



LIKKUTEI TORAH • PARSHAS NASSO • MAAMAR 1

נשא את ראש בני גרשון וגו'

“Lift up the head of the sons of Gershon”



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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likkutei-torah/nasso/1/

THE BIG IDEA

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

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

THE MAAMAR IN BRIEF

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

OUTLINE

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

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

KEY CONCEPTS

subduing the wilderness הכנעת המדבר

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

iskafya and is’hapcha אתכפיא ואתהפך

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

standing (amidah) עמידה

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

lower awe and higher awe יראה תתאה ויראה עילאה

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

running and returning (ratzo vashov) רצוא ושוב

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

lifting the head נשיאת ראש

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

SECTION 1 • 11-4

The questions, and why the Mishkan journeyed

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

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

The maamar opens with the verse in which G-d tells Moshe to count the Levite family of Gershon (Numbers 4:22); "lift up the head" is the Torah's idiom for taking a count, and at its end the maamar will read it as a real raising of the head. Two questions are raised: why Gershon's count adds the words "they too," and why Gershon's service alone is said to be "by the word of Aharon and his sons," words not said of Kehas and Merari.

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

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

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

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

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

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

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

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

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

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

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

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

In G-d, kindness flows from His greatness (gedulah), as the verse says He is “great (gedol) in kindness” (Psalms 145:8). In created beings on the side of holiness, kindness flows from bittul: one who regards himself as nothing before G-d sees others as more worthy than himself, and so gives to them.

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

יש ודבר ואינו בטל צריך הכל לגרמיה ואינו בחי' משפיע.

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

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

ולכן במדבר הם נחש שרף ועקרב ג"ק [גי קליפות]¹¹ ששם מקור הקליפות שהם יש ודבר נפרד ואין בהם בחי הביטול לכן אין ממנו שום השפעה,

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

The Torah describes the wilderness as the place of “snake, fiery serpent and scorpion” (Deuteronomy 8:15), which Kabbalah identifies with the three impure kelipos; the Kehot note gives the Arizal’s Likkutei Torah on Parshas Eikev and the Kabbalistic lexicon Me’orei Or for this. The kelipos are self-assertion without bittul, so nothing flows from them; that is why the wilderness, their source, is barren.

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

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

Israel’s journeys with the Ark were meant to subdue that source. There were forty-two journeys, listed in Parshas Masei, corresponding to the Name of forty-two letters, the Name set out in the prayer Ana B’choach (see 24.1); the Mitteler Rebbe, in his discourse built on this maamar, explains that this Name brings ascent and the separating of good from evil.

SECTION 2 • ¶5-8

Subjugation now, revelation in the Time to Come

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

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

The kelipos were not fought directly: the G-dliness revealed in the Mishkan made them melt away of themselves, like wax before fire (Psalms 68:3). The bracket refers to the maamar on “These are the journeys” (Likkutei Torah, Masei), which explains that the wilderness Israel crossed was “the wilderness of the nations,” from which all the kelipos draw their life.

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

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

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

שע"י שנכנע תחלה מקור ההסתר והיש יוכל להיות בו אח"כ הגילוי לע"ל [לעתיד לבוא]

for through the source of the concealment and of the yesh being subdued first, there can afterwards be the revelation within it in the Time to Come.

The source of concealment and of self-assertion (yesh) must first be subdued; only then can the revelation later appear within it.

[ואפ"ל [ואפשר לומר] שהוא כענין שבעבודת ה' צ"ל תחלה בחי' אתכפיא בכדי שע"י יוכל לבא אח"כ לבחי' ומדרגת אתהפכא חשוכא לנהורא, ובלי בחי' אתכפיא תחלה לא יוכל לבא לבחי' אתהפכא חשוכא כו'.]

[And it may be said that this is like the matter in the service of G-d, where there must first be the level of iskafya (subduing), so that through this one can afterwards come to the level and rank of is'hapcha chashocha linehora (transforming darkness into light); and without the level of iskafya first, one cannot come to the level of is'hapcha chashocha, etc.

In a bracketed aside the Alter Rebbe compares this to a person's own service of G-d. There, iskafya means forcing down the urges of the animal soul, while is'hapcha means transforming them so that the darkness itself becomes light; one cannot reach transformation without first passing through subjugation.

כמ"כ [כמו כן] עדי"ז כדי שלע"ל [שלעתיד לבוא] יהיה גילוי אלקות ממש בעולם השפל שיהפך החשך לאור ממש כמ"ש לעת ערב¹⁷ יהיה אור

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

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

לכך הוצרך להיות תחלה בחינת הכנעת המדבר כו', ועמ"ש ע"פ אלה מסעי בע"א [באופן אחר] שע"ז יש כח ביד האדם להכניע הגוף שלו כו'.

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

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

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

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

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

כי קמיה כולא כלא חשיבי¹⁸ ואין שינוי כלל בין קודם שנברא העולם לאחר הבריא.

For "before Him all is considered as nothing," and there is no change at all between before the world was created and after the creation.

The Zohar's phrase "before Him all is considered as nothing" means that the world does not change G-d's state at all: there is no difference between before creation and after it.

כי גם עתה הוא אחד יחיד ומיוחד כמו קודם שנבה"ע [שנברא העולם] מאחר שכל עיקר התהוות הנבראים יש מאין הוא רק מבחי' אותיות הדבור בדבר ה' שמים נעשו.¹⁹

For now too He is One, Alone and Unique, as before the world was created, since the entire coming into being of the created beings, something from nothing, is only from the level of the letters of speech: "By the word of Havayah the heavens were made."

Even now He is "One, Alone and Unique," just as before the world was created, because creation "something from nothing" comes only from divine speech: "By the word of Havayah the heavens were made" (Psalms 33:6). Speech is an outward expression, not the Essence itself, so creating through it changes nothing in Him.

7 ועדי"מ הדבור באדם שהוא בטל וטפל לגבי המחשבה ובלתי תופס מקום כלל וכלל

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

The analogy: a person's speech is secondary to his thought, and for the speaker it adds nothing and takes up no place.

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

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

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

8 ולכך אע"פ [אף על פי] שמצד בחיי התגלות אותיות הדבור נראה העולם לבחי' יש ודבר לעינינו, אבל אצלו ית' אין הסתר והעלם כלל

Therefore, although from the standpoint of the revelation of the letters of speech the world appears to our eyes as a something and a thing, yet with Him, may He be blessed, there is no concealment and hiddenness at all.

Because the world is formed from the revealed letters of divine speech, it looks to us like a separate, independent thing, though for G-d there is no concealment at all.

ועייכ לעייל [לעתיד לבוא] שיתגלה כבוד ה' שהוא בחי' גילוי עצמיות אלקות אזי ממילא לא יסתיר שום הסתר כלל ויהיה גילוי אלקות גם בעשייה עד שיראו כל בשר²² אפילו בהשגת שכלו הגשמיות. וכדי שיהיה גילוי זה לעייל [לעתיד לבוא] הוצרך להיות נסיעת המשכן במדבר להכניע אותו כנייל:

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

In the Time to Come “the glory of Havayah will be revealed,” the very essence of G-dliness, and then concealment will no longer conceal: G-dliness will be seen even in Asiyah, the lowest world, by human understanding that is physical, “all flesh shall see.” The Mishkan’s journeys that subdued the wilderness were the preparation for this.

SECTION 3 • 19-14

The Mishkan within the soul

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

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

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

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

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

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

דהנה כתיב ועשו לי מקדש²³ ושכנתי בתוכם וארז"ל [ואמרו רבותינו זכרונם לברכה] בתוכו לא נאמר²⁴ אלא בתוכם לפי שכאוי"א [שכל אחד ואחד]²⁵ מישראל צריך לעשות בחי' משכן בנפשו.

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

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

והיינו להמשיך בחי' גילוי אלקות בנפשו בעבודה שבלב זו תפלה^{26,27} כשיהיה לבבו טהור כמ"ש לב טהור ברא לי אלקים²⁸ כו' וכמ"ש בר לבב כו'

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

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

דכאשר לבבו טהור מכל סיג²⁹ בלתי לה' לבדו אזי נקרא משכן לשכון בו גילוי אור ה'

for when his heart is pure of all dross, of anything that is not for G-d alone, then it is called a Mishkan, for the revelation of the light of G-d to dwell in it.

A heart free of every admixture, devoted to G-d alone, is itself called a Mishkan, a place where G-d's light dwells. A later maamar in this parsha (Likkutei Torah, Nasso, 26d) explains "pure of heart" as a heart with no foreign admixture at all, through whose arousal from below comes an arousal from above.

וכמ"ש נקי כפים ובר לבב כוי ישא ברכה ³⁰ מאת ³¹ ה' דפי' ברכה הוא המשכת גילוי אלקות בנפשו כוי [וזהו ג"כ משארז"ל [מה שאמרו רבותינו זכרונם לברכה] טהרה מביאה לידי קדושה ³², ³³ ע' [עיין] ברי"ח [בראשית חכמה]].

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

Psalms 24 describes the one who may ascend G-d's mountain, "clean of hands and pure of heart": he "shall receive a blessing from Havayah" (Psalms 24:4-5), and "blessing" (berachah) here means the drawing down of G-dliness into the soul. The Sages' teaching "purity leads to holiness" says the same, and the text points to Reishis Chochmah, the classic work of ethics by Rabbi Eliyahu de Vidas.

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

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

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

אבל כשלבבו זך וברור יראה בעין שכלו איך שאין מסתיר באמת וכמו שהוא למעלה דקמ"י [דקמיה] כלא כוי.

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

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

כי עי"ז זכות לבו נמשך גילוי אלקות גם בבחי' ההסתר וההעלם שלא יסתיר, וזהו כמו שהי' [שהיה] נסיעת המשכן בבחי' מדבר שע"י הי' [היה] מכניע את המדבר כוי.

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

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

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

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

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

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

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

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

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

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

G-d's presence does not dwell in that wilderness, for He dwells only where a Sanctuary is made for Him: "and I will dwell within them." The discourse the text refers to, "I am my Beloved's" (Likkutei Torah, Re'eh), says the same, counting even permitted things not done for G-d's service as part of this wilderness, and gives the remedy, "From there you will seek Havayah your G-d" (Deuteronomy 4:29).

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

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

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

[ובמ"א נתבאר בענין בה"א [בית הלל אומרים] כלה נאה וחסודה ³⁹ שלא יהיה ההמשכה לפי ההעלאה אלא אדרבה תחלה יהי [יהיה] ההמשכה מלמעלה למטה

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

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

דהיינו שהמעשה הטוב יהיה אפילו קודם לסור מרע ⁴⁰ בדקות ולא ימתין בועשה טוב עד שיהיה תחלה סור מרע בתכלית.

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

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

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

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

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

ועד"ז הוא ענין מסעות המשכן במדבר שע"י המשכת גילוי אלקות. ממילא נכנעו הקליפות כמ"ש ויהי בנסוע הארון ⁴¹ כו' וינסו משנאיך כו'.

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

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

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

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

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

SECTION 4 • ¶15-18

The standing beams and the curtains

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

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

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

והנה תחלה י"ל [יש לומר] ענין הקרשים⁴² שנק' עצי שטים עומדים⁴³ שהם ע"ד שהמלאכים נק' עומדים,⁴⁴

Now, first we can explain the matter of the beams, which are called “acacia wood, standing,” which is along the lines of the angels being called “standing,”

The beams are called “acacia wood, standing” (Exodus 26:15), and the Alter Rebbe links this to the angels, who are called “those who stand.” In Likkutei Torah, Bechukosai, he explains Zechariah's “I will give you walkers among these who stand” (Zechariah 3:7): the angels “stand,” each fixed at one level, because they come from G-d's speech, whose letters are each separate, while souls are “walkers.”

כמ"ש שרפים עומדים^{45,46} וכמ"ש במדרש שיר ה שירים רבה סוף פסוק צאינה וראינה למעלה שרפים עומדים אף למטה עצי שטים עומדים,⁴⁷

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

Yeshayahu saw “seraphim standing” above G-d (Isaiah 6:2), and the Midrash pairs the two: above, the seraphim stand; below, the acacia beams stand.

ופי שרפים עומדים היינו כמאמר ואשר משרתיו כולם עומדים ברום עולם ומשמיעים בראה כוי (ועיין בזהר תרומה דף קס"ט ע"א ודק"ע ע"א).

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

The angels’ standing is described in the blessing before the morning Shema: G-d’s ministers “all stand in the heights of the universe and proclaim in awe.” The Zohar on Parshas Terumah, to which the parenthesis refers, likewise compares the beams to the seraphim, since both are called “standing.”

והענין הוא כי אין עמידה אלא שתיקה⁴⁸ ופי שתיקה היינו בחי ביטול העצמות מכל וכל,

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

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

והיינו בחי ביטול הרצון שלא יהא לאדם רצון אחר זולת הרצון להי אחד וכמ"ש ועמך לא הפצתי⁴⁹ כוי.^{50, 51}

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

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

16 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] בטל רצונך^{52, 53} כוי [עיין] באגה"ק [באגרת הקודש] ד"ה להשכיל בינה.^{54, 55}

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

The nullification of will is the Mishnah’s “Nullify your will before His will” (Avos 2:4). The latter the text points to (Tanya, Iggeres HaKodesh 11) explains it as having no will at all for the things of this world, “children, life and sustenance.”

והטעם שנקי בחי' זו עמידה הוא כי הנה כשיש לו האהבה והדביקות בה' זהו בחי' מהלך וכמ"ש באברהם הלך ונסוע^{56,57} כו'.

