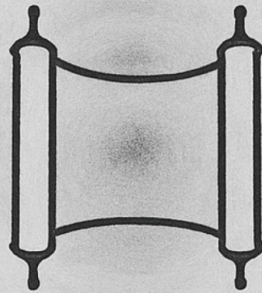


בס"ד

**Alter Rebbe
Likkutei Torah
Parshas Naso**

נְשֵׂא אֶת ראש בְּנֵי גֵרְשׁוֹן וְגו'



Dedicated To:

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נשוא את ראש בני גרשון וגוי

Introduction

Rabbi Shneur Zalman of Liadi, known as the Alter Rebbe, founded the Chabad school of Chassidus and authored both the Tanya and the Shulchan Aruch HaRav. In this maamar, he develops a sweeping explanation of the journeys of the Mishkan (Tabernacle) in the wilderness, transforming them from historical events into an inner map of the soul. The entire structure of the Mishkan, the Levi'im (Levites), the journeys through the desert, and the order of prayer become a living spiritual process through which a Jew subdues concealment, reveals Elokus (Godliness), and transforms darkness into light.

(א)

Lift up the head of the sons of Gershon, etc. One must understand why regarding the sons of Gershon it says “also they,” and also why specifically regarding the sons of Gershon it says, “By the command of Aharon and his sons shall be all the service of the sons of the Gershoni,” and it was not said so regarding the sons of Kehos and Merari.

נשוא את ראש בני גרשון וגוי. יש להבין למה נאמר בבני גרשון גם הם וגם מה שכתוב בבני גרשון דוקא על פי אהרן ובניו ותהיה כל עבודת בני הגרשוני ולא נאמר כן בבני קהת ומררי.

However behold, first it is necessary to understand the general matter of the Mishkan and their travels in the wilderness.

אף הנה תחלה צריך להבין כללות ענין המשכן ונסיעתם במדבר.

For behold, the root reason for their travels in the wilderness with the Mishkan and its vessels was in order to subdue the power of the nurture of the external forces, whose root of nurture is specifically in the wilderness.

דהנה נרש טעם נסיעתם במדבר עם המשכן וכליו היה כדי להכניע פתח יניקת החיצונים ששרש יניקתם הוא במדבר דוקא.

Therefore, in the wilderness there is no growth of vegetation and grass at all, rather desolation alone, because the flow of influence is specifically from the side of holiness, “And You give life to them all” (Nehemiah 9:6).

ולכך במדבר אין שם גידול צמח ודשא כלל אלא שממון בלבד, כי ההשפעה היא מסטרא דקדושה (דוקא ואתה מחיה את כלם (נחמיה ט:ו).

And it is written, “Righteous is Hashem” (Psalms 145:17), פירוש, righteous, that He is a giver of influence and a master of charity.

ובתיב צדיק ה' (תהלים קמה:יז) פירוש צדיק שיהוא משפיע ובעל צדקה.

And likewise, in every side of holiness there is this aspect.

וכן בכל סטרא דקדושה יש בחינה זו.

And behold, in the Holy One blessed be He, kindness is drawn from greatness, as it is written, “Slow to anger and great in kindness” (Numbers 14:18).

והנה בהקב"ה החסד נמשך מצד הגדולה כמו (שכתוב ארץ אפים וגדל חסד (במדבר יד:יח).

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And in every side of holiness, kindness is drawn from self-nullification, that one is nullified to Hashem and considered as naught and nothing in his own eyes, therefore it is fitting to give to another who is more important.

וּבְכֹל סִטְרָא דְקָדוּשָׁה הִתְקַדַּשׁ מִצַּד הַבֵּיטוּל שְׂבֻטֵל לֵה' וְנִחְשָׁב לְאִין וְאִפְסֵי בְעֵינָיו לְכֹן רְאוּי לִיתָן לְזוּלָתוֹ שֶׁהוּא חָשׁוּב יוֹתֵר.

And as it is written regarding Avraham, “And I am dust and ashes” (Genesis 18:27), and therefore he would do kindness with all people, etc.

וּכְמוֹ שֶׁכְּתוּב בְּאַבְרָהָם וְאַנְכִי עֶפֶר וְאַפֶּר (בראשית יח:כז) וּלְפִיכֹף הָיָה עוֹשֶׂה חֶסֶד עִם כָּל בְּנֵי אָדָם כּו'.

As opposed to one who is an entity and a thing, and is not nullified, who needs everything for himself and is not in the aspect of a giver of influence.

מֵה שְׂאִין כֹּן מִי שֶׁהוּא יֵשׁ וְדָבָר וְאִינוּ בְטֹל צָרִיף הַכֹּל לְגֵרְמִיָה וְאִינוּ בְחִינַת מְשַׁפִּיעַ.

Therefore, in the wilderness there are snake, serpent, and scorpion (Deuteronomy 8:15), because there is the source of the kelipos, which are an entity and a separate thing, and they do not possess the aspect of self-nullification, therefore no influence at all comes from them.

וְלָכֵן בַּמִּדְבָּר הֵם נִחְשׁ שָׂרָף וְעֶקְרָב (דברים ח:טו) גַּם כֹּן שְׂשָׁם מְקוֹר הַקְּלִיפּוֹת שֶׁהֵם יֵשׁ וְדָבָר נִפְרָד וְאִין בָּהֶם בְּחִינַת הַבֵּיטוּל לְכֹן אִין מְמַנּוּ שׁוּם הַשְּׁפָעָה.

And behold, therefore there was the travel of the Aron and Yisrael in the wilderness in order to subdue the wilderness.

וְהִנֵּה לְכֹד הָיָה נְסִיעַת הָאָרוֹן וְיִשְׂרָאֵל בַּמִּדְבָּר כְּדִי לְהַכְנִיעַ אֶת הַמִּדְבָּר.

Therefore they carried the Mishkan in the forty-two journeys, which is the aspect of the Name of forty-two.

וּלְכֹד נִשְׂאוּ אֶת הַמִּשְׁכָּן בְּמִ"ב מַסְעוֹת שֶׁהוּא בְּחִינַת שֵׁם מִ"ב.

And this was through the revelation of Godliness that was in the Mishkan, that when they carried it in the wilderness, automatically they were subdued, as it is written, “As wax melts, etc.” (Psalms 68:3) [and see what is explained on the verse “These are the journeys”].

וְהִינּוּ עַל יְדֵי גִילּוּי אֱלֹקוֹת שֶׁהָיָה בַּמִּשְׁכָּן כְּשֶׁנִּשְׂאוּ אוֹתוֹ בַּמִּדְבָּר מִמִּילָא נִכְנָעוּ וְכְמוֹ שֶׁכְּתוּב כְּהִמָּס דּוֹנֵג וְגו' (תהלים סח:ג) [וְעַמָּה שֶׁכְּתוּב מִזֶּה עַל פְּסוּק אֵלֶּה [מִסְעֵי].

And the benefit of this subduing was the matter of preparation for the future to come, that there could be revelation of Godliness in our lowly world, as it is written, “And the glory of Hashem shall be revealed” (Isaiah 40:5).

וְתוֹעֵלַת הַכְּנָעָה זֶה הִזְמָה עֲנִין הַכְּנָה לְעֵתִיד לְבֹא שְׂיֻכַל לְהִיּוֹת גִּילּוּי אֱלֹקוֹת בְּעוֹלָם הַשְּׁפָל שְׁלָנוּ כְּמוֹ (שְׂכָתוּב וְנִגְלָה כְּבוֹד ה' וְגו' (ישעיה מ:ה).

For through the fact that first the source of concealment and egotism was subdued, afterward there can be within it the revelation in the future to come.

שְׂעַל יְדֵי שְׂנִכְנָע תַּחֲלָה מְקוֹר הַהֶסְתֵּר וְהֵינֵשׁ יֻכַּל לְהִיּוֹת בּוֹ אַחַר כֵּן הַגִּילּוּי לְעֵתִיד לְבֹא.

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[And it is possible to say that it is like the matter that in the service of Hashem there first must be the aspect of iskafya (subduing), in order that through this afterward one can come to the aspect and level of is'hapcha chashucha linehora (transformation of darkness to light).

And without the aspect of iskafya first, one cannot come to the aspect of is'hapcha chashucha, etc. Likewise, in this manner, in order that in the future to come there should be revelation of Godliness literally in the lowly world, that the darkness should transform to actual light, as it is written, "At evening time there shall be light" (Zechariah 14:7).

Therefore first there had to be the aspect of subduing the wilderness, etc. And see what is explained on the verse "These are the journeys" in another explanation, that through this man has the power to subdue his body, etc.]

And the matter of this revelation that will be in the future to come is that behold, in truth, before His Essence, may He be blessed, there is no aspect of concealment and hiddenness at all.

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

For even now He is one, singular, and unique, as before the world was created, since the entire essential coming-into-being of the creations ex nihilo is only from the aspect of the letters of speech, "By the word of Hashem the heavens were made" (Psalms 33:6).

And by way of analogy, speech in a person is nullified and secondary relative to thought, and it occupies absolutely no place whatsoever.

Rather, only for the listener is the speech grasped as an entity and a thing.

And so above, the aspect of the letters of speech in the ten utterances, relative to the creations that come from them ex nihilo, are in the aspect of an entity.

ואֶפְשָׁר לוֹמַר שֶׁהוּא כְּעִנְיָן שֶׁבְּעִבּוּדַת ה' צָרִיךְ לְהִיּוֹת] תְּחִלָּה בְּחִינַת אֲתַפְּכָא בְּכַדִּי שֶׁעַל יְדֵי זֶה יוּכַל לְבּוֹא אַחֵר כִּף לְבְחִינַת וּמְדַרְגַּת אֲתַהֲפָכָא חֲשׂוּכָא לְנִהוּרָא

וּבְלִי בְּחִינַת אֲתַפְּכָא תְּחִלָּה לֹא יוּכַל לְבּוֹא לְבְחִינַת אֲתַהֲפָכָא חֲשׂוּכָא כּו'. כִּמוֹ כֵּן עַל דְּרָךְ זֶה כְּדֵי שְׁלֵעֲתִיד לְבֹא יְהִיֶה גִילּוּי אֱלֻקוֹת מִמֶּשׁ כְּעוֹלָם הַשְּׁפָל שִׁיְהַפֵּךְ הַחֲשֵׁךְ לְאוֹר מִמֶּשׁ כִּמוֹ שֶׁכְּתוּב לַעֲת עֶרֶב (יְהִיֶה אוֹר זְכוּרִיָּה י"ד:).

לְכֹף הוֹצֵרֵךְ לְהִיּוֹת תְּחִלָּה בְּחִינַת הַכְּנַעַת הַמְדַבֵּר כּו', וְעַמָּה שֶׁכְּתוּב עַל פְּסוּק אֵלֶּה מְסַעֵי בְּעִנְיָן אַחֵר שֶׁעַל [יְדֵי זֶה יֵשׁ כַּח בְּיַד הָאֱדָם לְהַכְנִיעַ הַגּוֹף שְׁלוֹ כּו']

וְעִנְיָן הַגִּילּוּי הַזֶּה שִׁיְהִיֶה לַעֲתִיד לְבֹא הוּא כִּי הִנֵּה בְּאֵמַת הָרִי קָמִיָה עֲצָמוֹתוֹ יִתְבַּרֵךְ אֵין שׁוּם בְּחִינַת הַסִּתְרָא וְהַעֲלָם כָּלֵל

כִּי קָמִיָה כּוּלָא כָּלָא חֲשִׁיבִי וְאֵין שִׁינּוּי כָּלֵל בֵּין קִדְמָא שְׁנַבְרָא הָעוֹלָם לְאַחֵר הַבְּרִיאָה

כִּי גַם עֲתָה הוּא אֶחָד יְחִיד וּמְיֻחָד כִּמוֹ קִדְמָא שְׁנַבְרָא הָעוֹלָם מֵאַחֵר שֶׁכָּל עֵיקַר הַתְּהוּוֹת הַנְּבִרָאִים יֵשׁ מֵאֵין הוּא רַק מְבַחֲנִת אוֹתִיוֹת הַדְּבִיר בְּדַבַּר ה' שְׁמַיִם נַעֲשׂוּ (תְּהִלִּים ל"ג:).

