons of Kehas came near, and they approached only by the poles, for the inner and hidden service belongs to the Kohen. It also points to the Zohar in Vayechi, which reads "And they shall not come to see" of those who are not worthy to gaze on the King's hidden delight.

וכמ"ש בתורה כמה פעמים וידבר ה' אל משה ואל אהרן שדבר ה' נמשך לישראל ע"י בחי' משה ובחי' אהרן וזהו ענין עוטה אור כשלמה⁹⁹ וכמ"ש במ"א.

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

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

(וע' מענין שאו את ראש¹⁰⁰ ברבות מצורע ס"פ י"ח. במדבר פרשה א' שזהו ענין וירם קרן שם ר"פ ד'. פרשה ז' דרכ"ג ב'.

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

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

פרשה ט' דר"ל ב' פרשה י' דר"ל ג'. פנחס פכ"א דרפ"א ב'. שה"ש [שיר השירים] רבה בפסוק שררך אגן¹⁰¹
זח"ג [זוהר חלק ג] פנחס רנ"ג ב':¹⁰²

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

The list continues with further sections of Bamidbar Rabbah and with Shir HaShirim Rabbah, which the Kehot notes quote: the children are counted as their fathers’ children (section 9), Israel counts by the moon (section 10), G-d handed them over to Moshe by number (Pinchas, section 21), and Israel is like “a heap of wheat,” which is taken out to be sown only by number (on the verse “Your navel is a round goblet ... your belly is a heap of wheat”). Last comes the Zohar on Pinchas (III, 253b), where, a manuscript notes, the first-ripe fruits are called the “heads” of all, as in “Lift up your heads, O gates” and “Lift up the head of all the congregation of the Children of Israel.”

IN ONE’S AVODAH

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

QUESTIONS FOR DISCUSSION

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

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וידבר — במדבר סיני

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

KEHOT'S NOTE

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

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

Numbers 1:1-2 א':ב'1-2 במדבר

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

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

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

Numbers 1:1 א':1 במדבר

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

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

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4 שאו את ראש וגו' לגלגלותם

G-d tells Moshe: "Take a count (literally, 'lift up the head') of the whole congregation of the Children of Israel ... by their skulls," that is, head by head. The Alter Rebbe reads both words in the soul: "lifting the head" is raising the

lower will, and legulgelosam is "to their skulls," the soul's root above, where the Supernal Will shines.

Numbers 1:2 א':2 במדבר

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

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

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5 נעשה אדם בצלמנו

On the sixth day of Creation G-d says, "Let us make man in our image, after our likeness." Because man is formed in the divine image, the head and skull of the body can serve as a model for the powers of the soul.

Genesis 1:26 א':26 בראשית

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

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

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KEHOT'S NOTE

בראשית א, כו.

6 תלת מוחין . . לקיום המדות

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

KEHOT'S NOTE

ראה תניא פרק ג.

7 דאית רצון ואית רצון

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

KEHOT'S NOTE

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

8 נודע בשערים בעלה

From the song of the woman of valor that closes Proverbs: "Her husband is known in the gates, when he sits among the elders of the land"; plainly, her husband is honored at the city gates, where the leaders sit. The Zohar reads "her husband" as the Holy One, blessed be He, and the "gates"

(she'arim) as the measure (meshaer) by which each person knows Him.

משלי ל"א:כ"ג Proverbs 31:23

נוֹדַע בְּשַׁעְרִים 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. ראה תניא פרק מד.

9 ופי' בזהר (פי' ויקרא דק"ג)

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

KEHOT'S NOTE

ראה לקמן פי' מטות פה, ב.

10 לכל חד לפום שיעורא דיילי כמו דמשער בלבו

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

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

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

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11 לית מחשבה תפיסא ביי כלל

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

KEHOT'S NOTE

ת"ו בהקדמה (פתח אלי' ואמר). ראה המשך תער"ב סעי' רצט.

12 דלית מחשבה תפיסא ביי כלל

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

Tikkunei Zohar 17a:10-12 י"א-י"ב

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

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13 זה כל האדם

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

Ecclesiastes 12:13 י"ב-י"ג

סוף דבר הכל נשמע את־האלקים ירא ואת־מצותיו שמור כִּי־זה כל האדם:

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

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14 ומחי את כולם

In the days of Ezra and Nechemiah the Levites lead the people in prayer: "You alone are Havayah; You made the heavens ... and You give life to them all." The maamar borrows the phrase for G-d's constant giving of life to everything He created.

Nehemiah 9:6 ו' ט: נחמיה

אתה־הוא ה' לְבַדְךָ אֵתָה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָאם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֵתָה מְחִיָּה אֶת־כָּלָם וְצָבֵא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

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

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KEHOT'S NOTE

נחמ"י ט, ו.

15 ומחדשם בטובו בכל יום

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

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 2

16 בעלה דמטרוניתא

The text's first citation for "her husband" as the Holy One, blessed be He, Husband of the Matronita. The Zohar there says of "Yaakov was a tam (perfect) man" that he is "the husband of that tam."

ספר זוהר, שלח לך י"ג:קצ"ט-קצ"ח Zohar, Sh'lach 13:119-128

17 בעלה דמטרוניתא

The text's second citation. The Zohar there reads "The heart of her husband trusts in her" as the Holy One, blessed be He, who therefore set her over the world and entrusted all His weapons to her hands; the Ramaz, the

Kehot note adds, explains that this speaks of the descent of the Shechinah.