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

The Alter Rebbe explains why this state is called “standing.” Love of G-d and cleaving to Him are movement, a “walking” toward Him, as with Avraham, who went “going and journeying” (Genesis 12:9).

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

But before he reaches this level of walking and love, there must first be this level of standing:

Before one can walk in love, one must first come to standing.

היינו לעמוד ולשתוק מן התפשטות והילוך שבלעומת זה, והן הרצונות זרות שהאדם רוצה וחפץ ומשתוקק לדברים זרים זהו נקי ג"כ הילוך ע"ד מ"ש ויבא הלך⁵⁸ לאיש העשיר⁵⁹ (בש"ב [בשל בינונים] י"ב ד')

that is, to stand and to be silent from the spreading forth and the walking of the opposite side. And these are the alien desires, in which a person wants, desires and longs for alien things; this too is called “walking,” along the lines of what is written, “And there came a wayfarer (helech) to the rich man” (in II Samuel 12:4),

Standing means stopping and falling silent from the walking of the opposite side: the alien desires through which a person longs for things foreign to holiness. Scripture calls this too a walking, in the prophet Nasan's parable to David of “a wayfarer (helech) who came to the rich man” (II Samuel 12:4).

שהוא ההילוך דלעומת זה וזהו הלך שהולך ומתחזק שמתחלה הוא כאורח כו' ע"ש בפרש"י [בפירוש רש"י] / בפירוש רש"י.

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

Rashi there reads the wayfarer as the evil inclination: first it is called a wayfarer who passes by, then a guest who lodges, and finally the man who is master of the house, for it keeps growing stronger.

וצ"ל משלחי רגל⁶⁰ השור והחמור^{61, 62, 63, 64} דהיינו למנוע הילוך של היצה"ר [היצר הרע] (כדאיתא בגמרא פ"ק [פרק קמא] דע"ז [דעבודה זרה] דף⁶⁵ ה' ע"ב ובפרש"י [ובפירוש רש"י] שם ועיין זח"ב [זהר חלק ב'] שמות ד"ה סע"ב [סוף עמוד ב] בשלח דס"ד סע"ב [סוף עמוד ב] ובהרמ"ז [ובהרב משה זכות] ר"פ מקץ).

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

The Talmud (Avodah Zarah 5b) reads “those who send away the foot of the ox and the donkey” (Isaiah 32:20) as people whose evil inclination is given into their hands, and Rashi there explains that they send away the feet of the evil inclination, the “wayfarer” of Nasan’s parable. The Zohar the text cites reads the ox and the donkey as powers of the left side, which Israel, when meritorious, send away; the Ramaz is Rabbi Moshe Zacuto, the Kabbalist whose glosses on the Zohar are cited here.

וכדי שיתהפך מהילוך זה להיות ההילוך באלקות הוא ע"י שיבא תחלה לבחינת עמידה והוא בחי' ביטול רצון [וכנ"ל שע"י אתכפיא הוא הדרך לבוא לבחי' אתהפכא כו' ועמ"ש בד"ה קחו מאתכם תרומה. בפי ויקהל].^{66, 67}

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

To turn this walking into a walking in G-dliness, one must first come to standing, the nullification of will. This is the same rule as above, that subjugation (iskafya) is the way to transformation (is'hapcha); in Torah Ohr, Vayakhel, the Alter Rebbe explains that is'hapcha is impossible unless iskafya, the bittul of “Nullify your will,” comes first.

17 וזה היה ענין קרשים עומדים ועמידה וביטול רצון זה נמשך ע"י יראה וזהו כולם עומדים⁶⁸ ברום עולם ומשמיעים ביראה.

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

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

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

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

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

ועי"ז מעורר רחמים רבים שיוכל לבוא לבחינת בטל רצונך וכמ"ש מזה ע"פ קול דודי⁶⁹ בענין על מצות ומרורים⁷⁰ כו' ע"ש,

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

This bitterness arouses great divine compassion, enabling him to reach “Nullify your will.” In Likkutei Torah, Shir HaShirim, on “The voice of my Beloved,” the Alter Rebbe explains that the matzah of “Nullify your will” could be reached only through the maror of bitterness, “with matzos and bitter herbs,” since bitterness arouses abundant compassion.

והנה מזה נמשך אח"כ לבא למדרגת האהבה והרצון לה' בבחי' כלות הנפש וזהו ענין היריעות תכלת וארגמן⁷¹ כו'

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

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

כי תכלת הוא לשון כליון כלל שארי ולבבי⁷² ועמ"ש מענין כלל שארי בד"ה שיר השירים⁷³.
for techeles is an expression of kilayon (expiring): “My flesh and my heart expire.” And see what is written on the subject of “My flesh expires” in the discourse beginning “The Song of Songs.”

Techeles is read as an expression of kilayon, “expiring,” the soul's yearning to the point of expiring, as in “My flesh and my heart expire (kalah)” (Psalms 73:26). The opening maamar of Likkutei Torah on the Song of Songs explains that kallah, a bride, also means kilayon, as in this verse.

18 והוא החופה על הקרשים שהוא בחי' הביטול רצון הנ"ל. והוא ג"כ כדמיון שיש באדם עצמות ויש בשר וגידים⁷⁴ החופפים עליהם.

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

The curtains, which are love, spread over the beams, which are the nullification of will, just as in the human body the bones lie underneath, covered by flesh and sinews. In Likkutei Torah, Pinchas, the Alter Rebbe explains that bones grow from the brain and flesh from the blood of the heart: the mind's grasp of G-d is the bones, the heart's love the flesh, and the sinews join them.

ובחי' העצמות זהו היסוד⁷⁵ שעליהם נבנה הבשר והגידין והוא בחי' כל עצמותי תאמרנה⁷⁶ ה' מי כמוך כו', בחי' ביטול רצון

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

The bones are the foundation on which flesh and sinews are built, and they correspond to "All my bones shall say, Havayah, who is like You" (Psalms 35:10), the nullification of will. The Hebrew for bones, atzamos (עצמות), is written like atzmus, one's very self, whose nullification was described above (15.5).

וזה צ"ל באדם כל היום ומזה יבא אח"כ לבחי' בשר וגידים הוא בחי' אהבה [כי בשר הוא יסוד האש]⁷⁷ וגידים בחי' דם ורוח] וזהו עבודת בני גרשון:

And this must be in a person all day long; and from this he will afterwards come to the level of flesh and sinews, which is the level of love [for flesh is the element of fire, and sinews are the level of blood and spirit]. And this is the service of the sons of Gershon.

This nullification must be present in a person all day long, and on it he can then build love, the "flesh and sinews," for flesh corresponds to the element of fire and sinews to blood and spirit. In Likkutei Torah, Beha'aloscha, the Alter Rebbe explains that flesh comes from the gevuros, which is why it is red, and that when refined it kindles fiery love; this love is the service of the sons of Gershon, who carried the curtains.

SECTION 5 • ¶19-27

In prayer: awe, love and the six attributes

19 ג והנה בעבודת ה' בתפלה בחי' ביטול רצון הנ"ל צ"ל ע"י התעוררות יראה תתאה בפסוד"ז [בפסוקי

דומרה] וברכת יוצר אור⁷⁸ בסיפורו מיראת וביטול המלאכים,

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

Section 3 applies this to prayer. The nullification of will comes through lower awe, aroused in Pesukei deZimra and in the blessing "Who forms light," which tells of the angels' awe and self-nullification. The Kehot note cites the Tzemach Tzedek's remark (Or HaTorah) that this differs from Likkutei Torah, Bamidbar, where the same prayers increase the soul's thirst for G-d.

ולבוא לבחי' הילוך ואהבה הוא ע"י התבוננות באמרו אהבת עולם כו' שמע ישראל⁷⁹ כו' שהוא בחי' היכל האהבה פי' שמע לי [לשון] הבנה⁸⁰ כידוע.

and to come to the level of walking and love is through contemplation, as one says "With an everlasting love," etc., "Hear, O Israel," etc., which is the level of the Chamber of Love. The meaning is that shema ("hear") is a term for understanding, as is known.

The "walking" of love comes through contemplation in the blessing "With an everlasting love" and in the Shema, which corresponds to the Chamber of Love, one of the heavenly chambers (heichalos) of Kabbalah. Shema ("hear") also means "understand"; in Likkutei Torah, Pinchas, the Alter Rebbe explains that when one truly understands that Havayah is "our G-d," our very life and power, then He is One and nothing else exists.

20 והוא ענין ההתבוננות בגדולת ה' איך שכל העולמות כולם ג"ע [גן עדן] עליון ותחתון וגם מה שעתיד

להיות באלף השביעי⁸¹ לעתיד לבוא וגם עד נ' אלפים יובלות⁸² כולם עלו במחשבה א' לבד קמ"י [קמיה]

עצמותו ית'

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

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

וכמאמר צופה ומביט עד סוף כל הדורות⁸³ והבטה זאת במחשבה א' היא לבד כמ"ש בזהר ובמדרש⁸⁴ דבמחשבה א' ברא הקב"ה כל העולמות.

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

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

21 ועדי"מ המחשבה באדם התחתון שאינה רק בחי' לבוש לבד לנפש וכ"ש [וכל שכן] למעלה כי לא מחשבתי מחשבתיכם⁸⁵ כתיב [ועמ"ש בזה בד"ה רני ושמחי⁸⁶ בת בפ' מקץ].

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

Even in a person, thought is only a garment, an outer expression, for the soul; all the more so above, where "My thoughts are not your thoughts" (Isaiah 55:8), so G-d's "thought" of creating the worlds is no more than a garment for Him. In Torah Ohr, Miketz, the Alter Rebbe explains that a person's soul is affected by its garments, for his thought surrounds it, while G-d is not changed at all by creating the worlds.

וזוהו ה' מלך גאות לבש⁸⁷ דהיינו מה שעלה במחשבה לפניו להאציל ולברוא העולמות אבי"ע [אצילות בריאה יצירה עשיה] בכדי שיהיה הוא ית' מלך על עם הנה מחשבה זו הוא מה שנתלבש בלבוש.

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

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

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

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

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

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

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

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

22 ולכך אמר ה' מלך גאות לבש⁸⁸ דהיינו שהמחשבה עליונה שעלתה לפניו אנא אמלוך⁸⁹ הוא רק בחי' לבוש בלבד.

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

The verse says "He has clothed Himself in majesty" to teach that the supernal thought "I will reign" is only a garment. The Biur that follows this maamar (Likkutei Torah, Nasso, 21d) adds that all the worlds came from this single thought, "there is no king without a people."

וזהו יביאו לבוש מלכות⁹⁰ אשר לבש בו המלך שהמלכות הוא רק בחי' לבוש לבד. [אך יביאו לבוש מלכות כתיב דבאתעדל"ת [דבאתערותא דלתתא] תליא מילתא להמשיך רצונו ית' במחשבה זו והיינו ע"י קיום התומ"צ [התורה ומצות].

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

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

23 וזהו ענין המשכן ושכנתי בתוכם וזהו ענין הפעם ילוה אישי אלי⁹¹ כו' היינו המשכת אור א"ס להיות נמשך בבחי' מחשבה זו כמשי"ת [כמו שיתבאר] לקמן], וזהו ההתבוננות בשמע ישראל⁹² ה' אלקינו.

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

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

פ"י שהוא מתלבש במחשבה זו. וזהו אלקינו בחי' צמצום ואח"כ אומרים בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] שמברכים וממשיכים בחי' מל' גם בעולמות ב"ע. (ועמ"ש סד"ה ביום השמיני שלח).^{93, 94}

The meaning is that He is en clothed in this thought. And this is “Elokeinu”: the level of tzimtzum (contraction). And afterwards one says, “Blessed be the Name of the glory of His kingdom forever and ever,” for one blesses and draws the level of Malchus also into the worlds of Beriah, Yetzirah and Asiyah. (And see what is written at the end of the discourse beginning “On the eighth day he sent [the people away].”)

Havayah, G-d’s infinite being, enclothes itself in this thought, and “our G-d” (Elokeinu) is the contraction (tzimtzum) that makes this possible. “Blessed be the Name of the glory of His kingdom forever” then draws His Malchus down into the lower worlds of Beriah, Yetzirah and Asiyah; in Likkutei Torah, Shemini Atzeres, to which the parenthesis refers (the Kehot note says “perhaps”), “and they blessed the King” is read the same way, as drawing His kingship into open revelation.

ומהתבוננות זו נולד ונמשך בחי' ואהבת

And from this contemplation is born and drawn forth the level of “And you shall love.”

From this contemplation the love of “And you shall love” is born.

והאהבה הוא ענין היריעות דרך כלל כמשי"ת [כמו שיתבאר] אבל דרך פרט הן ששה מדות כמ"ש במלאכים בשמים יכסה פניו⁹⁵ כו' ובשמים יעופף דהיינו רצוא ושוב.⁹⁶

And the love is the matter of the curtains, in a general way, as will be explained; but in particular they are six emotive attributes (middos), as it is written of the angels, “With two he would cover his face,” etc., “and with two he would fly,” that is, running and returning (ratzo vashov).

In a general way this love is the Mishkan’s curtains; in detail it has six aspects, the six emotive attributes, like the six wings of the seraphim (Isaiah 6:2). Their flying is “running and returning” (Ezekiel 1:14): yearning upward and then returning below.

