



LIKKUTEI TORAH • PARSHAS NASSO • MAAMAR 3

וידבר ה' כו' נשא את ראש בני גרשון...

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



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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

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

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

THE MAAMAR IN BRIEF

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

OUTLINE

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

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

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

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

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

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

partition (parsa) פרסא

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

nullification of will (bittul haratzon) ביטול רצון

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

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

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

the point and the circle נקודה ועיגול

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

walkers and those who stand מהלכים ועומדים

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

SECTION 1 • 11-2

The question, and the light that fills all worlds

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

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

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

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

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

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

וצ”ל זה דהנה התורה היא נצחית.³ ויש עתה ג”כ בכנ”י [בכנסת ישראל] בחיי משכן ולויים הנושאים אותו.

And we need to understand this, for the Torah is eternal; and now too there is in the Community of Israel (Knesses Yisrael) the level of a Mishkan and of Levites who carry it.

Because the Torah is eternal, its account of the Levites carrying the Mishkan cannot be history alone. It must describe something present in the Jewish people at every time: a Mishkan, and Levites who carry it. In Tanya, chapter 17, the Alter Rebbe uses the same principle: because the Torah is eternal, its words that loving G-d is “very near to you” must hold for everyone.

וכדכתיב בפי' בחקתי ונתתי משכני בתוכם⁴ וכתוב בפי' תרומה ושכנתי בתוכם⁵ וארז"ל [ואמרו רבותינו זכרונם לברכה] בתוכו לא נאמר⁶ אלא בתוכם והיינו שיש בכנ"י [בכנסת ישראל] עתה ג"כ בחינת משכן ולוים כו'.

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

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

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

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

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

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

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

A list of other maamarim where these two levels are discussed: "I am my beloved's," "So that you shall remember" (where the tallis and its tzitzis threads are traced to these two roots), "And Korach took," and the maamar on the difference between Pesach and Chanukah. In Likkutei Torah, Re'eh, the maamar "I am my beloved's" raises the same contradiction and answers that "I fill" is the encompassing light, equal everywhere, while "His glory" is the light that fills the worlds and divides; in the Korach maamar the tallis is the encompassing light and the threads of the tzitzis are the inner light.

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

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

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

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

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

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

שבראש הוא משכן השכל. מפני שכלי הראש היא כלי הראויה לקבל אור השכל. ובלב שורים המדות כו' (שהיא כלי הראויה לקבל המדות) וברגלים מתלבש כח ההילוך שהם כלים הראויה לקבל רק כח ההילוך בלבד

For in the head is the dwelling place (mishkan) of the intellect, because the vessel of the head is a vessel fit to receive the light of the intellect; and in the heart dwell the emotive attributes (middos), etc. (for it is a vessel fit to receive the emotive attributes); and in the feet is en clothed the power of walking, for they are vessels fit to receive only the power of walking alone.

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

שמתחלק חיות הנפש לפי מזג כלי הגוף ובחי' ההתחלקות הוא בדרך כלל לגי' בחי' שהם כח השכל בראש והמדות בלב. וכח ההילוך ברגלים כו'.

Thus the life-force of the soul divides according to the constitution of the vessels of the body; and the division is, in general, into three levels, which are the power of the intellect in the head, and the emotive attributes in the heart, and the power of walking in the feet, etc.

So the one life-force of the soul appears as three different powers, intellect, emotion and motion, each according to the vessel that receives it.

דכמו שבדרך כלל נחלק כלי הגוף לג' בחי' שהם ראש ואמצע הגוף שהוא הכרס כו' ששם הבני מעים כו' והרגלים כמ"כ [כמו כן] מתחלקת חיות הנפש לג' בחי' כנ"ל.

For just as the vessels of the body divide, in general, into three levels, which are the head, and the middle of the body, which is the belly, etc., where the intestines are, etc., and the feet, so too the life-force of the soul divides into three levels, as mentioned above.

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

והנה באמצע הגוף יש בחי' חצר הכבד שהוא הפרסא המפסיק בין אברים פנימים לחיצונים. בכדי שע"י ידחו הפסולת ויצאו לחוץ

Now, in the middle of the body there is the diaphragm (chatzar hakaved), which is the partition (parsa) that separates between the inner organs and the outer ones, so that through this the waste will be pushed away and go outside.

Within the torso the diaphragm (chatzar hakaved) forms a partition (parsa) between the vital organs above it and the organs below it, so that the body's waste is kept apart and expelled. This partition becomes a key image for the rest of the paragraph.

(ועמ"ש מזה בת"א [בתורה אור] פ' לך לך בדי"ה והבדילה הפרוכת¹⁴ ולקמן פ' שלח סדי"ה ואם האכל יאכל)¹⁵

(And see what is written on this in Torah Ohr, Parshas Lech Lecha, in the discourse beginning "And the curtain shall separate," and below, in Parshas Shelach, at the end of the discourse beginning "And if it is eaten at all.")

The Alter Rebbe refers to the Torah Ohr maamar on "And the curtain shall separate," the curtain that divided the Holy from the Holy of Holies, which opens with the partition (parsa) of the Etz Chaim. He also refers to the Likkutei Torah maamar on the wine libations in Parshas Shelach, which explains how food is refined in the stomach: its waste is pushed out, while its choicest part rises to the heart and the brain.

והוא כמ"כ [כמו כן] למעלה (כמשי"ת [כמו שיתבאר] לקמן) שהוא בחי' שמאל דוחה כו' וכמ"כ [וכמו כן] ממש הוא למעלה בחי' ממכ"ע [ממלא כל עלמין].

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

Above too there is a force that pushes away what is unfit, "the left pushes away," as the Talmud says that the left hand should push away while the right draws near; the left stands for restraint. And the whole picture of a life-force that divides by vessel is exactly what is called the light that fills all worlds.

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

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

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

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

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

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

שהוא בחי" ג"ע [גן עדן] העליון וג"ע [וגן עדן] התחתון ועוה"ז. והג' עולמות ב"ע הנ"ל הוא בחי" מחשבה ודבור ומעשה כמ"ש בד"ה ונקדשתי בתוך בניי [בני ישראל]^{17, 18}

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

These three worlds correspond to the higher Gan Eden, the lower Gan Eden and this world, and to thought, speech and action. In Likkutei Torah, Emor ("And I shall be sanctified"), the Alter Rebbe likewise divides the soul's life-force among head, body and feet, and reads Isaiah's three verbs as the higher Gan Eden, the lower Gan Eden and this world.

ויש למעלה ג"כ בחי" פרסא המפסקת כו' בכדי שלא יאחזו החיצונים כו' (ואפ"ל [ואפשר לומר] שזהו ענין אף עשיתיו אף הפסיק הענין כמו בחי" פרסא המבדלת בין יצירה שהוא כמו הגוף כי חג"ת [חסד גבורה תפארת] מקננין ביצירה^{19, 20} ובין עשיי [עשיה] בחי" רגלים).

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

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

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

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

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

כמו למטה באדם שבראש משכן השכל ובגוף מתמעט החיות וברגלים מתמעט יותר כו' שכמ"כ [שכמו כן] הוא למעלה ממש בבחי' ממכ"ע [ממלא כל עלמין] כו'.

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

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

כמ"כ [כמו כן] הוא למטה בעבודת ה' שאם עובד רק בבחי' א"פ [אור פנימי] שהוא בחי' ממלא כו' שהוא בהדרגה וסדר כו'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This is the spiritual partition that pushes out what is unfit, as the diaphragm pushes out waste. The separating “iniquities” of Isaiah do not mean a physical sin here, but the inner crookedness of the heart that Jeremiah describes; and the cure is the one in Proverbs, “It shall be healing to your navel.”

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

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

Why the navel? It marks the middle of the body, and the verse teaches that even below the partition, “from your middle downward,” there should be no blemish, meaning no blemish of the covenant, that is, no sin against holiness in sexual matters.

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

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

Two further maamarim treat “from your middle downward.” In Likkutei Torah, Bamidbar, the Alter Rebbe explains that it is the source of the lower worlds, below the partition, and that in the future what is below the partition will be revealed like what is above it. The healing comes through Torah study, because the Torah is “a voice from above the firmament”: it comes from above the partition, and so it can heal what lies below it.

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

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

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

2 קיצור. (ענין ממכ"ע [ממלא כל עלמין] כמשל בנפש. ובנמשל למעלה. ובעבודת ה' בחי' בכל נפש):

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

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

SECTION 2 • ¶3-7

The will: the light that encompasses all worlds

3 ב והבחי' הבי' שיש בנפש המחיה את הגוף הוא בחי' הרצון של הנפש שאינו מתחלק לחלקים כ"א הוא ממלא בתוך כל הגוף. אך רק בבחי' אור מקיף שאינו מתחלק כו'.

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

Section 2 turns to the second level in the soul: its will. The will does not split into different powers for different limbs; it is present in the whole body as one, but as an encompassing light (or makif), which rests over the whole body without dividing.

שישנו להרצון בתוך כל הגוף. שהוא מושל על כל אברי הגוף.

For the will is present within the whole body, in that it rules over all the limbs of the body.

It is not an inner light that each limb absorbs in its own way. Because it stands above the limbs in this way, it is present in all of them and rules over all of them.

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

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

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

4 ואף שהוא נגד הטבע שלו שעפ"י [שעל פי] הנהגות טבעיות הגוף לא היה מניח הרגל באש שקשה לה כו'.
אעפ"כ [אף על פי כן] כשרוצה לשומה באש כו' תעשה כך תיכף.

And although this is against its nature — for according to the natural conduct of the body it would not place the foot in fire, since that is hard for it, etc. — nevertheless, when he wishes to put it into fire, etc., it will do so immediately.

Left to its own nature, the body would never put a foot into fire, since that harms it; yet the foot obeys at once when the will decides.

והוא מפני שהרצון הוא המושל על כל אברי הגוף והוא שורה בתוכם בבחי' א"מ [אור מקיף].

And this is because the will is what rules over all the limbs of the body, and it dwells within them in the manner of encompassing light.

This is because the will rules all the limbs and rests over them as an encompassing light, not as a power confined to any one of them.

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

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

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

5 והוא מפני שהרצון אינו מתחלק לפי חלקי כלי הגוף להתלבש בתוכם בבחי' א"פ [אור פנימי] ממש כפי
מזיגתם כו'. כ"א הוא מקיף על כולן בבחי' א"מ [אור מקיף] בלי התחלקות כלל

And this is because the will does not divide according to the parts of the vessels of the body, to be en clothed within them in the manner of inner light (or pnimi), exactly according to their constitution, etc.; rather, it encompasses all of them in the manner of encompassing light, without any division at all.

The reason is that the will is not divided among the limbs and absorbed by each according to its makeup, the way the inner life-force is; it encompasses all of them alike, without any division.

ולכך הוא מושל עליהן ויכול לעשות דבר שהוא היפוך הטבע ובחי' שלמעלה מן הדעת

And therefore it rules over them, and it can do something that is the opposite of nature, and [it is] the level that is above knowledge (daas)

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

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

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

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

והנה בד"ה ועתה יגדל נא ³⁷ הנ"ל ובד"ה מי מנה עפר יעקב ³⁸ נתבאר שלהיות המשכת רצון זה בנפש הוא נמשך ע"י המצות וזהו ענין אם בחקתי תלכו ³⁹ שכדי שיבואו לבחי' תלכו זהו ע"י בחקתי כו',

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

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

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

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

The maamar on "by their skulls" adds that this level is reached also through the Levites: there, in Likkutei Torah, Bamidbar, a person needs two forces so as not to remain below, the priests, flowing down like water, and the Levites, rising like a flame. That is the meaning of "And when the Mishkan encamps, the Levites shall set it up," which will be explained in section 3.

וכמ"כ [וכמו כן] ממש הוא למעלה שרצון העליון הוא נקרא בחי' סוכ"ע וכמ"ש מזה בת"א [בתורה אור] בד"ה יביאו לבוש מלכות⁴¹ כו' ע"ש

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

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

ופי' סוכ"ע היינו שאינו מתחלק לחלקים כו' כ"א הוא בחי' א"מ [אור מקיף] על כולם בשוה בלי התחלקות כלל ולכך נק' בשם סוכב שהוא כמשל העיגול הגשמי שאין בו בחי' מעלה ומטה כלל

And the meaning of "encompassing all worlds" is that it does not divide into parts, etc., but rather it is the level of encompassing light over all of them equally, without any division at all; and therefore it is called by the name "encompassing" (sovev), for it is like the analogy of a physical circle, which has no aspect of above and below at all.

Here the text defines "encompassing": it does not divide into parts according to the worlds, but rests over all of them equally, without any distinction. That is why it is called sovev, "surrounding," like a circle, which has no top and no bottom.

כמ"כ [כמו כן] הוא עד"מ למעלה שהבחי' רצון העליון ב"ה הוא בחי' סוכ"ע שמקיף את כל עלמין בשוה שאין בו בחי' מעלה ומטה כלל.

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

So too, as an analogy, G-d's will relates to every world in exactly the same way, with no higher and no lower.