וְעַל דְּרָךְ מְשַׁל הַדְּבִיר בְּאֶדָם שֶׁהוּא בְּטֵל וְטָפַל לְגַבֵּי הַמַּחְשָׁבָה וּבְלִתֵּי תוֹפֵס מְקוֹם כָּלֵל וּכְלָל

רַק אֶצֶל הַשׁוֹמֵעַ הוּא שֶׁהַדְּבִיר נִתְפָּס לִישׁ וְדַבֵּר

וְכִף לְמַעְלָה בְּחִינַת אוֹתִיוֹת הַדְּבִיר בְּעֲשָׂרָה מֵאֲמָרוֹת לְגַבֵּי הַנְּבִרָאִים מִמֶּה יֵשׁ מֵאֵין הֵם בְּבְחִינַת יֵשׁ

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But relative to His Essence, may He be blessed, they are nullified as naught.

אָבָל לְגַבֵּי עֲצוּמוֹתוֹ יִתְבַּרַּךְ הֵם בְּטָלִים כָּלֵא

Therefore, even though מצד the aspect of the revelation of the letters of speech the world appears to our eyes as an entity and a thing, nevertheless, by Him, may He be blessed, there is no concealment and hiddenness at all.

וְלִכְךָ אַף עַל פִּי שֶׁמִּצַּד בְּחִינַת הַתְּגִלּוֹת אוֹתִיּוֹת הַדְּבֹר נִרְאָה הָעוֹלָם לְבְחִינַת יֵשׁ וְדָבָר לְעֵינֵינוּ, אָבָל אֲצִלוּ יִתְבַּרַּךְ אֵין הַסְתֵּר וְהַעֲלָם כָּלֵל.

Therefore, in the future to come, when the glory of Hashem will be revealed, which is the aspect of the revelation of the Essence of Godliness, then automatically no concealment whatsoever will conceal.

וְעַל כֵּן לְעֵתִיד לְבֵא שֶׁיִּתְגַּלֶּה כְּבוֹד ה' שֶׁהוּא בְּחִינַת גִּילּוּי עֲצוּמִיּוֹת אֱלֹקוֹת אֲזִי מִמִּילָא לֹא יִסְתִּיר שׁוּם הַסְתֵּר כָּלֵל.

And there will be revelation of Godliness even in Asiyah, until “all flesh shall see” (Isaiah 40:5), even through the comprehension of its physical intellect.

וַיְהִי גִילּוּי אֱלֹקוֹת גַּם בְּעֲשִׂיָּה עַד שֶׁיִּרְאוּ כָּל בָּשָׂר (ישעיה מ:ה) אֲפֹלוּ בְּהַשְׁגַּת שְׂכָלוֹ הַגִּשְׁמִיּוֹת.

And in order that this revelation should be in the future to come, there had to be the travel of the Mishkan in the wilderness to subdue it, as mentioned above.

וְכַדִּי שֶׁיְהִי גִילּוּי זֶה לְעֵתִיד לְבֵא הוֹצֵרָה לְהִיּוֹת נִסְיַעַת הַמִּשְׁכָּן בַּמִּדְבָּר לְהַכְנִיעַ אוֹתוֹ בַּנֶּזֶק לְעֵיל

(ב)

And behold, this was the matter of the travel of the Mishkan literally in actuality in the aspect of world, and likewise it is also now spiritually in the aspect of soul.

וַהֲגִה זֶה הִנֵּה עֲנִין נִסְיַעַת הַמִּשְׁכָּן כְּפֹעַל מַמַּשׁ בְּבְחִינַת עוֹלָם וְכִמוֹ כֵּן הוּא גַם עַכְשָׁיו בְּרוּחָנִיּוֹת בְּבְחִינַת נֶפֶשׁ.

For there is an aspect of Mishkan specifically within every single individual, and all the particular matters that are in it all exist in the soul of man.

כִּי יֵשׁ בְּחִינַת מִשְׁכָּן בְּכָל אִחָד וְאִחָד וְכָל פְּרָטִי הָעֲנִינִים שָׂבוּ הַכֹּל יֵשׁ בְּנֶפֶשׁ הָאָדָם.

For behold, it is written, “And they shall make for Me a sanctuary and I shall dwell within them” (Exodus 25:8), and our Rabbis of blessed memory said, “Within him” it is not stated, rather “within them,” because every single one of Yisrael must make an aspect of Mishkan within his soul.

דְּהִנֵּה כְּתִיב וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנִתִּי בְּתוֹכְכֶם (שמות כה:ח) וְאָמְרוּ רַבּוֹתֵינוּ זְכֵרוּנָם לְבִרְכָּה בְּתוֹכּוֹ לֹא נֶאֱמַר אֱלֵא בְּתוֹכְכֶם לְפִי שֶׁכָּל אִחָד וְאִחָד מִיִּשְׂרָאֵל צָרִיךְ לַעֲשׂוֹת בְּחִינַת מִשְׁכָּן בְּנֶפֶשׁוֹ.

And this means to draw down the aspect of revelation of Godliness within his soul through service of the heart, which is prayer (Taanis 2a), when his heart will be pure, as it is written, “Create for me a pure heart, O God” (Psalms 51:12), etc.

וַהֲנִינוּ לְהַמְשִׁיךְ בְּחִינַת גִּילּוּי אֱלֹקוֹת בְּנֶפֶשׁוֹ בְּעִבּוּדָה שֶׁיִּבְלַב זֶה תְּפִלָּה (תענית ב.). שֶׁיְהִי לְבָבוֹ טָהוֹר כִּמוֹ שֶׁכְּתוּב לֵב טָהוֹר בְּרָא לִי אֱלֹקִים (תהלים נא:יב) כּו'.

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Likkutei Torah
Parshas Naso**

נִשְׂא אֶת רֵאשׁ בְּנֵי גִרְשׁוֹן וְגו'

And as it is written, "Pure of heart," etc. (Psalms 24:4), for when his heart is pure from every impurity, only for Hashem alone, then he is called a Mishkan for the dwelling within it of the revelation of the light of Hashem.

וּכְמוֹ שֶׁכָּתוּב בְּר לֵבָב כּו' (תהלים כד:ד) דְּכַאֲשֶׁר לֵבְבוֹ טָהוֹר מִכָּל סִיג בְּלִתִּי לֵה' לְבָדוֹ אֲזַי נִקְרָא מִשְׁכָּן לְשִׁכּוֹן בּוֹ גִילוּי אִוֵּר ה'.

And as it is written, "Clean hands and a pure heart," etc., "he shall receive blessing from Hashem" (Psalms 24:4-5), for the פירוש of blessing is the drawing down of revelation of Godliness within his soul, etc.

וּכְמוֹ שֶׁכָּתוּב נְקִי כַפַּיִם וְיָבֵר לֵבָב כּו' יִשְׂא בְרָכָה מֵאֵת ה' (תהלים כד:ד-ה) דְּפִירוּשׁ בְּרָכָה הוּא הַמְשִׁיכָת גִּילוּי אֱלֻקוֹת בְּנַפְשׁוֹ כּו' [וְזֶהוּ גַם כֵּן מֵה שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבְרָכָה טָהוֹרָה מְבִיאָה לְיַדֵּי קְדוּשָׁה]. עַיִן בְּרַבֵּנוֹ חֲנֻנְיָאֵל.

And through this he will also push away and subdue the concealment of the animal soul that conceals and separates, and the world appears to him as an entity and a separate thing.

וְעַל יְדֵי זֶה יִדְחָה וְיִכְנִיעַ גַּם כֵּן הַהִסְתָּר שֶׁל נֶפֶשׁ הַבְּהֵמִית הַמְסֻתָּר וּמַבְדִּיל וְנִרְאָה לוֹ הָעוֹלָם לְבַחֲיִנַת לֵשׁ וְדָבָר נִפְרָד.

And this is because of the coarseness of the materiality of his animal soul.

וְהֵינּוּ מִפְּנֵי גִסּוּת חֲמֹר נֶפֶשׁוֹ הַבְּהֵמִית.

But when his heart is pure and clear, he will see with the eye of his intellect how in truth it does not conceal, and as it is above, that before Him all is as nothing.

אָבֵל כְּשֶׁלֵּבְבוֹ זָךְ וְבָרוּר יִרְאֶה בְּעֵינָיו שֶׁכָּלוּ אֵיךְ שֶׁאֵין מִסֻּתָּר בְּאֵמֶת וּכְמוֹ שֶׁהוּא לְמַעַלָּה דְקַמִּיָּה כְּלֵא כּו'.

For through the purity of his heart, revelation of Godliness is drawn down also within the aspect of concealment and hiddenness, that it should not conceal.

כִּי עַל יְדֵי זָכוּת לְבוֹ נִמְשָׁךְ גִּילוּי אֱלֻקוֹת גַּם בְּבַחֲיִנַת הַהִסְתָּר וְהַהֶעְלָם שֶׁלֵּא יִסְתָּר.

And this is like how there was the travel of the Mishkan in the aspect of wilderness, through which it would subdue the wilderness, etc.

וְזֶהוּ כְּמוֹ שֶׁהָיָה נְסִיעַת הַמִּשְׁכָּן בְּבַחֲיִנַת מְדָבָר שֶׁעַל יְדֵי זֶה הָיָה מְכַנִּיעַ אֶת הַמְדָבָר כּו'.

And so it is in the soul now, the subduing of the evil inclination, which is also the aspect of wilderness, which is "a land not sown" (Jeremiah 2:2).

וְכֵן הוּא בְּנֶפֶשׁ עֹכְשֵׁי הַכְּנַעַת הַיֵּצֶר הָרַע שֶׁהוּא גַם כֵּן (בְּבַחֲיִנַת מְדָבָר שֶׁהוּא אֶרֶץ לֹא זְרוּעָה) (ירמיה ב:ב).

Meaning, the actions and the speech and the thoughts that are not for Hashem, etc.

דְּהֵינּוּ הַמַּעֲשִׂים וְהַדְּבָרִים וְהַמַּחְשְׁבוֹת אֲשֶׁר לֹא לֵה' הַמָּה כּו'.

And this is, "Where no man dwells there" (Jeremiah 2:6), פירוש, "man" is what is written, "And upon the likeness of the throne was a likeness like the appearance of a man" (Ezekiel 1:26), etc.

וְזֶהוּ אֲשֶׁר לֹא יֵשֵׁב אָדָם שָׁם (ירמיה ב:ו) פִּירוּשׁ אָדָם הוּא מֵה שֶׁכָּתוּב וְעַל דְּמוּת הַכִּסֵּא דְמוּת כְּמִרְאֵה אָדָם (כו' (יחזקאל א:כו).

"Does not dwell there," because it is written, "And they shall make for Me a sanctuary and I shall dwell within them" (Exodus

לֹא יֵשֵׁב שָׁם כִּי וְעָשׂוּ לִי מִקְדָּשׁ וְשִׁכַּנְתִּי בְּתוֹכָם (שמות כה:ח) כְּתִיב כְּמוֹ שֶׁכָּתוּב מִזֶּה בְּדַבְּרוֹ הַמְתַּחֲוִיל אֲנִי לְדוֹדִי.

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25:8), as is explained regarding this in the discourse beginning “I am to my beloved.”

Therefore one must subdue this aspect of wilderness, which is the evil inclination, and this is through drawing down revelation of Godliness within his soul.

[And elsewhere it is explained regarding the matter of “with a beautiful and graceful kallah,” that the drawing down should not be according to the elevation, but on the contrary, first there should be the drawing down from above to below.

Meaning, that the good deed should be even before turning away from evil in subtle matters, and he should not wait with “doing good” until first there will be “turn away from evil” in complete perfection.

And this is because through this drawing down that is in “doing good,” then automatically all the external forces will fall, because a little light pushes away much darkness.

And he will come to “turn away from evil” in complete perfection, etc. And similar to this is the matter of the travels of the Mishkan in the wilderness, that through drawing down revelation of Godliness, automatically the kelipos were subdued.

