

Discourse 11

*“VaYakhel Moshe Et Kol Adat B’nei Yisroel -
Moshe assembled the entire assembly of the Children
of Israel”*

Delivered on Shabbat Parshat VaYakhel-Pekudei,
Parshat HaChodesh, Shabbat Mevarchim Nissan, 5712
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸²⁶ “Moshe assembled the entire community of the Children of Israel and said to them: ‘These are the things that *HaShem*-יהוה commanded, to do them: For six days work shall be done, but the seventh day shall be holy to you, a day of complete rest for *HaShem*-יהוה.” The questions regarding the precise wording of the Torah here are well known.⁸²⁷ Namely, why does the verse state, “Moshe assembled the entire community of the Children of Israel and said to them etc.”? Seemingly, the verse should simply have stated, “Moshe spoke to the entire community of the Children of Israel,”⁸²⁸ from which it would have been self-understood that he assembled them. For, in various other places in Torah this is how the verses are written. For example, as the Torah

⁸²⁶ Exodus 35:1-2

⁸²⁷ Also see Likkutei Sichot Vol. 1, p. 187 and on.

⁸²⁸ Also see Ohr HaTorah Vayakhel p. 2,092 & 2,116.

portion continues about the construction of the Tabernacle (*Mishkan*), it states,⁸²⁹ “Moshe said to the entire community of the Children of Israel etc.,” from which it is self-understood that he assembled them. Why then is it necessary for this verse to specify, “Moshe assembled-*VaYakhel Moshe*- וַיַּקְהֵל מֹשֶׁה”?

We also must better understand the continuation of the verse that states, “These are the things that *HaShem*-ה' יהו"ה commanded, to do them.” That is, the Torah does not specify which things are being referred to here. Although most commentators⁸³⁰ explain that it refers to the matter of constructing the Tabernacle, as explicated in the continuation of the Torah portion, nonetheless, this requires further understanding and explanation. For, about the gifts and construction of the Tabernacle (*Mishkan*), we find that the Torah already has a unique verse that states,⁸³¹ “Moshe said to the entire Community of the Children of Israel, saying: ‘This is the word that *HaShem*-ה' יהו"ה has commanded, saying: ‘Take from yourselves a portion for *HaShem*-ה' יהו"ה etc.’” This being so, we cannot say that the previous verse, “These are the things that *HaShem*-ה' יהו"ה commanded, to do them,” refers to the construction of the Tabernacle (*Mishkan*).

It thus is necessary to say that the verse, “These are the things that *HaShem*-ה' יהו"ה commanded,” refers to what is written immediately afterwards, namely, “For six days work

⁸²⁹ Exodus 35:4

⁸³⁰ See Ramban and Rabbi Avraham Ibn Ezra to Exodus 35:1-2

⁸³¹ Exodus 35:4-5

shall be done, but the seventh day shall be holy for you, a day of complete rest for *HaShem*-יהו"ה." However, this too is not understood⁸³² because the commandment to keep the Shabbat had already been taught to the Jewish people several times before. What novelty is added to the matter of Shabbat in this Torah portion, to such an extent that it required that Moshe gather the entirety of the Jewish people to tell them about the commandment of Shabbat?

Additionally, we must understand the specific use of the term "On six days, work shall be done-*Tei'aseh Melachah*-תיעשה מלאכה." The verse specifically uses the term, "shall be done-*Tei'aseh*-תיעשה" which implies that, "it will happen automatically."⁸³³ This is as stated in Mechilta on this verse, that, "at a time when the Jewish people fulfill the will of the Ever-Present One, their labor is performed by others." We thus find that when Moshe gathered the Jewish people, he immediately began speaking with them regarding a most superior level of service of *HaShem*-יהו"ה, blessed is He, which is what is meant by the matter of, "fulfilling the will of the Ever-Present One."