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

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

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

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

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

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

שהוא רצון העליון ב"ה שנק' סוכ"ע שאין בו בחי מעלה ומטה כלל שסובב ומקיף על כל עלמין בשוה⁴⁵ כנ"ל וכמ"ש בבינונים פרק מ"ח ע"ש

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

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

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

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

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

פ"י שהוא בחי' הא"מ [האור מקיף] של גי' ⁴⁷ עולמות ב"י"ע וכמ"ש מזה בביאור ע"פ ⁴⁸ ועתה יגדל נא הנ"ל ועמ"ש מזה בד"ה הרם את מטך ^{49, 50} שדרך כלל ב' בחי' הנ"ל נק' בחי' סדר השתלשלות ומה שלמעלה מסדר ההשתלשלות

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

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

כי השתלשלות ב"י"ע זה מזה היינו השתלשלות מדומ"ע [מדבור ומעשה] שהמשכת הדבור מהמחשבה הוא נק' השתלשלות כו' וכן בעבודה מדומ"ע [מדבור ומעשה] מההתבוננות נמשך הדבור שהוא מדבר בד"ת [בדברי תורה] והעשי' [והעשיה] במעשה המצות

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

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

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

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

Above this chain is the will, "the desire of the heart" (re'usa deliba), which does not come out of thought and speech but stands over all of them. In Likkutei Torah, Balak, on "Who has counted the dust of Yaakov," the Alter Rebbe reads "the fourth (rova) of Israel" as all four levels: thought, speech, action and will.

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

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

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

SECTION 3 • 18-13

The Mishkan as union, and the Levites who raise it

8 ג והנה זהו ענין המשכן בחי' ושכנתי בתוכם⁵⁸ כי ענין אהל מועד היינו היחוד וההמשכה מבחי' סוכ"ע בממכ"ע [בממלא כל עלמין] וזהו ענין ונועדתי לך שמה^{59,60} לשון התקשרות ודביקות הקב"ה בישראל. מלשון והאדם ידע⁶¹ כו' (כמ"ש בד"ה במדבר סיני באהל מועד⁶² הנ"ל ובד"ה נשא דלעיל)

3. Now, this is the meaning of the Mishkan, the level of “And I will dwell within them”: for the meaning of the Tent of Meeting (Ohel Moed) is the union and the drawing down of the level of the light that encompasses all worlds into the light that fills all worlds. And this is the meaning of “And I will meet with you there,” an expression of the bond and attachment of the Holy One, blessed be He, with Israel, from the expression “And the man knew, etc.” (as is written in the discourse beginning “In the wilderness of Sinai, in the Tent of Meeting,” mentioned above, and in the discourse beginning “Lift up the head,” above).

Section 3 applies the two levels to the Mishkan. The Tent of Meeting (Ohel Moed) is the place where the encompassing light is united with the filling light and drawn into it. “I will meet (ve-no'adti) with you there” expresses the bond between G-d and Israel, and the Alter Rebbe links no'ad, “meet,” to yada, “knew” (the two words share the letters yud, ayin and dalet), as in “And the man knew [his wife],” the language of intimate union.

וזהו ענין ההילוך דבחי' מהלכים בין העומדים⁶³

And this is the meaning of the walking of the level of “walkers among those who stand.”

This union is also what “walking” means in “walkers among those who stand,” since in Kabbalistic language walking is a term for union, as the next part quotes.

וכמ"ש במא"א [במאורי אור] אות⁶⁴ ה' סוף סעיף יו"ד הליכה כינוי אל הזיווג הולך על הדרך יסוד דנוקבא ברגל מבורכת שהיא יסוד עכ"ל [עד כאן לשונו]

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

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

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

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

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

והיינו בשערים הם נש"ב [נ"י שערי בינה]⁶⁹ הנמשכים ממנו בינה אל הלב וזהו עיני כ"ל ע"ד הלב רואה כו' וכשנקלט בתוכיות נקודת הלב אזי נקראת כלה.

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

"The gates" are the fifty gates of Binah, the understanding drawn from the mind into the heart (the Talmud says that all but one were given to Moshe), and kol, "all," has the numerical value fifty. "The eyes of all" is the heart that "sees" and yearns from afar; when the understanding is absorbed into its innermost point, kol gains a hei and becomes kallah, and the soul is called a bride, united with G-d. In Likkutei Torah, Matos, the Alter Rebbe explains that this added hei is the inner heart that receives the fifty gates, and that kallah is the name of the bride after the chuppah.

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

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

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

דהיינו בחינת מס"נ [מסירות נפש] והוא ענין נפילת אפים ובחי' נעילה שהוא גמר העליות עכ"ל [עד כאן

לשונן]

that is, the level of self-sacrifice (mesirus nefesh); and this is the matter of “falling on the face” (nefilas apayim) and the level of Ne’ilah, which is the culmination of the ascents. End of quote.

There “and be her husband” is the union reached through self-sacrifice (mesirus nefesh): the stage of “falling on the face” (nefilas apayim) in the daily prayers, and of Ne’ilah, the closing prayer of Yom Kippur, the culmination of all the ascents. There the Alter Rebbe also refers to the Pri Etz Chaim on nefilas apayim, and to the maamar “The eyes of all” on betrothal and marriage.

ועמ"ש בת"א [בתורה אור] בד"ה וישב יעקב⁷² וז"ל [וזה לשונן] והנה בזמן שבהמ"ק [שבית המקדש] היה קיים

היה נמשך בחינה זו רעותא דליבא מגילוי אור א"ס ב"ה בהיכל קדה"ק [קודש הקדשים] כו'

And see what is written in Torah Ohr, in the discourse beginning “And Yaakov settled”; and these are its words: “Now, at the time when the Holy Temple (Beis HaMikdash) stood, this level, ‘the desire of the heart’ (re’usa deliba), was drawn from the revelation of the Infinite Light (Or Ein Sof), blessed be He, in the chamber of the Holy of Holies, etc.,

A second quotation, from Torah Ohr on “And Yaakov settled”: while the Holy Temple stood, this “desire of the heart,” the will that is above reason, was drawn down from the revelation of the Infinite Light in the Holy of Holies.

כמ"ש בסש"ב [בספר של בינונים] להיות בטל רצונו לרצונו ית' וכמ"ש כי תהיו אתם⁷³ ארץ חפץ כו' עכ"ל

[עד כאן לשונן].

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

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

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

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

Chefetz, "desire," is deeper than will: it is the delight that is the will's inner core, the state in which a person's "flesh and heart pine (kalah)" for G-d, a word spelled like kallah, "bride." By analogy it is the union of husband and wife: the wife's longing, "your longing shall be for your husband," and the husband who "quenches her thirst."

וזהו ענין ישבעו ויתענוגו מטובך⁷⁶ כו' אז תתענוג על⁷⁷ ה' כו'.

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

This fulfilment is what the Shabbos prayer means by "They shall be satisfied and delight in Your goodness," and Isaiah by "Then you shall delight in Havayah."

11 וזהו ענין בני קהת שממשיכי' [שממשיכים / שממשיכין] האו"פ [האור פנימי] בחי' תענוג וחפץ ובני גרשון ממשיכי' [ממשיכים / ממשיכין] הרצון והמקיף כו'

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

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

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] אשכחן משכן דאקרי מקדש.⁷⁸ משמע שהם שני בחינות אלא דמ"מ משכן אקרי מקדש.

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

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

והענין כמ"ש בת"א [בתורה אור] ע"פ ויגש אליו יהודה⁷⁹ שהמשכן היה דירת עראי של הקב"ה והמקדש היה דירת קבע ונתבאר מזה ע"פ מה טובו אהליך⁸⁰ יעקב.⁸¹

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

Torah Ohr on "And Yehudah approached him" explains that the Mishkan was G-d's temporary dwelling and the Holy Temple His permanent dwelling. This is also explained on "How goodly are your tents, Yaakov": in Likkutei Torah, Balak, a tent (ohel) is an encompassing light, drawn down by the mitzvos but not yet inward, which comes through the Torah.

12 והענין כי הנה כתיב זכרתי לך חסד⁸² נעורייך אהבת כלולותיך לכתך אחרי במדבר. שכ"ז [שכל זמן] שהיו במדבר היו עדיין בבחי' אב"א [אחור באחור] ובמקדש היו בבחי' פכ"פ [פנים בפנים] וכ"כ [וכן כתב] במא"א [במאורי אור] אות מ' סנ"ז וספ"ט

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

In the wilderness Israel followed G-d with the love of a young bride, as Jeremiah says, yet they were still "back to back" with Him: "after Me" (acharai) is also "behind Me." In the Holy Temple they were "face to face," and Me'orei Or says the same.

ובחינת אב"א [אחור באחור] היינו בחי' אתכפיא לבד אבל בחי' פכ"פ [פנים בפנים] זהו כשיבא לבחי' אתהפכא חשוכא לנהורא וזהו ענין ארץ חפץ⁸³ כמ"ש בת"א [בתורה אור] פ' תצוה בד"ה זכור דעמלק וע"כ היה צ"ל הלויים מקימין את המשכן

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

Back to back is subduing (iskafya): the evil is held down but not changed. Face to face is transformation (is'hapcha), when darkness itself is turned into light; that is "a land of desire," as the Torah Ohr maamar on Amalek explains, and this is why the Levites had to set up the Mishkan.

וכמ"ש בד"ה שאו לגלגלתם הנ"ל כפ"י ובחנות המשכן יקימו אותו הלוים⁸⁴ פ"י ובחנות המשכן שכשירד בחינת המשכן ממדרגתו תהיה ההקמה ע"י הלוים דהיינו כנשמת האדם למטה שירדה הארתה ונתלכשה בגוף ונפש הבהמית

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

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

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

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

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

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

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

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

שע"י עבודת הלוים שהוא השיר וה"ע [וזהו ענין] פסוד"ז [פסוקי דזמרה] הם מעלים בחי' המשכן שהוא מלי לבחי' משכן העדות היינו או"א [אבא ואימא] תרין ריעין⁸⁶ כו' בחי' י"ה

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

The Levites' service was song, and in prayer that is Pesukei deZimra, the psalms of praise. Through it they raise “the Mishkan,” Malchus, to “the Mishkan of the Testimony,” Abba and Imma (Chochmah and Binah), the “two companions” who never part, the Name Yah, the letters yud and hei. In Likkutei Torah, Re'eh, the Alter Rebbe explains that in a person's service too these two, the self-nullification of Chochmah and the contemplation of Binah, must always go together.

וזהו כענין הנז' [הנזכר] בזח"א [בזהר חלק א] וישב ד' קפ"ג סע"ב [סוף עמוד ב]⁸⁷ ע"פ כעיר שחברה לה יחדו^{88,89} כו'

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

The Zohar on “like a city that is joined together” speaks of the same joining of the lower level with the higher. As the Tzemach Tzedek explains in Yahel Or, his commentary on Tehillim, the verse says shechubrah, with a hei, to show the joining of the last hei of the Name, Malchus, with the first hei, Binah: “the mother was joined with the daughter and they became one.”

ועד"ז ארז"ל [אמרו רבותינו זכרונם לברכה] אשכחן משכן דאקרי מקדש.⁹⁰ פי' שהוא בחי' לא זו מחבבה⁹¹ עד שקראה אמי⁹² כו':

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

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

Gershon: the curtains and the nullification of will

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

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

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

אך המשכן דירת עראי בחי' אתכפא ואב"א [ואחור באחור] לכתך אחרי. והמקדש אתהפכא פב"פ [פנים בפנים] ולכן ובחנות המשכן יקימו אותו הלויים. פקודי המשכן משכן העדות ע"י עבודת הלויים. כעיר שחברה.

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

The Mishkan is a temporary dwelling, back to back, subduing, “your going after Me in the wilderness”; the Holy Temple is face to face, transformation. That is why the Levites set up the Mishkan, and why its “accounts” are “the service of the Levites,” joining the lower to the higher, “like a city that is joined.”

ד והנה התעוררות הרצון עליון ב"ה שהוא בחי' קדוש בחי' א"מ [אור מקיף] כנ"ל שיהיה הקדוש הנ"ל שרוי בתוך מעיו⁹³ כו'. הוא מעוררו וממשיכו ע"י בחי' גרשון

4. Now, the arousal of the supernal will, blessed be He, which is the level of “Holy,” the level of encompassing light (or makif), as mentioned above, so that the “Holy” mentioned above should dwell within one’s innards, etc. — one arouses it and draws it down through the level of Gershon,

Section 4 begins. Its aim is to arouse the supernal will, the encompassing light called “Holy,” so that this holiness dwells within the person, “within his innards”; one arouses it and draws it down through the level of Gershon.

שהם היו נושאים את יריעות המשכן כמ"ש ונשאו את יריעות המשכן ואת אהל מועד.⁹⁴

who were the ones carrying the curtains of the Mishkan, as it is written, “And they shall carry the curtains of the Mishkan and the Tent of Meeting.”

Gershon was the Levite family that carried the curtains of the Mishkan, and section 4 builds on that task.

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

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

The Midrash compares the curtains of the Mishkan to the heavens, which G-d "stretches out like a curtain." The curtains spread over the Mishkan are the encompassing light; at the end of the maamar on "I am black but comely," the Alter Rebbe explains that "the curtains of Shlomo" are the highest encompassing lights, to be revealed only in the days of Moshiach, against which the kelipos have no counterpart.

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

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

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

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

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

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

כמארז"ל [כמאמר רבותינו זכרונם לברכה] **בטל רצונך מפני רצונו**^{102, 103} **כו'.** **שיבטל רצונו מפני רצון העליון**
הן בבחי' סור מרע שלא ירצה בהם כלל. **והן בבחי' עשה טוב (שירצה מה שלא רצה. ומה שרצה לא**
ירצה)

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

The Mishnah says, "Nullify your will before His will." This applies to "turn away from evil," that a person should not desire forbidden things at all, and also to "do good," that he should come to want what he did not want, and stop wanting what he wanted.

שע"י ביטול רצונו כו' הוא מהפך את הטבע שלו שמהפך ממרירו למיתקא כו'.

For through the nullification of his will, etc., he overturns his nature, transforming bitterness into sweetness, etc.

Nullifying the will in this way overturns one's nature and turns the bitter into sweet.

