

Discourse 50

*“Naso Et Rosh Bnei Gershon... -
Take a census of the sons of Gershon...”*

Delivered on Shabbat Parshat Naso,
11th of Sivan, 5725
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁷² “Take a head-count of the sons of Gershon, them too, etc.” In Likkutei Torah,⁸⁷³ the Alter Rebbe states that we must understand why the verse states about the sons of Gershon, “them too-*Gam Heim*-גם הם.”

The essential point of the explanation⁸⁷⁴ is that the words “Take a head-count-*Naso et Rosh*-נשא את ראש” mean to **uplift** the aspect of the “head-*Rosh*-ראש” to the aspect of desire-*Ratzon* and the Crown-Keter (which transcends intellect). Now, the primary matter of this uplifting comes about through engaging in the study of Torah, which is the aspect of *HaShem’s* יהו"ה Supernal will (*Ratzon HaElyon*), blessed is He.

More specifically, there is an element of superiority to Torah even as compared to the *mitzvot*. For, although the *mitzvot* (also are His Supernal will) they nonetheless are only in a state of encompassing and transcending (*Makif*) and do not

⁸⁷² Numbers 4:22

⁸⁷³ Likkutei Torah, Naso 20a

⁸⁷⁴ Likkutei Torah, Naso 21b

actually illuminate in a revealed way, as an inner manifest light (*Ohr Pnimi*). In contrast, Torah is the aspect of actual inner manifest light (*Ohr Pnimi*) and also is rooted in the innerness (*Pnimiyyut*) of the Crown-*Keter* etc.

Therefore, about the sons of Kehot, the function of whom was to carry the Ark within which were the Tablets (*Luchot*), the verse [simply] states, “Uplift the head-*Naso et Rosh*-נָשָׂא אֶת רֹאשׁ.” However, even in regard to the sons of Gershon, whose function was to carry the hides [that covered over the Tabernacle] and were the transcendent encompassing aspect (*Makif*), similar to the drawing down brought about by the *mitzvot*, it also says about them, “Uplift the head-*Naso et Rosh*-נָשָׂא אֶת רֹאשׁ,” this being the elevation to the aspect of the Crown-*Keter*.

Nonetheless, about them the verse says, “the sons of Gershon, them too-*Gam Heim*-גַּם הֵם,” since for them, this still is in a state of encompassing and transcendence (*Makif*). In contrast, the primary matter of “uplifting the head” was stated with in regard to the sons of Kehot who carried the Tablets (*Luchot*), which illuminate in a way of inner manifestation (*b’Pnimiyyut*).

Furthermore, the sons of Gershon uplift the emotional qualities (*Midot*) to the aspect of the emotions qualities (*Midot*) that transcend intellect (*Sechel*) (these being the aspect of the seven lower *Sefirot* of the Long Patient One-*Arich Anpin*). In contrast, the sons of Kehot uplift the aspect of Wisdom-*Chochmah* to the aspect of Wisdom-*Chochmah* of the Crown-*Keter*. However, the sons of Merari are the aspect of fear

(*Yirah*) drawn down from the head and intellect (*Mochin*). Therefore, about them it does not say to “uplift the head.”

He continues and explains⁸⁷⁵ that uplifting the head indicates the matter of serving *HaShem*-ה'יהו, blessed is He, in a way of limitless “travel” (this being⁸⁷⁶ service of Him “with all your being-*Bechol Me'odecha*-בכל מאדך”).⁸⁷⁷ This is as the verse states,⁸⁷⁸ “I will grant you to be travelers (*Mahalechim*-מהלכים) amongst these [angels] who stand here.”

Now, the word “travelers-*Mahalechim*-מהלכים” [in the plural] indicates two kinds of “travel-*Hiluch*-הילוך.” The first is from below to Above through the “desire of the heart” (*Re'uta d'Leeba*) this being the matter of the sons of Gershon. The second is from Above to below, through Torah and *mitzvot*.⁸⁷⁹ This is brought about through the sons of Kehot. It therefore states [the matter of] “uplifting the head” in regard to both of them.