We also must understand the continuation of the verse, "but the seventh day shall be holy to you, a day of complete rest for *HaShem*-יהו"ה." We must understand why the verse uses the double language, "a day of complete rest-*Shabbat*

⁸³² See Alshich to Exodus 35:1-2; Cited in Ohr HaTorah ibid. p. 2,116 and 2,128; Discourse entitled "*VaYakhel*" 5675 (*Hemshech* 5672 Vol. 2, p. 502).

⁸³³ See Siftef Kohen on the Torah and other commentators to Exodus 35:1; Also see Ohr HaTorah ibid. p. 2,116 & 2,145; Discourse entitled "*VaYakhel*" 5675 ibid.

Shabbaton-שבתון-”שבת,” which seems to indicate a matter of greater addition in holiness. We also must understand the relationship between all the particular in the verses, such as the relationship between, “Moshe assembled,” to the matter of “These are the things that *HaShem*-יהוה commanded,” and the matter of the *mitzvah* of Shabbat.

2.

Now, to understand this, we first must preface with the commentary of Rashi here,⁸³⁴ (which also is found in Midrash⁸³⁵ and Zohar⁸³⁶) that this matter of Moshe assembling the Jewish people occurred on the day after Yom Kippur, when Moshe descended from the mountain. On Yom Kippur, the Holy One, blessed is He, said to Moshe,⁸³⁷ “I have pardoned according to your word,” referring to the matter of atonement for the sin of the golden calf.⁸³⁸ (This came about after Moshe prayed for one-hundred and twenty days.)

Now, because of the sin of the golden calf, the contamination (*Zuhama*) returned to the Jewish people. (That is, at first, the world was created in a complete and perfected state.⁸³⁹ However, the serpent then came upon Chavah and

⁸³⁴ Rashi to Exodus 35:1

⁸³⁵ Midrash Lekach Tov to Exodus 35:1; Mechilta Exodus 18:13

⁸³⁶ Zohar II 195a

⁸³⁷ Numbers 14:20; Rashi to Exodus 33:11 and elsewhere.

⁸³⁸ See Ohr HaTorah *ibid.* p. 2,145.

⁸³⁹ Midrash Bereishit Rabba 14:7, 12:6, 13:3 (Yafeh To’ar commentary there).

infected her with contamination⁸⁴⁰ through the sin of the tree of knowledge of good and evil. Then, when the Jewish people stood at Mount Sinai, the contamination ceased,⁸⁴¹ but it returned with the sin of the golden calf.⁸⁴²) Thus, on the day following Yom Kippur, it became necessary for the Jewish people to remove the contamination and to return to their previous state and standing as it preceded the sin of the golden calf, like the state of the world when it was first created in its complete and perfect state.

Thus, when the verse states, “Moshe assembled the entire Community of the Children of Israel and said to them: ‘These are the things that *HaShem*-יהו"ה commanded, to do them etc.,” it conveys the matter of the service of *HaShem*-יהו"ה, blessed is He, that is required to rectify the sin. Now, although Moshe relayed several matters to them regarding the order of rectification, what particularly relates to us, is in the continuation of the verse, “On six days, work shall be done-*Tei'aseh*-תיעשה,” meaning that, “it will happen automatically, of its own accord.”

3.

The explanation⁸⁴³ of this matter is according to the verse,⁸⁴⁴ “When you eat of the toil of your hands, you are

⁸⁴⁰ Talmud Bavli, Shabbat 146a; Zohar 52b

⁸⁴¹ Talmud Bavli, Shabbat 146a *ibid.*; Zohar 52b

⁸⁴² Zohar 52b *ibid.*

⁸⁴³ See Torat Chayim, second discourse entitled “*VaYakhel Moshe*” (p. 619b and on; p. 414a and on in the new edition).

happy and it is well with you.” In the Mishnah, our sages, of blessed memory, explained this verse as follows,⁸⁴⁵ “‘You shall be happy’ refers to this world, ‘and it is well with you’ refers to the coming world.” In other words,⁸⁴⁶ in order for you to be happy in this world and that it should be well with you in the coming world, one must specifically conduct himself in a way of, “by the toil of your hands.” This is to say that in his pursuit of livelihood, his labor and occupation in business matters should be only with his hands, but not with his head and heart. For, the mind and heart of a Jew must always be within the four cubits of Torah, the four cubits of prayer, and the fulfillment of *HaShem* ’ה"ה's commandments-*mitzvot*. That is, his involvement in the acquisition of livelihood should be with his hands only, but he should not invest his mind and heart in it.