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

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

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

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

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

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

16 והוא מפני שהרצון הוא למעלה מבחירה ודעת. אך מתחלה עשה רצונו כרצונך¹⁰⁴ וזהו רצון התחתון שע"פ השכל והוא מבחי' ממכ"ע [ממלא כל עלמין] בכל נפשך כו' ואח"כ בטל רצונך הוא בחי' ביטול והעברה לגמרי שיהי' [שיהיה] רצון העליון מאיר בו

And this is because the will is above choice and knowledge. But first [comes] "Make His will as your will"; and this is the lower will, which accords with the intellect, and it is from the level of the light that fills all worlds (memalei kol almin), "with all your soul," etc. And afterwards, "Nullify your will" is the level of self-nullification (bittul) and complete removal, so that the supernal will shines in him.

Because the will is above choice and knowledge, it can change one's nature. But the Mishnah sets an order: first "Make His will as your will," the lower will, which follows the intellect and belongs to the light that fills all worlds and to the measured love "with all your soul"; only afterwards "Nullify your will," a complete setting aside of one's own will, so that G-d's supernal will shines in him.

וזהו ענין יריעות המשכן בחי' נוטה שמים כיריעה¹⁰⁵

And this is the matter of the curtains of the Mishkan, the level of "Who stretches out the heavens like a curtain"

This second stage is the curtains of the Mishkan, spread like the heavens over everything.

(ועמ"ש בפ"י השמים כסאי¹⁰⁶ בדי"ה כי כאשר השמים החדשים¹⁰⁷ כו'. ולכן מתחלה צ"ל בני מררי מקימים הקרשים בחי' עצי שטים עומדים¹⁰⁸ זהו ענין בכל נפשך שזהו הנקי עומדים חי' אשר עמדתי לפניו.^{109, 110} ואח"כ צ"ל מהלכים בין העומדים¹¹¹ והיינו ענין יריעות המשכן.

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

The parenthesis first points to the explanation of "The heavens are My throne." Then it shows the same order in the Mishkan: first the sons of Merari set up the boards, "acacia wood standing," which is "with all your soul," the "standing" of one who stays at his level, as Elisha said, "As Havayah lives, before Whom I stood"; afterwards come the "walkers among those who stand," the curtains.

אך מהלכים ב' בחי' הילוך זהו ענין גרשון וקהת מלמטה למעלה ומלמעלה למטה כו' וזהו והתהלכתי בתוכם¹¹² ב' בחי' הילוך כו')

But “walkers” [means] two kinds of walking: this is the matter of Gershon and Kehas, from below to above and from above to below, etc. And this is [the meaning of] “And I will walk among you”: two kinds of walking, etc.)

“Walkers” is plural because there are two kinds of walking, Gershon’s from below upward and Kehas’s from above downward, and “And I will walk among you” likewise points to two kinds of walking.

וכמ”כ [וכמו כן] הוא למעלה ממש שהרצון עליון ב”ה הוא נעלה מבחי' בחירה ודעת כו'. ופ”י שהבחירה הוא בדעת כו'.

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

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

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

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

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

(שהבחירה שבוחר החיים כו' הוא ע”י הדעת שמבחין שהחיים טוב לו והמות רע לו)

(for the choice by which one chooses life, etc., is through knowledge, which discerns that life is good for him and death is bad for him).

Choosing life depends on recognizing that life is good and death is bad.

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

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

Above, the level of choice through knowledge is the Tree of Knowledge, “the tree of good and evil,” where good and evil stand side by side and must be chosen between. The supernal will is higher than that tree.

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

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

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

וכמ"כ [וכמו כן] הוא בעבודה שביטול רצון שמבטל רצונו מפני רצון העליון ב"ה הוא למעלה מהבחירה ודעת כלל כו'.

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

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

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

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

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

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

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

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

וזהו תתן אמת ליעקב¹¹⁶ (ועי"ל [ועוד יש לומר] בפ"י גרשון שהוא ע"ד מ"ש וממגד גרש ירחים¹¹⁷ ופרש"י [ופירש רש"י / ופירוש רש"י] שהארץ מגרשת ומוציאה מחדש לחדש.¹¹⁸ הרי דצמיחת הפירות מהארץ נק' גרש לשון גרושין ע"ש שמגרשת אותם מהכח אל הפועל. ומהעלם לצאת אל הגילוי.

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

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

וכן פי' הרד"ק [הרבי דוד קמחי] במכלול גרש ירחים והוא זמן שהפירות מציצים ופורחים בכח הירח כאלו הירח מגרש אותם לחוץ.

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

The Radak (Rabbi David Kimchi, the grammarian) explains geresh yerachim in his Michlol as the time when fruits sprout and blossom by the power of the moon, as if the moon drives them outward.

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

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

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

וזהו ענין בני גרשון נושאי היריעות בחי' סוכ"ע וככה זה מוציאין האהבה המסותרת מההעלם אל הגילוי והוא כענין וממגד גרש ירחים שמגרש ומוציא האהבה מסותרת מההעלם אל הגילוי וכמ"ש ע"פ טובה תוכחת מגולה¹²² מאהבה מסותרת כו'

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

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

ועד"ז פי' הפרדס) (שער כ"ט פ"ד) בענין שני גרישין שהם חו"ג [חסד וגבורה]¹²³ כי התפארת מגרש אותם ממקומם ומניעם אל קו האמצעי ומטה אותם אל החסד.

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

Along the same lines the Pardes (Rabbi Moshe Cordovero's Pardes Rimonim), in its gate on the cantillation marks, explains the "two gerishin," the double stroke of the cantillation, as Chesed and Gevurah: Tiferes, the middle line, drives them from their place, draws them to the center and inclines them toward Chesed.

וכמ"כ [וכמו כן] כאן י"ל [יש לומר] בענין גרשון ב' גרושין אלו שמגרש את הנה"ב [הנפש הבהמית] ודוחה הרע ועי"ז הטוב שבנה"ב [שבנפש הבהמית] יתגרש ממקומו ויהי' [ויהיה] מטה כלפי חסד ואהבה לבוא לבחי' בכל לבבך בשני יצריך^{124, 125} וכן מגרש ומוציא העלם האהבה שבנה"א [שבנפש האלקית] לבוא לידי גילוי כו'

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

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

ואפ"ל [ואפשר לומר] פ"י גרש ירחים שהוא מענין ריח והריחו ביראת ה' כמ"ש בענין אריתי מורי¹²⁶ ובענין וישלח יהושע¹²⁷ כו' ואת יריחו. ומ"ש בד"ה ראה ריח בני¹²⁸ כו':¹²⁹

And it may be said that the meaning of geresh yerachim is from the term rei'ach (scent), [as in] "And he shall scent (vaharicho) the fear of Havayah," as is written on the matter of "I have gathered (arisi) my myrrh," and on the matter of "And Yehoshua sent, etc., ... and Yericho"; and what is written in the discourse beginning "See, the scent of my son, etc."

Finally, geresh yerachim may be linked to rei'ach, "scent," whose letters are those of yerach, "moon" or "month": as in "he shall scent the fear of Havayah," and as explained on "I have gathered (arisi) my myrrh," on Yericho, and on Yitzchak's "See, the scent of my son."

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

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

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

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

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

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

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

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

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

שעי"ז הוא מגרש את הרע כו'. שממשיך עי"ז מבחי' סוכ"ע שהוא בחי' קדוש שיהי' [שיהיה] שרוי בתוך מעיו¹³⁰ כו' כני"ל.

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

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

SECTION 5 • ¶19-21

Kehas: the point at the center

19 ולכך נשא בני גרשון את יריעות המשכן שהם בחי' סוכב ומקיף וכדכתיב נוטה שמים כיריעה¹³¹ כו'.

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

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

אבל עבודת בני קהת הוא לישא את השולחן והמנורה והארון וכפורת כו' כי עבודת הקדש עליהם¹³² בכתף ישאו כו'.

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

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

ופי' של קהת הוא מלשון לו יקהת עמים¹³³ שהוא מלשון אסיפה וחיבור¹³⁴ כו'. שעבודת הקהתי הוא לישא בכתף עבודת הקדש כו'. שהם השולחן והמנורה והארון כו'.

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

The name Kehas is linked to yikhas, “gathering,” in Yaakov’s blessing to Yehudah, a term of gathering and joining. The Kehasites carried the holy vessels, the table, the menorah and the ark, on their shoulders.

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

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

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

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

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

The point at the center is the real purpose, as with heaven and earth: the heavens are a “curtain” spread over the earth, yet in G-d’s thought the earth came first. In Yahel Or the Tzemach Tzedek concludes that Kehas, who carried the ark, is higher than Gershon, who carried the curtains, just as a teacher’s introductions come first in the telling though the point came first in his mind. The Kehot editors note that they have not yet found the Alter Rebbe’s maamar on “Let not the wise man glory” referred to here.

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

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

The Alter Rebbe also refers to a maamar on “This month shall be for you,” which explains Rashi’s opening comment that the Torah could have begun with this first mitzvah. The Kehot editors suggest that the maamar meant may be the one in Or HaTorah on Shemos.

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

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

In the Arizal’s terms the same pattern is “circles and line” (iggulim and yosher). The circles are the level of nefesh and the line the level of ruach, and the root of the line is higher, even though the circles surround it like heavens spread over the earth. In Likkutei Torah, Shelach, the Alter Rebbe explains that in the circles the lights are included together and hidden, without division, while in the line they are revealed and divided.

אלא שמ"מ בחי' היושר הוא כענין הנקודה שעליה סובב כל העיגול כו' וע' בר"ח [בראשית חכמה] שער הקדושה פ"ב [פרק ב'] בענין שבת הוא בחינת נקודה

Except that nevertheless the level of the line is like the matter of the point around which the whole circle revolves, etc. And see in Reishis Chochmah, Sha’ar HaKedushah, chapter 2, on the matter that Shabbos is the level of a point.

The line is like the point around which the whole circle turns. Reishis Chochmah, Rabbi Eliyahu de Vidas’s classic of ethics and Kabbalah, calls Shabbos a “point.”

ועמ"ש מענין נקודה בהיכליה בד"ה ראה אנכי^{144, 145} כו' שם ג"כ מובן שהנקודה גבוה יותר מההיכל המקיף עליה. שהנקודה היא חכמה עילאה וההיכל המלבישו הוא בינה^{146, 147} כמ"ש בזח"א [בוהר חלק א] (דט"ו ע"א וד"ך ע"א)

And see what is written on the matter of “a point within its palace” in the discourse beginning “See, I [set before you], etc.”; there too it is understood that the point is higher than the palace that encompasses it: for the point is supernal Chochmah (wisdom), and the palace that enclothes it is Binah (understanding), as is written in the Zohar, Part I (folio 15a and folio 20a),

The maamar on “See, I set before you” discusses the Zohar’s “point within its palace,” and there it is clear that the point is higher than the palace around it: the point is supernal Chochmah, and the palace that clothes it is Binah, as the Zohar says. There, in Likkutei Torah, Re’eh, the will is the root of the “point within its palace,” and the Skull (Gulgalta) that surrounds the brain is Binah, the palace of the Chochmah hidden within it.

ובמק"מ [ובמקדש מלך] (שם ושם) שבח"י העיגול הם היריעות המאהילי [המאהילים] על המשכן כדכתיב נוטה שמים כיריעה כנ"ל.

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

The Mikdash Melech, Rabbi Shalom Buzaglo’s commentary on the Zohar, is cited on both passages. The circle is the curtains that cover the Mishkan like a tent, as the heavens are spread like a curtain.

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

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

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

שהם מבחי' הנקודה האמצעי' שהעיגול סובב אותה כנ"ל. כי הארון שהי' [שהיה] בק"ק [בקדש הקדשים] הוא בחי' תורה שבו היו הלוחות מונחים כו'.

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

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

20 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] משחרב בהמ"ק [בית המקדש] אין להקב"ה בעולמו אלא די' ¹⁴⁸ אמות

של הלכה בלבד כו'. ובח"י תורה היא מבחינת הנקודה התיכונית שהעיגול סובב עליה

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

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

כי אורייתא מחכמה הוא דנפקת ^{149, 150} ובחכמה שורה אור א"ס ממש בבחי' גילוי כמ"ש הוי' בחכמה

for "the Torah comes forth from Chochmah," and in Chochmah the Infinite Light (Or Ein Sof) itself dwells in a manner of revelation, as it is written, "Havayah in Chochmah,"

The Torah comes from Chochmah, and in Chochmah the Infinite Light itself dwells openly, as the verse says, "Havayah in Chochmah." The Zohar says that the Torah comes forth from Chochmah (Part II, 121a and 85a), and that it is found in supernal Chochmah, with its roots planted there (Part III, 81a).

דהיינו בבחי' אור פנימי משא"כ בחי' העיגול הוא אור מקיף והעלם עדיין ותכלית המכוון הוא האור פנימי והגילוי, ועמ"ש מזה בפ' ואתחנן בד"ה ואהבת את ^{151, 152} וכן המצות מעשיות נמשכים ג"כ מהנקודה התיכונית. ¹⁵³

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

That revelation is inner light, while the circle remains encompassing light, still hidden; and the goal is the inner light, the revelation. In Likkutei Torah, Va'eschanan, the Alter Rebbe explains that through Torah study G-d is revealed to us as inner light, because supernal Chochmah is encloded in the Torah. The practical mitzvos too come from the central point.

21 והנה הגם שהתורה ומצות הם נמשכים מהנקודה התיכונית כנ"ל. אעפ"כ [אף על פי כן] שרשם הוא נעלה

אף מהעיגול הסובב הנקודה כנז' [כנזכר] בס"י [בספר יצירה] נעוץ תחלתן ¹⁵⁴ בסופן וסופן בתחלתן ¹⁵⁵ כו'.