ספר זוהר, תזריע א:ב-ג:י"א 1:2-3:11 Zohar, Tazria

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

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18

בעלה דמטרוניתא

The text's third citation, in Emor: the Zohar there reads "A woman of valor is the crown of her husband" as Knesses Yisrael, whose husband is the Holy One, blessed be He. With the other two passages it supports reading "her hus- band" as the Holy One, blessed be He, Husband of the Matronita.

ספר זוהר, אמור ל"א:קמ"ז-ל"ב:קנ"ה 31:147-32:155 Zohar, Emor

The truth is that this offering had the same significance as the offering brought by the wife of the jealous husband, which was also of barley, and was to show that the Community of Israel was not unfaithful to the Holy King.1The first 9 lines of the Hebrew text do not appear in our translation. This was brought for seven full weeks, and then the Holy King came to join the Community of Israel and the Torah was given to Israel.1The last 47 lines of the Hebrew text do not ...

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19

בוהר שלח קס"ג ב'

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

KEHOT'S NOTE

ויעקב איש תם בעלה דההוא תם.

20

ובפי תזריע מ"ב ב'

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

KEHOT'S NOTE

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

21

ועמ"ש לעיל פי תשא ע"פ זה יתנו

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

how he enters the gates, the four gates of love, awe, Torah and mitzvos.

KEHOT'S NOTE

תו"א פו, ג.

22

בקרב איש ולב עמוק

David describes his enemies, who search out wrongs and hide their plots: "the inward part of a man, and the heart, is deep." The Alter Rebbe borrows the words in another sense, for the inner depths of the person in whom G-d, lowering Himself, becomes known and grasped. (context: Steinsaltz Tanakh)

Psalms 64:7ז:ט"ד תהילים

יִחְפְּשׁוּ-עוֹלָת תִּמְנֶנּוּ חֶפֶז מְחַפֵּשׁ וְקָרֵב אִישׁ וְלֵב עֵמֶק:

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

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23

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

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

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

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

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24

נודע הוא לשון התקשרות

Tanya explains at the end of chapter 3 that Daas comes from "Adam knew Chavah" and means connection and union, binding one's mind firmly to the greatness of G-d; chapter 42 repeats that "Daas means connection." The same sense of knowing as connecting underlies the read- ing of nodda here.

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

והדעת, הוא מלשון "והאדם ידע את חוה", והוא לשון התקשרות והתחברות, שמשך דעתו בקשר אמיץ וחזק מאד, ויתקע מחשבתו בחזק בגדולת אי"סוף ברוך-הוא, ואינו מסיח דעתו.

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KEHOT'S NOTE

ראה תניא ספ"ג. פמ"ב.

25

שבמקום שאתה מוצא . . ענותנותו

Rabbi Yochanan: wherever you find the might (gevurah) of the Holy One, blessed be He, there you find His humility. The maamar quotes it as "His greatness" (the Kehot note

ברכת ישתבח.

points to the Rebbe's remark on this exact wording) and applies it to G-d's lowering Himself so as to be known.

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

אמר רבי יוחנן: כל מקום שאמרה מוצא גבורתו של הקדוש ברוך הוא, אתה מוצא ענוותנותו. דבר זה כתוב בתורה, ושנוי בנביאים, ומשולש בכתובים. כתוב בתורה: "כי ה' אלקיכם הוא אלקי האלקים ואדוני האדונים", וכתוב בתורה: "עושה משפט תום ואמנה". שנוי בנביאים: "כה אמר רם ונשא שוכן עד וקדוש וגוי", וכתוב בתורה: "וְיָאֵת דָּכָא וּשְׁפַל רוּחַ", משולש בכתובים, דכתיב: "סולו לרוכב בערכות בקה שמו", וכתוב בתורה: "אבי תומים ...

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

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

מגילה לא, א (וראה הערת כ"ק אדמו"ר בס' המאמרים הישית, ע' 40, בדיוק גי' זו. ובלקוטי הגהות לנתיא פ"ד).

26

ולכן נק' רצון התחתון

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

KEHOT'S NOTE

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

27

כולא קמ"י כלא חשיב

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

Zohar I, 11b, בא"א יא,

KEHOT'S NOTE

זח"א יא, ב.

28

מלך יחיד חי העולמים

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

KEHOT'S NOTE

29

מלכותך מלכות כל עולמים

From David's Psalm 145 (Ashrei): "Your kingship is a kingship over all worlds, and Your dominion is throughout every generation"; plainly, His reign is eternal (olamim, "ages"). The maamar reads olamim as "worlds": kingship, which relates to the worlds, belongs to the radiance of the Infinite Light, not to G-d's essence.

Psalms 145:13: תהילים קמ"ה:י"ג

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

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

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KEHOT'S NOTE

תהלים קמה, יג.

30

אתה הוא קודם שנברא

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

KEHOT'S NOTE

ראה תפלת השחר. של"ה ג, ב.

31

אני ה' לא שנית

G-d tells the people through Malachi, "For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed": because He does not change, His bond with them endures. Here the verse shows that creation, which relates only to G-d's radiance, makes no change in G-d Himself.