24 ולכך שם מ"ב יש בו⁹⁷ ז' פסוקים ובכל א' ששה תיבות וז"ש [וזהו שכתוב] ביריעות שש וארגמן⁹⁸ כו' שית גוונין

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

The Name of forty-two letters is set out in the prayer Ana B'choach, as the Kehot note says: seven lines of six words each, matching the six attributes. The curtains were made of shesh, "fine linen," a word that also means "six," and so the text reads it as shis gavnin, the Aramaic for "six colors."

ומכסה עורות תחשים^{99, 100} שתרגומו ססגונא¹⁰¹ וארז"ל [ואמרו רבותינו זכרונם לברכה] [פ"ב [פרק ב'] דשבת דכ"ח] שש בגוונין הרבה היינו ששה מדות הנ"ל [ועמ"ש בענין רצוא ושוב בפסוק וקבל היהודים¹⁰² כו'].

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

The tachash skins point to the same six attributes: the Aramaic Targum calls the tachash sasgona, and the Talmud (Shabbos 28a) explains that it "rejoiced (sas) in many colors," sas being written with the same letters as shesh, "six" (שש). The bracket refers to Torah Ohr on "And the Jews accepted," which describes Avraham's "going and journeying" as running and returning.

25 וענין רצוא ושוב באדם הרצוא הוא האהבה והשוב הוא המשכת אור א"ס ב"ה ע"י מצות מעשיות שהן רמ"ח אברין דמלכא כמו האבר שהוא כלי לגילוי האור והחיות כו'

And the matter of running and returning in a person: the running is the love, and the returning is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, through the practical mitzvos, which are "the 248 limbs of the King," like a limb, which is a vessel for the revelation of the light and the life-force, etc.

In a person, running (ratzo) is the soul's love yearning upward, and returning (shov) is drawing the Infinite Light down through the practical mitzvos, which are called "the 248 limbs of the King." Just as a limb is the vessel through which the soul's life is revealed, each mitzvah is a vessel for G-d's light.

וע"י המשכה זו שהאדם ממשיך עליו גילוי השראת אור אי"ס ב"ה ע"י המצות כמאמר אשר קדשנו במצותיו הנה ע"י חוזר ומתעורר אה"ר [אהבה רבה] בנפש האדם [ע"י] מ"ש בפסוק ראשי המטות] ¹⁰³

And through this drawing down, in which a person draws upon himself the revelation of the indwelling of the Infinite Light, blessed be He, through the mitzvos, as in the words, "Who has sanctified us with His commandments," through this, great love (ahavah rabbah) is aroused once again in the person's soul [see what is written on the verse "The heads of the tribes"].

By doing the mitzvos, as the blessing says, "Who has sanctified us with His commandments," a person draws the indwelling of the Infinite Light upon himself, and this in turn arouses great love in his soul again. In Likkutei Torah, Matos, the Alter Rebbe explains that because the mitzvos are the supernal will, they draw into the soul a love above the love born of contemplation: great love, "besides You I desire nothing on earth."

וזהו משכני אחר כך נרוצה. ¹⁰⁴

And this is [the meaning of] "Draw me; after You we will run."

This is "Draw me; after You we will run" (Song of Songs 1:4): first G-d draws, then the soul runs.

26 וכתוב אהבת עולם אהבתך ¹⁰⁵ ע"כ משכתיך חסד וגוי. ונמצא יש רצוא אחר השוב ושוב אחר הרצוא,

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

G-d's words through Yirmiyahu, "With an everlasting love I have loved you; therefore I have drawn you with kindness" (Jeremiah 31:3), show that love drawn from above in turn draws the soul. So running and returning follow one another in a continuous cycle.

וזהו ענין בני גרשון שנשא ¹⁰⁶ היריעות ¹⁰⁷ היינו המשכת אה"ר [אהבה רבה] הנמשך ע"י קיום המצות באהבת עולם שהוא הרצוא שקודם השוב כו'.

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

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

27 וגם היריעות הם מקיפים כמו שהמצות הם לבושים לנפש.¹⁰⁸ נמצא עבודת בני מררי נושאי הקרשים¹⁰⁹ שהן בחי' עצי שטים עומדים זהו יראה תתאה שממנה נמשך בחי' העמידה וביטול רצון.

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

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

SECTION 6 • ¶128

Kehas, Torah and higher awe

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

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

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

ועבודת בני קהת נושאי הארון והמזבחות¹¹⁰ כו' זהו בחי' יראה עילאה שהיא למעלה גם מבחי' אה"ר [אהבה רבה],

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

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

כי הנה בארון היה גנוז הלוחות¹¹¹ כדכתיב מגלה עמוקות מני חשך¹¹² כמ"ש עמקו מחשבותיך¹¹³ והגילוי היה ע"י המנורה וכמ"ש ותורה אור¹¹⁴ שנמשך בחי אור וגילוי מבחי ההעלם דישת חשך סתרו¹¹⁵

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

The Tablets were hidden in the Ark (the Kehot note gives Exodus 25:21, "and into the Ark you shall put the Testimony"), as in "He reveals deep things out of darkness" (Job 12:22) and "Your thoughts are deep" (Psalms 92:6). Their light was revealed through the Menorah, "and the Torah is light" (Proverbs 6:23), a light drawn out of the concealment of "He made darkness His hiding place" (Psalms 18:12).

וּעַמ"ש בַּד"ה שֶׁשֶׁת יָמִים¹¹⁶ תֹּאכַל מַצּוֹת בִּפְיִי וַיְהִי הָעֵנָן וַהֲחֹשֶׁךְ וַיֹּאֲרֶה¹¹⁷ כו'. והנה בחכמה אתברירו¹¹⁸ כי כל התורה היא לברר בירורים וזהו ענין המזבחות.

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

The parenthesis refers to a maamar on "Six days you shall eat matzos" (Likkutei Torah, Tzav), which reads "and it lit up" as said of the darkness itself: at the splitting of the sea the hidden "darkness" above all the worlds shone. The altars stand for refinement (birurim): through Chochmah the good is separated from the evil, as one sorts food from waste (Likkutei Torah, Vayikra), and the whole Torah exists to accomplish this.

ולכן היה זה משא בני קהת שהוא כמ"ש ולו יקהת עמים.¹¹⁹ יתכנשון עממיא¹²⁰ כו' שהוא ענין הבירורים.

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

That is why Kehas carried them: Yaakov's blessing "to him shall be the gathering (yikhas) of the peoples" (Genesis 49:10), in Aramaic "the peoples shall gather," is read into the name Kehas, whose letters it contains, and gathering in is refinement.

ועיי חכמה נמשך ג"כ בחיי יראה עילאה. כנודע ממאמר אם אין יראה אין חכמה¹²¹ אם אין חכמה אין יראה¹²² דמתחלה צ"ל יראה תתאה דאם אין יר"ת [יראה תתאה] א"א לבוא לבחי החכמה וזהו בחי הקרשים הנ"ל.

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

Chochmah also brings higher awe, as the Mishnah says, "If there is no wisdom there is no awe; if there is no awe there is no wisdom" (Avos 3:17), read as speaking of two kinds of awe. First comes lower awe, without which one cannot reach Chochmah; this is the beams. Tanya (chapters 42-43) reads the Mishnah the same way.

ואח"כ אם אין חכמה אין יראה עילאה שכדי לבוא ליראה עילאה זהו עיי התורה דמחכמה נפקת^{123, 124} (וכמשנ"ת [וכמו שנתבאר] לעיל בד"ה וידבר אלקים את כל הדברים האלה),¹²⁵

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

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

נמצא בחיי בני קהת זהו יראה עילאה שלאחר אה"ר [אהבה רבה] וזהו בחי שמו"ע [שמונה עשרה] שאחר ואהבת דק"ש [דקריאת שמע]:

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

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

SECTION 7 • ¶29-30

Merari: mor twice

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

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

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

דהנה שם מררי מורה על זה, כי הנה במשכן היו ב' פעמים מור אחד בשמים ראש מר דרור¹²⁶ שבשמן המשחה, הב' בסממני הקטרת מור וקציעה.¹²⁷

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

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

והענין כי המור נעשה מדם חיה¹²⁸ שנק' ידוע¹²⁹ כשנקרש הדם ונעשה בושם (ועמ"ש מזה בד"ה חייב אינש¹³⁰ לבסומי בפוריא).¹³¹ והוא ענין אתכפיא ואתהפכא חשוכא לנהורא.

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

Myrrh comes from the blood of an animal called yadua, which congeals and becomes fragrant; the Tur (Orach Chaim 216), to which the Kehot note points, describes blood that gathers in a swelling on the animal's neck and dries into this fragrance. Blood turned into fragrance is the pattern of iskafya and is'hapcha, darkness subdued and transformed into light. The Purim discourse the text points to is on livsumei, “to become intoxicated,” a word from the same root as besamim, fragrance.

וזהו ענין מור דסממני הקטרת שהוא ריח והעלאה ממטה למעלה וע"י העלאה זו מעורר המשכה מלמעלה למטה והוא מר דרור שבשמן המשחה שנק' מירא דכיא¹³² שהוא חכמת התורה שהוא ג"כ בחי' יראה עילאה.

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

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

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

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

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

ולכן מררי היינו פי"ב [בי פעמים] מור דהיינו התחברות כי בחי מור הנ"ל. ולכן הם נשאו הקרשים שהוא ג"כ ענין חיבור יראה תתאה בראה עילאה.

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

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

SECTION 8 • ¶ 31-33

Gershon “by the word of Aharon”

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

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

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

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

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

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

והמשכה זו היא דוקא ע"י אהרן שהוא מקור האה"ר [האהבה רבה] ובחי' ורב חסד¹³³ ולכן נק' אהרן א' הי"ר י'¹³⁴ כי הר היא בחי' אהבה

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

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

ולכן אברהם אוהבי קראו הר¹³⁵ אך אהרן מת בהר ההר¹³⁶ שהיא אהבה עליונה יותר מבחי' אברהם (כמ"ש ע"פ ועשית בגדי קדש¹³⁷ לאהרן כו')

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

The Talmud says that Avraham, whom G-d calls "who loves Me" (Isaiah 41:8), called the Temple site a "mountain" (Pesachim 88a). Aharon died on Hor HaHar, in the plain sense Mount Hor, read here as "the mountain of the mountain," a love higher still than Avraham's; in Torah Ohr, Tetzaveh, the Alter Rebbe distinguishes Avraham's kindness, called chesed olam, from Aharon's, "abundant in kindness" (rav chesed).

וזהו אל"ף הר. אל"ף הוא בחי' פלא שהוא ממדות עליונות שלמעלה מהשכל ונק' בזהר טורי חשוכא.^{138, 139}

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

The alef of "alef-har" is read as pele, wonder (the same letters reversed): the supernal attributes that are above intellect. The Zohar calls them "mountains of darkness"; the Biur on this maamar explains that the attributes are called mountains, and these are dark because they are beyond comprehension.

ונו"ן הפשוטה היא בחי' ירידת והמשכת אור אה"ר [אהבה רבה] זו למטה לכל נש"י [נשמות ישראל] כי אהרן הוא משבעה רועים¹⁴⁰ המפרנסים לנש"י [לנשמות ישראל].

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

The final nun, a straight letter that reaches down below the line, stands for this love descending to all the souls of Israel. Aharon is one of the "seven shepherds" who sustain the souls of Israel; the Kehot note gives the Tikkunim printed in Zohar Chadash for this.

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

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

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

ולכן נקי ג"כ גרשון בנו"ן פשוטה דייקא. (משא"כ גרשם שהוא כמ"ם) שיש בו ג"כ מבחי' נון פשוטה דאהרן Therefore he is also called Gershon, with a final nun specifically (whereas Gershom is with a mem), for there is in him too [something] of the level of the final nun of Aharon;

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

כי הנו"ן פשוטה רומז¹⁴¹ על ההמשכה למטה מטה וכדי שיהיה ההמשכה למטה היא ע"י בחי' עליונה יותר כנודע מענין ועברתי בארץ מצרים אני ולא מלאך.¹⁴² ע"כ דוקא מבחי' אה"ר [אהבה רבה] דאהרן יוכל לימשך למטה בכל נפש.^{143, 144}

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

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

32 והנה גרשון הוא לשון גירושין כי ימינך ה' דוקא תרעץ אויב.¹⁴⁵ הוא בחי' נה"ב [נפש הבהמית] משא"כ מקו השמאל יש יניקה כו' גם היריעות והמקיף מסמא עיני החיצונים.

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

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

וזהו מקדש אדני כוננו ידיך¹⁴⁶ פי שמדרגת הלויים הוא שהיו מחברים אור א"ס בעולמות, שהרי באמת אין ערוך לך

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

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

ולכן כדי שבאתעדלית [שבאתערותא דלתתא] יהיה¹⁴⁷ אתעדל ע זהו ענין הלויים שהוא לשון חיבור כמ"ש הפעם ילוה אישי אלי.^{148, 149} שהם הגורמים חיבור זה.

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

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

33 וזהו שהיו נושאים המשכן וכליו ואח"כ הי' [היה] חניי [חניה] העלאה והמשכה. וזהו מקדש אדני כוננו ויהיה גילוי אור א"ס ב"ה למטה ושכנתי בתוכם, ידיך הם ג' ידות יד הגדולה יד החזקה¹⁵⁰ יד הרמה.^{151, 152}

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

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

יד הגדולה שהיא בחי' ורב חסד הוא ענין עבודת בני הגרשוני. ויד החזקה בחי' שמאלו תחת לראשי¹⁵³ הוא בחי' בני מררי.