As it is written, “And it was when the Aron traveled,” etc., “and Your enemies shall flee” (Numbers 10:35), etc.

And so this aspect exists in the soul, that through drawing down Godliness from above to below in good deeds and in the occupation of Torah and prayer, then automatically the physicality of the body and the animal soul will be subdued, etc.]

And behold, in the Mishkan there were three things: the planks of the Mishkan, and the curtains of the Mishkan, and the vessels, namely the Aron and Menorah and Mizbe'ach, etc.

And behold, first one must understand the matter of the planks, which are called “standing acacia woods” (Exodus 26:15), which is similar to the fact that the angels are called “standing,” as it is written, “Seraphim standing” (Isaiah 6:2).

ועל כן צריך להכניע בחינת מדבר זה שהוא היצר הרע והינו על ידי המשכת גילוי אלקות בנפשו.

ובמקום אחר נחבאר בענין בה"א כלה נאה וחסודה שלא יהיה ההמשכה לפי ההעלאה אלא אדרבה תחלה יהיה ההמשכה מלמעלה למטה.

דהינו שהמעשה הטוב יהיה אפלו קדם לסור מרע בדקות ולא ימתין בעשה טוב עד שיהיה תחלה סור מרע בתכלית.

והינו משום שעל ידי זה ההמשכה שבעשה טוב אזי ממילא יפלו כל החיצונים כי מעט אור דוחה הרבה מן החושך.

ויבוא לסור מרע בתכלית כו', ועל דרך זה הוא ענין מסעות המשכן במדבר שעל ידי המשכת גילוי אלקות ממילא נכנעו הקליפות.

כמו שכתוב ויהי בנסע הארון כו' וינסו משנאיה כו' (במדבר י:לה).

וכך בחינה זו בנפש שעל ידי המשכת אלקות מלמעלה למטה במעשה הטוב ובעסק התורה ותפלה [אזי ממילא יכנעו גשמיית הגוף ונפש הבהמית כו'.

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

והנה תחלה יש לומר ענין הקרשים שנקראים עצי שטים עמדים (שמות כו:טו) שהם על דרך שהמלאכים נקראים עומדים, כמו שכתוב שרפים (עמדים) (ישעיה ו:ב).

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And as it is written in Midrash Shir HaShirim Rabbah at the end of the verse “Go out and see,” “Above, Seraphim stand, and below, the acacia woods stand.”

וְכִמוֹ שֶׁכְּתוּב בַּמִּדְרָשׁ שִׁיר הַשִּׁירִים רַבָּה סוּף פְּסוּק
צְאִינָה וּרְאִינָה לְמַעְלָה שְׁרָפִים עוֹמְדִים אַף לְמַטָּה עֲצֵי
אֲשֵׁרִים עוֹמְדִים.

And the פירוש of “Seraphim standing” is like the statement, “And all His ministering servants stand in the heights of the world and proclaim with awe,” etc.

וּפִירוּשׁ שְׁרָפִים עוֹמְדִים הֵינּוּ כְּמֵאָמֵר וְאֲשֶׁר מְשַׁרְתָּיו
כָּלֵם עוֹמְדִים בְּרוֹם עוֹלָם וּמְשַׁמְיָעִים בְּיִרְאָה כּוֹי.

(And see Zohar Terumah 169a and 170a.)

(וְעֵינַן בְּזֵהָר תְּרוּמָה דָּף קס"ט ע"א וְדָף ק"ע ע"א)

And the matter is that standing means silence.

וְהָעֵנָן הוּא כִּי אֵין עֲמִידָה אֲלָא שְׁתִּיקָה

And the פירוש of silence is the aspect of complete nullification of the essence entirely.

וּפִירוּשׁ שְׁתִּיקָה הֵינּוּ בְּחִינַת בִּיטוּל הַעֲצָמוֹת מְכַל וְכַל

And this is the aspect of nullification of the will, that a person should not have another will besides the will for Hashem alone, as it is written, “And besides You I desire nothing” (Psalms 73:25), etc.

וְהֵינּוּ בְּחִינַת בִּיטוּל הַרְצוֹן שְׁלֵא יְהֵא לְאֲדָם רְצוֹן אַחֵר
זוֹלַת הַרְצוֹן לֵה' אֶחָד וְכִמוֹ שֶׁכְּתוּב וְעַמָּה לֹא תַפְצְתִּי
(כוֹי תהלים עג:כח)

And as our Rabbis of blessed memory said, “Nullify your will,” etc. (Avos 2:4) [see Iggeres HaKodesh beginning “Lehaskilcha Binah”].

וְכֵמֵאָמֵר רַבּוֹתֵינוּ זְכוֹרֵנָם לְבָרְכָה בְּטוֹל רְצוֹנָה כּוֹי
(אבות ב:ד) [עֵינַן בְּאַגְרַת הַקֹּדֶשׁ דְּבוּר הַמַּתְחִיל
[לְהַשְׁכִּילָה בִּינָה]

And the reason this aspect is called standing is because behold, when he has love and attachment to Hashem, this is the aspect of walking, as it is written regarding Avraham, “going and traveling” (Genesis 12:9), etc.

וְהַטַּעַם שֶׁנִּקְרָא בְּחִינָה זוֹ עֲמִידָה הוּא כִּי הֵנָּה כְּשֵׁשׁ
לוֹ הָאֱהָבָה וְהַדְּבָקוֹת בֵּה' זֶהוּ בְּחִינַת מְהֻלָּךְ כְּמוֹ
(שְׁכָתוּב בְּאַבְרָהָם הַלּוֹךְ וְנֹסֵעַ כּוֹי (בראשית יב:ט

However, before he reaches this aspect of walking and this love, first there must be this aspect of standing, namely to stand and be silent from the spreading and movement that is on the side opposite holiness.

אֶף קִדְם שְׁיִגִיעַ לְבְּחִינַת הַלּוֹךְ וְאֱהָבָה זוֹ צְרִיבָה לְהִיּוֹת
תַּחֲלָה בְּחִינַת עֲמִידָה זֹאת הֵינּוּ לְעִמּוּד וְלִשְׁתוּק מִן
הַתַּפְשׁוּטוֹת וְהַלּוֹךְ שֶׁבְּלַעֲוִמַת זֶה

And these are the foreign desires, that a person wants and desires and yearns for foreign things.

וְהֵן הַרְצוֹנוֹת זְרוֹת שֶׁהָאָדָם רוֹצֵה וְתַפְץ וּמְשַׁתוּקָה
לְדְבָרִים זָרִים

This is also called walking, similar to what is written, “And a traveler came to the rich man” (II Samuel 12:4), which is the walking of the side opposite holiness.

זֶהוּ נִקְרָא גַם כֵּן הַלּוֹךְ עַל דְּרָף מֵה שְׁכָתוּב וַיָּבֵא הַלֵּךְ
לְאִישׁ הָעֵשִׂיר (שמואל ב יב:ד) שֶׁהוּא הַהַלּוֹךְ דְּלַעֲוִמַת
זֶה

And this is “traveler,” that it goes and strengthens itself, that at first it is like a guest, etc., see there in Rashi’s commentary.

וְזֵהוּ הַלֵּךְ שֶׁהוֹלֵךְ וּמְתַחַזֵּק שֶׁמִּתְחַלָּה הוּא כְּאוֹרֵחַ כּוֹי
עֵינַן שָׁם בְּפִירוּשׁ רַשִׁי

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And there must be “those who send forth the feet of the ox and the donkey” (Isaiah 32:20), meaning to prevent the walking of the evil inclination.

וְצָרִיף לְהִיּוֹת מְשַׁלְּחֵי רֶגֶל הַשּׂוֹר וְהַחֲמוֹר (ישעיה
לב:כ) דְּהֵינּוּ לְמַנוּעַ הַלּוֹךְ שֶׁל הַיְצָר הָרַע

(As is stated in the Gemara Avodah Zarah 5b and in Rashi there, and see Zohar II Shemos 5b, Beshalach 64b, and in the Ramaz beginning of Miketz.)

כְּדֹאִתָּא בְּגִמְרָא פָּרַק קָמָא דְעֵבֻדָּה וְנָרָה דָּף ה' ע"ב)
וּבְפִירוּשׁ רַש"י שָׁם וְעַיִן זֶהר חֲלָק ב' שְׁמוֹת דָּף ה'
(ע"ב בְּשֵׁלַח דָּף ס"ד ע"ב וּבְהַרְמ"ז רִישׁ פְּרָשַׁת מִקֶּץ

And in order that this walking should transform into walking in Godliness, this is through first coming to the aspect of standing, which is the aspect of nullification of the will.

וְכַדִּי שְׂוִיתֵהּפָּה מֵהַלּוֹךְ זֶה לְהִיּוֹת הַהַלּוֹךְ בְּאֵלְקוּת הוּא
עַל יְדֵי שְׂוִיבָא תַחֲלָה לְבַחֲוֵינָה עֲמִידָה וְהוּא בְּחֵינָה
בִּיטוּל רְצוֹן

[And as mentioned above, that through iskafya (subduing) this is the path to come to the aspect of is'hapcha (transformation), etc., and see what is explained in the discourse beginning “Take from yourselves a portion,” in Parshas Vayakhel.]

וּכְנֻזָּף לְעֵיל שְׁעַל יְדֵי אֲתַכְפִּיָּא הוּא הַדְרָף לְבֹא
לְבַחֲוֵינָה אֲתַתְּפִכָּא כּו' וְעַמָּה שְׂכַתוּב בְּדַבּוּר הַמִּתְחִיל
[קַחוּ מֵאֲתַכֶּם תְּרוּמָה בְּפָרְשַׁת וַיַּקְהֵל

And this was the matter of the standing planks.

וְזֶה הָיָה עֲנָנָה קְרָשִׁים עוֹמְדִים

And this standing and nullification of will is drawn through awe, and this is “all of them stand in the heights of the world and proclaim with awe.”

וְעֲמִידָה וּבִיטוּל רְצוֹן זֶה נִמְשָׁף עַל יְדֵי יִרְאָה וְזֶהוּ כָּלָם
עוֹמְדִים בְּרוּם עוֹלָם וּמְשַׁמֵּיעִים בְּיִרְאָה

And this was the matter of the service of the sons of Merari, the carriers of the planks.

וְזֶה הָיָה עֲנָנָה עֲבוּדַת בְּנֵי מֵרָרִי נוֹשְׂאֵי הַקְּרָשִׁים

For in order to come to this aspect of awe and standing, this is through bitterness, in that he becomes from the masters of accounting over the days of his life, most of which all pass in darkness, etc.

שְׂפָדֵי לְבֹא לְבַחֲוֵינָה יִרְאָה וְעֲמִידָה זוּ זֶהוּ עַל יְדֵי
הַמְרִירוֹת בְּהִיּוֹתוֹ מֵמֵאֲרֵי דְחוֹשְׁבָנָא עַל יְמֵי חֲלָדוֹ
אֲשֶׁר רָבַם כָּלָם בְּחֹשֶׁךְ יְלָדָה כּו'

And through this he arouses abundant mercy, so that he can come to the aspect of “nullify your will,” and as is explained regarding this on the verse “The voice of my beloved,” concerning “with matzos and bitter herbs,” etc., see there.

וְעַל יְדֵי זֶה מְעוֹרֵר רַחֲמִים רַבִּים שְׂוִיכָל לְבֹא לְבַחֲוֵינָה
בְּטֵל רְצוֹנָה וּכְמוֹ שְׂכַתוּב מִזֶּה עַל פְּסוּק קוֹל דּוֹדִי
בְּעֲנָנָה עַל מִצּוֹת וּמְרוֹרִים כּו' עַיִן שָׁם

And behold, from this afterward is drawn that he comes to the level of love and desire for Hashem in the aspect of expiration of the soul.

וְהִנֵּה מִזֶּה נִמְשָׁף אַחַר כֵּן לְבֹא לְמִדְרַגַּת הָאֱהָבָה
וְהִרְצוֹן לֵה' בְּבַחֲוֵינָה כְּלוֹת הַנְּפֶשֶׁת

And this is the matter of the curtains of techeiles and argaman, etc., for techeiles is an expression of destruction, “My flesh and my heart expire” (Psalms 73:26).