Malachi 3:6: מלאכי ג':ו

כי אני ה' לא שניתי ואנכי לא בִּינִי עֵקֶב לא קליתי:

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

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KEHOT'S NOTE

מלאכי ג, ו.

32

ותשוקה נפלאה

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

KEHOT'S NOTE

נעתק אוה"ת פנחס ע' אקכג.

33

שעל כל דבור ודבור

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

Shabbat 88b:7: שבת פ"ח ב':ז

ואמר רבי יהושע בן לוי: בשעה שעלה משה למרום אמרו מלאכי השרת לפני הקדוש ברוך הוא: רבונו של עולם, מה לילוד אשה בינינו? אמר להן: לקבל תורה בא. אמרו לפנינו: המדה גנוזה שגנוזה לה תשע מאות ושבעים וארבעה דורות קודם שנברא העולם, אתה מבקש ליתנה לבשר

וְדָם? מִה אֲנוֹשׁ כִּי תִזְכְּרֵנוּ וְכֵן אָדָם כִּי תִפְקְדֵנוּ? "ה' אֲדִינֵנוּ מִה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ אֲשֶׁר תִּנָּה הוֹדָה עַל הַשָּׁמַיִם!"

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KEHOT'S NOTE

שבת פח, ב.

34 בד"ה מראיהם ומעשיהם

The discourse "Their appearance and their workings" explains that on Shavuot the fiftieth gate was revealed, which encompasses all levels with no above and below, and in it the Torah was given; and, on this page, that Moshe, close to that gate, drew from it the "kindness kept" (notzer chesed) that is far above the chain of descent, its source and root.

KEHOT'S NOTE

ראה תו"א סט, ג.

35 ע"פ וואהי אצלו אמון

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

KEHOT'S NOTE

לקמן יח, ב.

36 ואנכי מי שאנכי

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

KEHOT'S NOTE

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

37 כי חלק ה' עמו

In the song of Ha'azinu Moshe says, "For Havayah's portion is His people; Yaakov is the lot of His inheritance": of all the nations, Israel is G-d's own share. The maamar reads it of the spark of G-dliness in each Jew, G-d's own portion within him.

Deuteronomy 32:9 ט"ב: דברים

כי חֵלֶק ה' עָמוּ יַעֲקֹב חֶלֶל נִחְלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

38 ואתם הדבקים בה"א

Moshe reminds the people that those who followed Baal Peor perished, "but you who cleave to Havayah your G-d

וידבר ה' אל משה במדבר סיני באוהל מועד וגו'

are all alive today." The maamar cites it for the soul's bond with G-d, which is its life.

Deuteronomy 4:4 ד': דברים

וְאַתֶּם הַדְּבָקִים בְּה' אֱלֹהֵיכֶם חַיִּים כְּלַכְמֶם הַיּוֹם:

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

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KEHOT'S NOTE

דברים ד, ד.

39 בראיתי יצרתיו אף עשיתי

G-d promises through Isaiah to gather Israel from the ends of the earth: "everyone who is called by My name, whom I created for My glory, I formed him, I also made him." The maamar uses the three verbs for the soul's descent from its source through Beriah, Yetzirah and Asiyah; in its essence the soul stays beyond human comprehension.

ישעיהו מ"ג:ז Isaiah 43:7

כָּל הַנִּקְרָא בְּשִׁמִּי וְלִכְבוֹדִי בְּרָאִיתִי אֶף-עָשִׂיתִי:

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.

40 ע"פ יונתי בחגוי

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

KEHOT'S NOTE

לקו"ת שה"ש טז, ד.

41 חלק אלו-ה ממעל ממש

Iyov, defending his ways, asks, "What is the portion of G-d from above?", that is, what share G-d above allots a man for his deeds. As in Tanya, chapter 2, the Alter Rebbe reads the words as a statement: the soul is truly "a part of G-d above," which is why in its root it never changes. (context: Steinsaltz Tanakh)

איוב ל"א:ב' Job 31:2

וְמַה חֵלֶק אֱלֹהִים מִמַּעַל וְנִחְלָת שְׂדֵי מִמְרָמִים:

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

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תניא, חלק ראשון; ליקוטי אמרים ב'א:1 Tanya, Likkutei Amarim

וְנִפְשׁ הַשְּׂנִית בִּישְׂרָאֵל, הִיא חֵלֶק אֱלֹהִים מִמַּעַל מִמֶּשׁ, כְּמוֹ שֶׁכָּתוּב: "וַיִּפַּח בְּאַפָּיו נְשִׁמַת חַיִּים", וַיֵּאֲתָה נִפְחָת בִּי, וְכֵן שֶׁכָּתוּב בְּזֵהר, מֵאֵן דְּנִפַּח מִתּוֹכָהּ נִפַח, פִּירוּשׁ, מִתּוֹכִיתוֹ וּמִפְנִימִיתוֹ, שֶׁתּוֹכִית וּפְנִימִית הַחַיּוֹת שֶׁבְּאָדָם מוֹצִיא בְּנִפְחָתוֹ בְּכֶחַ:

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KEHOT'S NOTE

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

ע"פ כי תצא

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

KEHOT'S NOTE

לקו"ת שם לו, ב.