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

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

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

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

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

SECTION 9 • ¶34-35

Lifting the head

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

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

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

ולכן לא היו הלויים מתחילים בעבודתם כ"א ע"י הכהנים כמ"ש ושמנו איש איש על עבודתו כו' וכמ"ש במ"א (ועמ"ש עוד מענין ג' ידות בד"ה חייב אינש לבסומי¹⁵⁴ בפוריא).

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

That is why the Levites began their work only when the Kohanim assigned it, "each man to his service" (Numbers 4:19). The Purim discourse the parenthesis refers to (Torah Ohr, Megillas Esther) explains the three hands as love that is felt, awe that pushes away, and a higher teshuvah that rises beyond all limits.

וזהו ענין נשא את ראש בני גרשון גם הם¹⁵⁵ ומה שבבני מררי לא נאמר נשיאת ראש.

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

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

עין ברבות ר"פ נשא לפי שקהת¹⁵⁶ היי [היה] מטועני הארון שהוא קדש הקדשים¹⁵⁷ כוי

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

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

וגרשון היה קדש דהיינו שהיה בכור¹⁵⁸ וכתוב קדש לי כל בכור¹⁵⁹ כוי משא"כ בבני מררי כוי ע"ש,

and Gershon was holy, that is, he was a firstborn, and it is written, "Sanctify to Me every firstborn," etc.; which is not so with the sons of Merari, etc.; see there.

Gershon was "holy" because he was the firstborn, and firstborns are holy, "Sanctify to Me every firstborn" (Exodus 13:2); Merari had neither distinction.

ויש לפרש דהנה מבואר לעיל כפי שאו את ראש¹⁶⁰ דהיינו לקשר בחיי רצון התחתון הנמשך מבחינת ראש ומוחין המלוכשים בגוף ולחברו ולהעלותו לבחינת הרצון שלמעלה מן השכל שהוא מבחי מזליה כוי (ע"ש ר"פ במדבר).

And it may be interpreted thus: it was explained above, on the meaning of "Lift up the head," that it means to bind the level of the lower will, which is drawn from the level of the head and the intellect (mochin) en clothed in the body, and to join it and raise it up to the level of the will that is above intellect, which is from the level of "his mazal," etc. (see there, at the beginning of Parshas Bamidbar).

The Alter Rebbe adds his own explanation, from the meaning of "lift up the head" given earlier, at the beginning of Bamidbar: lifting the head means binding the lower will, which comes from the intellect en clothed in the body, and raising it to the will above intellect, which comes from the soul's root above, called its mazal.

והנה עיקר העלאה זו זהו ע"י עסק התורה שהיא בחיי רצון העליון וכמ"ש [וכמה שכתוב שם] בענין אחזתיו¹⁶¹ כוי ובשאר דוכתי

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

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

וכמ"ש [וכמה שכתוב לעיל] בד"ה וידבר אלקים את כל הדברים גבי אם אין חכמה אין יראה.¹⁶²

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

It was also explained in the maamar "And G-d spoke all these words" (Likkutei Torah, Bamidbar), on "If there is no wisdom there is no awe."

35 ולכן גבי בני קהת שהיו טוענים את הארון שבו הלוחות נאמר נשא את ראש.¹⁶³ וזהו ענין קדש הקדשים עמ"ש בד"ה וישב יעקב ובד"ה שבת שבתון.

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

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

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

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

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

אבל עבודת בני מררי הוא בבחי' יראה הנמשכת מן הראש והמוחין לכך לא נאמר בהם נשיאת ראש אלא שע"י יבא אח"כ לבחינת ומעלת קהת וגרשון שהוא ענין נשיאת ראש.¹⁶⁴

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

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

IN ONE'S AVODAH

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

QUESTIONS FOR DISCUSSION

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

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 נשא את ראש

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

KEHOT'S NOTE

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

2 נשא את ראש בני גרשון

G-d tells Moshe: "Take a count (literally, lift up the head) of the sons of Gershon, they too, by their fathers' houses, by their families." "They too" appears only in Gershon's count, the maamar's first question; at its end the maamar reads "lift up the head" as a real raising.

Numbers 4:22 כ"ב במדבר ד:

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

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

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

KEHOT'S NOTE

במדבר ד, כב.

3 ע"פ אהרן ובניו תהי

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

Numbers 4:27 כ"ז במדבר ד:

על־פי אהרן ובניו תהיה כל־עבודת בני־הגרשני לכל־משאם ולכל עבדתם ופקדתם עליהם במשמרת את כל־משאם:

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

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

KEHOT'S NOTE

במדבר ד, כז.

PARAGRAPH 2

4 במדבר . . שממון בלבד

the passage shares nothing with the note

KEHOT'S NOTE

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

5 ואתה מחי את כולם

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

Nehemiah 9:6 ט: נחמיה

את־ה־הוא ה' לְבַדְךָ אֱתָה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָאם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֶתָּה מְחִיָּה אֶת־כָּלָם וְצָבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִּיִּים:

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.

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

KEHOT'S NOTE

נחמ"י ט, ו.

6 צדיק ה'

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

Psalms 11:7 ז': תהילים

כִּי־צַדִּיק ה' צְדָקוֹת אָהֵב יֵשֶׁר יַחֲזוּ פָנָיו:

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

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

KEHOT'S NOTE

תהילים יא, ז. קמה, יז.

7 צדיק ה'

From David's psalm of praise (Ashrei): "Havayah is righteous in all His ways and kind in all His deeds." The second place the Kehot note gives for "Righteous is Havayah"; here too righteousness stands beside kindness.

Psalms 145:17 י"ז: תהילים

צַדִּיק ה' בְּכָל־דַּרְכָּיו וְחַסִּיד בְּכָל־מַעֲשָׁיו:

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

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

PARAGRAPH 3

8 ארך אפים וגדל חסד

From David's psalm of praise (Ashrei): "Gracious and compassionate is Havayah, slow to anger and great (gedol) in kindness." The Alter Rebbe reads "great in kindness" as kindness that comes from G-d's greatness (gedulah).

תהילים קמ"ה:ח' פסלם 145:8 Psalms

חננו ורחום ה' ארך אפים וגדל חסד:

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

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

KEHOT'S NOTE

תהלים קמ"ה, ח.

PARAGRAPH 4

9 ואנכי עפר ואפר

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

בראשית י"ח:כ"ז Genesis 18:27

ויצא אברהם ויאמר הנה־נא הוא־לתי לדבר אל־אדני ואנכי עפר ואפר:

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

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

KEHOT'S NOTE

בראשית י"ח, כז.

10 הי עושה חסד עם כל בנ"א

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

בראשית רבה מ"ט:ד' Bereshit Rabbah 49:4

"כי ידעתיו למען אשר יצוה [את בניו וגו'] לעשות צדקה ומשפט" רבי יודן בשם רבי אלכסנדר ז' הובריא ורבנן אמרי זו ביקור חולים. ר' עזריה בשם ר"י מתחלה צדק לבסוף משפט הא כיצד אברהם היה מקבל את העוברים ואת השבים משהיו אוכלים ושותים אמר להם ברכו אמרו ליה מה נאמר א"ל אמרו ברוך אל עולם שאכלנו משלו אם מקבל עליו וברוך הוה אכיל ושותי ואזיל ואי לא הוה מקבל עליה וברוך הוה א"ל הב מה דעלך ואמר מה אית לך עלי הוה א"ל חד קסיט דחמר בעשרה פולרין וחד ליטרא ...

"For I love him, so that he will command his children and his household after him, that they observe the way of the L-rd, to perform righteousness and justice, so that the L-rd will bring upon Abraham what He spoke concerning him" (Genesis 18:19). "For I love him, so that he will command [his children...to perform righteousness and justice]" -

נשא את ראש בני גרשון וגו'

Rabbi Yudan in the name of Rabbi Alexandri: This refers to providing the first meal to mourners after a burial. The Rabbis say: It refers to visiting the ill. Rabbi ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ראה ב"ר מט, ד.

11 נחש שרף ועקרב ג"ק

Moshe reminds Israel of G-d "who led you through the great and awesome wilderness, snake, fiery serpent and scorpion": in the plain sense, a wilderness full of venomous creatures. The three creatures stand for the three impure kelipos.

Deuteronomy 8:15 דברים ח':ט"ו

המוליכך במדבר הגדל והנורא נחש שרף ועקרב וצמאון אשר אינך ידע המוציא לך מים מצור החלמיש:

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

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

KEHOT'S NOTE

דברים ח', טו. וראה מא"א אות ניו"ן סי"ב. לקו"ת להאר"ל פ' עקב ד"ה נחש שרף.

12 במ"ב מסעות

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

KEHOT'S NOTE

המפורטים בפ' מסעי.

13 שהוא בחי' שם מ"ב

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

KEHOT'S NOTE

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

PARAGRAPH 5

14 כהמס דונג

David's psalm opens with Moshe's words when the Ark set out, "Let G-d arise, let His enemies scatter" (Numbers 10:35), and goes on: "As wax melts before fire, so shall the wicked perish before G-d." The kelipos dissolve of themselves before revealed G-dliness, as at the Ark's journeys. (context: Steinsaltz Tanakh)

Psalms 68:3 תהילים ס"ח:ג'

כהנדה עשן תנדה כהמס דונג מפני־אש יאבדו רשעים מפני אלקים:

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

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

KEHOT'S NOTE

תהלים סח, ג.

15 ע"פ אלה מסעי

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

KEHOT'S NOTE

לקמן פה, ב.

16 ונגלה כבוד ה'

In Yeshayahu's prophecy of comfort a voice calls to clear a road for G-d in the wilderness (40:3); then "the glory of Havayah shall be revealed, and all flesh together shall see." The promise of the future revelation for which the subduing of the wilderness prepared.

Isaiah 40:5: מ'ה' יסעיהו

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

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

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

KEHOT'S NOTE

ישעיהו מ, ה.

17 לעת ערב יהי אור

Zechariah's prophecy of the day of redemption, a day that is neither ordinary day nor night: "And it shall come to pass that at evening time there shall be light." Read here as the future transformation of darkness itself into light.

Zechariah 14:7: זכריה י"ד

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

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

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

KEHOT'S NOTE

זכריה י"ד, ז.

PARAGRAPH 6

18 קמי' כולא כלא חשיב

The Zohar on the first commandment, the awe of G-d, who is great and rules over all: before Him all existence is considered as nothing. The Alter Rebbe uses it to show that creation brought no change in Him.

Zohar I, 11b: זח"א י"א, כב

KEHOT'S NOTE

זח"א י"א, ב.

19 בדבר ה' שמים נעשו

A psalm of praise to the Creator: "By the word of Havayah the heavens were made, and by the breath of His mouth all

their host." Creation is through divine speech, which is nothing compared to its source.

Psalms 33:6: תהילים ל"ג:ו'

בדבר ה' שמים נעשו וברוח פיו כל־צבאם:

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

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

KEHOT'S NOTE

תהילים לג, ו.

PARAGRAPH 7

20 ביו"ד מאמרות

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

KEHOT'S NOTE

אבות רפ"ה.

21 ביו"ד מאמרות

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

Pirkei Avot 5:1: משנה אבות ה':א'

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

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

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

PARAGRAPH 8

22 עד שיראו כל בשר

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

Isaiah 40:5: יסעיהו מ'ה'

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

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

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

PARAGRAPH 9

23 ועשו לי מקדש

G-d tells Moshe: "And they shall make Me a Sanctuary, and I will dwell within them"; in the plain sense, among the

people. The plural “within them” is read as G-d’s dwelling within each person.

Exodus 25:8 ח"ח:25 Exodus

ועשו לי מקדש ושכנתי בתוכם:

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

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

KEHOT’S NOTE

שמות כה, ח.

24

בתוכו לא נאמר

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

KEHOT’S NOTE

כ"ה בכ"מ בדא"ח. ולע"ע לא מצאתי אלא בראשית חכמה (שער האהבה פ"ו קרוב לתחלתו). ובשלי"ה (ש' האותיות אות ל'. מסכת תענית רד"ה מענין העבודה. פ' תרומה חלק תו"א — שכה, ב. שכו, ב. — ועוד). (הערת כ"ק אדמו"ר בס' המאמרים ה'תש"ח ע' 132). ראה לקו"ש חכ"ו ע' 83 הערה 49. שם ע' 173 הערה 45. לקו"ש-לא ע' 237 בהערות. ראה לקו"ש-כו ע' 170 הערה 31. נתבאר בד"ה אלה פקודי המשכן תש"ל (נ' בסה"מ מלוקט ח"ה ע' קצט).

25

לעשות בחי' משכן בנפשו

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

KEHOT’S NOTE

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

PARAGRAPH 10

26

בעבודה שבלב זו תפלה

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

Taanit 2a:11א"א:2א Taanit

ומנא לו דבתפלה — דתניא: “לֹא־הָבָה אֶת ה' אֱלֹהֶיכֶם וְלַעֲבֹדוֹ בְּכָל לְבַבְכֶּם”, אִיזוֹ הִיא עֲבוּדָה שֶׁהִיא בְּלֵב — הָיָה אוֹמֵר: זֶה תַּפְלָה. וּכְתִיב בְּתַרְיָה: “וְנָתַתִּי מִטֶּר אֲרֻצֶּכֶם בְּעֵתוֹ יוֹרָה וּמִלְקוֹשׁ”.

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

KEHOT’S NOTE

ספרי דברים יא, יג. תענית ב, א.