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

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

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

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

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

כי נעוץ סופן דייקא בתחלתן כו'. ופי' כי תומ"צ [תורה ומצות] שרשם מהנקודה התיכונית כו'

For their end is wedged specifically in their beginning, etc. And the meaning: for the Torah and mitzvos have their root from the central point, etc.,

Their end is wedged in their beginning: the Torah and mitzvos come from the central point.

ושורש הנקודה כו' הוא נעלה מהעיגול כו' כי העיקר הוא הנקודה והעיגול הוא רק להיות סובב ומקיף להנקודה.

and the root of the point, etc., is loftier than the circle, etc.; for the essential thing is the point, and the circle exists only to surround and encompass the point.

And the root of that point is higher than the circle, because the point is the essential thing and the circle exists only to surround it.

וכדכתיב כי גאה גאה ¹⁵⁶ כו' כנז' [כנזכר] במ"א (שקמיה כל המקיפים כלא נחשבים בשוה כמו הפנימית כו' ע"ש).

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

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

וזהו שמברכים קודם עשיית כל מצוה כו'. אשר קדשנו במצותיו כו'

And this is why we bless before performing every mitzvah, etc., "Who has sanctified us with His commandments, etc."

This explains the blessing said before every mitzvah, "Who has sanctified us with His commandments."

ופי' שע"י עסק התורה שמחכמה נפקת וע"י המצות מעשיות שהם נעלים מתורה כמארז"ל [כמאמר רבותינו זכרונם לברכה] גדול התלמוד שמביא¹⁵⁷ לידי מעשה כו' יכול להמשיך בחי' קדש שיהיה שרוי בתוך מעיו כו'

And the meaning: through occupying oneself with the Torah, which “comes forth from Chochmah,” and through the practical mitzvos, which are loftier than Torah, as our Sages, of blessed memory, said, “Great is study, for it leads to action, etc.,” one can draw down the level of holiness (kodesh), so that it should dwell within one’s innards, etc.;

Through Torah study, which comes from Chochmah, and through the practical mitzvos, a person draws holiness to dwell within him. The practical mitzvos are even higher than study, for the Sages said that study is great because it leads to action.

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

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

That holiness comes as inner light: the 248 positive commandments come from G-d’s will and are clothed in physical things such as tzitzis and tefillin. Precisely because they are “the end of the deed,” last in deed and first in thought, as the Lecha Dodi hymn says, they are wedged in the highest beginning.

SECTION 6 • ¶22-24

Shabbos: changing one’s taste

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

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

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

וזהו מ"ש לדוד בשנותו את טעמו¹⁵⁸ לפני אבימלך פי' מל"ך הוא בחי' מדת מלכותו ית' שמחיה את כל עולמים. כדכתיב מלכותך מלכות כל עולמים^{159, 160} כו'.

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

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

ואבי מלך הוא בחי' סוכ"ע¹⁶¹ (שהוא בחי' רצונו ית' כנ"ל) בשנותו את טעמו כו'. פי' שזהו ההפרש בין ו' ימי המעשה לשבת.

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

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

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

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

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

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

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

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

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

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

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

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

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

On weekdays there is only subduing (iskafya), not transformation (is'hapcha). A parenthesis notes that “changing his taste” belongs here to Kehas, since “through Chochmah they are refined”: in the first maamar of Nasso the Alter Rebbe explains that the whole Torah serves to refine the sparks, and that this was the burden of the sons of Kehas.

אכן במדרש רבה) (פ' במדבר פ”ג [פרק ג'] דרטי”ו ע”ב) פ”י גרשון שהוא חזק כשן כו' והיינו ענין בשנותו את טעמו ויגרשהו כו'

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

The Midrash Rabbah, however, connects it with Gershon, whom it explains as “strong like a tooth (shen).” That links beshanos, “when he changed,” to shen, and vayegarshehu, “he drove him out,” to Gershon.

שבח"י בשנותו הוא ג"כ מענין שן וכמ"ש ע"פ ולכן שנים מחלב¹⁶² שהוא בירור המדות כו' וזהו ויגרשהו לגרש הרע כו' ובח"י קהת פ"י שם מענין אם קהה הברזל והיינו כמ"ש [כמה שכתוב שם] והוא לא פנים קלקל¹⁶³

for the level of “when he changed (beshanos)” is also from the term shen (tooth), as is written on [the verse] “and white of teeth from milk,” which is the refinement of the emotive attributes (mid-dos), etc. And this is “and he drove him out”: to drive out the evil, etc. And the level of Kehas is explained there from the term “If the iron is blunt (kehah),” and that is as is written there, “and He does not [show] a face, [for they] have spoiled.”

Beshanos shares the letters of shen, “tooth,” as in “white of teeth from milk,” which is explained as the refinement of the emotions; “he drove him out” is driving out the evil. The same Midrash explains Kehas from kehah, “blunt,” in “If the iron is blunt,” and the verse continues, “and He does not [show] a face, [for they] have spoiled.”

ובלויים כתיב ועבד הלוי הוא¹⁶⁴ שממשיך בח"י הוא דא עתיקא¹⁶⁵ מהעלם אל הגילוי להיות יאר ה' פניו כו'

And regarding the Levites it is written, “And the Levite, he (hu) shall perform the service”: for he draws the level of “He (hu): this is Atika (the Ancient One)” from concealment into revelation, so that it should be: “May Havayah make His face shine, etc.”

Of the Levites it says “And the Levite, he (hu) shall serve,” and the Zohar reads hu as Atika, the hidden “Ancient One,” the innermost level of Keser, whom the Levites draw from concealment into revelation, so that “Havayah makes His face shine.” In Likkutei Torah, Korach, the Alter Rebbe explains that all the Levites’ service was to draw from hu, the hidden world, into the revealed one, bringing love and awe out through contemplation and song.

והיינו ע"י שנשא הארון פנים בפנים¹⁶⁶ וכמ"ש מזה בד"ה ואהיה אצלו אמן¹⁶⁷

And that is through their carrying the ark face to face, as is written on this in the discourse beginning “And I was beside Him, a nursling (amon).”

This is done through carrying the ark “face to face,” as the maamar on “And I was beside Him, a nursling” explains: there “face to face” is the joining of G-d’s supernal delight with a person’s own delight in the mitzvos.

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

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

Through it the sons of Kehas repair the state of “He does not show a face,” which the Midrash Rabbah on Koheles explains as the time when G-d does not show the generation a welcoming face because of its corrupt deeds.

והעצה לזה וחיילים יגבר¹⁶⁸ בחי' תשובה שהוא ענין בחילא יתיר, והנה תשובה היא החזרת פנים בפנים והיינו ענין בני קהת נושאי הארון פא"פ [פנים אל פנים] כו'

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

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

ועמ"ש בענין מחיצה של ברזל בדי"ה ועשית ציץ¹⁶⁹ וענין שבירת המחיצה ע"י הרהורי תשובה ומשם יובן הענין הנ"ל.^{170, 171, 172}

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

The maamar on “And you shall make a forehead-plate” explains the “iron partition” and how thoughts of teshuvah break through it (the term recalls the Talmud’s saying that not even an iron partition can separate Israel from their Father in heaven); from there this subject will be understood.

23 ובוה יובן מארז"ל [מאמר רבותינו זכרונם לברכה] עשה רצונו כרצונך ^{173, 174} כו' בטל רצונך מפני רצונו כו' פי' כו' ימי המעשה הוא רק בחי' עשה רצונו כרצונך כו'

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

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

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

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

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

כנ"ל שזהו שאומרים לדוד בשנותו את טעמו כו' בשבת וכדכתיב טעמו וראו כי טוב ה' כו' בה' תתהלל נפשי ^{175, 176} כו'.

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

This is why Psalm 34, "Of David, when he changed his taste (ta'amo)," is said on Shabbos, with its verses "Taste (ta'amu) and see that Havayah is good," spelled with the same letters, and "In Havayah my soul shall glory."

24 וזהו מ"ש ורעה אמונה ^{177, 178} כמארז"ל [כמאמר רבותינו זכרונם לברכה] ישראל מפרנסין ¹⁷⁹ לאביהם שבשמים כו' וכ"ז [וכל זה] נמשך הכל לכנס"י [לכנסת ישראל] מאהרן כהנא רבא שהוא בחי' אהבה רבה כו' שהוא המשפיע בחי' אהבה בכנ"י [בכנסת ישראל] והוא האהבה המסותרת שבכאו"א [שבכל אחד ואחד] מישראל.

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

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

SECTION 7 • ¶25

Lifting of the head and the forty-two journeys

25 וז"ש [וזהו שכתוב] נשא את ראש בני גרשון גם הם¹⁸⁰ שכבני קהת ובני גרשון נאמר נשיאת ראש ולא בבני

מררי כמ"ש במדרש

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

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

כי הנה כתיב ונתתי לך מהלכים בין העומדים¹⁸¹ פי' מהלכים ב' בחי' הילוך. האי ע"י רעו"ד [רעותא דליבא] מלמטה למעלה וזהו ענין בני גרשון.

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

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

הב' ע"י תורה ומצות מלמעלה למטה וכמ"ש בת"א [בתורה אור] פי' וישב בד"ה ונתתי לך מהלכים כו'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

והנה כ"ז [כל זה] הוא ביד איתמר בן אהרן¹⁸² הכהן וגו'. ופ"י איתמר הוא בחי' צירופי אותיות התורה.

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

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

שאיִתֵּמַר הוּא מִלְשׁוֹן אֵית מֵר שְׁבַגְמֵרָא שֶׁהוּא לְשׁוֹן דְּבַר הַנִּלְמַד מֵאִלּוּ¹⁸³ כּו' (בִּלְיָא עֵשׂ אִיז גִּילְעֵרִינֵט גִּיוֹוֹאֲרִין. שֶׁהוּא לְשׁוֹן אִיתֵמַר שְׁנִלְמַד מִמִּילָא) וְהוּא כִּמְ"שׁ וְאִשִּׁים דְּבַרִּי בְּפִיךָ¹⁸⁴ וְגו' וְדְבַרִּי אֲשֶׁר שְׁמַתִּי בְּפִיךָ^{185, 186} וְגו'.

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

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

שֶׁהוּא דְּבַר ה' הַמְּלוּבֵשׁ בַּהֲלָכָה שֶׁמִּדְּבַר בְּפִיו כּו' (וְכִנּוּי' [וְכִנּוּכָר] בִּמְ"א ע"ש).

For it is the word of G-d en clothed in halachah, which he speaks with his mouth, etc. (and as mentioned elsewhere; see there).

It is the word of G-d en clothed in halachah, which speaks through the mouth of one who studies. In Likkutei Torah, Pekudei, the Alter Rebbe compares isamar to nidberu in “Then those who fear Havayah spoke”: speech that comes of itself, because the person is so nullified that the word of G-d, the halachah, speaks in him.

וְזֶהוּ בְּחִי אִיתֵמַר שֶׁהַכֹּל בִּיד אִיתֵמַר כְּנִ"ל. וְעֵיין מַעֲנִין אִיתֵמַר בִּמְא"א [בְּמֵאוּרֵי אֹר] אוֹת א' סְעִיף ק"מ:

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

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

IN ONE'S AVODAH

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

QUESTIONS FOR DISCUSSION

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

מב, ד.

9 בד"ה אני לדודי

That maamar on "I am my beloved's" raises the same contradiction between these two verses: "I fill the heavens and the earth" is the light that encompasses all worlds, present equally everywhere, while "the whole earth is full of His glory" is the light that fills all worlds and divides by level.

KEHOT'S NOTE

לקמן פי' ראה לג, א ואילך.

10 ובד"ה למען תזכרו

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

KEHOT'S NOTE

לקמן מד, ג.

11 ובד"ה ויקח קרח

That maamar asks why Korach also challenged Moshe over a tallis made entirely of blue.

KEHOT'S NOTE

לקמן נב, א.

12 ובד"ה ההפרש בין יו"ט ונס דפסח

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

KEHOT'S NOTE

לעיל פי' צו טז, א.

13 מבשרי אחזה אלוה

Job, in his suffering, is sure that from his own flesh he will yet see G-d, with nothing between them. Chassidus reads the words as a method: from the soul's relation to the body one understands G-d's relation to the worlds (context: Steinsaltz Tanakh).

איוב י"ט:כ"ו Job 19:26

ואחר עורי נקפוזאת ומבשרי אחזה אלוה:

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

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KEHOT'S NOTE

ע"פ איוב יט, כו.

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

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

KEHOT'S NOTE

יב ג ואילך. וראה באוה"ת נשא עי רמג.

15 פי' שלח סדי"ה ואם האכל יאכל

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

KEHOT'S NOTE

16 ולכבודי בראתיו

G-d promises, through Isaiah, to gather His people: "everyone called by My Name, and for My glory I created him, I formed him, indeed I made him." Its three verbs are the three worlds of Beriah, Yetzirah and Asiyah.

ישעיהו מ"ג:ז Isaiah 43:7

כל הנקרא בשמי וְלִכְבוֹדִי בְרָאתִיו יִצְרָתִיו אֶפְעָשִׂיתִיו:

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

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KEHOT'S NOTE

ישעיי מג, ז.

17 בד"ה ונקדשתי בתוך בניי

That maamar opens with the three bands of angels who say "Holy" once, twice and three times.

KEHOT'S NOTE

לעיל פי' אמור לא, א.

18 ונקדשתי בתוך בניי

G-d commands Israel not to profane His holy Name, "and I shall be sanctified among the children of Israel." The opening verse of the Emor maamar the text refers to.

ויקרא כ"ב:ל"ב Leviticus 22:32

וְלֹא תִחַלְלוּ אֶת־שֵׁם קִדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשְׁכֶם:

And ye shall not profane My holy name; but I will be hal- lowed among the children of Israel: I am the L-RD who hal- low you,

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19 חג"ת מקננין ביצירה

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

KEHOT'S NOTE

ת"ז ת"ו.