בקשו פני את פניך ה' אבקש

David says, "On Your behalf my heart said, 'Seek My face'; Your face, Havayah, I will seek": his heart relays G-d's call, and he answers it. The text points to its explanation in the discourse on "When you go out," where "My face" is read as the inwardness of the heart. (context: Steinsaltz Tanakh)

Psalms 27:8 ח"ח:8

לך אָמַר לְבִי בִקְשׁוּ פָנַי אֶת־פְּנֶיךָ ה' אֲבָקֶשׁ:

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

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וזהו אשר הוצאתיך מארץ מצרים

The note says Or HaTorah has a gloss on this passage, on "who brought you out of the land of Egypt."

KEHOT'S NOTE

באוה"ת במדבר-ו ע' איתרצו הג"ה לכאן.

ע"פ וספרתם

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

KEHOT'S NOTE

לקמן י, ג.

בביאור ע"פ אלה מסעי

The discourse there explains why all the journeys ran "up to the Jordan at Jericho": Jericho (from reiach, scent) stands for the encompassing light above the vessels, which is grasped only as a scent is, and whatever is encloded in a vessel is called constraint and limit relative to it.

KEHOT'S NOTE

לקו"ת מסעי צ, ד.

בטל רצונך מפני רצונו

The note says Or HaTorah has a gloss on this passage, on "Nullify your will before His will."

KEHOT'S NOTE

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

בטל רצונך מפני רצונו

Rabban Gamliel: "Do His will as your will, so that He will do your will as His will; nullify your will before His will."

The maamar assigns the first to the lower will and the second to the higher will.

משנה אבות ב:ד"4

הוא ה'ה אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיבטל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו. ואל תאמר דבר שאי אפשר לשמוע. 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 ...

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

אנכי ה"א

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

שמות כ:2'20 Exodus

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים:

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

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KEHOT'S NOTE

שמות כ, ב.

PARAGRAPH 3

וזהו שאו את ראש כו' לגלגלתם

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

KEHOT'S NOTE

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

שאו את ראש וגו' לגולגלותם

G-d's command to count the people: "Take a count (literally, 'lift up the head') of the whole congregation of the Children of Israel ... by their skulls," head by head. Here legulgelosam is read "to their skulls": the lower will is raised to the soul's essence, its "skull" above.

במדבר א:ב'2' Numbers

שאו אֶת־רֹאשׁ כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמוֹת כָּל־זָכָר לְגִלְגֻּלְתָּם:

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

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52

עונותיכם מבדילים

The prophet tells the people why their prayers go unanswered: G-d's hand is not too short to save, "but your iniquities have separated between you and your G-d." Here sin is what keeps the essence of the soul from shining in the body.

ישעיהו נ"ט:ב' Isaiah 59:2

כי אם־עונותיכם היו מבדלים בינכם לבין אלקיכם וחטאותיכם הסתירו פנים מכם משמוע:

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

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KEHOT'S NOTE

ישע"י נט, ב.

53

ונכרתה הנפש ההיא מלפני

Said of a Kohen who approaches holy offerings while impure: "that soul shall be cut off from before Me: I am Havayah." The Alter Rebbe compares this cutting off to a body severed from its head.

ויקרא כ"ב:ג' Leviticus 22:3

אמר אלהם לדתיכם כל־איש אשר־יקרב מכל־זרעכם אל־הקדשים אשר יקדישו בני־ישראל לה' וטמאתו עליו ונכרתה הנפש ההוא מלפני אני ה'

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

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KEHOT'S NOTE

ויקרא כב, ג.

PARAGRAPH 4

54

אם הי' נמצא ברפואות לחבר גופו אל ראשו

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

KEHOT'S NOTE

להעיר מב"מ (קז, ב) הרוגי חרב. פרש"י כו' מי לאו כו' עבדי להו סמא וחי. וב"ב (עד, ב) שאינו מצוי כלל. וגם בזה נראה גודל דיוק לי רבותינו ושיאינו — לקויש חליט ע' 207 הערה 68.

55

סד"ה שמאלו תחת לראשי

That discourse explains that the "left hand" that pushes away brings about the lifting of the head, and near its end that the "right hand that embraces" is the Torah and mitzvos, which descend like water from a high place to a low one and hold a person so that he does not fall.

KEHOT'S NOTE

תו"א פו, ג.

56

וע"פ ויקהל משה

The text also points to the Torah Ohr discourse on "And Moshe assembled" (Vayakhel); the Kehot note gives its page, 89c.

KEHOT'S NOTE

תו"א פט, ג.

57

וזהו ענין ספירת העומר

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

KEHOT'S NOTE

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

58

תספרו חמשים יום

G-d's command for the days between Pesach and Shavuot: count seven full weeks, "you shall count fifty days," and on the fiftieth bring a new offering. The text points to its discourse on this count, which leads to the revelation at the Giving of the Torah.

ויקרא כ"ג:ט"ז Leviticus 23:16

עד ממחרת השבת השביעת תספרו חמשים יום והקרבתם מנחה חדשה לה'

even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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59

כפ' אמור בפ' וספרתם

the passage shares nothing with the note

KEHOT'S NOTE

לקו"ת שם לה, ד.

60

וספרתם לכם ממחרת השבת

"And you shall count for yourselves from the morrow of the Shabbos," from the day the Omer is waved: the count begins on the day after the first day of Pesach, called here "the Shabbos." The text points to its discourse on this verse in Parshas Emor.