27

בעבודה שבלב זו תפלה

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

Sifrei Devarim 41:18-19ט"ח-י"ח:41 Sifrei

דָּבָר אַחֵר: וְלַעֲבֹדוֹ — זֶה תַּפְלָה; אֵתָהּ אוֹמֵר זֶה תַּפְלָה, אוֹ אִינּוּ אֶלָּא עֲבוּדָה? תִּלְמֹד לֹמֵר: בְּכָל לְבַבְכֶּם וּבְכָל נַפְשְׁכֶם; וְכִי יֵשׁ עֲבוּדָה בְּלֵב? הֲאֵל מָה תִּלְמֹד לֹמֵר וְלַעֲבֹדוֹ — זֶה תַּפְלָה! וְכֵן דָּוִד אוֹמֵר (תְּהִלִּים קמ"ב): “תִּכְוֶן תַּפְלָתִי קִטְרֶת לְפָנֶיךָ מִשְׁאֵת כַּפֵּי מִנְחַת עֶרֶב”, וְאוֹמֵר (דְּנִיאל ו' י"א): “וְדִנְיָאֵל כִּדִּי יָדַע דִּי רָשִׁים כְּתִבָּא עַל לְבַיְתָהּ” וְגוֹ', וְאוֹמֵר (דְּנִיאל ו' כ"א): “וּכְמִקְרָבָה לְגַבָּא לְדִנְיָאֵל בְּכָל עֶצֶיב וְעַק עֲנָא מִלְּכָא וְאִמֵּר לְדִנְיָאֵל דְּנִיָּאֵל עֲבַד אֱלֹהָא חַיָּא אֱלֹהֵהּ דִּי אֲנִת פִּלָּח ...

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

Vocalized Edition (CC-BY-NC) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

28

לב טהור ברא לי אלקים

David’s prayer after the prophet Nasan rebuked him: “Create in me a pure heart, O G-d, and renew a steadfast spirit within me.” Purity of heart is the condition for the soul to become a Mishkan.

Psalms 51:12ב"א:51 Psalms

לִב טָהוֹר בְּרָאֵלִי אֱלֹהִים וְרוּחַ נְכוֹן חִדַּשׁ בְּקִרְבִּי:

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

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

KEHOT’S NOTE

תהלים נא, יב.

29

טהור מכל סיג

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

KEHOT’S NOTE

ראה לקמן כו, ד. ואתחנן י, א.

30

נקי כפים . . ישא ברכה

David’s psalm asks who may ascend the mountain of Havayah and stand in His holy place, and answers: “one who is clean of hands and pure of heart,” pure in deed and in thought.

Psalms 24:4ד"ד:24 Psalms

נָקִי כַפַּיִם וְכֹרֵת לֵב אֲשֶׁר לֹא־נִשְׂא לְשׁוֹן נַפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה:

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

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

KEHOT’S NOTE

תהלים כד, ד-ה.

31 ישא ברכה מאת ה'

Of that person the psalm says: "He shall receive a blessing from Havayah." The "blessing" is read as the drawing down of G-dliness into the soul.

Psalms 24:5:ה' כ"ד:ה' תהילים

ישא ברכה מאת ה' וצדקה מאלקי ישעו:

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

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

32 טהרה מביאה לידי קדושה

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

KEHOT'S NOTE

ספ"ג דשקלים. [כ].

33 טהרה מביאה לידי קדושה

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

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

ו[כן] היה רבי פינחס בן יאיר אומר. וריוות מביאה לידי נקיות. נקיות מביאה לידי טהרה. טהרה מביאה לידי קדושה. קדושה מביאה לידי ענוה. ענוה מביאה לידי יראת חטא. יראת חטא מביאה לידי חסידות. חסידות מביאה לידי רוח הקדש. רוח הקדש מביא לידי תחיית המתים. תחיית המתים מביאה לידי אלקהו וכו' לטוב. וריוות מביאה לידי נקיות. דכתיב וכלה מפפר. נקיות מביאה לידי טהרה. דכתיב וכלה מפפר עליה כהנו וטהרה. טהרה מביאה לידי קדושה. ...

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

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

PARAGRAPH 12

34 ארץ לא זרועה

G-d, through Yirmiyahu, recalls Israel's devotion when they left Egypt: "your following Me in the wilderness, in a land not sown." The barren, unsown land is read as the evil inclination, which produces nothing for G-d.

Jeremiah 2:2:ב' ירמיהו

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

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the

love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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

KEHOT'S NOTE

ירמיה ב, ב. ושם אי בארץ [כ].

35 אשר לא ישב אדם שם

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

KEHOT'S NOTE

שם ב, ו. ותני אשר ליי שם [כ].

36 לא ישב אדם שם

G-d complains that the people did not ask after Him who led them "in a land through which no man passed and where no man (adam) dwelt," a wilderness unfit for people. The Alter Rebbe reads "man" as the supernal Man on the throne, G-d's presence, which does not rest in the wilderness. (The verse reads "and no man dwelt there"; the Kehot note remarks that "asher" is not in it.)

Jeremiah 2:6:ב' ירמיהו

ולא אמרו איה ה' המעלה אתנו מארץ מצרים המוליך אתנו במדבר בארץ ערבה ושוטה בארץ ציה וצלמות בארץ לא עבר בה איש ולא יושב אדם שם:

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

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

37 ועל דמות הכסא דמות כמראה אדם

In Yechezkel's vision of the Chariot, "upon the likeness of the throne was a likeness as the appearance of a man, upon it from above." This is the "adam" who "did not dwell there."

Ezekiel 1:26:א' יחזקאל

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

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

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

38 ועשו לי מקדש ושכנתי בתוכם

G-d tells Moshe: "And they shall make Me a Sanctuary, and I will dwell within them." G-d dwells only where a Sanctuary is made for Him, so the supernal Man does not dwell in the wilderness until it is made a Sanctuary.

Exodus 25:8:ח' שמות

ועשו לי מקדש ושכנתי בתוכם:

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

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

PARAGRAPH 13

39

כלה נאה וחסודה

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

Ketubot 17a:1 א:א:17a:1 Ketubot

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

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

40

סור מרע

From David’s psalm “Who is the man who desires life?”: “Turn from evil and do good; seek peace and pursue it.” The verse puts “turn from evil” first, but the Alter Rebbe teaches that “do good” need not wait for it to be complete.

Psalms 34:15 ט:15 Psalms

סור מרע ועשה טוב בקש שלום ורדפהו:

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

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

PARAGRAPH 14

41

ויהי בנסוע הארון

“And it was, when the Ark journeyed, that Moshe said: Arise, Havayah, and let Your enemies be scattered, and let those who hate You flee before You.” The kelipos flee before the revealed G-dliness of the Ark.

Numbers 10:35 ל:35 Numbers

ויהי בנסוע הארון ויאמר משה קומה ה' ויפצו איביו וינסו משנאיו מפניה:

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

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

PARAGRAPH 15

42

והנה תחלה יל ענין הקרשים

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

KEHOT’S NOTE

קטע מכאן מובא בסה”מ תרל”ה-ב ע’ שסב.

43

עצי שטים עומדים

G-d instructs Moshe: “And you shall make the beams for the Mishkan of acacia wood, standing”; in the plain sense,

set upright. The word “standing” is the basis for comparing the beams to the angels.

Exodus 26:15 ט:15 Exodus

ועשית את־הקרשים למשכן עצי שטים עומדים:

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

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

44

שהמלאכים נקי עומדים

There Zechariah’s “I will give you walkers among these who stand” is explained: the angels are called standing because they come from G-d’s speech, whose letters are like separate bodies, each standing alone, so the angels of love (Michael’s camp) and of awe (Gavriel’s camp) stay at one level, while souls are “walkers.”

KEHOT’S NOTE

ראה לעיל פ’ בחקותי מה, א.

45

שרפים עומדים

In Yeshayahu’s vision of G-d on His throne: “Seraphim stood above Him; each had six wings.” The angels are described as standing.

Isaiah 6:2 ב:2 Isaiah

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשמים יכסה פניו ובשמים יכסה רגליו ובשמים יעופף:

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

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

46

שרפים עומדים

The text’s second reference: the Zohar on Parshas Terumah, on G-d’s command “And you shall make the beams ... standing,” says the work of the Mishkan with its beams is like the seraphim, for these stand and those stand; all the heavenly hosts stand, as in “walkers among these who stand” (Zechariah 3:7).

ספר הזהר, תרומה פ”א:תת”ג-84:813-81:803 Zohar, Terumah
פ”ד:תת”ג

47

למעלה שרפים עומדים אף למטה עצי שטים עומדים

On “the day of his wedding” (Song of Songs 3:11), the Midrash tells how G-d showed Moshe the pattern of the Mishkan, to be made below like the order above: “Above, seraphim stand; so too below, acacia wood stands,” and for this He would contract His Presence to dwell among them.

Shir HaShirim Rabbah 3:11 ב:11 Shir HaShirim

... עצי שטים העמד אין כתיב כאן, אלא עומדים, כנתונים באיסטרטיגיה של מעלה, ואם את עושה לזה של מעלה למטה אני מניח סנקליטון שלי של מעלה ויורד ומצמצם שכינתי ביניכם למטה, כיצד, מה למעלה שרפים עומדים, אף למטה עצי שטים עומדים. מה למעלה כוכבים, אף למטה כוכבים. אמר רבי חזקוני אבא מלמד שהיו קרסי

זֶהָב נִרְאִים בְּמִשְׁכַּן כְּכֹכָבִים הַנִּרְאִים בְּרָקִיעַ. כִּיּוֹם חֲתַנְתּוּ, זֶה סִינִי, כַּחֲתָנִים הָיוּ. וּכְיוֹם שְׁמַחַת לְבוֹ, אֵלּוּ דְּבָרַי ...

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

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

48 אין עמידה אלא שתיקה

The Talmud teaches that once the Torah scroll is opened one may not speak, for of that moment it says “all the people stood,” and “standing” means silence, as in “they stood and answered no more” (Job 32:16). The Alter Rebbe reads the angels’ standing as the silence of complete self-nullification.

סוטה ל"ט א:ב'2:39a Sotah

אָמַר רַבָּא בַּר רַב הוֹנָא: כִּינּוּ שְׁנַפְתָּח סֶפֶר תּוֹרָה אֲסוּר לְסַפֵּר אֶפִּילוּ בְּדִבֵּר הִלְכָּה, שְׁנֵאֲמַר: “וּכְפַתְחוּ עֲמָדוֹ כָּל הָעָם”, וְאִין עֲמִידָה אֵלָא שְׁתִּיקָה, שְׁנֵאֲמַר: “וְהוֹחֲלִתִּי כִּי לֹא יִדְבְּרוּ כִּי עֲמָדוֹ לֹא עָנוּ עוֹד”. רַבִּי זִירָא אָמַר רַב חֲסֵדָא, מִהֲכָא: “וְאִנִּי כָּל הָעָם אֵל סֶפֶר הַתּוֹרָה”.

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

KEHOT'S NOTE

סוטה לט, א.

49 ועמך לא חפצתי

From Asaf's psalm: “Whom do I have in heaven but You? And besides You I desire nothing on earth.” The expression of a will set on G-d alone.

Psalms 73:25ה"ג:כ"ה Psalms

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חֲפַצְתִּי בְּאֶרֶץ:

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

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

50 במדרש שהש"ר ס"פ צאינה וראינה

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

KEHOT'S NOTE

בס"מ תרל"ה שם מציין למד"ר פ' תרומה.

51 The text's own reference: in the Zohar on Parshas Terumah, at a wedding feast, the speaker opens with “acacia wood, standing”: as the seraphim are called standing, so are the beams, and the beams stand around the canopy (chuppah) for the supernal spirit to rest in it.

ספר הוהר, תרומה ע"ט:תשפ"א-791:781-790 Zohar, Terumah

And when they were seated at the table he spoke on the following verse: “And thou shalt make the boards for the tabernacle of shittim wood standing” (Ex. 26, 15). ‘These boards’,

he said, ‘stood round the canopy serving the Bride (the Shekinah), so that within that canopy the Supernal Spirit could dwell.

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

PARAGRAPH 16

52 ובמאור"ל בטל רצונך

The Mitteler Rebbe explains there that this nullification of will comes only from bittul in one's very essence, not from any stirring of love and cleaving.

KEHOT'S NOTE

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

53 בטל רצונך

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

Pirkei Avot 2:4 משנה אבות ב"ד:4

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

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

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

54 ועיין באגה"ק ד"ה להשכילך בינה

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

KEHOT'S NOTE

ס"י יא. ובס"מ תרל"ה ב ע' שסב מביא כאן קיצור מהאגה"ק.

55 עי באגה"ק ד"ה להשכילך בינה

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

Tanya, Iggeres HaKodesh 11:1א:11 Iggeres

לְהַשְׁכִּילָךְ בִּינָה, כִּי לֹא זֶה הַדֶּרֶךְ לִשְׁכּוֹן אוֹר ה' לְהִיּוֹת חֶפֶץ בְּחַיֵּי בָשָׂרִים וּבְנֵי וּמוֹזְנֵי, כִּי עַל זֶה אָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנָם לְבָרְכָה “בִּטְל רְצוֹנָךְ כּו"ו”, דְּהֵינִי, שִׁיְהִיָּה רְצוֹנוֹ בִּטְל בְּמִצִּיאוֹת, וְלֹא יִהְיֶה לוֹ שׁוּם רְצוֹן כָּלָל בְּעֻנְיֵי עוֹלָם הֵנָּה בּוֹלָם, הַנִּכְלָלִים בְּבִנֵּי חַיֵּי וּמוֹזְנֵי, וּכְמֵאֲמַר רַבּוֹתֵינוּ זְכוֹרֵנָם לְבָרְכָה שִׁיְעַל כְּרָחֶף אֶתָּה חַיִּי;

56

הלוך ונסוע

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

בראשית 19:2 ב"ט:ט

KEHOT'S NOTE

בראשית י"ט, ב.