וְזֶהוּ עֲנָנָה הִרְיָעוֹת תְּכֵלֶת וְאַרְגָּמָן כּו' כִּי תִכְלֵת הוּא
(לְשׁוֹן כְּלִיּוֹן כְּלָה שְׂאֲרֵי וּלְכַבִּי (תהלים עג:כו

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And see what is explained regarding the matter of “My flesh expires” in the discourse beginning Shir HaShirim.

וְעַמָּה שְׁפָתוֹב מִעֲנִין כָּלָה שְׁאֲרֵי בְדָבוֹר הַמִּתְחִיל שִׁיר הַשִּׁירִים.

And it is the canopy over the planks, which are the aspect of the nullification of will mentioned above.

וְהוּא הַחֹפֶה עַל הַקָּרָשִׁים שֶׁהוּא בְּחִינַת הַבֵּיטוּל רְצוֹן הַנִּזְכָּר לַעֲוִל.

And it is also similar to the analogy that in a person there are bones, and there are flesh and sinews covering over them.

וְהוּא גַם כֵּן כְּדָמוֹת שְׁנֵי בָאָדָם עֲצָמוֹת וַיֵּשׁ בָּשָׂר וְגִידִים הַחֹפְפִים עֲלֵיהֶם.

And the aspect of the bones is the foundation upon which the flesh and sinews are built.

וּבְחִינַת הָעֲצָמוֹת זֶהוּ הַיְסוּד שֶׁעֲלֵיהֶם נִבְנְה הַבָּשָׂר וְהַגִּידִין.

And this is the aspect of “All my bones shall say: Hashem, who is like You” (Psalms 35:10), the aspect of nullification of will.

וְהוּא בְּחִינַת כָּל עֲצָמוֹתַי תֹּאמְרֶנָּה ה' מִי כָמוֹךָ (תהלים לה:)

And this must be within a person the entire day, and from this afterward he will come to the aspect of flesh and sinews, which is the aspect of love.

וְזֶה צָרִיךְ לִהְיוֹת בָּאָדָם כָּל הַיּוֹם וּמִזֶּה יָבוֹא אַחֵר כָּךְ לְבְחִינַת בָּשָׂר וְגִידִים הוּא בְּחִינַת אֲהָבָה.

[For flesh is the foundation of fire, and sinews are the aspect of blood and spirit.]

[כִּי בָשָׂר הוּא יְסוּד הָאֵשׁ וְגִידִים בְּחִינַת דָּם וְרוּחַ]

And this is the service of the sons of Gershon.

וְזֶהוּ עֲבוֹדַת בְּנֵי גֵרְשׁוֹן:

(ג)

And behold, in the service of Hashem in prayer, this aspect of nullification of will mentioned above must be through the arousal of lower awe in Pesukei DeZimrah and the blessing of Yotzer Or, through recounting the awe and nullification of the angels.

וְהִנֵּה בְּעֲבוֹדַת ה' בְּתַפְלָה בְּחִינַת בֵּיטוּל רְצוֹן הַנִּזְכָּר לַעֲוִל צָרִיךְ לִהְיוֹת עַל יְדֵי הַתְּעוֹרְרוֹת יְרָאָה תַּתְּאָה בְּפִסּוּקֵי דְזִמְרָה וּבְרַכַּת יוֹצֵר אוֹר בְּסִיפּוּרוֹ מִיְרֵאָת וּבֵיטוּל הַמַּלְאָכִים.

And to come to the aspect of walking and love is through contemplation when saying, “With an everlasting love,” etc., “Hear O Yisrael,” etc., which is the aspect of the chamber of love.

וְלָבוֹא לְבְחִינַת הַלִּוּף וְאֲהָבָה הוּא עַל יְדֵי הַתְּבוֹנְנוֹת בְּאֲמָרוֹ אֲהַבְתָּ עוֹלָם כּו' שְׁמַע יִשְׂרָאֵל כּו' שֶׁהוּא בְּחִינַת הַיִּכַּל הָאֲהָבָה.

The פירוש of “Shema” is an expression of understanding, as is known.

פִּירוּשׁ שְׁמַע לְשׁוֹן הַבְּנָה כִּידוּעַ.

And this is the matter of contemplation in the greatness of Hashem, how all the worlds entirely, Gan Eden above and below, and also that which is destined to be in the seventh millennium in the future to come, and even until fifty thousand jubilees, all arose in one thought alone before His Essence, may He be blessed.

וְהוּא עֲנִין הַתְּבוֹנְנוֹת בְּגְדוּלַת ה' אִיךְ שְׁכָל הָעוֹלָמוֹת כְּלָם גַּן עֵדֶן עֲלִיּוֹן וְתַתְּחוֹן וְגַם מֵה שְׁעֵתִיד לִהְיוֹת בְּאֶלְף הַשְּׁבִיעִי לְעֵתִיד לְבֹא וְגַם עַד נ' אֲלָפִים יוֹבְלוֹת כְּלָם עָלוּ בְּמַחְשָׁבָה אַחַת לְבַד קַמֵּיהָ עֲצָמוֹתוֹ יִתְבָּרַךְ.

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And as the statement says, "He watches and gazes until the end of all generations," and this gaze in one thought alone is as is written in the Zohar and in the Midrash, that "With one thought the Holy One blessed be He created all the worlds."

וּמְאָמַר צוֹפֵה וּמְבִיט עַד סוֹף כָּל הַדּוֹרוֹת וְהַבְּטָה זֶה בְּמַחְשְׁבָה אַחַת הִיא לְבַד כְּמוֹ שִׁכְתוּב בְּזֵהָר וּבְמִדְרָשׁ דְּבְמַחְשְׁבָה אַחַת בְּרָא הַקָּב"ה כָּל הָעוֹלָמוֹת.

And by way of analogy, thought in lower man is only an aspect of a garment alone for the soul.

וְעַל דָּרָךְ מְשַׁל הַמַּחְשְׁבָה בְּאֲדָם הַתַּחְתּוֹן שְׂאִינָה רַק בְּחִינַת לְבוּשׁ לְבַד לְנַפֶּשׁ.

And all the more so above, for "My thoughts are not your thoughts" (Isaiah 55:8) is written.

וְכָל שֵׁפוֹן לְמַעְלָה פִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם (ישעיה נה:ח).

[And see what is explained regarding this in the discourse beginning "Sing and rejoice daughter," in Parshas Miketz.]

וְעַמָּה שִׁכְתוּב בְּזֵה בְדַבּוּר הַמִּתְחִיל רְנִי וְשִׂמְחִי בַת [בְּפֶרֶשׁת מִקֵּץ].

And this is, "Hashem reigns, He is clothed in grandeur" (Psalms 93:1), meaning that which arose in thought before Him to emanate and create the worlds of Atzilus, Beriah, Yetzirah, and Asiyah, in order that He, may He be blessed, should be King over a people.

וְזֵהוּ ה' מְלֶךְ גְּאוּת לְבִשׁ (תהלים צג:א) דִּהְיִנוּ מֵהַ שְׁעֵלָה בְּמַחְשְׁבָה לְפָנָיו לְהַאֲצִיל וּלְבְרֹא הָעוֹלָמוֹת אֲבִי"ע בְּכַדִּי שִׁיְהִיָּהּ הוּא יִתְבָּרַךְ מְלֶךְ עַל עַם.

Behold, this thought is that He clothed Himself in a garment.

הִנֵּה מַחְשְׁבָה זֶה הוּא מֵהַ שְׁנַתְלַבֵּשׁ בְּלְבוּשׁ.

For it is not like the will and thought of a flesh-and-blood king who wants to rule over his servants, for his servants are an entity and a thing even apart from his kingship over them.

שְׂאִינֹו כְּמוֹ הַרְצוֹן וְהַמַּחְשְׁבָה בְּמֶלֶךְ בֶּשָׂר וְדָם שְׂרוּצָה לְמַלְכוּת עַל עַבְדָּיו שֶׁעַבְדָּיו הֵם מֵהוּת וְדָבָר גַּם בְּזוּלַת מְלֻכוֹתוֹ עֲלֵיהֶם.

Therefore, it is relevant for the king to desire to reign over them.

עַל כֵּן שִׁיְהִי רְצוֹן לְמֶלֶךְ לְמַלְכוּת עֲלֵיהֶם.

Which is not the case above, where all the worlds entirely come into being ex nihilo from Him, may He be blessed, through this will.

מֵהַ שְׂאִין כֵּן לְמַעְלָה שֶׁהָעוֹלָמוֹת כֻּלָּם מִתְהוּיִם יֵשׁ מֵאִין מִמֶּנּוּ יִתְבָּרַךְ עַל יְדֵי רְצוֹן זֶה.

If so, in order that there should be this will to reign over them, it is only by way of the aspect of a garment, that He clothes Himself in this will and thought.

אִם כֵּן פְּדִי שִׁיְהִיָּהּ רְצוֹן זֶה לְמַלְכוּת עֲלֵיהֶם הוּא רַק עַל דָּרָךְ בְּחִינַת לְבוּשׁ שֶׁמְתַלַּבֵּשׁ בְּרְצוֹן וּמַחְשְׁבָה זֶה.

Therefore it says, "Hashem reigns, He is clothed in grandeur" (Psalms 93:1), meaning that the supernal thought that arose before Him, "I shall reign," is only an aspect of a garment alone.

וְלִכְךָ אָמַר ה' מְלֶךְ גְּאוּת לְבִשׁ (תהלים צג:א) דִּהְיִנוּ שֶׁהַמַּחְשְׁבָה הָעֲלִיּוֹנָה שֶׁעֲלָתָהּ לְפָנָיו אֲנֵי אֲמַלּוּךְ הוּא רַק בְּחִינַת לְבוּשׁ בְּלְבַד.

And this is, "They shall bring the royal garment that the king wore" (Esther 6:8), for kingship is only an aspect of a garment alone.

וְזֵהוּ יְבִיאוּ לְבוּשׁ מְלֻכוֹת אֲשֶׁר לְבִשׁ בּוֹ הַמֶּלֶךְ (אסתר ו:ח) שֶׁהַמְלָכוֹת הוּא רַק בְּחִינַת לְבוּשׁ לְבַד.

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[However, it says, "They shall bring the royal garment," for the matter depends on arousal from below, to draw His will, may He be blessed, into this thought.

אך יביאו לבוש מלכות פתיב דבאתערותא דלתתא
תליתא מילתא להמשיך רצונו יתברך במחשבה זו

And this is through fulfillment of Torah and mitzvos.

והיגו על ידי קיום התורה והמצוות

And this is the matter of the Mishkan and "I shall dwell within them" (Exodus 25:8).

(וזהו ענין המשכן ושכנתי בתוכם (שמות כה:ח)

And this is the matter of "This time my husband shall become attached to me" (Genesis 29:34), etc.

וזהו ענין הפעם ילנה אישי אלי כו' (בראשית
כט:לד)

Meaning, the drawing down of the Infinite Light to be drawn into this aspect of thought, as will be explained later.]

היגו המשכת אור אין סוף להיות נמשך בבחינת
[מחשבה זו כמו שיתבאר לקמן

And this is the contemplation in "Hear O Yisrael, Hashem is our God" (Deuteronomy 6:4).

וזהו ההתבוננות בשמע ישראל ה' אלקינו (דברים
ו:ו)

The פירוש is that He clothes Himself in this thought.

פירוש שהוא מתלבש במחשבה זו

And this is "our God," the aspect of contraction.

וזהו אלקינו בחינת צמצום

And afterward we say "Blessed is the Name of the glory of His kingdom forever and ever," for we bless and draw down the aspect of kingship also into the worlds of Beriah, Yetzirah, and Asiyah.

ואחר כך אומרים ברוך שם כבוד מלכותו לעולם ועד
שם ברכים וממשיכים בחינת מלכות גם בעולמות
בריאה יצירה עשייה

(And see what is explained in the discourse beginning "On the eighth day he sent.")

ועמה שכתוב סוף דבור המתחיל ביום השמיני
(שלח)

And from this contemplation there is born and drawn the aspect of "And you shall love" (Deuteronomy 6:5).