ויקרא כ"ג:ט"ז Leviticus 23:15

וספרתם לכם ממחרת השבת מיום הביאכם את־עמר התנופה שבוע שבתות תמימות תהיינה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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61

והיינו ע"י בחי' אהל מועד

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

KEHOT'S NOTE

אוה"ת ויקרא ע' שכו.

62

ונועדתי שמה לבניי

G-d tells Moshe of the Mishkan and its altar: "And I will meet there with the Children of Israel, and it shall be sanctified by My glory." The Alter Rebbe derives moed, in "Tent of Meeting," from this verse's venoadti.

Exodus 29:43גמ"ט: שמות

וְנוֹעַדְתִּי שָׁמָּה לְבָנֵי יִשְׂרָאֵל וְנִקְדַּשׁ בְּכְבוֹדִי:

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

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KEHOT'S NOTE

שמות כט, מג.

63

נודע בשערים בעלה

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

Proverbs 31:23גכ"ג: משלי

נוֹדַע בַּשְּׁעָרִים בְּעֵלָה בְּשִׁבְתּוֹ עִם־זְקֵנֵי־אֶרֶץ:

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

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64

ונועדתי ונועדתי הוא ענין אחד . . אנכי מי שאנכי

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

KEHOT'S NOTE

נעתק באוה"ת נ"ך-א ע' תרמו.

65

ע"פ להקריב לי במועדו

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

KEHOT'S NOTE

סידור לג, ד.

66

להקריב לי במועדו

G-d commands the daily and festival offerings: "My offering, My bread ... you shall take care to offer to Me in its appointed time (moed)." The text refers to its discourse on this verse for the meaning of moed.

Numbers 28:2ב"ח: במדבר

צו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קֶרְבְּנִי לַחֲמִי לֶאֱשִׁי רֵיחַ נִיחָחִי תִשְׁמְרוּ לְהִקְרִיב לִי בְּמוֹעֲדוֹ:

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

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67

בוהר פ' ויגש דר"ו ע"ב

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

KEHOT'S NOTE

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

68

אחזתיו ולא ארפנו

The beloved, having searched for him through the night, finds the one her soul loves: "I held him and would not let him go, until I brought him into my mother's house and into the chamber of her who conceived me." The Alter Rebbe reads the "house" and the "chamber" as the Written and Oral Torah, the dwelling for the Supernal Will.

Song of Songs 3:4ד'ג: שיר השירים

כַּמְעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצֵאתִי אֶת שְׁאֵהָבָה נִפְשִׁי אַחֲזִיתִי וְלֹא אֲרַפְנוּ עַד־שֶׁהִבִּיאֲתִיו אֶל־בֵּית אִמִּי וְאֶל־חֲדָר הוֹרְתִי:

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

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KEHOT'S NOTE

שה"ש ג, ד.

69

מים שיורדים

The Talmud compares the words of Torah to water: as water leaves a high place and goes to a low one, so the Torah abides with the humble. The Alter Rebbe uses the image for the Kohanim's mode, a flow from above to below.

Taanit 7a:3ג'א: תענית ז'

אָמַר רַב יְהוּדָה: גְּדוֹל יוֹם הַגָּשְׁמִים כִּיּוֹם שְׁנִיתָנָה בּוֹ תוֹרָה, שְׁנֵאָמַר: "עֲרַף כַּמָּטָר לַקָּחִי", וְאִין "לַקָּח" אֵלֶּיךָ תוֹרָה, שְׁנֵאָמַר: "כִּי לַקָּח טוֹב נִתְּנִי לָכֶם תוֹרָתִי אֶל תַּעֲזוּבוּ". רַבָּא אָמַר: יוֹתֵר מִיּוֹם שְׁנִיתָנָה בּוֹ תוֹרָה, שְׁנֵאָמַר: "עֲרַף כַּמָּטָר לַקָּחִי", מִי נִתְּלָה בְּמִי? הָיִי אוֹמֵר: קִטְן נִתְּלָה בְּגְדוֹל.

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KEHOT'S NOTE

ראה תענית ז, א.

PARAGRAPH 5

70

ובחנות המשכן יקימו

G-d puts the Levites in charge of the Mishkan: "When the Mishkan travels, the Levites shall take it down, and when the Mishkan encamps (chanos), the Levites shall set it up." The Alter Rebbe reads its "coming to rest" as a descent, the soul's descent into the body, which the Levites' service raises up.

Numbers 1:51א"ג: במדבר

וּבִנְסַע הַמִּשְׁכָּן יֵירִידוּ אֹתוֹ הַלְוִיִּם וּבַחֲנֹת הַמִּשְׁכָּן יָקִימוּ אֹתוֹ 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 nigh shall be put to death.

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KEHOT'S NOTE

במדבר א, נא.