57

הלוך ונסוע

Avram travels on through Canaan: "And Avram journeyed, going and journeying toward the south." Avraham's continuous journeying is the image of love as "walking." (Kehot: Genesis 19:2)

בראשית 12:9 ט"ב:ט

ויסע אַברם הלוך ונסוע הנגבה:

And Abram journeyed, going on still toward the South.

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

58

ויבא הלך

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

רש"י על שמואל ב י"ב:ד' II Samuel 12:4

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

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

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

59

In the prophet Nasan's parable to King David, "a wayfarer came to the rich man," who took the poor man's lamb to feed him. The wayfarer stands for the walking of the opposite side, the evil inclination.

שמואל ב י"ב:ד' II Samuel 12:4

ויבא הלך לאיש העשיר ויחמל לקחת מצאנו ומבקריו לעשות לארם הבאילו ויקח את־כבשת האיש הראש ויעשה לאיש הבא אלו:

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

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

60

משלחי רגל

The text's own reference, Rashi there: they send away and cast off from themselves the feet of the evil inclination that comes upon a person; the evil inclination is called a guest, as in "there came a wayfarer to the rich man."

רש"י על עבודה זרה י' ב:א-א' Avodah Zarah 6b:1-8a:1

לא יושיט אדם כוס יין לנזיר - שמא יבא לשתותו: ואבר מן החי לבני נח - לפי שנאסר להן דכתיב אך בשר וגוי (בראשית ט): דקיימא בתרי

נשא את ראש בני גרשון וגוי

עברי נהרא - עובד כוכבים מצד זה וישראל מצד זה דאי לא יהיב ליה לא מצי שקיל: נשא ונתן - לפני אידיהן עמהן מהו בהנאה: אסור - ליהנות מאותה סחורה: כשאמרו אסור לשאת ולתת עמהן - לפני אידיהן: לא אסרו אלא בדבר המתקיים - עד יום אידיהן דחזי ליה קמיה ביום אידו ואזיל ומודה: אבל דבר שאינו מתקיים - כגון ירק וכיוצא בו ...

Vilna Edition (Public Domain)

61

משלחי רגל השור והחמור

Yeshayahu's prophecy of a secure future: "Happy are you who sow beside all waters, who send forth the foot of the ox and the donkey," in the plain sense, farmers sending out their animals to work the fields. The Talmud and Rashi read it as sending away the evil inclination, and so does the maamar ("send away"). (context: Steinsaltz Tanakh)

ישעיהו ל"ב:כ' Isaiah 32:20

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

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

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

62

משלחי רגל השור והחמור

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

עבודה זרה ה' ב:ג-ד' Avodah Zarah 5b:3-4

אמר רבי יוחנן משום רבי בנאה, מאי דכתיב: "אשריכם זרעי על כל מים משלחי רגל השור והחמור"? אשריהם ישראל בזמן שעוסקין בתורה ובגמילות חסדים, יצאם מסור בידם ואין הם מסורים ביד יצרם, שנאמר: "אשריכם זרעי על כל מים", ואין זרעה אלא צדקה, שנאמר: "זרעו לכם לצדקה וקצרו לפי חסד", ואין מים אלא תורה, שנאמר: "הוי כל צמא לכו למים". "משלחי רגל השור והחמור", תנא דבי אליהו: לעולם ישים אדם עצמו על דברי תורה ...

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

63

משלחי רגל השור והחמור

The text's own reference: the Zohar on Parshas Shemos opens with this verse, praising Israel, and reads "who send away the foot of the ox and the donkey" as sending away every evil portion and cleaving to the good side.

ספר זוהר, שמות ח' ט"ז:ס"ז Zohar, Shemot 8:60-10:67

NOW THERE AROSE UP A NEW KING OVER EGYPT. R. Abba cited here the verse: Blessed are ye who sow above all waters, that sendforth the feet of the ox and the ass (Isa. 32, 20). He said: 'Blessed are the children of Israel whom G-d hath chosen above all nations and brought near to Himself, as it is written, "The L-rd hath chosen thee to be a peculiar people unto himself" (Deut. 14, 2), and again, "For the L-rd's portion is his people: Jacob is the lot of his ...

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

64

משלחי רגל השור והחמור

The text's own reference: the Zohar on Parshas Beshalach reads the ox and the donkey as two powers of the left side,

to which the idolatrous nations hold, and “who send away” as Israel, when meritorious, sending them off so that they cannot rule over them.

ספר הזהר, בשלח ל:תכ”ט-30:429-32:441 זohar, Beshalach ל”ב:תמ”א

R. Jose quoted in connection with this the following verse: Blessed are ye that sow beside att waters, that sendforth thither the feet of the ox and the ass (Isa. 32, 20). ‘Water’, he said, ‘has many symbolic meanings: there are many kinds of water. Blessed are the Israelites who “sow beside the water”- the water which is under the branches of the Holy One’s Tree.

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

65 בגמרא פ”ק דע”ז דף ה’ ע”ב

The passage there gives the Talmud’s words: “their inclination is given into their hands,” from the verse “who send away the foot of the ox and the donkey.”

KEHOT’S NOTE

”שיצרם מסור בידם מפסוק משלחי רגל השור והחמור” — סה”מ תרל”ה-ב ע” שסג.

66 והיינו בחי’ ביטול הרצון

KeHOT’s note points to where this is explained further: Or HaTorah.

KEHOT’S NOTE

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

67 בד”ה קחו מאתכם תרומה בפי ויקהל

the passage shares nothing with the note

KEHOT’S NOTE

תו”א פט, ג “שע”י אתכפאי יכול לבוא לבחי’ אהפכא” — סה”מ תרל”ה שם.

PARAGRAPH 17

68 וזהו כולם עומדים ביראה

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

KEHOT’S NOTE

מכאן ואילך ראה בסה”מ תרל”ה שם.

69 ע”פ קול דודי

There matzah is “Nullify your will,” and it could be reached only through maror, bitterness, “with matzos and bitter herbs”: when a person sees how far he is from G-dliness, his bitterness arouses abundant compassion, which is why the maror stands in the middle of the Seder plate.

KEHOT’S NOTE

לקו”ת שה”ש יד, ד.

70 על מצות ומרורים

Of the second Pesach, G-d tells Moshe: “With matzos and bitter herbs they shall eat it.” The cross-reference to “The

voice of my Beloved” develops the theme of bitterness (merorim) in this connection.

במדבר ט”א:9 Numbers 9:11

בחדש השני בארבעה עשר יום בין הערפבים יעשו אתו על-מצות ומרורים יאכלו:

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

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

71 תכלת וארגמן

G-d instructs Moshe that the Mishkan’s curtains be of “twisted fine linen, blue, purple and scarlet” wool. The colors of the curtains stand for the soul’s love.

שמות כ”ו:א Exodus 26:1

ואת-המשכן תעשה עשר יריעת שש משור ותכלת וארגמן ותלעת שני קרבים מעשה חשב מעשה אתם:

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

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

72 כלה שארי ולבבי

From Asaf’s psalm: “My flesh and my heart expire (kalah); G-d is the rock of my heart and my portion forever”: though body and heart fail, G-d is his strength. Here it expresses the soul’s expiring in yearning for G-d.

תהילים ע”ג:26 Psalms 73:26

כלה שארי ולבבי צור-לבבי וקלקי אלקים לעולם:

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

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

73 בד”ה שיר השירים

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

KEHOT’S NOTE

לקו”ת שה”ש א, א.

PARAGRAPH 18

74 עצמות . . בשר וגידים

There flesh, sinews and bones above are explained by the anatomy of bones growing from the brain and flesh from the blood of the heart: the love and awe of the heart are the “flesh,” the mind’s grasp of G-d’s greatness the “bones,” and the sinews and vessels are the narrow channels that carry a little of that grasp into the heart, joining bones and flesh.

KEHOT’S NOTE

ראה לקמן פי פנחס עז, ד ואילך.

75

ובחיי העצמות זהו היסוד

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

KEHOT'S NOTE

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

76

כל עצמותי תאמרנה

David's prayer for rescue from his pursuers: "All my bones shall say: Havayah, who is like You, who saves the poor from one stronger than he?" The bones, the body's foundation, stand for the nullification of will on which love is built.

Psalms 35:10 ליה"י: תהילים

כל־עצמותי תאמרנה ה' מיי־כמוך מציל עני מחֶזֶק מִמֶּנּוּ וְעָנִי וְאֶבְיוֹן מְגַדֵּל:

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

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

KEHOT'S NOTE

תהלים לה, י.

77

כי בשר הוא יסוד האש

There flesh is said to come from the gevuros, which is why it is red, and when it is refined and raised it brings the flames of fiery love, since the animals' root is the lion and the ox of the Chariot, "burning like coals of fire." The note also gives Pinchas 77d and Berachah 97d.

KEHOT'S NOTE

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

PARAGRAPH 19

78

וברכת יוצר אור

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

KEHOT'S NOTE

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

79

שמע ישראל

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

Deuteronomy 6:4 דברים ו:ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

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

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

80

שמע לי הבנה

The boy Shmuel answers G-d's call: "Speak, for Your servant hears." The Kehot note gives it for shema in the sense of understanding.

I Samuel 3:10 גי: שמואל א

וַיָּבֹא ה' וַיִּתְּצֵב וַיִּקְרָא כְּפַעַם־כְּפַעַם שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דְּבַר כִּי שָׁמַע עֲבָדְךָ:

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

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

KEHOT'S NOTE

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

PARAGRAPH 20

81

באלף השביעי לע"ל

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

Rosh Hashanah 31a ראש השנה ל"א

KEHOT'S NOTE

ראה ר"ה לא, א.

82

ני אלפים יובלים

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

KEHOT'S NOTE

ראה לקו"ת שה"ש ג, ד וש"נ.

83

צופה ומביט עד סוף כל הדורות

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

KEHOT'S NOTE

זכרונות במוסף דר"ה.

84

בוהר ובמדרש

In Eikev the same saying appears: in one glance He "looks and gazes to the end of all generations," as "the Zohar says: with one thought He created the world." In Nitzavim (47c) it is cited as "in the Midrash: with one thought," and the sources gathered at Shir HaShirim 9b show it attributed in some places to the Zohar on Shemos, in others to Bereishis, and in others to the Midrash HaNe'elam.

KEHOT'S NOTE

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

PARAGRAPH 21

85 כי לא מחשבותי מחשבותיכם

G-d, through Yeshayahu, urges the wicked to return, for He forgives abundantly: "For My thoughts are not your thoughts, nor are your ways My ways." If even human thought is only a garment, G-d's "thought" is all the more removed from His Essence.

ישעיהו נ"ה:8'ח: Isaiah 55:8

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

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

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

KEHOT'S NOTE

ישעיי נה, ח.

86 בד"ה רני ושמחי

There the Alter Rebbe explains that a person's soul is affected by its three garments, thought, speech and action, for his thought surrounds it; but of G-d it says "For My thoughts are not your thoughts": creating the worlds brings no change in Him, and as He was alone before the world was created, so He is alone after it.

KEHOT'S NOTE

תו"א לו, א.

87 ה' מלך גאות לבש

The psalm of G-d's kingship: "Havayah reigns; He has clothed Himself in majesty," robed like a king. Read as saying that G-d's kingship over the worlds is a garment He puts on.

Psalms 93:1'א:ג: תהילים

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

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

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

PARAGRAPH 22

88 ה' מלך גאות לבש

The psalm of G-d's kingship: "Havayah reigns; He has clothed Himself in majesty." The thought "I will reign" is the garment of majesty.

Psalms 93:1'א:ג: תהילים

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

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

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

KEHOT'S NOTE

תהלים צג, א.

89

אנא אמלוך

The Biur on this maamar returns to "I will reign": all the worlds come from the single thought "there is no king without a people," yet G-d's will to reign is only a garment, as "Havayah reigns; He has clothed Himself in majesty," unlike a king of flesh and blood.

KEHOT'S NOTE

ועל"ק בבי (כא, ד). וש"נ. [כ].

90

יביאו לבוש מלכות

Haman, thinking the honor is meant for him, advises King Achashverosh: "Let them bring royal apparel which the king has worn." The maamar reads it as saying that kingship itself is a garment, and "let them bring" as showing that it is brought about by action from below.

אסתר ו:ח: Esther 6:8

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

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

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

KEHOT'S NOTE

אסתר ו, ח.

PARAGRAPH 23

91 הפעם ילוח אישי אלי

Leah, naming her third son: "This time my husband will be joined (yilaveh) to me." The name Levi means joining, and the Levites join the Infinite Light to the worlds.

בראשית כ"ט:34'ד: Genesis 29:34

ותהר עוד ותלד בן ותאמר עתה הפעם ילוח אישי אלי כייילדתי לו שלשה בנים עליכן קראשמו לוי:

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

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

KEHOT'S NOTE

בראשית כט, לד.