However, the matter of “traveling-*Mahalechim*-מהלכים” must be amongst “these who stand-*Omdeem*-עומדים,” referring to the matter of the “standing acacia wood-*Atzei Sheeteem Omdeem*-עצי שטים עומדים”⁸⁸⁰ of the sons of Merari (whose function was to carry the boards (*Kerashim*) that were made of “standing acacia wood-*Atzei Sheeteem Omdeem*-עצי שטים עומדים,” this being the matter of serving *HaShem*-ה'יהו “with all your soul-*Bechol Nafshecha*-בכל נפשך,”⁸⁸¹ in a state of

⁸⁷⁵ Likkutei Torah, Naso 25b

⁸⁷⁶ Likkutei Torah, Naso 23d

⁸⁷⁷ Deuteronomy 6:5

⁸⁷⁸ Zachariah 3:7

⁸⁷⁹ Torah Ohr, Vayeishev 30a and on; Sefer HaMaamarim 5671 p. 69 and on.

⁸⁸⁰ Exodus 26:15; 36:20

⁸⁸¹ Deuteronomy 6:5 *ibid*.

“standing-*Amidah*-עמידה.”)⁸⁸² Thus, about them the matter of “uplift the head” is not stated.

2.

However, this must be better understood.⁸⁸³ For, as known,⁸⁸⁴ the entire matter of the Jewish people travelling in the desert with the Tabernacle and its vessels (beginning with the exodus from Egypt and concluding when they came to the Jordan river across from Yericho, after which they entered the “good and broad land”) was in order to bring about the matter of “travel-*Hiluch*-הילוך” in the Jewish people. This being so, how does it apply to say that the sons of Merari did not have service of *HaShem*-יהו"ה, blessed is He, in the aspect of “travel-*Hiluch*-הילוך”?

That is, even though the service of *HaShem*-יהו"ה of the sons of Merari was in carrying the boards (*Kerashim*) of the Tabernacle (*Mishkan*), which were “**standing** acacia wood” (*Atzei Sheeteem Omdeem*-עצי שטים עומדים) in and of themselves, nonetheless, they should have had the matter of (limitless) “travel-*Hiluch*-הילוך” in them too, because of the travels that took place with **all** the components of the Tabernacle (*Mishkan*) (through which the matter of “I shall dwell within them” was

⁸⁸² Likkutei Torah, Naso 23d *ibid*.

⁸⁸³ In regard to the coming section, see Likkutei Sichot Vol. 18, p. 53 and on (from this discourse).

⁸⁸⁴ See Likkutei Torah, Masei 88d, 89b, 96a – that this is the aspect of “travel-*Halichah*-הליכה.” Also see the continuation of the discourse in Likkutei Torah [Naso] here.

actualized),⁸⁸⁵ and included the boards of the Tabernacle, which were the primary matter in sustaining the Tabernacle.

It therefore must be said that even for the sons of Merari there was the general matter of limitless travel (*Hiluch*-הילוך) (“uplift the head”),⁸⁸⁶ except that because their service of carrying the boards of the Tabernacle was only by means of wagons (unlike the sons of Gershon who were also involved in the service of carrying),⁸⁸⁷ therefore the travel (*Hiluch*-הילוך) was also connected to the matter of carriages, which hint at the animalistic soul.

3.

This may be understood by prefacing with an explanation of the matter of serving *HaShem*-יהו"ה, blessed is He, [in a way of] limitless “travel” (*Hiluch*-הילוך) that specifically is brought about through the descent to below.⁸⁸⁸ Now, there are three matters in this.⁸⁸⁹ The first matter is the essence of the limitless “travel,” this being the love of *HaShem*-יהו"ה of the animalistic soul (after its refinement). For, since the root of the animalistic soul is in the world of Chaos-*Tohu*, (which transcends the root of the Godly soul), therefore the

⁸⁸⁵ Exodus 25:8

⁸⁸⁶ This may be further explained by the Sha”ch Al HaTorah to Numbers 4:29; Alshich at the beginning of the Torah portion of Naso, section entitled “*Od Efshar*.”

⁸⁸⁷ This is explained at length in the Sichah talk that preceded the discourse. (Likkutei Sichot *ibid.* p. 49 and on).