71

גרש את האמה הזאת

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

Genesis 21:10 כ"א:י"י

ותאמר לאברהם גרש האמה הזאת ואת־בנהּ כי לא יירש בְּהָאֵמָה
הזאת עִם־בְּנֵי עַם־יִצְחָק:

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

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KEHOT'S NOTE

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

72

שמאל דוחה

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

Sotah 47a:6-7 י"ד-א:י"א

תנו רבנן: לעולם תהא שמאל דוחה וימין מקרבת, לא כְּאַלִישֵׁע שְׁדַחְפוּ לְגִחְזֵי בִשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשֻׁעַ בֶּן פְּרָחִיָּה שְׁדַחְפוּ לִישׁוֹ הַנוֹצְרִי מִתְלַמְּדָיו בִּשְׁתֵּי יָדָיו. אֲלִישֵׁעַ מֵאֵי הָיָא, דְּכַתִּיב: "וַיֹּאמֶר נַעֲמָן הוּאֵל קַח כִּכְרִים", וְכַתִּיב: "וַיֹּאמֶר אֵלָיו לֹא לָבִי הָלַךְ כְּאֲשֶׁר הָפַךְ אִישׁ מַעַל מִרְכַּבְתּוֹ לְקִרְאָתָהּ הֵעֵת לְקַחַת אֶת הַכֶּסֶף וְלְקַחַת בְּגָדִים וְזֵיתִים וְכִרְמִים וְצֹאן וְבָקָר וְעֶבְדִּים וְשִׁפְחוֹת".

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KEHOT'S NOTE

סוטה מז, א. וש"נ.

73

איזהו גבור הכובש

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

KEHOT'S NOTE

אבות רפ"ד.

74

איזהו גבור הכובש את יצרו

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

Pirkei Avot 4:1 אבות ד'

בן זומא אומר, איזהו חכם, הלומד מכל אדם, שְׁנֹאֲמֵר (תהלים קיט) מִכָּל מְלַמְּדֵי הַשִּׁפְלָתִי כִּי עֲדוּתִיהָ שִׁתָּה לִּי. איזהו גבור, הכובש את יצרו, שְׁנֹאֲמֵר (משלי טו) טוב אֶרֶךְ אָפֶיךָ מִגִּבּוֹר וּמִשָּׁל בְּרוּחוֹ מִלְּכָד עִיר. איזהו עשיר, הַשְׁמֵחַ בְּחֻלְקוֹ, שְׁנֹאֲמֵר (תהלים קכח) יָגִיעַ כְּפִיָּה כִּי תֹאכַל אֲשֶׁרֶיךָ וְטוֹב לָךְ. אֲשֶׁרֶיךָ, בְּעוֹלָם הַזֶּה. וְטוֹב לָךְ, לְעוֹלָם הַבָּא. איזהו מכבד, הַמְכַבֵּד אֶת הַבְּרִיּוֹת, שְׁנֹאֲמֵר (שמואל א ב) כִּי מְכַבְּדִי אֲכַבֵּד וּבִנִּי יְקַלֵּי:

Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all who taught me have I gained un-

derstanding" (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city" (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: "You shall enjoy the fruit of your labors, you shall be happy ...

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75

כי ברח העם

"And it was told to the king of Egypt that the people had fled": Pharaoh learns that Israel is not coming back. As Tanya, chapter 31, explains, they fled because the evil within them was still strong.

Exodus 14:5 ד'ה:י"ד

וַיֵּגֵד לְמֶלֶךְ מִצְרַיִם כִּי בָרַח הָעָם וַיִּהְיֶה לִבָּב פְּרָעָה וַעֲבָדָיו אֲלֵי־הָעָם וַיֹּאמְרוּ מִה־זֹּאת עָשִׂינוּ כִּי־שָׁלַחְנוּ אֶת־יִשְׂרָאֵל מֵעַבְדָּנוּ:

And it was told the king of Egypt that the people were fled; and the heart of Pharaoh and of his servants was turned towards the people, and they said: 'What is this we have done, that we have let Israel go from serving us?

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KEHOT'S NOTE

שמות י"ד, ה.

76

כמ"ש במ"א

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

KEHOT'S NOTE

בבז"ק 1102 בגוכי"ק הצ"צ נוסף: " (בפ' בהר) ". וראה תניא פרק לא ובליקוט פ"י שם.

77

ורדפו מכם חמשה מאה

Among the blessings for following G-d's statutes: "Five of you shall pursue a hundred, and a hundred of you shall pursue ten thousand." Here holiness pursues and evil flees.

Leviticus 26:8 כ"ו:ח

וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רִבְבָה יִרְדְּפוּ וְנִפְּלוּ אֹיְבֵיכֶם לְפָנֵיכֶם לְחֶרֶב:

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

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KEHOT'S NOTE

ויקרא כו, ח.

78

כי לא בחפזון תצאו

The prophet promises of the final redemption: "For you shall not go out in haste, nor go in flight, for Havayah goes before you," unlike the hurried Exodus from Egypt. There

will be no need to flee, because the sitra achra will have been subdued.

ישעיהו נ"ב:12 Isaiah 52:12

כי לא בחפזון תצאו ובמנוסה לא תלכו כִּי־הִלֵּךְ לִפְנֵיכֶם ה' וּמִאֲסָפְכֶם אֶלְקֵי יִשְׂרָאֵל:

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

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KEHOT'S NOTE

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

79 שרה . . מלכותו

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

KEHOT'S NOTE

ראה לקו"ת (להאריז"ל) ח"ש כג, ב.

80 לאברהם . . חסד

On "who keeps the covenant and the kindness (chesed)," the Zohar says: "the kindness, this is Avraham." The Alter Rebbe reads Sarah's words to Avraham as Malchus addressing supernal Chesed.