92

שמע ישראל ה' אלקינו

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

דברים ו:ד: Deuteronomy 6:4

שמע ישראל ה' אלקינו ה' אחד:

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

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

93

סד"ה ביום השמיני שלח

The Kehot note suggests this maamar is meant.

KEHOT'S NOTE

אולי הכוונה ללקיטת שמע"צ פה, א.

94

ביום השמיני שלח

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

I Kings 8:66 ויסייגו מלכים א ח

ביום השמיני שלח את־העם ויברכו את־המֶלֶךְ וַיֵּלְכוּ לְאַהֲלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ:

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

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

95

בשמים יכסה פניו

In Yeshayahu's vision of the seraphim: “Each had six wings: with two he would cover his face, with two he would cover his feet, and with two he would fly.” The six wings stand for the six emotive attributes.

Isaiah 6:2 וישעיהו ו ב

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאַחַד בְּשָׁתַיִם יְכַסֶּה פָּנָיו וּבְשָׁתַיִם יְכַסֶּה רַגְלָיו וּבְשָׁתַיִם יַעֲוִפֶּה:

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

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

KEHOT'S NOTE

ישעיהו ו, ב.

96

רצוא ושוב

In Yechezkel's vision of the Chariot, “the living creatures ran and returned,” darting to and fro like flashes of lightning. The movement of the angels, and of the soul's love, upward and back.

Ezekiel 1:14 ויחזקאל א יד

וַהֲחִיּוֹת רָצְאוּ וָשׁוּב כַּמֶּרְאֵה הַבֶּזֶק:

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

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

KEHOT'S NOTE

יחזקאל א, יד.

PARAGRAPH 24

97

שם מ"ב יש בו ז"פ

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

KEHOT'S NOTE

תפלת אנא בכח.

98

שש וארגמן

G-d instructs Moshe: “And the Mishkan you shall make of ten curtains of twisted fine linen (shesh), blue, purple and

scarlet.” Shesh, linen, also means six.

Exodus 26:1 וישייגו שמוות כ יא

וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת שֵׁשׁ מְשֹׁר וְתַכְלֶת וְאַרְגָּמָן וְתִלְעַת שָׁנִי כְּרֻכִּים מְעֻשָׂה חֹשֶׁב תַּעֲשֶׂה אֹתָם:

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

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

99

ומכסה עורות תחשים

G-d instructs Moshe on the coverings of the Mishkan: “and a covering of tachash skins above,” its outermost layer.

Exodus 26:14 וישייגו שמוות כ יד

וְעִשִּׂיתָ מִכְסֵּה לְאַהֲלֵ עֹרֹת אֵילִם מְאָדָּמִים וּמִכְסֵּה עֹרֹת תַּחֲשִׁים מִלְּמַעְלָה: And thou shalt make a covering for the tent of rams'skins dyed red and a covering of sealskins above.

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

KEHOT'S NOTE

שמוות כו, יד.

100

Rav Yosef explains the Targum's word for the tachash, sasgona: “it rejoices (sas) in many colors.” The many colors are read as the six attributes.

Shabbat 28a:4 וישייגו שבת כ יח א ד

מתיב רבי אבא, רבי יהודה אומר: שני מכסאות היו, אחד של עורות אילים ומאדמים ואחד של עורות תחשים. רבי נחמיה אומר: מכסה אחד הנה, ודומה כמין תלא אילן. והא תלא אילן טמא הוא! הכי קאמר: כמין תלא אילן הוא, שיש בו גוונים הרבה, ולא תלא אילן. דאילו הותם טמא, והכא טהור. אמר רב יוסף: אי הכי היינו דמתרגמינן “ססגונא”, ששש בגוונים הרבה.

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

101

ססגונא

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

Onkelos Exodus 26:14 וישייגו שמוות כ יד

וְתַעֲבֵד חוּפָּאָה לְפָרְסָא מְשָׁכִי דְדִכְרִי מְסַמְקִי וְחוּפָּאָה מְשָׁכִי דְסַסְגוֹנָא מְלַעְלָא:

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

102

בפסוק וקבל היהודים

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

KEHOT'S NOTE

תוי"א צו, ג.

PARAGRAPH 25

103

ע"י מ"ש בפסוק ראשי המטות

That discourse, on “The heads of the tribes,” explains that the Torah and mitzvos are the supernal will, and so they draw into a person's soul a love above the love born of

contemplation (ahavas olam): the great love (ahavah rab-bah) of “besides You I desire nothing on earth.” This, it says, is “Who has sanctified us with His commandments.”

KEHOT’S NOTE

לקמן פא, א.

104

משכני אחריך נרוצה

The maiden to her beloved, in the Song of Songs read as Israel to G-d: “Draw me; after You we will run.” Being drawn, through the light the mitzvos bring down, leads the soul to run after G-d in love.

Song of Songs 1:4: שיר השירים א:ד

משכני אחריך נרוצה הביאני המלה חדריו נגילה ונשמחה כה נזכרה
דריך מיין מישרים אהבוה:

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

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

KEHOT’S NOTE

שה”ש א, ד.

PARAGRAPH 26

105

אהבת עולם אהבתיך

Through Yirmiyahu, G-d tells Israel: “With an everlasting love I have loved you; therefore I have drawn you with kindness.” G-d’s love draws the soul to love Him in return. (Kehot: Jeremiah 31:2)

ירמיהו ל”א:ג

מרחוק ה' נראה לי ואהבת עולם אהבתיך עלי כן משכתיך חסד:

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

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

KEHOT’S NOTE

ירמ” לא, ב.

106

בני גרשון שנשאו את היריעות

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

במדבר ג:כ”ה

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

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

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

KEHOT’S NOTE

במדבר ג, כה-כו.

107

בני גרשון שנשאו היריעות

The charge of the sons of Gershon was the Mishkan, the

tent, its covering and the hangings, that is, its curtains.

במדבר ג:כ”ה-כ”ו

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

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

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

PARAGRAPH 27

108

שהמצות הם לבושים לנפש

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

KEHOT’S NOTE

ע”ח שמ”ד, פ”ג.

109

בני מררי נושאי הקרשים

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

במדבר ג:ל”ו

ופקדת משמרת בני מררי קרשי המשכן ובריחיו ועמודיו ואדניו וכל כליו וכל עבדתו:

the appointed charge of the sons of Merari being the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the instruments thereof, and all that pertaineth to the service thereof;

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

KEHOT’S NOTE

במדבר ג, לו.

PARAGRAPH 28

110

בני קהת נושאי הארון והמזבחות

G-d assigns the Kehasites their charge: “the Ark, the table, the Menorah and the altars.” This was the burden of the sons of Kehas.

במדבר ג:ל”א

ומשמרתם הארון והשולחן והמנורה והמזבחת וכלי הקדש אשר ישרתו בהם והמסך וכל עבדתו:

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

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

KEHOT’S NOTE

במדבר ג, לא.

111 בארון הי גנוז הלוחות

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

שמות כ"ה:כ"א:Exodus 25:21

וְנָתַתְּ אֶת־הַכִּפֹּרֶת עַל־הָאָרֶץ מִלְמַעְלָה וְאֶל־הָאָרֶץ תָּתֵן אֶת־הָעֶדֶת אֲשֶׁר אֶתֵּן אֵלֶיךָ:

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

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

ראה שמות כה, כא.

112 מגלה עמוקות מני חשך

Iyov, speaking of G-d's power: "He reveals deep things out of darkness and brings the shadow of death to light." The hidden Tablets in the Ark.

איוב י"ב:כ"ב:Job 12:22

מְגַלֶּה עֲמֻקּוֹת מִנִּי־חֹשֶׁךְ וַיַּצֵּא לְאוֹר צִלְמוֹת:

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

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

איוב יב, כב.

113 עמקו מחשבותיו

The psalm for the Shabbos day: "How great are Your works, Havayah; Your thoughts are very deep." The depth hidden in the Ark.

תהלים צ"ב:Psalms 92:6

מִהֲגִדְלוֹ מַעֲשֵׂיךָ ה' מֵאֵד עֲמֻקּוֹ מַחְשְׁבֹתֶיךָ:

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

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

תהלים צב, ו.

114 ותורה אור

Shlomo urges his son to keep his parents' teaching: "For a mitzvah is a lamp and the Torah is light." The Menorah reveals the light hidden in the Ark.

משלי ו':Proverbs 6:23

כִּי נֵר מִצְוָה וְתוֹרָה אֹר וְדֶרֶךְ חַיִּים תּוֹכַחַת מוֹסֵר:

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

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

משלי ו, כג.

115 ישת חשך סתרו

David's song of deliverance: "He made darkness His hiding place ... dark waters, thick clouds." The concealment from which the Torah's light is drawn.

תהלים י"ח:Psalms 18:12

יִשְׁתַּחֲשֹׁךְ סִתְרוֹ סְכִיבוֹתָיו סָכְתוּ חֹשְׁכֹת־מַיִם עָבִי שְׁחָקִים:

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

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

116 בד"ה ששת ימים

There "and it lit up" is read as said of the darkness itself: at the splitting of the sea the "darkness" of "He made darkness His hiding place," the level above the chain of worlds that no thought can grasp, shone for Israel.

KEHOT'S NOTE

לעיל צו טו, ד.

117 ויהי הענן והחשך ויאר

At the sea, the cloud stood between Egypt and Israel: "And there was the cloud and the darkness, and it lit up the night." In Likkutei Torah, Tzav, "it lit up" is read as said of the darkness itself: light coming out of darkness.

שמות י"ד:Exodus 14:20

וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הָעָנָן וְהַחֹשֶׁךְ וַיָּאֵר אֶת־הַקִּלְקִלָּה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלַּיְלָה:

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

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

118 בחכמה אתברירו

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

KEHOT'S NOTE

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

119 ולו יקהת עמים

Yaakov's blessing to Yehudah: "and to him shall be the gathering (yikhas) of the peoples." Yikhas contains the letters of the name Kehas, and gathering in is read as the refinements.

בראשית מ"ט:Genesis 49:10

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

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

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

KEHOT'S NOTE

בראשית מט, י.

120 יתכנסון עממיה

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

KEHOT'S NOTE

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

121

אם אין יראה אין חכמה

Tanya chapter 42 explains lower awe, the awe that brings a person to keep the mitzvot in “turn from evil and do good,” which anyone can reach by deep contemplation of G-d’s greatness; chapter 43, which continues it, says that “If there is no awe there is no wisdom” speaks of this lower awe and “If there is no wisdom there is no awe” of higher awe.

KEHOT’S NOTE

אבות ג, יז. ראה תניא פרק מב.

122

אם אין יראה אין חכמה אם אין חכמה אין יראה

Rabbi Elazar ben Azaryah’s teaching: “If there is no wisdom there is no awe; if there is no awe there is no wisdom.” Read as lower awe leading to wisdom, and wisdom leading to higher awe.

משנה אבות ג:יז Pirkei Avot 3:17

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא הנה אומר, כל שחכמתו מרבה ממעשיו, למה הוא דומה, לאילן שענפיו מרבין ושרשיו מעטים, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והנה כערער בערבה ולא יראה כי יבוא טוב ושכן חרדים במדבר ארץ ...

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

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

123

דמחכמה נפקת

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

Zohar II, 85a פה, זח"ב

KEHOT’S NOTE

זח"ב פה, א. קכא, א.

124

דמחכמה נפקת

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

ספר הזוהר, משפטים כ:ת"ק-תק"כ Zohar, Mishpatim 20:500-502

The pages omitted belong to the Ray’a Mehemna. AND YE SHALL BE MEN OF HOLINESS UNTO ME; AND FLESH THAT IS TORN BY BEASTS IN THE FIELD YE SHALL NOT EAT; YE SHALL CAST IT TO THE DOG (XXII, 30). R. Judah quoted here the verse: “And wisdom, where shall it be found? And where is the place of understanding?” (Job 28, 12). Said he: “Blessed are the Israelites for that the Holy One desires to

honour them more than all the rest of mankind. At first He said unto them: ...

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

125

דמחכמה — לעיל בד"ה וידבר . כל הדברים האלה

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

KEHOT’S NOTE

לעיל טו, ד ואילך.

PARAGRAPH 29

126

בשמים ראש מר דרור

G-d gives Moshe the anointing oil’s recipe: “Take for yourself the finest spices: of pure myrrh (mar dror) five hundred [shekels].” The first myrrh, in the anointing oil.

שמות ל:כ"ג Exodus 30:23

ואתה קח־לך בשמים ראש מר־דרור חמש מאות וקנמן־בשם מחציתו חמשים ומאתים וקנה־בשם חמשים ומאתים:

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

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

KEHOT’S NOTE

שמות ל, כג.

127

מור וקציעה

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

בריתות ו' א:ט"ו Keritot 6a:15

תנו רבנן: פיתום הקטרת: הצרי, והציפורן, והחלקנה, והלבונה - משקל שבעים של שבעים מנה. מור, וקציעה, שיבולת גרד, וכרכום - משקל ששה עשר של ששה עשר מנה. הקושט - שנים עשר, קילופה - שלשה, וקנמון - תשעה. בורית כרשינה - תשעה קבין, יז קפריסין - סאין תלתא קבין תלתא. אם אין לו יז קפריסין מביא חמר חוררין עתיק. מלח סודמית - רובע. מעלה עשן - כל שהוא. רבי נתן אומר: אף כיפת הירדן כל שהוא.

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

KEHOT’S NOTE

בריתות ו, א.