⁸⁸⁸ See Sefer HaMaamarim 5671 *ibid.*

⁸⁸⁹ In regard to the coming section – see in greater detail in Sefer HaArachim Chabad, Vol. 1, section on “*Ahavat HaShem – HaHosafah SheBah Al Yedei Nefesh HaBehamit*.”

matter of “many crops come through the power of an ox,”⁸⁹⁰ is specifically in it, this being the matter of limitless love (*Bli Gvul*).

The second matter is that the intention of the limitless travel is for there be the [matter of] “after You we shall run (*Narutzah*-נרוצה)”⁸⁹¹ in the plural. That even the Godly soul (which is from the aspect of the world of Repair-*Tikkun*) will be in a way of limitlessness (*Bli Gvul*).

The third matter is that after the travel of the Godly soul in a way of limitlessness (“after You we shall run”) the Godly soul then ascends to its true root and source as it only relates to itself, as indicated by the words,⁸⁹² “The King brought me (*Hevi’ani*-הביאני) (in the singular) to His chamber.”

4.

Now, based on this, we can explain the difference between the sons of Kehot, the sons of Gershon, and the sons of Merari. That is, for the sons of Merari, the burden of whom was carried on wagons, the matter of limitless travel was only in the animalistic soul ([hinted in] the matter of wagons) and the “travel” was not actualized in themselves, in the Godly soul.

In contrast, in the sons of Gershon the matter of “after You we shall run,” was actualized, meaning that the limitless travel was with both the animalistic soul (the burden carried on

⁸⁹⁰ Proverbs 14:4

⁸⁹¹ Song of Songs 1:4

⁸⁹² Song of Songs 1:4 *ibid.*

the wagons), as well as the Godly soul (the burden carried by themselves).

However, sons of Kehot also had the highest matter of, “The King brought me to His chamber,” this being the matter of limitless travel stemming from the true root of the Godly soul, which is entirely unrelated to the animalistic soul (“wagons”). Therefore, their function was primarily in carrying the Ark, which is the matter of Torah, being that the matter of “the King brought me to His chamber” was actualized at the giving of the Torah on the holiday of Shavuot.⁸⁹³

5.

Now, it should be added that the general matter of the limitless “travel” brought about through the descent to below specifically to refine the animalistic soul, will be revealed in the coming future. For, there then will be a revelation of the superiority of the body over the soul, so much so, that the soul will be sustained by the body.⁸⁹⁴

However, presently this only is in potential and is concealed. Nevertheless, this is concealment that [presently is already] in existence (*He’elem SheYeshno b’Metziyut*) and already is close to existing [in actual revelation]⁸⁹⁵ (unlike the concealment of fire as it is in a flintstone, in which in order to

⁸⁹³ See the beginning of the (first) discourse entitled “*Mashcheini*” 5701, and elsewhere.

⁸⁹⁴ See the discourse entitled “*Eileh Toldot No’ach*” 5637, Ch. 18-19; *Hemshech* “*V’Kachah*” 5637 Ch. 91-92; *Sefer HaMaamarim* 5698, p. 219.

⁸⁹⁵ [See the preceding two discourses of the holiday of Shavuot of this year, 5725, Discourse 48 and Discourse 49.]

reveal it, specifically requires being struck with strenuous toil).⁸⁹⁶ It rather is like all matters of the coming future, which are in a way of “I await him every day, that he will come,”⁸⁹⁷ and “when the Jewish people return in repentance (*Teshuvah*) they are immediately redeemed,”⁸⁹⁸ and as known, the matter of repentance (*Teshuvah*) is “in a single hour and in a single moment.”⁸⁹⁹

⁸⁹⁶ See Sefer HaMaamarim 5650 p. 360 and on; *Hemshech* 5666 p. 107 and on.

⁸⁹⁷ See the liturgy of “*Ani Ma'amin*” which is based upon the 12th fundamental principle of the thirteen fundamental principles of faith (Pirush HaMishnayot of the Rambam to Sanhedrin, Ch. 10 – Perek Chelek).

⁸⁹⁸ See Mishneh Torah, Hilchot Teshuvah 7:5

⁸⁹⁹ Zohar I 129a