ומהתבוננות זו נולד ונמשך בחינת ואהבת (דברים
ו:ה)

And love is the matter of the curtains in a general sense, as will be explained.

והאהבה הוא ענין הנריעות דרך כלל כמו שיתבאר

But in a specific sense, they are the six attributes, as it is written regarding the angels, "With two he covers his face," etc., "and with two he flies" (Isaiah 6:2), meaning ratzo and shov (running and returning).

אבל דרך פרט הן שש מדות כמו שכתוב במלאכים
בשמים יכסה פניו כו' ובשמים יעופף (ישעיה ו:ב)
דהיגו רצוא ושוב

Therefore the Name of forty-two contains seven verses, and in each one six words.

ולכך שם מ"ב יש בו ז' פסוקים ובכל אחד שש
תיבות

And this is what is written regarding the curtains, "linen and purple," etc.

וזהו שנאמר ברעיעות שש וצרגמן כו'

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נִשְׂא אֶת רֵאשׁ בְּנֵי גֵרְשׁוֹן וְגו'

“Six colors,” and the covering of tachash skins, whose Targum is sasgona.

שֵׁשׁ צְבָוִיִּים וּמִכְסֵה עוֹרוֹת תַּחַשִּׁים שְׁתַּרְגוּמוֹ סַסְגוֹנָא

And our Rabbis of blessed memory said (Shabbos 28a), “that rejoices in many colors,” meaning the six attributes mentioned above.

וְאָמְרוּ רַבּוֹתֵינוּ זְכוֹרָנוֹם לְבִרְכָה (שַׁבָּת כח.) שֶׁשֶׁשׁ בְּגוֹדֵי הַרְבֵּה הֵינּוּ שֵׁשׁ מִדּוֹת הַנְּזָפוֹת לְעֵיל

[And see what is explained regarding the matter of ratzo and shov in the verse “And the Jews accepted,” etc.]

וְעָמָה לְשָׁפוֹתוֹ בְּעֵנֵן רְצוּא וְשׁוֹב בְּפָסוּק וְקַבֵּל [הִיְהוּדִים כו']

And the matter of ratzo and shov in man: ratzo is love, and shov is the drawing down of the Infinite Light, blessed be He, through practical mitzvos, which are the two hundred and forty-eight limbs of the King.

וְעֵנֵן רְצוּא וְשׁוֹב בְּאֲדָם הִרְצוּא הוּא הָאֵהָבָה וְהַשׁוֹב הוּא הַמְשַׁכָּת אֹר אֵין סוֹף בְּרוּף הוּא עַל יְדֵי מִצְוֹת מַעֲשִׂיּוֹת שֶׁהֵן רַמ"ח אַבְרָיִן דְּמִלְכָא

Like a limb, which is a vessel for the revelation of the light and the vitality, etc.

כְּמוֹ הָאֶבֶר שֶׁהוּא כְּלִי לְגִילּוֹי הָאוֹר וְהַחַיּוּת כו'

And through this drawing down, that a person draws upon himself the revelation of the dwelling of the Infinite Light, blessed be He, through the mitzvos, as in the statement, “Who sanctified us with His commandments.”

וְעַל יְדֵי הַמְשַׁכָּה זֶה שֶׁהָאָדָם מִמְשִׁיף עָלָיו גִּילּוֹי הַשְּׂרָאָת אֹר אֵין סוֹף בְּרוּף הוּא עַל יְדֵי הַמִּצְוֹת כְּמֵאֲמַר אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

Behold, through this there returns and is aroused abundant love in the soul of man.

הִנֵּה עַל יְדֵי זֶה חוֹזֵר וּמִתְעוֹרֵר אֵהָבָה רַבָּה בְּנַפְשׁ הָאָדָם

[See what is explained on the verse “Heads of the tribes.”]

[עֵינֵן מַה לְשָׁפוֹתוֹ בְּפָסוּק רֵאשֵׁי הַמִּטּוֹת]

And this is, “Draw me, after You we shall run” (Song of Songs 1:4).

[וְזֶהוּ מְשַׁכְּנֵי אַחֲרַיִךְ נְרוּצָה (שִׁיר הַשִּׁירִים א:ד)]

And it is written, “With an everlasting love I have loved you, therefore I have drawn you with kindness” (Jeremiah 31:2), etc.

וְכַתִּיב אֶהְבֵּת עוֹלָם אֶהְבֵּתִיךָ עַל כֵּן מְשַׁכְּתִיךָ חֶסֶד וְגו' (יֵרֵמְיָהוּ לֵא:ב)

And it is found that there is ratzo after shov, and shov after ratzo.

וְנִמְצָא יֵשׁ רְצוּא אַחַר הַשׁוֹב וְשׁוֹב אַחַר הִרְצוּא

And this is the matter of the sons of Gershon, who carried the curtains, meaning the drawing down of abundant love that is drawn through fulfillment of the mitzvos in everlasting love, which is the ratzo that precedes the shov, etc.

וְזֶהוּ עֵנֵן בְּנֵי גֵרְשׁוֹן שֶׁנִּשְׂאוּ הַקְּרִיעוֹת הֵינּוּ הַמְשַׁכָּת אֵהָבָה רַבָּה הַנִּמְשָׁף עַל יְדֵי קִיוֵם הַמִּצְוֹת בְּאֵהְבֵת עוֹלָם שֶׁהוּא הִרְצוּא שְׁקוּדָם הַשׁוֹב כו'

And also the curtains are encompassing, just as the mitzvos are garments for the soul.

וְגַם הַקְּרִיעוֹת הֵם מְקִיפִים כְּמוֹ שֶׁהַמִּצְוֹת הֵם לְבוּשֵׁם לְנַפְשׁ

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נִשְׂא אֶת ראש בני גֵרְשׁוֹן וְגו'

It is found that the service of the sons of Merari, the carriers of the planks, which are the aspect of “standing acacia woods,” this is lower awe, from which is drawn the aspect of standing and nullification of will.

נִמְצָא עֲבוֹדַת בְּנֵי מֶרְרִי נוֹשְׂאֵי הַקַּרְשִׁים שֶׁהֵן בְּחִינַת עֲצֵי שִׁטִּים עוֹמְדִים זֶהוּ יִרְאָה תַּתְּמָאָה שְׂמִמְנָה נִמְשָׁךְ בְּחִינַת הָעֲמִידָה וּבִיטוּל רְצוֹן.

And afterward is the aspect of the sons of Gershon, the carriers of the curtains, meaning the joining together of the two aspects of love, everlasting love and abundant love.

וְאַחַר כֵּן בְּחִינַת בְּנֵי גֵרְשׁוֹן נוֹשְׂאֵי הַיְרִיעוֹת הֵינּוּ הַתְּחַבְרוּת ב' בְּחִינּוֹת אֶהְבָּה אֶהְבַּת עוֹלָם וְאֶהְבָּה רַבָּה.

And the service of the sons of Kehos, the carriers of the Aron and the altars, etc., this is the aspect of higher awe, which is above even the aspect of abundant love.

וְעֲבוֹדַת בְּנֵי קֹהֵת נוֹשְׂאֵי הָאָרוֹן וְהַמִּזְבְּחוֹת כו' זֶהוּ בְּחִינַת יִרְאָה עֲלֵאָה שֶׁהִיא לְמַעְלָה גַם מִבְּחִינַת אֶהְבָּה רַבָּה.

For behold, in the Aron the Tablets were hidden, as it is written, “He reveals deep things from darkness” (Job 12:22), as it is written, “How deep are Your thoughts” (Psalms 92:6).

כִּי הִנֵּה בְּאָרוֹן הָיָה גִּנְזוֹ הַלְּיוּחֹת פְּדֻכְתִּיב מְגֻלָּה עֲמוּקוֹת מִנֵּי הָאֵשׁ (איוב יב:כב) כְּמוֹ שֶׁפְּתוּב עֲמָקוֹ (מִחֻשְׁבוֹתֶיהָ תהלים צב:ו).

And the revelation was through the Menorah, as it is written, “And Torah is light” (Proverbs 6:23), that there is drawn the aspect of light and revelation from the aspect of hiddenness, “He made darkness His concealment” (Psalms 18:12).

וְהַגִּילוּי הָיָה עַל יְדֵי הַמְּנוֹרָה וְכְמוֹ שֶׁפְּתוּב וְתוֹרָה אִוֵּר (משלי ו:כג) שֶׁנִּמְשָׁךְ בְּחִינַת אִוֵּר וְגִילוּי מִבְּחִינַת (הַהַעֲלָם דִּישֵׁת הָאֵשׁ סִתְרוּ תהלים יח:יב).

(And see what is explained in the discourse beginning “Six days shall you eat matzos,” in the פירוש of “And there was the cloud and the darkness, and it illuminated,” etc.)

וְעַמָּה שֶׁפְּתוּב בְּדַבּוּר הַמִּתְחִיל שֵׁשֶׁת יָמִים תֹּאכַל (מִצּוֹת בְּפִירוּשׁ וַיְהִי הָעָנָן וְהָאֵשׁ וַיֵּאָר כו').

And behold, through wisdom there are refinements, for the entire Torah is to refine refinements, and this is the matter of the altars.

וְהִנֵּה בְּחֻמְמָה אֶתְפָּרְרוּ כִּי כָל הַתּוֹרָה הִיא לְבָרֵר בְּרוּרִים וְזֶהוּ עֲנֵן הַמִּזְבְּחוֹת.

Therefore this was the burden of the sons of Kehos, which is as it is written, “And to him shall nations gather” (Genesis 49:10), “the nations shall gather,” etc., which is the matter of the refinements.

וְלָכֵן הָיָה זֶה מִשְׂא בְּנֵי קֹהֵת שֶׁהוּא כְּמוֹ שֶׁפְּתוּב וְלוֹ יִקָּהֵת עַמִּים (בראשית מט:י) יִתְכַנְּשׁוּן עִמְמֵיָא כו' שֶׁהוּא עֲנֵן הַבְּרוּרִים.

And through wisdom there is also drawn the aspect of higher awe, as is known from the statement, “If there is no awe, there is no wisdom; if there is no wisdom, there is no awe” (Avos 3:17).

וְעַל יְדֵי חֻמְמָה נִמְשָׁךְ גַם כֵּן בְּחִינַת יִרְאָה עֲלֵאָה כְּנוֹדָע מִמֵּאֲמַר אִם אֵין יִרְאָה אֵין חֻמְמָה אִם אֵין חֻמְמָה אֵין יִרְאָה (אבות ג:יז).

For first there must be lower awe, because if there is no lower awe it is impossible to come to the aspect of wisdom, and this is the aspect of the planks mentioned above.

דְּמִתְחִלָּה צָרִיךְ לְהִיּוֹת יִרְאָה תַּתְּמָאָה דְּאִם אֵין יִרְאָה תַּתְּמָאָה אֵי אֶפְשָׁר לְבֹא לְבְּחִינַת הַחֻמְמָה וְזֶהוּ בְּחִינַת הַקַּרְשִׁים הַנִּזְכָּרִים לְעֵיל.

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נִשְׂא אֶת רֹאשׁ בְּנֵי גֵרְשׁוֹן וְגו'

And afterward, “if there is no wisdom, there is no higher awe,” for in order to come to higher awe this is through Torah, which emerges from wisdom.

ואחר כך אם אין חכמה אין יראת עלאה שפדי לבוא ליראה עלאה והו על ידי התורה דמתחמה נפקת.

(And as was explained above in the discourse beginning “And God spoke all these words.”)

וקמו שנתבאר לעיל בדבור המתחיל וידבר אלוקים). את כל הדברים האלה.

It is found that the aspect of the sons of Kehos is higher awe that comes after abundant love.

נמצא בחינת בני קהת והו יראת עלאה שלאחר אהבה רבה.

And this is the aspect of Shemoneh Esrei, which comes after “And you shall love” of Krias Shema.

וזהו בחינת שמונה עשרה שאחר ואהבת דקריאת: שמע

(ד)

However, that which the sons of Merari carried the planks was in order to elevate and connect lower awe with higher awe.