20 חג"ת מקננין ביצירה

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

Tikkunei Zohar 23a תקוני זוהר כ"ג א

21 ועתה יגדל נא

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

במדבר י"ד:י"ז Numbers 14:17

וְעַתָּה יִגְדַּל־נָא כַח אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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22 בכל נפשך ובכל מאדך

Moshe commands Israel: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." Here "with all your soul" is the measured love and "with all your might" the love beyond measure.

Deuteronomy 6:5: דברים ו'

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

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

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23 מהלכים בין העומדים

In Zechariah's vision the angel of G-d promises Yehoshua the High Priest that if he walks in G-d's ways he will be given "walkers among these who stand," a place among the angels. Chassidus contrasts the angels, who "stand" on fixed levels, with souls who "walk" and rise (context: Steinsaltz Tanakh).

Zechariah 3:7: זכריה ג'

כֹּה-אָמַר ה' צְבָאוֹת אֱמִי-בְדֹרְכֵי תִלָּךְ וְאִם אֶת-מִשְׁמְרֵתִי תִשְׁמֹר וְגַם אֶתְּךָ תִּדְּיוּ אֶת-בֵּיתִי וְגַם תִּשְׁמֹר אֶת-חֻצְרֵי וְנִתְּנִי לָהֶם מִהֲלָכִים בֵּין הָעֹמְדִים הָאֵלֶּה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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24 אם בחקתי תלכו

G-d's promise in Bechukosai: "If you walk in My statutes," the blessings will follow. The opening words of a maamar on the theme of "walking."

Leviticus 26:3: ויקרא כ"ג

אִם-בְּחֻקֹּתַי תֵּלְכוּ וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ וְעָשִׂיתֶם אֹתָם:

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

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25 עוונותיכם המבדילים

The prophet tells Israel why their prayers seem unheard: "your iniquities have separated between you and your G-d." The maamar reads it as the partition that pushes a person out even during prayer.

Isaiah 59:2: ישעיהו נ"ט

כִּי אִם-עֲוֹנוֹתֵיכֶם הֵיוּ מִבְדִּילִים בֵּינְכֶם לְבֵין אֱלֹהֵיכֶם וְחַטְאוֹתֵיכֶם הִסְתִּירוּ פָנִים מִפְּנֵי מִשְׁמוֹעַ:

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

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26 עקוב הלב מכל ואנוש הוא

Jeremiah says, "The heart is crooked above all, and it is sick; who can know it?" The separation can come from the

heart's inner crookedness, not from a physical sin.

Jeremiah 17:9: ירמיהו ט"ז

עֵקֶב הַלֵּב מִכָּל וְאָנֶשׁ הוּא מִי יֵדְעֵנוּ:

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

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27 צאינה וראינה

"Go out and see, daughters of Zion, King Shlomo in the crown with which his mother crowned him on his wedding day." The opening words of a maamar on the Song of Songs where this is explained.

Song of Songs 3:11: שיר השירים ג'

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֹטָרָה שֶׁעָטְרָהּ לּוֹ אָמֹו בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחַת לְבוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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28 רפאות תהי לשרך

Shlomo tells his son that fearing Havayah and turning from evil "shall be healing to your navel and marrow to your bones." The maamar reads "navel" as the middle of the body, at the partition, and the healing as Torah study.

Proverbs 3:8: משלי ג'

רְפָאוֹת תִּהְיֶה לְשָׁרְךָ וְשִׁקּוּי לַעֲצְמוֹתֶיךָ:

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

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29 The king says, "There are sixty queens and eighty concubines," and goes on, "one is my dove." The opening words of a maamar that discusses "from your middle downward."

Song of Songs 6:8: שיר השירים ו'

שָׁשִׁים הֵמָּה מְלָכוֹת וְשִׁמְנִים פִּילֻזִּים וְעַלְמוֹת אֵין מִסְפָּר:

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

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30 והיה מספר בני ישראל

Hosea foretells that at the redemption "the number of the children of Israel shall be like the sand of the sea," beyond measure or count. The opening words of the explanation in Likkutei Torah, Bamidbar, that the text refers to.

Hosea 2:1: הושע ב'

וְהָיָה מִסְפַּר בְּנֵי-יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמִקְוֵי אֲשֶׁר-יֵאמָר לָהֶם לֹא-עָמִי אַתֶּם יֵאמָר לָהֶם בְּנֵי-אֱלֹהִים:

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

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31 קול מעל לרקיע
In Ezekiel's vision of the chariot "there was a voice from above the firmament" over the creatures' heads. The Torah is that voice, coming from above the partition.

יחזקאל א: כ"ה 1:25 Ezekiel

וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רִאשֵׁם בְּעֶמְדָם תְּרַפִּינָה כְּנִפְיָהֶן:

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

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32 G-d tells Moshe to hang the curtain so that it separates the Holy from the Holy of Holies. The Torah Ohr maamar on this verse is cited for the idea of a partition.

שמות כ"ו:33 Exodus

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהַבֵּאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת 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.

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PARAGRAPH 5

33 בכל מאדך
Moshe commands Israel to love Havayah "with all your heart, with all your soul and with all your might." "With all your might" is the love beyond measure, which here is identified with the soul's encompassing will.

דברים ו': 6:5 Deuteronomy

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

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

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34 ויקהל משה
Moshe assembles the whole congregation of Israel to tell them of Shabbos and the Mishkan. The opening words of the Torah Ohr maamar referred to.

שמות ל"ה:1 Exodus

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

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

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35 שאו את ראש כל עדת
G-d commands Moshe: "Lift up the head of the whole congregation of the children of Israel ... by their skulls (legul-

gelosam)," that is, count them head by head. The census verse that opens the Bamidbar maamar cited here.

במדבר א': 2 Numbers

שָׂאוּ אֶת־רֹאשׁ כָּל־עֵדֹת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמוֹת כָּל־זָכָר לְגִלְגָּתָם:

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

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36 ואלה המשפטים
G-d tells Moshe: "And these are the ordinances that you shall set before them." The opening words of another Torah Ohr maamar on the will.

שמות כ"א:1 Exodus

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשֶׁם לִפְנֵיהֶם:

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

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

במדבר י"ד:17 Numbers

וְעַתָּה יִגְדֹּל־נָא כֹחַ אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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38 מי מנה עפר יעקב
Bilam, brought to curse Israel, exclaims, "Who has counted the dust of Yaakov, or numbered the fourth (rova) of Israel?" The opening words of the Balak maamar on drawing the will into the soul.

במדבר כ"ג:10 Numbers

מִי מִנָּה עֹפֶר יַעֲקֹב וּמִסֶּפֶר אֶת־רֹבַע יִשְׂרָאֵל תִּמַּת נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתִהְיֶה אַחֲרֵיטִי כְּמֹהוּ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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

ויקרא כ"ו:3 Leviticus

אִם־בְּחֻקָּי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

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

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40

ובחנות המשכן יקימו אותו הלויים

G-d commands that when the Mishkan journeys the Levites take it down, and when it encamps the Levites set it up. The maamar reads "encamps" as the Mishkan's descent from its level, from which the Levites raise it.

Numbers 1:51 א"נ:מ"א

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

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

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41

יביאו לבוש מלכות

Haman, asked how to honor the man the king wishes to honor, proposes: "Let them bring royal apparel that the king has worn." The opening words of the Torah Ohr maamar on the supernal will as the encompassing light.

Esther 6:8 ח"ח:ו

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;

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PARAGRAPH 6

42

כחשכה כאורה, גם חשך לא יחשיך ממך

David says that there is no hiding from G-d: "Even darkness is not dark for You, and night shines like the day; darkness is as light." The maamar quotes the verse's last words first. Before G-d there is no difference between darkness and light, the mark of the encompassing light (context: Steinsaltz Tanakh).

Psalms 139:12 ט"ט:מ"ט

גם־חשך לא־יחשיך ממך וְלַיְלָה כִּיּוֹם יֵאִיר כַּחֲשִׁיכָה כְּאוֹרָה:

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

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KEHOT'S NOTE

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

43

והגדת לבנך ביום ההוא

Moshe commands each father to tell his son on Pesach, "because of this Havayah did for me when I went out of Egypt." The opening words of the maamar referred to on the equality of all before G-d.

Exodus 13:8 ח"ג:מ"א

והגדת לבנך ביום ההוא לאמר בעבור זה עשה ה' לי מצאתי ממצרים:

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

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44

"Do I not fill the heavens and the earth? says Havayah," G-d's answer to the false prophets who thought they could hide from Him. Read as Keser, the will that fills everything equally.

Jeremiah 23:24 כ"ד:כ"ג

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

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

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45

שסובב ומקיף על כל עלמין בשוה

Chapter 48 of Tanya explains that the Infinite Light, which the finite worlds cannot hold, "encompasses them from above" and is called "the light that encompasses all worlds," not in the sense of place but because it is not revealed in them. The Alter Rebbe refers to it for the will that encompasses all worlds equally.

Tanya, Likkutei Amarim 48:4-5 אמרים:חלק ראשון; ליקוטי אמרים:ח"ד:ה'

... לְהַחְיֹתָם, אֵלָּא מִקִּיף עֲלֵיהֶם מִלְּמַעְלָה, וְנִקְרָא - "סוֹבֵב כָּל עֲלְמִי". וְאִין הַפִּירוּשׁ סוֹבֵב וּמִקִּיף מִלְּמַעְלָה בְּחִינַת מְקוֹם חֹס וְשְׁלוֹם, כִּי לֹא שִׁייר כָּלל בְּחִינַת מְקוֹם בְּרוּחַנִיּוּת. אֵלָּא רוֹצֵה לִזְמַר, סוֹבֵב וּמִקִּיף מִלְּמַעְלָה לְעֻנִּין בְּחִינַת גִּילּוּי הַשְּׁפָעָה, כִּי הַהֲשָׁפָעָה שֶׁהוּא בְּחִינַת גִּילּוּי בְּעוֹלָמוֹת - נִקְרָאת בְּשֵׁם "הַלְבָּשָׁה", שֶׁמֶתְלַבֶּשֶׁת בְּעוֹלָמוֹת, כִּי הֵם מְלַבִּישִׁים וּמְשִׁיגִים הַהֲשָׁפָעָה שֶׁמְקַבְּלִים, מֵה שֶׁאִין כֵּן הַהֲשָׁפָעָה שֶׁאִינָה בְּחִינַת גִּילּוּי אֵלָּא בְּהִסְתָּר וְהַעֲלָם, ...

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46

מלא כל הארץ כבודו

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

Isaiah 6:3 ג'ג:ו'

וַקְרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מִלֵּא כֹל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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47

וזהו ג"פ קדוש כו' פי שהוא כחי הא"מ של ג' עולמות ביי"ע

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

KEHOT'S NOTE

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

48

ובביאור ע"פ וחי' מספר בניי

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

KEHOT'S NOTE

לעיל פ' במדבר ח, א.

49

בד"ה הרם את מטך

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

KEHOT'S NOTE

אוה"ת פ' בשלח ע' תטז ואילך.

50

הרם את מטך

G-d tells Moshe at the sea: "And you, raise your staff and stretch out your hand over the sea." The opening words of the maamar on hishtalshelus and what is above it.

שמות י"ד:16: Exodus 14:16

וְאַתָּה הָרָם אֶת־מִטְּךָ וְנָטַח אֶת־יָדְךָ עַל־הַיָּם וּבָקַעְהוּ וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיָּבֶשֶׁה:

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

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51

ע"פ מי מנה

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

KEHOT'S NOTE

לקמן פ' בלק סו, ד.

52

מי מנה

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

במדבר כ"ג:10: Numbers 23:10

מִי מִנָּה עֶפְרַיִם יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמַת נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתִהְיֶה אֶחָדִי כִמְהוֹ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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53

בכל מאדך

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

דברים ו':5: Deuteronomy 6:5

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

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

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KEHOT'S NOTE

דברים ו, ה.

54

דאית רצון ואית רצון

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

KEHOT'S NOTE

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

55

וסד"ה וידבר כו' שאו

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

KEHOT'S NOTE

לעיל פ' במדבר א, ד.

56

אם בחקתי תלכו

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

KEHOT'S NOTE

בחקתי כו, ג.

57

ובחנות המשכן יקימו

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

במדבר א':51: Numbers 1:51

וּבְנִסְעַת הַמִּשְׁכָּן יוֹרִידוּ אֹתוֹ הַלְוִיִּם וּבְחֻגַּת הַמִּשְׁכָּן יָקִימוּ אֹתוֹ הַלְוִיִּם וְהָיוּ הַקֹּרֵב יוֹמֵת:

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

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KEHOT'S NOTE

במדבר א, נא.

PARAGRAPH 8

58

ושכנתי בתוכם

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

שמות כ"ה:8: Exodus 25:8

וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם:

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

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59

ונועדתי לך שמה

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

KEHOT'S NOTE

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

60

ונועדתי לך שמה

G-d tells Moshe: "And I will meet with you there, and speak with you from above the ark-cover." The maamar's wording, ve-no'adti lecha shamah, joins this verse with 29:43, ve-no'adti shamah; the verb of meeting is read as attachment and union.

שמות כ"ה:22: Exodus 25:22

וְנוֹעַדְתִּי לָךְ שָׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִּים אֲשֶׁר עַל־אֲרוֹן הָעֵדֻת אֶת כָּל־אֲשֶׁר אֶצְוֶה אוֹתָךְ אֶל־בְּנֵי יִשְׂרָאֵל:

And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim

which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

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- 61 **והאדם ידע**
- “And the man knew Chavah his wife, and she conceived.”
Knowing as intimate union, the model for the Mishkan’s “meeting.”