Zohar I, 47b מז, זח"א

KEHOT'S NOTE

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

81 לא כאברהם שיצא ממנו

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

Pesachim 119b:5 ה"פ פסחים ק"י

ואמר להו: איני מברך, שִׁצָא מִמֶּנִּי יִשְׁמָעֵאל. אומר לו לִצְחַק: טול וברך. אומר להו: איני מברך, שִׁצָא מִמֶּנִּי עֶשׂו. אומר לו לִצְעֻק: טול וברך. אומר להם: איני מברך, שִׁנְשָׂאתִי שְׁתֵּי אֲחִיּוֹת בְּחַיִּיהֶן, שְׁעֲתִידָה תוֹרָה לְאוֹסְרָן עָלַי.

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KEHOT'S NOTE

ספרי האינו פשי"ב. פסחים ק"ט, ב.

82 לא כאברהם שיצא ממנו ישמעאל

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

Sifrei Devarim 312:1-2 ב"א-ב' ספרי דברים ש"י

... צאו מתוך שלי, אי אפשי שתהיו בתוכה, תנו לי חלקי שְׁאָהּ מִכִּירוֹ. כֹּה כָשָׂא אַבְרָהָם אֲבִינוּ לְעוֹלָם יִצְחָק מִמֶּנּוּ פְסוּלָת, יִשְׁמָעֵאל וְכָל בְּנֵי קְטוּרָה. כֹּה יִצְחָק לְעוֹלָם יִצְחָק מִמֶּנּוּ פְסוּלָת, עֶשׂו וְכָל אֲלוֹפֵי אָדָם. חֲזוֹן לְהִיטוּ רָעִים יוֹתֵר מִן הָרָאשׁוֹנִים. וְכָשָׂא יַעֲקֹב לֹא יִצְחָק מִמֶּנּוּ פְסוּלָת, אֶלָּא נולדו כל בְּנָיו כְּשָׂרִים, כְּעֶנְיָן שְׁנָאֵמֵר (בראשית כה

וידבר ה' אל משה במדבר סיני באוהל מועד וגו'

(כז): "וַיַּעֲקֹב אִישׁ תָּם יוֹשֵׁב אֱהָלִים". מִהֵיכָן הַמָּקוֹם מִכִּיר אֶת חֶלְקוֹ? מִיַּעֲקֹב, שְׁנָאֵמֵר: כִּי חֶלֶק ה' עִמּוֹ יַעֲקֹב חֶבֶל ...

(Devarim 32:9) "For the portion of the L-rd is His people":

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

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PARAGRAPH 6

83 מררי הוא ענין המרירות

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

KEHOT'S NOTE

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

84 בחשך ילך

Koheles says that a stillborn is better off than a man who never enjoys his life: "for it comes in vanity and goes in darkness." The Alter Rebbe applies the words to days of a life spent far from the soul's root.

Ecclesiastes 6:4 ר'ד:4 קהלת

כִּי־יִבְהַבֵּל בָּא וּבְחַשְׁךְ יֵלֵךְ וּבְחַשְׁךְ שָׁמוּ יִכָּסֶּה:

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

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85 הבל ורעות רוח

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

Ecclesiastes 4:4 ד'ד:4 קהלת

וְרֵאִיתִי אֲנִי אֶת־כָּל־עֹמֵל וְאֵת כָּל־כְּשָׁרוֹן הַמַּעֲשֶׂה כִּי הִיא קִנְיַת־אִישׁ מִרְעָהוּ גַם־זֶה הֵבֵל וְרֵעוּת רֹחַ:

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

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KEHOT'S NOTE

קהלת ד, ד.

86 מחשבות אדם ותחבולותיו

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

KEHOT'S NOTE

מוסף דר"ה.

87 ולו יקהת עמים

Yaakov blesses Yehudah: "The scepter shall not depart from Yehudah ... until Shiloh comes, and to him shall be the gathering (yikhas) of the peoples": kingship stays with

Yehudah until the king to come, to whom the peoples will assemble. The Alter Rebbe hears Kehas in yikhas, the gathering of the soul to its source. (context: Steinsaltz Tanakh)

בראשית מ"ט:י"ד Genesis 49:10

לא־יִסּוּר שִׁבְט מִיְהוּדָה וּמַחֲקֶק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילָה וְלוֹ יִקְהָת עִמָּם:

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.

88 ורוחו ונשמתו אליו יאסוף

Elihu tells Iyov that if G-d set His heart upon man and "gathered to Himself his spirit and his soul," all flesh would perish: plainly, G-d taking back the breath of life. The maamar uses the words for the soul gathered back to its source, the level of Kehas. (context: Steinsaltz Tanakh)

איוב ל"ד:י"ד Job 34:14

אִם־יִשֶׁם אֱלֹהִים לְבֹו רֹוּחוֹ וְנִשְׁמָתוֹ אֲלֵיו יֵאָסֵף:

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

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KEHOT'S NOTE

איוב לד, יד.

89 רשפי אש שלהבת

The beloved asks to be set as a seal upon his heart, "for love is strong as death ... its flashes are flashes of fire, a flame of G-d." The ascent of the soul is like a flame that rises upward.