ואמנם מה שהיו בני מררי נושאים הקרשים היו להעלות ולתבר יראת תתאה ביראה עלאה.

For behold, the name Merari indicates this.

דהנה שם מררי מורה על זה.

For behold, in the Mishkan there were two times mor (myrrh).

כי הנה במשכן היו ב' פעמים מור.

One was in “the finest spices, flowing myrrh” (Exodus 30:23), which was in the anointing oil.

אחד בבשמים ראש מר דרור (שמות ל:כג) שבשמן המושחה.

The second was in the spices of the ketores, mor and ketziah.

השני בסממני הקטרת מור וקציצה.

And the matter is that mor is made from the blood of an animal that is known, when the blood congeals and becomes spice.

והענין כי המור נעשה מדם חיה שנקראת ידוע קשנקרש הדם ונעשה בשם.

(And see what is explained regarding this in the discourse beginning “A person is obligated to intoxicate himself on Purim.”)

ועמה שכתוב מזה בדבור המתחיל חייב איניש). (לבסומי בכוריא

And this is the matter of iskafya (subduing) and is'hapcha chashucha linehora (transforming darkness to light).

והוא ענין אתפכיא ואתהפכא חשוכא לנהורא.

And this is the matter of the mor of the spices of the ketores, which is fragrance and elevation from below to above.

וזהו ענין מור דסממני הקטרת שהוא ריח והעלאה מלמטה למעלה.

And through this elevation there is aroused a drawing down from above to below.

ועל ידי העלאה זו מעורר המשכה מלמעלה למטה.

And this is the “flowing myrrh” in the anointing oil, which is called mira dachya (pure myrrh), which is the wisdom of Torah, which is also the aspect of higher awe.

והוא מר דרור שבשמן המושחה שנקרא מירא דכיא. שהוא חכמת התורה שהוא גם פן בחינת יראת עלאה.

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And the mor in the ketores, which is iskafya and is'hapcha of darkness to light, is the aspect of lower awe.

וְהַמּוֹר שֶׁבְקִטְרֶת שֶׁהוּא אֶתְכַפֵּיָא וְאֶתְהַפְכָּא דְחֻשׁוֹכָא לְנִהוּרָא הוּא בְּחִינַת יְרָאָה תַתָּאָה.

And it is what causes the drawing down of higher awe.

וְהוּא הַגּוֹרֵם הַמְּשַׁכֵּת יְרָאָה עֲלֵאָה.

Therefore, Merari means the explanation of two times mor, namely the joining together of the two aspects of mor mentioned above.

וְלָכֵן מְרָרִי הֵינּוּ פִירוּשׁ ב' פְּעָמִים מוֹר דְּהֵינּוּ הַתַּחְבְּרוֹת ב' בְּחִינּוֹת מוֹר הַנְּזַכְרוֹת לְעֵיל.

Therefore they carried the planks, which is also the matter of connecting lower awe with higher awe.

וְלָכֵן הֵם נִשְׂאוּ הַקְּרָשִׁים שֶׁהוּא גַם כֵּן עֲנֵן חִבּוּר יְרָאָה תַתָּאָה בְּיָרָאָה עֲלֵאָה.

And this is, "By the command of Aharon and his sons shall be all the service of the sons of the Gershoni" (Numbers 4:27), that specifically regarding the service of the sons of Gershon it says "by the command of Aharon."

וְזֶהוּ עַל פִּי אֶהְרֹן וּבָנָיו תַּהֲיֶה כָּל עֲבוֹדַת בְּנֵי הַגֵּרְשׁוֹנִי (בַּמִּדְבָּר ד:כז) דְּדוֹקָא גַּבֵּי עֲבוֹדַת בְּנֵי הַגֵּרְשׁוֹנִי נֶאֱמַר עַל פִּי אֶהְרֹן.

For the service of the sons of Gershon, who carried the curtains, which are the aspect of encompassing lights, was to draw down the aspect of supernal love, which is the aspect of encompassing light, into the six attributes and colors within the soul's attributes, as mentioned above.

כִּי עֲבוֹדַת בְּנֵי גֵרְשׁוֹן שֶׁנִּשְׂאוּ הַיְרִיעוֹת שֶׁהֵם בְּחִינַת מְקִיפִים וְהוּא לְהַמְשִׁיךְ בְּחִינַת אֶהְבָּה עֲלִיוֹנָה שֶׁהִיא בְּחִינַת מְקִיף בְּשֵׁשׁ מִדּוֹת וְגוֹנוֹיִן שֶׁבְּמִדּוֹת הַנֶּפֶשׁ כַּנֶּזְכָּר לְעֵיל.

And this drawing down is specifically through Aharon, for he is the source of abundant love and the aspect of "abundant kindness."

וְהַמְּשַׁכָּה זֶה הִיא דוֹקָא עַל יְדֵי אֶהְרֹן שֶׁהוּא מְקוֹר הָאֶהְבָּה רַבָּה וּבְחִינַת וְרַב חֶסֶד.

Therefore Aharon is called 'א ה"ר ו', for "mountain" is the aspect of love, and therefore regarding Avraham, "My beloved," he is called mountain.

וְלָכֵן נִקְרָא אֶהְרֹן א' ה"ר ו' כִּי הוּא הִיא בְּחִינַת אֶהְבָּה וְלָכֵן אֶבְרָהָם אֶהְבֵּי נִקְרָא הוּא.

However, Aharon died on Hor Hahar (Numbers 20:28), which is a higher love than the aspect of Avraham.

אִךְ אֶהְרֹן מֵת בְּהַר הָהָר (בַּמִּדְבָּר כ:כח) שֶׁהִיא אֶהְבָּה עֲלִיוֹנָה יוֹתֵר מִבְּחִינַת אֶבְרָהָם.

(As is explained on the verse "And you shall make holy garments for Aharon," etc.)

(כִּמוֹ שֶׁכָּתוּב עַל פְּסוּק וַעֲשִׂיתָ בְּגָדֵי קֹדֶשׁ לְאַהֲרֹן כו').

And this is א' ה"ר. The aleph is the aspect of wonder, which is from the supernal attributes that are above intellect, and in the Zohar are called "mountains of darkness."

וְזֶהוּ אֶל"ף ה"ר. אֶל"ף הוּא בְּחִינַת פְּלֵאָה שֶׁהוּא מִמִּדּוֹת עֲלִיוֹנוֹת שֶׁלְמַעַל מֵהַשְּׁקָל וְנִקְרָא בְּזֵהָר טוּרֵי חֻשׁוֹכָא.

And the final nun is the aspect of the descent and drawing down of this light of abundant love below to all the souls of Yisrael, for Aharon is from the seven shepherds who sustain the souls of Yisrael.

וְגו' הַפְּשוּטָה הִיא בְּחִינַת יְרִידַת וְהַמְּשַׁכֵּת אוֹר אֶהְבָּה רַבָּה זֶה לְמַטָּה לְכָל נִשְׁמוֹת יִשְׂרָאֵל כִּי אֶהְרֹן הוּא מְשַׁבְּעָה רוּעִים הַמְּפָרְנְסִים לְנִשְׁמוֹת יִשְׂרָאֵל.

**Alter Rebbe
Likkutei Torah
Parshas Naso**

נִשְׂא אֶת רֵאשׁ בְּנֵי גֵרְשׁוֹן וְגו'

Therefore the sons of Gershon, who carried the curtains of the Mishkan, which is also the elevation and drawing down and connection of the two aspects of love, everlasting love and abundant love, this was specifically by the command of Aharon and his sons.

וְלָכֵן בְּנֵי גֵרְשׁוֹן שֶׁנִּשְׂאוּ יְרִיעוֹת הַמִּשְׁכָּן שֶׁהוּא גַם כֵּן הַעֲלָאָה וְהַמְשָׁכָה וְחִבּוּר ב' בְּחִינּוֹת אֶהְבָּה אֶהְבַּת עוֹלָם וְאֶהְבָּה רַבָּה הִנֵּה זֶה דְּוָקָא עַל פִּי אֶהְרֹן וּבְנָיו

For Aharon is the source of the aspect of abundant love and abundant kindness.

דְּאֶהְרֹן הוּא מְקוּר בְּחִינַת אֶהְבָּה רַבָּה וְרַב חֶסֶד

Therefore Gershon also is called specifically with a final nun.

וְלָכֵן נִקְרָא גַם כֵּן גֵרְשׁוֹן בְּנוּיָן פְּשוּטָה דְיִיָּקָא

(Which is not the case with Gershom, which is with a final mem.)

(מֵה שְׂאִין כֵּן גֵרְשֵׁם שֶׁהוּא בְּמִ"ם)

For he also contains from the aspect of the final nun of Aharon, because the final nun hints to the drawing down below below.

לְשִׁישׁ בּוּ גַם כֵּן מִבְּחִינַת נוּיָן פְּשוּטָה דְאֶהְרֹן כִּי הַנוּיָן פְּשוּטָה רוּמָזַת עַל הַהִמְשָׁכָה לְמַטָּה מַטָּה

And in order that there should be the drawing down below, this is through a higher aspect, as is known from the matter of "And I shall pass through the land of Egypt, I and not an angel" (Passover Haggadah).

וְכַדִּי שְׂיִהְיֶה הַהִמְשָׁכָה לְמַטָּה הִיא עַל יְדֵי בְּחִינַת עֲלִיּוֹנָה יוֹתֵר כְּנוּדָע מֵעֲנֵנוּ וְעִבְרָתִי בְּאֶרֶץ מִצְרַיִם אֲנִי וְלֹא מַלְאָךְ

Therefore specifically from the aspect of the abundant love of Aharon can it be drawn below into every soul.

עַל כֵּן דְּוָקָא מִבְּחִינַת אֶהְבָּה רַבָּה דְאֶהְרֹן יוּכַל לְהַמְשִׁיךְ לְמַטָּה בְּכָל נַפֶּשׁ

And behold, Gershon is an expression of divorce, for "Your right hand, Hashem, shatters the enemy" (Exodus 15:6).

וְהִנֵּה גֵרְשׁוֹן הוּא לְשׁוֹן גְּרוּשִׁין כִּי יְמִינָהּ ה' דְּוָקָא (תְּרַעַץ אוֹיֵב (שְׁמוֹת טו:ו))

This is the aspect of the animal soul, whereas from the line of the left there is nurture, etc.

הוּא בְּחִינַת נַפְשׁ הַבְּהֵמִית מֵה שְׂאִין כֵּן מְקוּ הַשְּׂמֵאל לֵשׁ וְנִיקָה כּו'

Also, the curtains and the encompassing light blind the eyes of the external forces.

גַּם הִרְרִיעוֹת וְהַמְקִיף מְסַמָּא עֵינֵי הַחַיצוֹנִים

And this is, "The sanctuary, Hashem, Your hands established" (Exodus 15:17), פִּירוּשׁ, that the level of the Levi'im was that they would connect the Infinite Light within the worlds.

וְזֶהוּ מְקַדֵּשׁ אֲדָנִי כּוֹנְנֵנוּ יְדִידָהּ (שְׁמוֹת טו:יז) פִּירוּשׁ שְׁמִדְרַגַּת הַלְלוּיִם הוּא שְׁהִיּוּ מְחַבְּרִים אוֹר אֵין סוּף בְּעוֹלָמוֹת

For behold, in truth, "There is no comparison to You," and therefore in order that through arousal from below there should be arousal from above, this is the matter of the Levi'im, which is an expression of connection, as it is written, "This time my husband shall become attached to me" (Genesis 29:34).

שְׁהִרִי בְּאֵמַת אֵין עָרוּף לָהּ וְלָכֵן כְּדִי שֶׁבִּאֲתַעְרוּתָא דְלַתְמָא יִהְיֶה אֲתַעְרוּתָא דְלַעִילָא זֶהוּ עֲנֵנוּ הַלְלוּיִם שֶׁהוּא לְשׁוֹן חִבּוּר כְּמוֹ שֶׁכְּתוּב הַפֶּעַם יִלְוֶה אִישִׁי אֵלַי (בְּרֵאשִׁית כט:לד)

They are the ones who cause this connection.