Genesis 4:1:א' ד' בראשית

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־ה'

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

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KEHOT'S NOTE

בראשית ד, א.

- 62 **במדבר סיני באהל מועד**
- “And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting,” before the census. The opening words of the Bamidbar maamar referred to.

Numbers 1:1:א' ד' במדבר

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשְּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרָיִם לְאֹמֶר:

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

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- 63 **מהלכים בין העומדים**
- The angel's promise to Yehoshua the High Priest: "I will give you walkers among these who stand." The "walking" is read as union.

Zechariah 3:7:ז' ד' זכריה

כֹּה־אָמַר ה' צְבָאוֹת אֱסֹבֶדְכִי תֵּלֶךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אֶתֶּה תִּדְּוֹ אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֻצְרִי וְנָתַתִּי לְךָ מְהֻלָּכִים בֵּין הָעֹמְדִים הָאֵלֶּה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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KEHOT'S NOTE

זכריה ג, ז.

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

KEHOT'S NOTE

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

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

KEHOT'S NOTE

לקמן פ' מטות פה, ג.

- 66 **עיני כל אליך ישברו**
- David's psalm of praise (Ashrei): "The eyes of all look hopefully to You, and You give them their food in its time." The opening words of the Matos maamar referred to.

Psalms 145:15:ט"ו תהילים קמ"ה

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

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

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- 67 **נודע בשערים בעלה**
- In the praise of the woman of valor: "Her husband is known in the gates, when he sits among the elders of the land," at the city gates. "Known" is read as union, and "the gates" as the fifty gates of Binah.

Proverbs 31:23:ג"א משלי ל"א

נוֹדָע בְּשַׁעְרִים בְּעֵלָה בְּשִׁבְתּוֹ עִם־זְקֵנֵי־אֶרֶץ:

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

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KEHOT'S NOTE

משלי לא, כג.

- 68 **זידעת היום והשבת**
- Moshe tells Israel: "And you shall know this day, and take it to your heart, that Havayah is G-d." Knowledge that must enter the heart.

Deuteronomy 4:39:ט"ט דברים ד'

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

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

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KEHOT'S NOTE

דברים ד, לט.

- 69 **בשערים הם נש"ב**
- Kehot's note points to Rosh Hashanah 21b for these words.

Rosh Hashanah 21:ב ראש השנה כ"א

KEHOT'S NOTE

ראה ר"ה כא, ב.

PARAGRAPH 9

- 70 **סד"ה כי תצא**
- At the end of that maamar on the yefas to'ar, "and afterwards you may come to her and be her husband" is ex-

plained, in the words quoted here, as self-sacrifice, the level of falling on the face and of Ne'ilah.

KEHOT'S NOTE

לקמן פ' כי תצא לו, ד. ע"ש מה שמביא בשם הפע"ח.

71

תבוא אליה ובעלתה

In the Torah's law of a woman taken captive in war, after a month of mourning in the soldier's house, "afterwards you may come to her and be her husband, and she shall be your wife." The Ki Seitzei maamar reads this union as the level of self-sacrifice.

Deuteronomy 21:13: דברים כ"א:י"ג

והסירה את־שמלת שביה מעליה וישכה בביתך ובכתה את־אביה וא־ת־אמה ירח ימים ואחר כן תבוא אליה ובעלתה והיתה לה לאשה:

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

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72

וישב יעקב

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

Genesis 37:1: בראשית ל"ז:א

וישב יעקב בארץ מגורי אביו בארץ כנען:

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

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73

כי תהיו אתם

G-d promises through Malachi that if Israel bring their tithes, all the nations will call them fortunate, "for you shall be a land of desire." Israel as the object of G-d's desire and delight.

Malachi 3:12: מלאכי ג:י"ב

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

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

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KEHOT'S NOTE

מלאכי ג, יב.

PARAGRAPH 10

74

כלה שארי ולבבי

Asaf, troubled by the success of the wicked, ends in trust: "My flesh and my heart fail (kalah), but G-d is the rock of my heart and my portion forever." Chassidus reads kalah as the soul's longing that consumes it, and links it with kallah, a bride (context: Steinsaltz Tanakh).

Psalms 73:26: תהילים ע"ג:כ"ו

כלה שארי ולבבי צור־לִבִּי וְחֻלְקִי אֱלֹקִים לְעוֹלָם:

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

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KEHOT'S NOTE

תהלים עג, כו.

75

ואל אישך תשוקתך

G-d tells Chavah, after the sin, "your longing shall be for your husband, and he shall rule over you." The maamar takes the wife's longing, answered by her husband, as an analogy for the soul's longing for G-d.

Genesis 3:16: בראשית ג:ט"ז

אֶל־הָאִשָּׁה אָמַר ה'רְבָּה אֲרֹבָה עֲצֻבוֹנְךָ וְהִרְבֵּה בְּעֲצֹב תִּלְדִּי בָנִים וְאֶל־אִישְׁךָ תִּשְׁקָתְךָ וְהוּא יִמְשָׁל־בְּךָ:

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

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KEHOT'S NOTE

בראשית ג, טז.

76

ישבעו ויתענגו מטובך

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

KEHOT'S NOTE

תפלת שבת.

77

אז תתענג על ה'

The prophet promises one who honors Shabbos: "Then you shall delight in Havayah." The delight that fulfils the longing.

Isaiah 58:14: ישעיהו נ"ח:יד

אֲזַ תִּתְעַנֵּג עַל־ה' וְהִרְבַּכְתִּיךָ עַל־[בְּמַתִּי] (במותי) אֶרֶץ וְהֶאֱכַלְתִּיךָ נַחֲלַת יַעֲקֹב אֲבִיךָ כִּי פִי ה' דִּבֶּר:

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

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KEHOT'S NOTE

ישע"י נח, יד.

PARAGRAPH 11

78

אשכחן משכן דאקרי מקדש

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

Eruvin 2a:13-14: י"ג-י"ד עירובין ב' א

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

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KEHOT'S NOTE

עירובין ב, א.

79

ויגש אליו יהודה

Yehudah approaches Yosef to plead for Binyamin. The opening words of the Torah Ohr maamar on temporary and permanent dwelling.

בראשית מ"ד:18

ויגש אליו יהודה ויאמר כי אדני ידברנא עבדך דבר באזני אדני ואל-
יתר אפה בעבדך כי כמוד כפרעה:

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

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80

ע"פ מה טובו אהליך

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

KEHOT'S NOTE

לקמן פ' בלק עד, ג.

81

מה טובו אהליך יעקב

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

במדבר כ"ד:5

מה טובו אהליך יעקב משכנתיה ישראל:

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

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PARAGRAPH 12

82

זכרתי לך חסד

G-d tells Jeremiah to proclaim to Jerusalem: "I remember for you the kindness of your youth, the love of your bridal days, your going after Me in the wilderness, in a land not sown." Israel's love in the wilderness, read as "back to back."

ירמיהו ב'2:2

הלך וקראת באזני ירושלם לאמר כה אמר ה' זכרתי לך חסד נעוריהך
אחבת כלולתיך לכתה אחרי במדבר בארץ לא זרועה:

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

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KEHOT'S NOTE

ירמ' ב, ב.

83

ארץ חפץ

"For you shall be a land of desire," G-d's promise through Malachi. Here it is the face-to-face level of transformation.

מלאכי ג:12

ואשרו אתכם כל-הגוים כיתיהו אתם ארץ חפץ אמר ה' צבאות:

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

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84

ובחנות המשכן יקימו אותו הלויים

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

במדבר א'51:1

ובנסע המשכן יורידו אתו הלויים וכתנת המשכן יקימו אתו הלויים והזר
הקרב יומת:

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

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PARAGRAPH 13

85

אלה פקודי המשכן. משכן העדות

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

שמות ל"ח:21

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

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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86

אוי"א תרין ריעין

The Zohar says that the highest place, whose two are joined in unity and joy and never part, is called re'im, "companions": the river that goes out of Eden. The Kehot note gives it for Abba and Imma as "two companions."

Zohar III, 4a ד, ז

KEHOT'S NOTE

ראה זח"ג ד, א. אור התורה נצבים ע' ארכב. עליק ראה [יה, ב] בתחלתו.
וש"נ. [כ].

87

בזח"א . . ד' קפ"ג סע"ב

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

KEHOT'S NOTE

”שחברה שחברו מיבעי לי מק”מ ויש לפרש ע”פ הירושלמי חגיגה) אלא דאתחברת אמא בברתא והוּו כחדא וזהו שחברה בהי ר”ל חיבור ה' אחרונה בהי ראשונה כו” — יהל אור עי תפ.

88 כעיר שחברה לה יחדו

David’s song of ascents: “Jerusalem, built like a city that is joined together.” The Zohar reads it as the joining of the lower level with the higher.

Psalms 122:3: תהילים קכ”ב:ג

ירושלם הבנויה כעיר שחברה לה יחדו:

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

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89 כעיר שחברה לה יחדו

The Zohar on this verse: G-d made the Jerusalem below to match the one above, and “that is joined (shechubrah) to it together” means that the mother was joined with the daughter and they became one.

Zohar, Vayeshev 7:92-10:102:ב”ב-י”ק:ז

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

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

90 אשכנח משכן דאקרי מקדש

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

Eruvin 2a:13-14:ג”ג-י”ג:ד

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

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91 לא זו מחבבה

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

KEHOT’S NOTE

שה”ש רבה ג, יא.

92 לא זו מחבבה עד שקראה אמי

The Midrash on “the crown with which his mother crowned him”: like a king who so cherished his only daughter that he called her “my daughter,” then “my sis-

ter,” and at last “my mother,” so G-d called Israel. The lower is raised to the name of the higher.

Shir HaShirim Rabbah 3:11:א”ג:ר

PARAGRAPH 14

93 שיהיה הקדוש הנ”ל שרוי בתוך מעיו

In a discussion of fasting the Talmud says that a person should regard himself “as if a holy one dwells within his innards,” as it says, “the Holy One in your midst.” Here the “Holy” is the encompassing light that a person draws into himself.

Taanit 11b:1-2:א”ב-ב”ב:א

כאילו קדוש שרוי בתוך מעיו, שנאמר: “בקרבה קדוש ולא אבוא בקערי! לא קשיא: הא — דמצי לצעורי נפשיה, הא — דלא מצי לצעורי נפשיה. ריש לקיש אמר: נקרא חסיד, שנאמר: “גמל נפשו איש חסד ועבר שארו וגו’”. אמר רב ששת: האי בר בי רב דתיב בתעניתא — ליכול כלבא לשירותיה.

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

94 ונשאו את יריעות המשכן ואת אהל מועד

The sons of Gershon carry the curtains of the Mishkan and the Tent of Meeting. Section 4 builds on this task.

Numbers 4:25:ה”כ:ד

ונשאו את יריעות המשכן ואת אהל מועד מכסה ומכסה התחש אשר עליו מלמעלה ואת מסך פתח אהל מועד:

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

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PARAGRAPH 15

95 נוטה שמים כיריעה

The psalmist praises G-d, “Who wraps Himself in light as a garment, Who stretches out the heavens like a curtain.” The heavens, spread over the world, are the model of the encompassing light.

Psalms 104:2:ב”ב:ק

עשה יאור בשלמה נוטה שמים כיריעה:

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

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96 כיריעות שלמה

The beloved tells the daughters of Jerusalem: “I am black but comely ... like the tents of Kedar, like the curtains of Shlomo.” The maamar on this verse explains the curtains as the encompassing light.

Song of Songs 1:5:ה”ה:א

שחורה אני ונאנה בנות ירושלם כההלי קדר כיריעות שלמה:

I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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97

סד"ה שחורה אני ונאווה

At the end of that maamar "like the curtains of Shlomo" are the higher encompassing lights: some encompassing lights are revealed now, and higher ones will be revealed only in the days of Moshiach; these are called "the curtains of Shlomo," from shalom, the joining of opposites, and against them the kelipos have no counterpart (Likkutei Torah, Shir HaShirim 7:6-7).

Song of Songs 7:3: שיר השירים ז'ג:

שְׁרָרָה אֵנָּה הַסֹּהַר אֲלֵי־יְחֹסֶר הַמְּזֻג בְּטֶנֶה עֲרֻמַּת חֲטִים סוּגָה בְּשׁוֹשָׁנִים:

Thy navel is like a round goblet, wherein no mingled wine is wanting; Thy belly is like a heap of wheat Set about with lilies.

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KEHOT'S NOTE

לקמן שה"ש ז, ג.

98

טוב לחסות בה' . . כי אמילם

"It is better to take refuge in Havayah than to trust in man." Taking refuge, being sheltered and surrounded, is the encompassing light.

Psalms 118:8: תהילים קי"ח:

טוֹב לְחַסוֹת בַּה' מִבְּטֹחַ בְּאָדָם:

It is better to take refuge in the L-RD Than to trust in man.

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KEHOT'S NOTE

תהלים קיח, ח-י.

99

בשם ה' כי אמילם

The psalmist, surrounded by enemies on every side, says: "All nations surrounded me; in the Name of Havayah I will cut them down." The encompassing light drives out the forces of evil.

Psalms 118:10: תהילים קי"ח:

כָּל־גּוֹיִם סָבְבוּנִי בִשְׁם ה' כִּי אֲמִילֵם:

All nations compass me about; Verily, in the name of the L-RD I will cut them off.

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100

ויגרשהו וילך

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

KEHOT'S NOTE

שם לד, א.

101

ויגרשהו וילך

The heading of Psalm 34: "Of David, when he changed his demeanor (ta'amo) before Avimelech, who drove him out, and he went," when David, fleeing Shaul, feigned madness before the Philistine king. The source of the name Gershon as "driving out" (context: Steinsaltz Tanakh).