שיר השירים ח:ו"ו Song of Songs 8:6

שִׁמְנִי כְחוֹתָם עַל־לִבִּי כְחוֹתָם עַל־זְרוּעִי כִּי־עֹזָה כְמוֹת אֶהְבֶּה קֶשֶׁה כִּשְׂאוֹל קִנְאָה רֶשֶׁפִּיָּה רֶשֶׁפִּי אֵשׁ שְׁלֵהֲבֶתִיהָ:

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

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KEHOT'S NOTE

שה"ש ח, ו.

90 בהתאסף ראשי עם

Before Moshe blesses the tribes: "And He was King in Yeshurun, when the heads of the people gathered, together, the tribes of Israel." The word asifah is used for the gathering of the tribes of Israel, and so it is not used for Kehas.

דברים ל"ג:ה' Deuteronomy 33:5

וַיְהִי בִישׁרוֹן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עַם יַחַד שִׁבְטֵי יִשְׂרָאֵל:

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

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KEHOT'S NOTE

דברים לג, ה.

91 דאתהפכא . . וחשוכא לנהורא

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

זח"א ד, ז Zohar I, 4a

KEHOT'S NOTE

זח"א ד, א.

92 ע"פ נשא את ראש בני גרשון

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

KEHOT'S NOTE

לקמן כא, ג ואילך.

93 עבודת הלויים . . ממטה למעלה

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

KEHOT'S NOTE

ראה אוה"ת בראשית-א דף קצ, א ואילך.

94 ובא אהרן ובניו

G-d's instructions for breaking camp: "Aharon and his sons shall come, when the camp sets out, and take down the screening curtain and cover with it the Ark of the Testimony." The Kohanim cover and clothe the holy, a movement from above to below.

במדבר ד:ה' Numbers 4:5

וּבָא אֶהֱרֹן וּבָנָיו בְּנֹסַע הַמִּחֲנֶה וְהוֹרְדוּ אֶת פֶּרֶכֶת הַמִּסְכָּה וְכִסּוּ־בָהּ אֶת אֲרֹן הָעֵדֻת:

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

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KEHOT'S NOTE

במדבר ד, ה.

95 ולא יבאו לראות

Of the sons of Kehas, who carried the holy vessels once they were wrapped: "But they shall not come in to see when the holy is covered (literally, 'as the holy is swallowed'), lest they die." The sons of Kehas, whose service rises from below, have no part in this covering.

במדבר ד:כ' Numbers 4:20

וְלֹא־יָבֹאוּ לִרְאוֹת כִּבְלֹעַ אֶת־הַקֹּדֶשׁ וּמָתוּ:

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

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KEHOT'S NOTE

במדבר ד, כ.

PARAGRAPH 7

96 כל האומר אין לי אלא תורה

Rabbi Yosei: "Whoever says he has nothing but Torah does not even have Torah," for, the Talmud explains, one who does not practice has no share even in study. The Alter Rebbe reads it inwardly: one's yearning must be for G-d Himself, not for the Torah alone.

יבמות ק"ט ב:ה'4-5:109b Yevamot

ערבי שלציון — דעבדי שלוף דוץ. תוקע עצמו לדבר הלכה — דתנא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: "ולמדתם ועשייתם" — כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה.

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KEHOT'S NOTE

יבמות קט, ב.

97 אחזתיו ולא ארפנו אחזתיו דוקא אלא שהבאתיו אל בית אמי

The beloved finds the one her soul loves: "I held him and would not let him go, until I brought him into my mother's house." The soul holds G-d Himself, and through Aharon brings Him into the Torah, "my mother's house."

Song of Songs 3:4:ג'ד:3 Song of Songs

כמעט שעברתי מהם עד שמצאתי את שאהבה נפשי אחזתיו ולא ארפנו עד ששהבאתיו אלי בית אמי ואליהו הורתי:

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

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98 אהרן הכהן העליון המביא

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

Zohar, Korach 5:22-7:29:כ"ב-י:כ"ט Zohar

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

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

99 עוטה אור כשלמה

The psalmist praises G-d as Creator: "He wraps Himself in light as with a garment; He stretches out the heavens like a curtain." The text connects it with the word of G-d reach-

ing Israel through Moshe and Aharon, and refers elsewhere for the explanation.

Psalms 104:2:ב'י:2 Psalms

עוטה אור כשלמה נוטה שמים כריעה:

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

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100 שאו את ראש

The Zohar on Pinchas, the last of the text's sources on "Lift up the head," expounds "Lift up your heads, O gates": the gates are the fifty gates of supernal understanding, and each has a "head" to spread forth and be included in the others. A manuscript, the Kehot note says, identifies the words meant: though a tree has many branches and figs, the first-ripe are called bikkurim, the "heads" of all, as in "Lift up your heads, O gates" and "Lift up the head of all the congregation of the Children of Israel."

Sפר הזהר, פנחס ק"יג:תשע"ה-תשע"ז 113:775-777 Zohar, Pinchas

101 שרר אגן

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

Song of Songs 7:3:ג'ז:3 Song of Songs

שררה אגן הסהר אליהו 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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102 The Zohar (Vayechi, in a Tosefta) reads "And they shall not come to see when the holy is covered" of those who are not worthy to gaze on the hidden delight of the King and are turned away, while Moshe saw "eye to eye." The text cites it as another explanation of the verse.

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



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THE CHASSIDISHE PARSHA

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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/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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