שְׁהֵם הַגּוֹרְמִים חִבּוּר זֶה

**Alter Rebbe
Likkutei Torah
Parshas Naso**

נִשְׂא אֶת רֹאשׁ בְּנֵי גֵרְשׁוֹן וְגו'

And this is that they would carry the Mishkan and its vessels, and afterward there would be encampment, elevation, and drawing down.

וְזֶהוּ שֶׁהָיוּ נוֹשְׂאִים הַמִּשְׁכָּן וְכֵלָיו וְאַחֲרַי כִּד הִתְהַדְּמָה הַתְּהִיָּה.
הַעֲלָאָה וְהַמְשָׁכָה.

And this is, “The sanctuary of Hashem Your hands established” (Exodus 15:17), that there should be revelation of the Infinite Light, blessed be He, below, “and I shall dwell within them” (Exodus 25:8).

וְזֶהוּ מִקְדָּשׁ אֲדֹנָי כּוֹנֵנּוּ (שְׁמוֹת טו:יז) שֶׁיִּהְיֶה גִילּוּי אֹרֶךְ אֵין סוּף בְּרוּךְ הוּא לְמַטֵּה וְשִׁכְנֵתִי בְּתוֹכְכֶם (שְׁמוֹת כה:ח).

“Your hands” are three hands: the great hand, the strong hand, and the uplifted hand.

נְדִיף הֵם ג' יָדוֹת יָד הַגְּדוֹלָה יָד הַחֲזָקָה יָד הַרְּמָה.

The great hand, which is the aspect of “and abundant kindness,” is the matter of the service of the sons of Gershon.

יָד הַגְּדוֹלָה שֶׁהִיא בְּחִינַת וְרַב חֶסֶד הוּא עֲנִין עֲבוֹדַת בְּנֵי הַגֵּרְשׁוֹנִי.

And the strong hand, the aspect of “His left hand is under my head” (Song of Songs 2:6), is the aspect of the sons of Merari.

וְיָד הַחֲזָקָה בְּחִינַת שְׁמַאלוֹ תַּחַת לְרֹאשִׁי (שִׁיר הַשִּׁירִים ב:ו) הוּא בְּחִינַת בְּנֵי מֵרָרִי.

And the uplifted hand, this is the aspect of the sons of Kehos, for “uplifted” is an expression of exaltedness.

וְיָד הַרְּמָה זֶהוּ בְּחִינַת בְּנֵי קֵהָת כִּי רְמָה לְשׁוֹן רוּמָמוֹת.

And this is the aspect of the sons of Kehos, who carried the Aron and the Tablets, etc.

וְהוּא בְּחִינַת בְּנֵי קֵהָת שֶׁהָיוּ נוֹשְׂאִים הָאָרוֹן וְהַלְּוִיֹּת כו'.

And behold, the power for this elevation, which is through the three Levi'im, cannot be except through a drawing down first from above.

וְהִנֵּה הַכֹּחַ לְהַעֲלָאָה זֶה שֶׁעַל יְדֵי הַג' לְוִיִּם אֵי אֶפְשָׁר לְהִיּוֹת כִּי אִם עַל יְדֵי הַמְּשָׁכָה בַּתְּחִלָּה מִלְּמַעְלָה.

And this is through the Kohanim.

וְזֶהוּ עַל יְדֵי הַכֹּהֲנִים.

Therefore the Levi'im would not begin their service except through the Kohanim, as it is written, “And they placed each man upon his service,” etc.

וְלָכֵן לֹא הָיוּ הַלְּוִיִּם מִתְּחִילִים בְּעֲבוֹדָתָם כִּי אִם עַל יְדֵי הַכֹּהֲנִים כְּמוֹ שֶׁכָּתוּב וְשָׂמוּ אִישׁ אִישׁ עַל עֲבוֹדָתוֹ כו'.

And as is explained elsewhere.

וְכֵמוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר.

(And see further regarding the matter of the three hands in the discourse beginning “A person is obligated to intoxicate himself on Purim.”)

וְעַמָּה שֶׁכָּתוּב עוֹד מְעַנֵּין ג' יָדוֹת בְּדַבּוּר הַמִּתְחִיל (תְּהִיב אֵינִישׁ לְבַסּוּמִי בְּפוּרִיָּא).

And this is the matter of “Lift up the head of the sons of Gershon, also they” (Numbers 4:22), and that regarding the sons of Merari “lifting up the head” was not stated.

וְזֶהוּ עֲנִין נִשְׂא אֶת רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם הֵם (בַּמִּדְבָּר ד:כב) וַיִּמָּה שֶׁבְּבָנֵי מֵרָרִי לֹא נֶאֱמַר נִשְׂאֵת רֹאשׁ.

See in Midrash Rabbah at the beginning of Parshas Naso, because Kehos was from the carriers of the Aron, which is the Holy of Holies, etc.

עֵין בְּרַבּוֹת רִישׁ פְּרֻשֵׁת נִשְׂא לְפִי שֶׁקֵּהָת הָיָה מְטוּעֵנִי הָאָרוֹן שֶׁהוּא קֹדֶשׁ הַקְּדוּשִׁים כו'.

**Alter Rebbe
Likkutei Torah
Parshas Naso**

נִשְׂאָ אֶת ראש בני גֵרְשׁוֹן וְגו'

And Gershon was holy, meaning that he was the firstborn, and it is written, "Sanctify to Me every firstborn" (Exodus 13:2), etc.

וְגֵרְשׁוֹן הָיָה קֹדֶשׁ דִּהְיָנוּ שְׁהֵינָה בְּכוֹר וְכַתִּיב קֹדֶשׁ לִי כָּל בְּכוֹר (שמות יג:ב) כו'

Which is not the case regarding the sons of Merari, etc., see there.

מִה שֶׁאֵין כֵּן בְּבְנֵי מֶרְרִי כו' עֵינֵן שָׁם

And one can explain that behold, it was explained above in the פירוש of "lift up the head," meaning to connect the lower will that is drawn from the aspect of head and intellect clothed in the body, and to connect it and elevate it to the aspect of will that is above intellect, which is from the aspect of his mazal, etc.

וַיֵּשׁ לְפָרֹשׁ דִּהְיָנָה מְבַאֵר לְעֵיל בְּפִירוּשׁ שָׂאוּ אֶת רֹאשׁ דִּהְיָנוּ לְקַשֵּׁר בְּחֵינַת רְצוֹן הַתַּחְתּוֹן הַנִּמְשָׁךְ מִבְּחֵינַת רֹאשׁ וּמוֹחִין הַמְּלוּבָּשִׁים בַּגּוּף וּלְחַבְּרוֹ וּלְהַעֲלוֹתוֹ לְבְּחֵינַת הַרְצוֹן שֶׁלְּמַעְלָה מִן הַשֶּׁכֶל שֶׁהוּא מִבְּחֵינַת מִנְזֵלִיהָ כו'

(See there at the beginning of Parshas Bamidbar.)

(עֵינֵן שָׁם רִישׁ פְּרָשַׁת בַּמִּדְבָּר)

And behold, the essential elevation is through the occupation of Torah, which is the aspect of the supernal will.

וְהִנֵּה עֵיקַר הַהַעֲלָאָה זֶהוּ עַל יְדֵי עֶסֶק הַתּוֹרָה שֶׁהִיא בְּחֵינַת רְצוֹן הָעֲלִיּוֹן

And as is explained there regarding the matter of "I held onto him," etc., and in other places, and as explained above in the discourse beginning "And God spoke all these words," regarding "If there is no wisdom, there is no awe."

וְכִמוֹ שֶׁשָּׁם בְּעֵנֵן אֶחָזְתִּי כו' וּבִשְׂאָר מְקוֹמוֹת וְכִמוֹ שֶׁלְּעֵיל בְּדַבּוּר הַמִּתְחִיל וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים גְּבִי אִם אֵין חֻכְמָה אֵין יְרָאָה

Therefore regarding the sons of Kehos, who carried the Aron in which were the Tablets, it says "Lift up the head."

וְלִכֵּן גְּבִי בְּנֵי קֹהֵת שֶׁהֵיוּ טוֹעֲנִין אֶת הָאָרוֹן שָׁבוּ הַלוּחֹת נֶאֱמַר נִשְׂאָ אֶת רֹאשׁ

And this is the matter of "Holy of Holies."

וְזֶהוּ עֵינֵן קֹדֶשׁ הַקֹּדְשִׁים

See what is explained in the discourse beginning "And Yaakov dwelled," and in the discourse beginning "A Shabbos of rest."

עֲמָה שֶׁכְּתוּב בְּדַבּוּר הַמִּתְחִיל וַיָּשָׁב יַעֲקֹב וּבְדַבּוּר הַמִּתְחִיל שַׁבַּת שַׁבְּתוֹן

However, regarding the sons of Gershon, who carried the curtains, which is also the matter of joining everlasting love with abundant love, therefore it also says regarding them, "Lift up the head of the sons of Gershon, also they," etc.

אֲלֹא שֶׁבְּבְנֵי גֵרְשׁוֹן שֶׁהֵיוּ נוֹשְׂאֵי הַיְרִיעוֹת שֶׁהוּא גַם כֵּן עֵנֵן הַתַּחְבְּרוֹת אֲהַבַת עוֹלָם בְּאַהֲבָה רַבָּה לְכֵן נֶאֱמַר בָּהֶם גַּם כֵּן נִשְׂאָ אֶת רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם הֵם כו'

But the service of the sons of Merari is in the aspect of awe that is drawn from the head and the intellect.

אֲבָל עֲבוֹדַת בְּנֵי מֶרְרִי הוּא בְּבְחֵינַת יְרָאָה הַנִּמְשָׁכַת מִן הָרֹאשׁ וְהַמוֹחִין

Therefore regarding them "lifting up the head" was not stated.

לְכֹד לֹא נֶאֱמַר בָּהֶם נִשְׂאֵת רֹאשׁ

Rather, through this one afterward comes to the aspect and level of Kehos and Gershon, which is the matter of lifting up the head.

אֲלֹא שֶׁעַל יְדֵי זֶה יְבוֹא אַחַר כֵּן לְבְּחֵינַת יַמְעַלַת קֹהֵת וְגֵרְשׁוֹן שֶׁהוּא עֵינֵן נִשְׂאֵת רֹאשׁ

[NOTE Summary:

Alter Rebbe Likkutei Torah Parshas Naso

נִשְׂא אֶת רֹאשׁ בְּנֵי גֵרְשׁוֹן וְגו'

The Alter Rebbe begins by explaining that the journeys of the Mishkan through the wilderness were not merely logistical movements of the Jewish people. Their entire purpose was to weaken and subdue the יניקה (nurture) of the היצונים (forces of spiritual concealment and impurity), whose root is specifically in the מדבר (wilderness). The wilderness represents spiritual barrenness because holiness is the true source of life and flow, as the verse says, “וְאַתָּה מְחַיֶּה אֶת כָּל־הֵם” (Nehemiah 9:6). The forces of impurity are called “ישות” (selfhood/entityhood), because they experience themselves as independent existence detached from Hashem. Since they lack ביטול (self-nullification), they cannot truly give or flow outward.

Holiness, however, flows from humility and ביטול. The Alter Rebbe explains that Avraham Avinu embodied this through the statement “וְאָנֹכִי עָפָר וָאֵפֶר” (Genesis 18:27). Because he viewed himself as nothing, he became the ultimate source of הסד (kindness). This establishes the core spiritual principle of the maamar: wherever there is ego and separateness there is concealment, and wherever there is ביטול there is revelation.

The Mishkan’s journeys through the desert therefore symbolized the conquest of concealment itself. By carrying the Mishkan through the wilderness, the Jewish people revealed Elokus within the place most identified with spiritual darkness. This prepared the world for the future revelation of “וְיִגְלֶה כְּבוֹד ה'” (Isaiah 40:5), when Godliness will become openly visible within physical reality itself. The Alter Rebbe explains that this mirrors the inner spiritual process of אתכפיה (subduing darkness) leading ultimately to אתהפכא (transforming darkness into light). First the concealment must be subdued, then eventually transformed.