Psalms 34:1: תהילים ל"ד:

לְדוֹד בְּשָׁנוֹתָו אֶת־טַעְמוֹ לִפְנֵי אֲכִימֶלֶךְ וַיִּגְרָשֵׁהוּ וַיֵּלֶךְ:

...וידבר ה' כו' נשא את ראש בני גרשון

[A Psalm] of David; when he changed his demeanour before Abimelech, who drove him away, and he departed.

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102

בטל רצונך מפני רצונו

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

KEHOT'S NOTE

אבות פ"ב, מ"ד.

103

בטל רצונך מפני רצונו

Rabban Gamliel, son of Rabbi Yehudah HaNasi, taught: "Make His will as your will ... nullify your will before His will." The service of Gershon.

Pirkei Avot 2:4: משנה אבות ב"ד:

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

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PARAGRAPH 16

104

עשה רצונו כרצונך

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

Pirkei Avot 2:4: משנה אבות ב"ד:

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

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105 **נוטה שמים כיריעה**
 "Who stretches out the heavens like a curtain." The curtains of the Mishkan as the encompassing light.

Psalms 104:2: ב'י: תהילים ק"ד

עֲטֵה-אֹר כְּשֶׁלֶמָה נוֹטָה שָׁמַיִם כִּירִיעָה:

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

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106 **השמים כסאי**
 G-d says through Isaiah: "The heavens are My throne and the earth is My footstool; what house could you build for Me?" The Alter Rebbe refers to its explanation for the heavens as an encompassing light.

ישעיהו ס"ו:1א: Isaiah 66:1

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ הֶדְמִי אֵינִי בֵּית אֲשֶׁר תִּבְנוּ לִי וְאֵינִי מְקוֹם מְנוּחָתִי:

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

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107 **כי כאשר השמים החדשים**
 G-d promises that, as the new heavens and the new earth He will make endure before Him, so will Israel's descendants. The opening words of the maamar referred to.

ישעיהו ס"ו:כ"ב: Isaiah 66:22

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עִמָּדִים לְפָנַי נֶאֱמָר כֵּן יַעֲמֵד וְרַעְכֶם וְשִׁמְכֶם:

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

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108 **עצי שטים עומדים**
 G-d tells Moshe: "And you shall make the boards for the Mishkan of acacia wood, standing," upright as the trees grow. Merari's boards, the level of "standing" (context: Steinsaltz Tanakh).

שמות כ"ו:ט"ו: Exodus 26:15

וְעֲשִׂיתָ אֶת-הַקְּרָשִׁים לְמִשְׁכֶּן עֲצֵי שִׁטִּים עֹמְדִים:

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

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109 **חי ה' אשר עמדתי לפניו**
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מ"ב ה, טז.

110 **חי ה' אשר עמדתי לפניו**
 Elisha, refusing Naaman's gift, swears: "As Havayah lives, before Whom I stood." The "standing" of the measured

love "with all your soul."

II Kings 5:16: מלכים ב ה:ט"ז

וַיֹּאמֶר חִי-יְהוָה אֲשֶׁר-עִמָּדִי לִפְנֵי אִם-אֶקַּח וַיִּפְצְרֵבוּ לְקַחַת וַיִּמָּאֵן:

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

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111 **מהלכים בין העומדים**
 The angel's promise to Yehoshua the High Priest: "I will give you walkers among these who stand." "Walkers" is read as two kinds of walking, from below and from above.

זכריה ג:7: זכריה ג:7

כֹּה-אָמַר ה' צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל וְאִם אֶת-מִשְׁמַרְתִּי תִשְׁמֹר וְגַם-אֶתֶּן תְּדִין אֶת-בֵּיתִי וְגַם תִּשְׁמֹר אֶת-חֻצְרִי וְנָתַתִּי לָהּ מְהַלְכִּים בֵּין הָעֹמְדִים הָאֵלֶּה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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112 **והתהלכתי בתוכם**
 Among the blessings of Bechukosai G-d promises: "And I will walk among you, and I will be your G-d." Read as two kinds of walking.

ויקרא כ"ו:12: Leviticus 26:12

וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ לִי לְעָם:

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

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KEHOT'S NOTE

ויקרא כו, יב.

113 **ובחרת בחיים**
 Moshe, calling heaven and earth to witness, tells Israel: "I have set before you life and death ... and you shall choose life." Choice made through knowledge, which the nullified will transcends.

דברים ל':19: Deuteronomy 30:19

הַעֲדֵיתִי בְּכֶם הַיּוֹם אֶת-יְהוָה וְאֶת-הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבִחַרְתָּ בַחַיִּים לְמַעַן תִּחְיֶה אִתָּה וְזָרַעְךָ:

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

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KEHOT'S NOTE

דברים ל, יט.

114 **עץ הדעת**
 In the Garden of Eden G-d grew the tree of life "and the tree of knowledge of good and evil." Above, the level of

choice through knowledge, below the supernal will.

בראשית ב':ט"ז

וַיִּצְמַח ה' אֱלֹקִים מִן־הָאֲדָמָה כָּל־עֵץ נֹחַד לְמַרְאֶה וְטוֹב לְמַאֲכֹל וְעֵץ הַחַיִּים בְּתוֹךְ הָעֵץ וְעֵץ הַדַּעַת טוֹב וָרָע:

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

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KEHOT'S NOTE

בראשית ב, ט.

115

קרוב ה' לכל קוראיו

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

Psalms 145:18

קרוב ה' לְכָל־קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת:

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

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KEHOT'S NOTE

תהלים קמ"ה, יח.

116

תתן אמת ליעקב

Micah's closing prayer: "You will give truth to Yaakov, kindness to Avraham, as You swore to our fathers." Truth, here, is the nullification of will.

Micah 7:20

תתן אֵמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְרָהָם מִיָּמֵי קֶדֶם:

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

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KEHOT'S NOTE

מיכה ז, כ.

117

וממגד גרש ירחים

In Moshe's blessing of Yosef's land: "and with the bounty of the moons' yield (geresh yerachim)," the fruit that comes forth month by month. The basis for the second explanation of the name Gershon (context: Steinsaltz Tanakh).

Deuteronomy 33:14

וּמִמֶּגֶד תְּבוּאוֹת שְׁמֶשׁ וּמִמֶּגֶד גֶּרֶשׁ יָרָחִים:

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

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KEHOT'S NOTE

דברים לג, יד.

118

שהארץ מגרשת ומוציאה מחדש לחדש

Rashi explains geresh yerachim as the earth driving out and bringing forth produce month by month. The Alter

Rabbe reads "driving out" as bringing from potential to actual.

Rashi on Deuteronomy 33:14

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

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

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

119

מי גילה לבני

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

KEHOT'S NOTE

שבת פח, סע"א.

120

מי גילה לבני רז זה

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

Shabbat 88a:8

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גלה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: "בְּרָכוּ ה' מְלֹאכֵיו גִבּוֹרֵי כַח עֲשֵׂי דְבָרוֹ לְשִׁמְעָה בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עֲשֵׂי", וְהָדָר "לְשִׁמְעָה". אָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינָא: מֵאִי דְכָתִיב "כְּתוּבָהּ בְּעֵצֵי הַיָּעָר וְגו'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָהּ: מֵהַ תַּפּוּחַ זֶה פְּרִי קוֹדֶם לְעָלִיו, אֵף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" ל"נִשְׁמָע".

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

121

מי ברא אלה

The prophet: "Lift up your eyes on high and see: Who created these?" the stars that G-d brings out by number. "Who" (mi) as the hidden, encompassing level.

Isaiah 40:26

שְׁאוּ־מְרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְּמִסְפָּר צְבָאִים לְכֹלֶם בְּשֵׁם יְקָרָא מְרַב אוֹנִים וְאִמְיָן כַּח אִישׁ לֹא נֶעְדָּר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישע"י מ, כו.

122 כמ"ש ע"פ טובה תוכחת מגולה

Shlomo's proverb: "Better is open rebuke than hidden love." The Alter Rebbe refers to its explanation for bringing the hidden love into the open (Kehot: Proverbs 27:20).

משלי כ"ז:20

טובה תוכחת מגולה מאהבה מסתרת:

Better is open rebuke Than love that is hidden.

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KEHOT'S NOTE

משלי כז, כ. ראה שה"מ תקס"ד ע"ג ואילך. אה"ת ויקהל ע"י ב'קצב.

123 שני גרישין שהם חו"ג

In its gate on the cantillation marks, the Pardes Rimmonim cites Rabbi Shimon bar Yochai that the two gerishin are the two arms, Chesed and Gevurah, included in Tiferes, which inclines them together toward Chesed, the side of mercy.

Pardes Rimmonim 29:4:ט"ד

בבאור כל שאר הטעמים. שני גרישין פ"י הרשב"י כי הם תריין דרועין ונוכל לומר כי הם תרי הורעות נכללות בתפארת שהוא המכריע בין האש והמים וע"ז שני גרישין הם כשני ווי"ן שבוא"ו במילואה להורות שהת"ת הוא ארך אפים. ופ"י שתי פנים, פני הדין מצד הגבורה ופני רחמים מצד החסד. והוא נכלל מהם ומייחדם ועושה כלם א'. וזה וא"ו מיחד שני הואין שהם שתי פנים והוא מטה אותם מיוחדות כלפי חסד. ולכן שני גרישין הם שתי הורעות שוים נוטה לצד הימין ומתעלם בניגונם לקבל הת"ת מן הכתר להיות גובר עליו כח ...

Pardes Rimmonim (Public Domain)

124 בכל לבבך בשני יצריך

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

KEHOT'S NOTE

ברכות רפ"ט (נד, א).

125 בכל לבבך בשני יצריך

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

Berakhot 54a:6:א"י

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

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

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126 אריתי מורי

The beloved says: "I have come to My garden, My sister, My bride; I have gathered my myrrh with my spice." A further place where the theme of scent is explained.

Song of Songs 5:1:א"ה

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יצרי עם-דבשי שתיתי ייני עם-חלבי אכלו רעים שתו ושקרו דודים:

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

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127 וישלח יהושע

Yehoshua sends two spies: "Go, see the land and Yericho." Yericho shares the letters of rei'ach, scent.

Joshua 2:1:א"ה

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

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

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128 ראה ריח בני

Yitzchak, smelling the garments Yaakov wore, blesses him: "See, the scent of my son is like the scent of a field." The opening words of the maamar referred to on scent.

Genesis 27:27:כ"ז

ויגש וישקלו וירח את-ריח בגדיו ויברכהו ויאמר ראה ריח בני כריח שדה אשר ברכו ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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129 והריחו ביראת ה'

Isaiah says of the king who will come from the stem of Yishai: "And he shall be imbued with (vaharicho) the fear of Havayah," a word that can also mean "he shall scent." The maamar reads it as rei'ach, scent (context: Steinsaltz Tanakh).

Isaiah 11:3:ג"ג

KEHOT'S NOTE

ישע"י יא, ג.

PARAGRAPH 18

130 קדוש שיהי שרוי בתוך מעיו

The Talmud says that a person should regard himself "as if a holy one dwells within his innards," as it says, "the Holy

One in your midst.” Here the “Holy” is the encompassing light drawn into a person.

Taanit 11b:1-2'א-ב:א-ב:א-ב

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

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

KEHOT'S NOTE

תענית יא, ב.

PARAGRAPH 19

131 נוטה שמים כיריעה

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

Psalms 104:2'ב:ב:ב:ב

עשה אור כשלמה נוטה שמים כיריעה:

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

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KEHOT'S NOTE

תהלים קד, ב.

132 עבודת הקדש עליהם

Moshe gave wagons to Gershon and Merari but none to the sons of Kehas, “for the service of the holy things was upon them; they carried on the shoulder.” They carried the inner vessels themselves.

Numbers 7:9'ט:ט:ט:ט

ולבני קהת לא נתן כיעבודת הקדש עליהם בכתף ישאו:

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

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KEHOT'S NOTE

במדבר ז, ט.

133 לו יקחה עמים

Yaakov's blessing to Yehudah: “The scepter shall not depart from Yehudah ... and to him shall be the gathering (yikhas) of peoples.” The source of the name Kehas as gathering and joining.

Genesis 49:10'י:י:י:י

לא יסור שבט מיהודה ומחזק מבין רגליו עד כיעבא שילה ולו יקחה עמים:

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

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KEHOT'S NOTE

בראשית מט, י.

שהוא מלשון אסיפה וחבור

134

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

KEHOT'S NOTE

ראה גם סה"מ תקס"ז ע"ק צה.

135

שעבודת הקהתי . . שעצם המכוון הוא הנקודה

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

KEHOT'S NOTE

ראה ביהל אור ע"ש צה "ועוד נתי' במ"א בענין בני קהת הנושאים את הארון שהם למעלה מבני גרשון דנושאים את היריעת כי אף שהארון א"פ זהו כמשל הנקודה שהעגול סובב עלי' והיא תכלית המכוון, וכמו המבאר דברים ומקדים הקדמות בכדי שאח"כ יובן נקודת ההשכלה א"כ אף שבהשפעה קדמו ההקדמות וההסבר מ"מ בדעת הרבה קדמה הנקודה כו", ע"ש.

136

אל יתהלל חכם

G-d says through Jeremiah: “Let not the wise man glory in his wisdom, nor the mighty in his might, nor the rich in his riches.” The opening words of the maamar referred to.

Jeremiah 9:22'כ:כ:כ:כ

כה אומר ה' אליהלל חכם בקמתו ואליהלל הגבור בגבורתו ואליהלל עשיר בעשרו:

Thus saith the L-RD: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, Let not the rich man glory in his riches;

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137

ע"פ אל יתהלל . . כי אם בזאת יתהלל

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

KEHOT'S NOTE

(מאמר לאדה"ז בד"ה זה לא מצאנו לע"ע, ואולי נמצא זה בתוך המאמר).