128

המור נעשה מדם חיה

The Tur, on the blessing over fragrances: mor is said to come from a certain animal, on whose neck a kind of blood gathers in a swelling and then dries. The Kehot note points here for myrrh made from an animal’s blood.

Tur, Orach Chayim 216:1א:רס"ז

... מברך בורא עשבי בשמים ואם אינו לא מין עץ ולא מין עשב כמו המור שהוא מין חיה מברך בורא מיני בשמים. מור הואיל ואתא לידן נימא ביה מילתא י"א שהוא זיעת חיה והנכון בעיני שחיה ידועה היא ויש לה כמין חטטורות בצוארה ומתקבץ שם תחלה כמין דם ואח"כ מתייבש ונעשה ממנו המור והרמ"ה היה אוסר לאכלו משום חשש דם

וה"ר יונה כתב שאפשר ליתן בו טעם להתירו דפירשא בעלמא הוא
אע"ג דתחלתו היה דם דבתר השתא אולינן תדע שהרי הדבש אם נפל
בו חתיכת איסור אע"פ שהאיסור נמוח בתוכו ...

Orach Chaim, Vilna, 1923 (Public Domain)

129 **המור נעשה מדם ח"י שנק' ידוע**

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

KEHOT'S NOTE

ראה תוא"ח סרט"ז בתחילתו.

130 **בד"ה חייב אינש**

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

KEHOT'S NOTE

תוא"ח צו, א. וראה במראי מקומות שם.

131 **חייב אינש לבסומי בפורי**

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

Megillah 7b:7-8 ח"ז ב:ז-ח"ז ב:ז

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

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

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

132 **מירא דכיא**

Onkelos renders "pure myrrh" as mira dachya.

Onkelos Exodus 30:23 כ"ג:כ"ג שמות על שמות ל:כ"ג

ואת סב לך בוסמין רישא מירא דכיא מתקל חמש מאה וקנמן בשם
פלגותיה מתקל מאתן וחסמין וקנה בוסמא מתקל מאתן וחסמין:

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

PARAGRAPH 31

133 **ורב חסד**

When G-d passes before Moshe He proclaims His attributes of mercy: "slow to anger and abundant in kindness and

truth." Aharon is the source of this attribute of love.

Exodus 34:6 ו"ד:34 שמות

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב-חסד
ואמת:

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

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

134 **אהרן א' ה"ר ין**

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

KEHOT'S NOTE

ראה ספר הערכים חב"ד-ב טור סח.

135 **אברהם אוהבי קראו הר**

G-d, through Yeshayahu, calls Israel "the seed of Avraham, who loves Me." Avraham is the model of love.

Isaiah 41:8 מ"א:ח"ד

ואתה ישראל עבדי יעקב אשר בחרתיך זרע אברהם אבי:

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

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

פסחים פ"ח א:ד'48 Pesachim

אלא, לא באברהם שכתוב בו "הר", שנאמר: "אשר יאמר היום בך ה' יראך", ולא כיצחק שכתוב בו "שדה", שנאמר: "ויצא יצחק לשוח בשדה", אלא כייעקב שקראו "בית", שנאמר: "ויקרא את שם המקום ההוא בית אל".

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

KEHOT'S NOTE

ישע"י מא, ח. פסחים פח, א.

136 **אהרן מת בהר ההר**

Aharon's death: "and Aharon died there on the top of the mountain," Mount Hor, Hor HaHar (Numbers 20:22-28); Moshe is later told he will die "as Aharon your brother died on Hor HaHar" (Deuteronomy 32:50). The maamar reads Hor HaHar as "the mountain of the mountain," a love higher than "mountain" alone.

Numbers 20:28 כ"ח:20 במדבר

ויפשט משה את-אהרן את-בגדיו וילבש אתם את-אלעזר בנו ויתן
אהרן שם בראש ההר וירד משה ואלעזר מן-ההר:

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

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

KEHOT'S NOTE

במדבר כ, כח.

137 **ע"פ ועשית בגדי קדש**

That maamar explains that Aharon is one of the seven shepherds who draw from the Infinite Light to all the souls of Israel: the man of kindness and High Priest who draws

down great love, his garments being garments for that love.

KEHOT'S NOTE

תו"א פב, א.

138 ונק' בזהר טורי חשוכא

In the Biur on this maamar (23a) the emotive attributes are called mountains, and those rooted in the will above intellect are "mountains of darkness" because they cannot be grasped, which is why the curtains, the attributes, are makifim.

KEHOT'S NOTE

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

139 טורי חשוכא

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

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

140 אהרן הוא משבעה רועים

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

KEHOT'S NOTE

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

141 הנון פשוטה רומז

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

KEHOT'S NOTE

ראה מא"א אות נון ס"א.

142 ועברתי בארץ מצרים אני ולא מלאך

The Kehot note says that this teaching of the Haggadah is brought and explained in the Zohar here.

ספר הזהר, וירא כ"ז:ת"יג-תט"ז416-27:413 Zohar, Vayera

143 גרשון הוא לשון גירושין

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

KEHOT'S NOTE

ראה לקו"ש ח"יג ע' 19.

144 ועברתי באמ"צ אני ולא מלאך

G-d tells Moshe of the plague of the firstborn: "And I will pass through the land of Egypt on this night." The Haggadah reads it: "I, and not an angel."

Exodus 12:12 שמו"ב:י"ב

ועברתי בארץ מצרים בלילה הזה והפיתי כל בכור בארץ מצרים מאדם ועד בהמה ובכל אלוקי מצרים אעשה שפטים אני ה'

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

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

KEHOT'S NOTE

שמות יב, יב. הגדה ש"פ. הובא ונתבאר בזו"א ק"ו, א.

PARAGRAPH 32

145 ימין ה' דוקא תרעץ אויב

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

Exodus 15:6 שמו"ו:ו'

ימין ה' נאדרי בכח ימין ה' תרעץ אויב:

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

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

146 מקדש אדני כוננו ידיך

From the Song at the Sea: "the Sanctuary, Ado-nai, that Your hands established"; in the plain sense, the Temple G-d will establish. Read here as the Levites, who join the Infinite Light with the worlds.

Exodus 15:17 שמו"י:י"ז

תבאמו ותשעמו בהר נחלתך מכן לשבתך פעלת ה' מקדש אדני כוננו ידיך:

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

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

147 כדי שבאתעדל"ת יהיה אתעדל"ע זהו ענין הלויים

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

KEHOT'S NOTE

ראה גם אוה"ת נשא ע' רלז. (הגהות למאמר זה).

148 הפעם ילוה אישי אלי

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

KEHOT'S NOTE

ויצא כט, לד.

149 הפעם ילוה אישי אלי

Leah names her third son Levi from "will be joined": the Levites are those who join.

בראשית כ"ט:ל"ד Genesis 29:34

ותהר עוד ותלד בן ותאמר עתה הפעם ילוה אישי אלי כייילדתי לו שלשה בנים עליכן קרא שמו לוי:

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

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

PARAGRAPH 33

150

יד החזקה

G-d tells Moshe: “For with a strong hand he will send them out.” The strong hand is restraint, Merari.

Exodus 6:1א: שמות ו

וַיֹּאמֶר ה' אֶל־מֹשֶׁה עֲתָה תֵּרְאֶה אֲשֶׁר אֶעֱשֶׂה לְפָרְעֹה כִּי בְיַד חֲזָקָה יִשְׁלַחַם וּבְיַד חֲזָקָה יִגְרֹשֶׁם מֵאֶרֶצוֹ:

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

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

151

יד הגדולה, יד החזקה, יד הרמה

At the sea: “And Israel saw the great hand that Havayah had wielded against Egypt.” The great hand is kindness, Gershon.

Exodus 14:31א: שמות י"ד

וַיֵּרָא יִשְׂרָאֵל אֶת־יְהוָה הַגָּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־יְהוָה וַיֹּאמְרֵם כִּי בְיַד חֲזָקָה עָבַד:

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

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

KEHOT'S NOTE

שמות יד, לא, ו, א. יד, ה.

152

רמה

As Pharaoh set out after them, “the children of Israel went out with an uplifted hand” (beyad ramah). The uplifted hand is exaltedness, Kehas.

Exodus 14:8ח: שמות י"ד

וַיַּחֲזֹק ה' אֶת־לֵב פָּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרֵי בְנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל יִצְאִים בְּיַד רָמָה:

And the L-RD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; for the children of Israel went out with a high hand.

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

153

שמאלו תחת לראשי

The maiden of her beloved: “His left hand is under my head, and his right hand embraces me.” The left hand stands for the strong hand of restraint.

Song of Songs 2:6ר: שיר השירים

שְׁמָאלוֹ תַּחַת לְרָאשִׁי וְיְמִינִי תִּחְבֶּקֵנִי:

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

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

KEHOT'S NOTE

שה"ש ב, ו.

PARAGRAPH 34

154

בד"ה חייב אינש לבסומי

There the remedy against Amalek, “For a hand is on the throne of G-d,” is explained through three hands: the great hand is the love a person feels, the strong hand the awe that pushes away, in accepting the yoke of Heaven, and the uplifted hand, “with an uplifted hand” without the definite article, a higher teshuvah that rises beyond all limits.

KEHOT'S NOTE

תו"א צה, ג.

155

נשא את ראש בני גרשון גם הם

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

Numbers 4:22כ"ג: במדבר ד

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

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

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

156

לפי שקחה היי מטועני הארון

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

Bamidbar Rabbah 6:1א: במדבר רבה ו

157

קדש הקדשים

G-d instructs Moshe: “And the curtain shall divide for you between the holy and the Holy of Holies.” The Ark stood in the Holy of Holies.

Exodus 26:33ג: שמות כ"ו

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהַבֹּאֶת שָׁמָּה מִבֵּית לְפָרֹכֶת אֶת אֲרוֹן הָעֵדוּת וְהַבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקִּדְּשִׁים:

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

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

KEHOT'S NOTE

שמות כו, לג.

158

וגרשון . . בכור

Among those who went down to Egypt: “And the sons of Levi: Gershon, Kehas and Merari.” Gershon is listed first, as the firstborn.

Genesis 46:11א: בראשית מ"ו

וּבְנֵי לֵוִי גֵרְשׁוֹן קֹהַת וּמֵרָרִי:

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

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

KEHOT'S NOTE

ראה בראשית מו, יא.

159

קדש לי כל בכור

G-d tells Moshe at the Exodus: "Sanctify to Me every first-born." The firstborn Gershon is "holy."

שמות י"ג:ב' Exodus 13:2

קדש-לי כל-בכור פטר כל־רֶחֶם בְּבִנֵי יִשְׂרָאֵל בְּאָדָם וּבְבִהֵמָה לִי הוּא:
'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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

KEHOT'S NOTE

שמות יג, ב.

160

שאו את ראש

G-d tells Moshe to count the people: "Lift up the head of all the congregation of the children of Israel," in the plain sense, take a census. The verse explained earlier in Bamidbar as raising the lower will to the supernal will.

במדבר א':ב' Numbers 1:2

שאו אֶת־רֹאשׁ כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמוֹת כָּל־זָכָר לְגִלְגָּלָתָם:

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

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

161

אחזתיו

The maiden, having searched for her beloved, finds him: "I grasped him and would not let him go." Through the Torah one grasps the supernal will.

שיר השירים ג':ד' Song of Songs 3:4

כְּמַעַט שָׁעֲבַרְתִּי מֵהֶם עַד שֶׁמָּצֵאתִי אֶת שְׂאֵהָכָה נַפְשִׁי אֲחֻזְתִּיו וְלֹא אֲרַפְּנוּ 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.

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

162

ושמו אותם איש איש

G-d tells Moshe and Aharon how to protect the Kehasites: "Aharon and his sons shall come and appoint them, each man to his service and to his burden." The Levites' work begins through the Kohanim.

במדבר ד':ט"ט Numbers 4:19

וְזֹאת עֲשׂוּ לָהֶם וְחָיו וְלֹא יָמָתוּ בְּגִשְׁתָּם אֶת־קֹדֶשׁ הַקֹּדָשִׁים אֲהֲרָן וּבְנָיו יִבְאוּ וְשָׂמוּ אוֹתָם אִישׁ אִישׁ עַל־עֲבֹדָתוֹ וְאֶל־מִשְׁאֹ:

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

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

KEHOT'S NOTE

במדבר ד, יט.

PARAGRAPH 35

163

נשא את ראש

G-d tells Moshe and Aharon: "Lift up the head of the sons of Kehas from among the sons of Levi," in the plain sense, take their census. Kehas, bearers of the Ark, are counted with "lifting of the head."

במדבר ד':ב' Numbers 4:2

נִשָּׂא אֶת־רֹאשׁ בְּנֵי קֹהַת מִתּוֹךְ בְּנֵי לֵוִי לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם:

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

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

164

שהוא ענין נשיאת ראש

The note points to a talk of the Rebbe on the meaning of "lifting the head."

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 53.



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Wikisource Bereshit Rabbah (CC-BY-SA); The Sefaria Midrash Rabbah, 2022 (CC-BY); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Vocalized Edition (CC-BY-NC); Sifrei by Rabbi Shraga Silverstein (CC-BY); The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY); The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY); Midrash Rabbah -- TE (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Kehot Publication Society (CC-BY-NC); On Your Way (Public Domain); The Metsudah Tanach series, Lakewood, N.J (CC-BY); Vilna Edition (Public Domain); Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC); Orach Chaim, Vilna, 1923 (Public Domain); Daf Shevui (CC0).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com.
<https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likutei-torah/nasso/1/

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