The maamar then shifts from the cosmic level to the inner world of the soul. Every Jew contains a personal Mishkan within himself, based on “וְיִשְׁכְּנֵתִי בְּתוֹכְכֶם” (Exodus 25:8), meaning that Hashem dwells בְּתוֹךְ כָּל אֶחָד וְאֶחָד (within each individual). The human heart becomes a sanctuary when purified from selfishness and worldly distraction. Through תפילה (prayer), Torah, and mitzvos, a person reveals Godliness within himself and thereby weakens the concealment of the נפש הבהמית (animal soul).

The Alter Rebbe explains that the “wilderness” within a person is all thoughts, speech, and actions disconnected from Hashem. The evil inclination is itself called a wilderness, “אֶרֶץ לֹא זְרוּעָה” (Jeremiah 2:2), because it is spiritually barren. The method for conquering this inner wilderness is not merely fighting darkness directly, but drawing down Divine light. “מַעֲט אֹר דוּחָה הַרְבֵּה מִן הַחוֹשֶׁךְ” (a little light pushes away much darkness). Positive action, Torah, prayer, and mitzvos gradually weaken the ego-centered consciousness of the animal soul.

The Mishkan itself contained three major components corresponding to stages of spiritual development:

1. הקרשים (the planks)
2. היריעות (the curtains)
3. הכלים (the vessels)

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The קרשים (planks) represent יראה תתאה (lower awe), ביטול הרצון (nullification of personal will), and spiritual stillness. The Alter Rebbe explains that “standing” means silence and self-nullification. Before a person can become a “מהלך” (one who spiritually moves upward in love and passion), he must first become an “עומד” (one who stands still before Hashem in surrender). This is the work of suppressing foreign desires and resisting the pull of ego and temptation.

This corresponds to the עבודה בני מררי (service of the sons of Merari), who carried the planks. “Merari” comes from מרירות (bitterness). Through spiritual accounting, humility, and brokenheartedness over distance from Hashem, a person awakens רחמים רבים (abundant Divine compassion) and reaches true surrender.

From this surrender emerges the second stage: the יריעות (curtains), corresponding to אהבה (love). This is the service of בני גרשון (the sons of Gershon). The curtains surrounded the Mishkan just as love surrounds and encompasses the soul. The Alter Rebbe explains two forms of love:

- אהבת עולם (love generated through contemplation)
- אהבה רבה (a higher, gifted love from above)

Prayer develops these loves through meditation on Hashem’s greatness. During פסוקי דזמרה (Pesukei DeZimrah) and יוצר אור (Yotzer Or), a Jew awakens awe by contemplating the ביטול of the angels. Then during שמע ישראל (Deuteronomy 6:4), he contemplates how all worlds and all existence are absolutely insignificant before Hashem’s Essence. Even all future revelations, Gan Eden (Garden of Eden), and “fifty thousand jubilees” all exist merely within one Divine thought.

This contemplation produces רצוא (yearning upward toward Hashem). Yet Judaism does not end in spiritual escape. It must be followed by שוב (return downward into the world through mitzvos). The mitzvos become channels through which Divine light is drawn into physical existence. Through this cycle of רצוא ושוב (running and returning), the soul experiences both ascent and grounded embodiment.

The Alter Rebbe then explains that the curtains correspond to the six emotional middos (attributes), represented by the six colors and the structure of שם מ"ב (the Divine Name of forty-two). Spiritual love becomes diversified into multiple emotional expressions within the soul.

Finally comes the עבודה בני קהת (service of the sons of Kehos), corresponding to יראה עילאה (higher awe). Kehos carried the Aron (Ark), the luchos (Tablets), and the Mizbe'ach (Altar). This represents the level of Torah and Chochmah (Divine wisdom). Through Torah, a Jew reaches a much deeper form of awe that emerges not from fear or struggle, but from direct encounter with Divine truth and transcendence.

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The Aron contained hidden revelation. The Menorah represented the emergence of light from concealment. Torah refines reality and elevates existence through בִּירוּרִים (spiritual refinement). Thus Kehos represents the highest stage: awe born from wisdom itself.

The maamar concludes by explaining why “נִשְׂא אֶת רֹאשׁ” (lift up the head) is stated regarding Gershon and Kehos but not Merari. Merari represents the beginning stage of lower awe and struggle. Gershon and Kehos represent elevation into higher consciousness and supernal will. Through Torah, love, and higher awe, the lower human will becomes elevated and connected to the supernal רְצוֹן הָעֵלְיוֹן (Divine Will).

Practical Takeaway:

The Alter Rebbe is teaching that spiritual growth always begins with honesty and surrender. A person cannot jump directly into lofty spirituality while still ruled internally by ego, distraction, impulse, or self-importance. First comes “standing”: learning how to pause, surrender, quiet competing desires, and acknowledge dependence on Hashem.

But Judaism does not stop at suppression. Once a person creates inner space through humility and discipline, he can begin filling himself with light through Torah, prayer, mitzvos, and contemplation. The goal is not self-destruction, but transformation. The darkness itself eventually becomes a כְּלִי (vessel) for revelation.

The maamar also teaches that revelation of Hashem is not meant only for spiritual worlds or mystical experiences. The ultimate goal is that even physical life, physical thought, and physical reality itself become permeated with Divine awareness. Every mitzvah performed in the physical world is part of the same mission as carrying the Mishkan through the desert: revealing holiness specifically within concealment.

A Jew therefore lives through three constant stages:

1. Submission and humility
2. Love and longing for Hashem
3. Deepened awe through Torah and wisdom

These are not separate personalities. They are the architecture of the soul itself.

Chassidic Story:

A chassid once came to Rabbi Shneur Zalman of Liadi deeply broken over his spiritual state. He complained that no matter how much he learned or prayed, his mind constantly wandered and foreign thoughts overwhelmed him. He expected that real avodah (Divine service) should feel elevated and pure, yet he felt trapped in an inner wilderness.

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The Alter Rebbe listened carefully and then told him that he misunderstood the entire purpose of his struggle.

“If a person never discovers a wilderness within himself,” the Alter Rebbe explained, “then he never carried a Mishkan into it.”

The chassid was confused. The Alter Rebbe continued:

“The goal is not to escape the wilderness. The goal is to bring Hashem there.”

He explained that many people imagine holiness means existing only in moments of inspiration, purity, or transcendence. But the Mishkan traveled specifically through barren places because the deepest revelation comes when Elokus (Godliness) enters concealment itself.

The Alter Rebbe told him that every resisted temptation, every distracted prayer brought back to focus, every moment of humility, and every mitzvah done despite inner resistance is literally another מסע (journey) of the Mishkan through the desert of the soul.

Only afterward did the chassid understand that his struggles were not proof of failure. They were proof that the Mishkan was moving.

Therapeutic Psychological Integration

One of the deepest psychological mistakes people make is assuming that spirituality means never struggling.

People imagine that a “holy” person should naturally feel inspired, emotionally regulated, focused, calm, loving, connected, disciplined, and spiritually elevated all the time. So when they discover inner chaos, distraction, jealousy, addiction, insecurity, anger, compulsive thinking, or emotional numbness, they conclude something must be fundamentally wrong with them.

The Alter Rebbe completely destroys that illusion.

According to this maamar, the entire purpose of the Mishkan (Tabernacle) traveling through the wilderness was specifically to enter places of concealment. The desert was not a detour. It was the mission.

Psychologically, this changes everything.

Most people treat the “desert” inside themselves as evidence of failure. The Alter Rebbe says the desert is where the Mishkan belongs.

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The “wilderness” represents all the emotionally barren spaces inside a person:

- numbness
- anxiety
- ego
- compulsive desires
- emptiness
- distraction
- spiritual exhaustion
- emotional fragmentation
- self-obsession
- shame
- inner chaos

A person often believes:

“When I finally fix myself, then I’ll become spiritual.”

The Alter Rebbe says the opposite:

Spirituality is the process of carrying holiness into the broken place itself.

That is an enormous therapeutic shift.

The maamar explains that holiness and ego operate in opposite ways. Ego says:

“I need.”

“I deserve.”

“What about me?”

“I must protect myself.”

“I must control.”

“I must win.”

“I must feel validated.”

But קדושה (holiness) begins with ביטול (self-nullification), which psychologically does not mean self-hatred or becoming passive. It means loosening the obsessive centrality of the ego.

The unhealthy ego constantly collapses inward toward itself.

A healthy soul expands outward.

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That is why Avraham Avinu, who said “וְאַנְכִי עֶפְרָר וְאַפְרָר” (Genesis 18:27), became the embodiment of חסד (kindness). The less psychologically defensive a person becomes, the more capable he becomes of genuine love, generosity, empathy, and connection.

The Alter Rebbe then describes three stages of inner development through the structure of the Mishkan itself.

The first stage is the קרשים (planks), representing יראה (awe) and inner restraint.

This is psychologically the ability to stop.

Not transform yet.

Not transcend yet.

Not become enlightened yet.

Just stop.

Stop feeding destructive impulses.

Stop automatically obeying every craving.

Stop identifying with every thought.

Stop running after every emotional appetite.

That alone is massive spiritual work.

Many people underestimate how psychologically powerful restraint is. In modern culture, restraint is often viewed negatively, as repression. But the Alter Rebbe describes something much deeper.

This is not emotional suppression.

This is reclaiming authorship over the self.

The person learns:

“My impulses are real, but they are not my master.”

That stage is called אתכפיה (subduing). It is the ability to interrupt automaticity.

Modern psychology would call this increasing differentiation from impulsive behavior patterns and strengthening conscious regulation.

Only afterward comes the second stage: the יריעות (curtains), representing אהבה (love).

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This is critical.

Healthy spirituality cannot remain permanently in self-control mode.

A person who only fights himself eventually becomes emotionally dry, rigid, exhausted, judgmental, or depressed.

The soul needs warmth.

The Alter Rebbe explains that after restraint comes emotional attachment to Hashem through contemplation, connection, meaning, prayer, beauty, yearning, and love.

Psychologically, this means:

you cannot heal merely by removing darkness.

You must replace it with connection.

People often try to “quit” destructive patterns while remaining emotionally empty inside. But the vacuum itself becomes unbearable. Eventually the person returns to the old coping mechanism.

The Alter Rebbe says the soul needs positive attachment.

Love must replace compulsion.

Then comes the third stage: בני קהה (the sons of Kehos), representing יראה עילאה (higher awe).

This is no longer fear-based spirituality.

It is not guilt.

It is not panic.

It is not emotional intensity.

It is profound perspective.

This is the calm humility that emerges when a person encounters something infinitely greater than himself.

In psychological terms, this resembles what researchers sometimes call self-transcendent experience: moments when the ego quiets because reality itself feels larger, deeper, and holier than the small self.

The person no longer experiences life as:

“What do I get?”

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Instead he begins asking:

“What is true?”

“What is sacred?”

“What does Hashem want from me?”

“How do I become a vessel?”

That shift changes everything.

One of the most therapeutic ideas in the entire maamar is the Alter Rebbe’s explanation that transformation happens through light more than through fighting darkness directly.

“מעט אור דוחה הרבה מן החושך”

“A little light pushes away much darkness.”

Many people live psychologically at war with themselves.

Constant self-criticism.

Constant shame.

Constant monitoring.

Constant internal attack.

But endless inner combat often strengthens the very pattern a person is trying to eliminate.

The Alter Rebbe instead emphasizes increasing light:

- more Torah
- more prayer
- more meaning
- more connection
- more goodness
- more alignment
- more holiness
- more purpose

The darkness weakens because the soul becomes nourished.

This is extraordinarily sophisticated psychologically.

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A starving soul will always seek substitutes.

A nourished soul becomes freer.

The Alter Rebbe is ultimately teaching that the goal is not escaping physical life, but revealing Godliness specifically inside it.

Not running from the world.

Transforming the world.

Not denying the self.

Refining the self.

Not destroying desire.

Redirecting desire.

Not becoming less human.

Becoming more transparent to holiness.

And perhaps most importantly:

the presence of struggle does not mean the Mishkan is absent.

Sometimes the struggle itself is proof that the Mishkan is moving through the desert.

END NOTE]