138

כי אם בזאת יתהלל

“But in this let him who glories glory ... that I am Havayah, Who does kindness, justice and righteousness in the earth.” The earth as the point of the divine intent.

Jeremiah 9:23'ג:ג:ג:ג

כי אם בזאת יתהלל המתהלל השכל וידע אותי כי אני ה' עשה חסד משפט וצדקה בארץ כיעבא חפצתי בא"י

But let him that glorieth glory in this, that he understandeth, and knoweth Me, That I am the L-RD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, Saith the L-RD.

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139

בד"ה החדש הזה לכם

The Kehot editors suggest that the maamar on “This month shall be for you” meant here may be the one in Or HaTorah on Shemos, p. 255.

KEHOT'S NOTE

day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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KEHOT'S NOTE

ברכות ח, א.

149 אוריינתא מחכמה הוא דנפקת

The Zohar teaches that the Torah comes forth from supernal Chochmah, from the place called "holy."

Zohar II, 121a א"ב קא,

Zohar III, 81a ז"ג פא,

KEHOT'S NOTE

ז"ב קא, א. א. ז"ג פא, א.

150 אוריינתא מחכמה הוא דנפקת

Another place in the Zohar for the Torah coming forth from Chochmah.

Zohar, Yitro 21:378-22:389 ספר הוזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט
According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

151 בד"ה ואהבת את

There the Alter Rebbe cites the Etz Chaim's image of the great circle that surrounds the line and cannot be enclothed in a vessel as inner light, before which all are as nothing, and explains that through Torah study G-d is revealed to us as inner light, because supernal Chochmah is enclothed within the Torah.

KEHOT'S NOTE

לקו"ת שם יג, א.

152 ואהבת את

"And you shall love Havayah your G-d." The opening words of the Va'eschanan maamar referred to.

Deuteronomy 6:5 דברים ו:ה

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

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

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153 הוי' בחכ'

Shlomo says that Havayah founded the earth with wisdom (chochmah). The maamar reads the words "Havayah in Chochmah" as the Infinite Light dwelling, revealed, in the Sefirah of Chochmah.

Proverbs 3:19 משלי ג:י"ט

ה' בחכמה יסד-ארץ כוונן שמים בתבונה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

PARAGRAPH 21

154 כס"י נעוץ תחלתן

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

KEHOT'S NOTE

פ"א, מ"ז.

155 נעוץ תחלתן בסופן וסופן בתחלתן

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning and their beginning in their end." The lowest is bound to the highest.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

156 כי גאה גאה

Moshe and Israel sing at the sea: "I will sing to Havayah, for He is exalted, exalted." Before Him all encompassing lights are as nothing, equally with the inner light.

Exodus 15:1 שמות ט"ו:א

אָז יִשְׂרָאֵל־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לְאֹמֶר אֲשֶׁר־הָיָה לַה' כִּי־גָאָה גָאָה הָיָה לַה' וְרָכְבוּ רָמָה בָּיָם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

157 גדול התלמוד שמביא

Rabbi Tarfon and the elders, debating in Lod whether study or action is greater, concluded that study is great because it leads to action. The text infers that action, the practical mitzvos, is higher still.

Kiddushin 40b:8-9 ידיושין מ"ב:ח-ט

ובבב הנה רבי טרפון וזקנים מסובין בעליית בית נתנה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנא, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, לשמישים ששים ואחת, ליובלות מאה ושלש.

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KEHOT'S NOTE

קידושין מ, ב.

PARAGRAPH 22

158 לדוד בשנותו את טעמו

When David, fleeing Shaul, came before the Philistine king, he “changed his demeanor (ta’amo),” feigning madness, and was driven away. The maamar reads ta’amo as his “taste,” his will, transformed on Shabbos, and Avimelech as Avi Melech, “father of the king” (context: Steinsaltz Tanakh).

Psalms 34:1 לידא' תהלים

לְדוֹד בְּשָׁנוֹתָיו אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיִּגְרָשֶׁהוּ וַיֵּלֶךְ:

[A Psalm] of David; when he changed his demeanour before Abimelech, who drove him away, and he departed.

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KEHOT'S NOTE

תהלים לד, א.

159 מלכותך מלכות כל עולמים

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

KEHOT'S NOTE

שם קמה, יג.

160 מלכותך מלכות כל עולמים

“Your kingship is a kingship over all worlds.” G-d’s Malchus gives life to all the worlds.

Psalms 145:13 תהלים קמ"ה:יג

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

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

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161 אבימלך פי מלך . . ואבי מלך הוא בחי סוכ"ע

The note lists places in Or HaTorah that also read Avimelech as Melech, Malchus, and Avi Melech, the encompassing light that is its source.

KEHOT'S NOTE

ראה גם אוה"ת ויצא קעב, א. שה"ש ע' פג. ובהנסמן בספר הערכים-חב"ד כרך א' ע' לד.

162 ולבן שנים מחלב

Yaakov's blessing to Yehudah, “and white of teeth from milk.” Its explanation as the refinement of the emotions is referred to.

בראשית מ"ט:12

חֲקִלְיָי צִינִים מֵיָּיִן וְלִבְנֵי־שָׁנִים מִחֶלֶב:

His eyes shall be red with wine, And his teeth white with milk.

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163 אם קהה הברזל . . והוא לא פנים קלקל

Koheles: if the axe is blunt and its edge has not been whetted, one must put in more strength; wisdom gives the advantage. The Midrash reads “and he does not ... face,

spoiled” as G-d not showing a welcoming face to a generation whose deeds are spoiled, and the maamar reads “he must exert more strength” as teshuvah.

קהלת י':10 Ecclesiastes

אִם־קִהָה הַבְּרֹזֶל וְהוּא לֹא־פָנִים קִלְקַל וְחִילִים יִגְבֵּר וַיִּתְּרוֹן הַכְּשִׁיר הַקֶּמֶה:

If the iron be blunt, and one do not whet the edge, then must he put to more strength; but wisdom is profitable to direct.

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KEHOT'S NOTE

קהלת י', י. ראה אוה"ת נ"ך-א ע' תרלב.

164 ועבד הלוי הוא

G-d tells Aharon: “And the Levite, he shall perform the service of the Tent of Meeting.” The word hu, “he,” is read as Atika.

Numbers 18:23 במדבר י"ח:כ"ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עוֹנֵם חֶקֶת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחִלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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KEHOT'S NOTE

במדבר יח, כג.

165 הוא דא עתיקא

The Zohar on “And the Levite, he (hu)”: “hu, this is Atika.”

Zohar III, 178b זח"ג קעח, ב

KEHOT'S NOTE

זח"ג קעח, ב. לקמן קרה נה, ב.

166 שנשאו הארון פנים בפנים — בדי"ה ואהי' אצלו אמון

There “face to face” is the joining of the supernal delight, the inner core of G-d’s will, with a person’s own delight in the mitzvos, and it explains why David was punished for calling the Torah only “songs”: the Levites carried the ark on their shoulders.

KEHOT'S NOTE

לעיל פ' במדבר יח, ג. וראה באוה"ת נשא כאן ע' רנו מציינ לאגה"ק ד"ה דוד זמירות קרית להו.

167 ואהיה אצלו אמון

The Torah, speaking as wisdom, says: “And I was beside Him, a nursling, and I was His delight day by day.” The opening words of the maamar on the ark carried face to face.

Proverbs 8:30 משלי ח:ל"ו

וְאֶהְיֶה אֶצְלוֹ אֲמוֹן וְאֶהְיֶה שְׂעִשְׂוּעִים יוֹם יוֹם מִשְׁחָקָת לִפְנֵי כָּל־עֵת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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168 **וחילים יגבר**
 | Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 קהלת שם.

169 **ועשית ציץ**
 | G-d tells Moshe to make the High Priest's forehead-plate of pure gold, engraved "Holy to Havayah." The opening words of the maamar on the iron partition.
 שמות כ"ח:ל"ו Exodus 28:36
 ועשית ציץ זהב טהור ופתחת עליו פתוחי חתם קדש לה'
 And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.
 Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

170 **בכח' אתברירו**
 | In the first maamar of Nasso the Alter Rebbe explains that "through Chochmah they are refined," since the whole Torah serves to refine the sparks, and that this was the burden of the sons of Kehas, as in "and to him shall be the gathering of peoples." There the sons of Kehas are also the higher awe that comes through the Torah, which comes from Chochmah.
 KEHOT'S NOTE
 עי לעיל כא, א.

171 **יאר ה' פניו**
 | Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 שם ו, כה.

172 **יאר ה' פניו**
 | In the Priestly Blessing, given in Parshas Nasso: "May Havayah make His face shine upon you." The revelation of G-d's face, which the Levites draw down.
 במדבר ו:כ"ה Numbers 6:25
 יאר ה' פניו אליך ויחנך:
 The L-RD make His face to shine upon thee, and be gracious unto thee;
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PARAGRAPH 23

173 **עשה רצונו כרצונך**
 | Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 אבות פ"ב, מ"ד.

174 **עשה רצונו כרצונך**
 | "Make His will as your will ... nullify your will before His will." The two clauses become the weekday service and the Shabbos service.
 משנה אבות ב:ד' Pirkei Avot 2:4
 הוא היה אומר, עשה רצונו כרצונך, כדי שיעשה רצונך כרצונו. פטל רצונך מפני רצונו, כדי שיכבטל רצון אחרים מפני רצונך. הלל אומר,

אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו. ואל תאמר דבר שאי אפשר לשמע, שסופו להשמע. ואל תאמר לכשאפנה אשנה, שמא לא תפנה:

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

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175 **טעמו וראו . . בה' תתהלל נפשי**
 | David: "Taste (ta'amu) and see that Havayah is good." The word is spelled like ta'amo, "his taste," in the psalm's heading: the changed "taste" of Shabbos.

Psalms 34:9 ט:ד' תהילים

טעמו וראו כי טוב ה' אשרי הגבר יחסה בו:

O consider and see that the L-RD is good; Happy is the man that taketh refuge in Him.

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KEHOT'S NOTE

תהלים לד, ט. ג.

176 **בה' תתהלל נפשי**
 | David: "In Havayah my soul shall glory; the humble shall hear and rejoice."

Psalms 34:3 ג:ג' תהילים

בה' תתהלל נפשי ישמעו ענוים וישמחו:

My soul shall glory in the L-RD; The humble shall hear thereof, and be glad.

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PARAGRAPH 24

177 **ורעה אמונה**
 | Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

שם לו, ג.

178 **ורעה אמונה**
 | David counsels: "Trust in Havayah and do good; dwell in the land and feed on faithfulness" (literally, "graze in faithfulness"). The maamar reads ure'eh emunah as "and feed faith": Israel sustaining G-d through their service (context: Steinsaltz Tanakh).

Psalms 37:3 ג:ג' תהילים

בטח בה' ועשה טוב שכן ארץ ורעה אמונה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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179

ישראל מפרנסין

The Zohar: when there is food below there is food above, "and so we have learned, Israel sustain their Father in heaven."

Zohar III, 7b2, ז, ב

KEHOT'S NOTE

זח"ג ז, ב. [כ].

PARAGRAPH 25

180

נשא את ראש בני גרשון גם הם

"Lift up the head of the sons of Gershon, they too." The maamar returns to its opening verse to explain "they too."

Numbers 4:22 כ"ב

נשא את ראש בני גרשון גם הם לבית אבתם למשפחתם:

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

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181

ונתתי לך מהלכים בין העומדים

"I will give you walkers among these who stand." The two kinds of walking, Gershon and Kehas, among the standing ones, Merari.

Zechariah 3:7 ז:ז

כה אמר ה' צבאות אם בדרכי תלך ואם את משמרת תשמר וגם אתה תדין את ביתי וגם תשמר את חצרי ונתתי לך מהלכים בין העומדים האלה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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KEHOT'S NOTE

זכריה ג, ז.

182

בד איתמר בן אהרן

G-d tells Moshe that the service of the families of Gershon is "in the hand of Isamar, son of Aharon the priest," under his direction.

Numbers 4:28 ח"כ

זאת עבדת משפחת בני הגרשני באהל מועד ומשמרתם ביד איתמר בן אהרן הכהן:

This is the service of the families of the sons of the Gershonites in the tent of meeting; and their charge shall be under the hand of Ithamar the son of Aaron the priest.

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KEHOT'S NOTE

במדבר ד, כח.

183

שהוא לשון דבר הנלמד מאליו

There "in the hand of Isamar" is explained from isamar in the Gemara: speech that comes of itself, like nidberu in "Then those who fear Havayah spoke," because the person is wholly nullified and the word of G-d, the halachah,

speaks in him, as the maggid told the Beis Yosef, "I am the Mishnah that speaks in your mouth."

KEHOT'S NOTE

ראה לעיל פקודי ו, א.

184

ואשים דברי בפיו

G-d tells Israel through Isaiah: "And I have placed My words in your mouth." G-d's word speaking through a person, the level of Isamar.

Isaiah 51:16 ט"ז

ואשים דברי בפיו ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי אלה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישעיה נא, טז.

185

ודברי אשר שמתי בפיו

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

KEHOT'S NOTE

שם נט, כא.

186

ודברי אשר שמתי בפיו

G-d's covenant with Israel: "My words that I have placed in your mouth shall not depart from your mouth," nor from their descendants'. The word of G-d in halachah, spoken by the one who studies.

Isaiah 59:21 כ"א

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתי בפיו לא ימוש מפיו ומפי ורעה ורעה אמר ה' מעתה ועד עולם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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