This then, is the meaning of the term, “shall be done-*Tei'aseh*-תיעשה,” in an automatic fashion, as if it is being done of its own accord. In other words, he does not become engrossed in his involvement with the pursuit of livelihood. Thus, in such a case, it is as if the labor is performed automatically, of its own accord. This is because, according to true reality, it was unnecessary for man to be preoccupied with material matters of the world altogether, since,⁸⁴⁷ “The earth

⁸⁴⁴ Psalms 128:2

⁸⁴⁵ Mishnah Avot 4:1; Talmud Bavli Brachot 8a

⁸⁴⁶ See Likkutei Torah Shlach 42d; Discourse entitled “*Mayim Rabim*” 5738 Ch. 2 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 246).

⁸⁴⁷ Psalms 24:1

and all therein is *HaShem*'s יהו"ה," and,⁸⁴⁸ "the whole earth is filled with His glory," and similarly, the verse states,⁸⁴⁹ "Do I not fill the heaven and the earth?" The verse specifies, "I-*Ani*-אני," referring to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This being the case, if a person is occupied with the material matters of this world, it is an aspect of,⁸⁵⁰ "one who dares to make gestures while in the presence of the king." Thus, our ability to do so is only because the Torah granted us permission and even commanded us to be involved in matters of livelihood, as it states,⁸⁵¹ "Six days shall you labor and do all your work," which is a positive commandment.⁸⁵² The Torah similarly states,⁸⁵³ "*HaShem*-יהו"ה your God will bless you in all that you do."

Nevertheless, this must only be in a way that is, "the toil of your hands," meaning that one's mind and heart are not engrossed and preoccupied in it, but rather, that his involvement is only in the power of action alone. Moreover, even in this, it should only be as much as is necessary to be a receptacle for the blessings of *HaShem*-יהו"ה, blessed is He.⁸⁵⁴

⁸⁴⁸ Isaiah 6:3

⁸⁴⁹ Jeremiah 23:24

⁸⁵⁰ Talmud Bavli, Chagigah 5b; Sefer HaMitzvot of the Tzemach Tzedek 8a; Ohr HaTorah Bereishit Vol. 4 p. 720a-b; *Hemshech* 5666 p. 22 and elsewhere.

⁸⁵¹ Exodus 20:8; Deuteronomy 5:13

⁸⁵² Mechilta, cited in Drashot Rabbi Yehoshua Ibn Sho'av, Parshat Vayeishev, and in Sefer Mincha Belulah.

⁸⁵³ Deuteronomy 15:18 and Sifri there.

⁸⁵⁴ See Likkutei Torah, Teitzei 37a and on; Sefer HaMitzvot of the Tzemach Tzedek 106a and on; Sefer HaMaamarim 5696 p. 115; Discourse entitled "*Mayim Rabim*" 5738 *ibid*.

In addition, he should utilize all of this for the service of *HaShem*-יהו"ה, as it states,⁸⁵⁵ "Know Him in all your ways."

Notwithstanding all this, it still is called by the term, "toil-*Yegiyah*-יגיעה." The reason is because, actually, one's own will and desire is to be involved in matters of Torah and the fulfillment of *HaShem*'s-יהו"ה commandments alone. Therefore, his engagement in the pursuit of livelihood is just out of necessity, as if he is being forced to do so. In other words, even though in Torah, *HaShem*-יהו"ה has granted us permission to be involved in these matters, so much so, that there is a *mitzvah* to be involved in the pursuit of livelihood, nevertheless, one has no desire to being engaged in this (even though he uses it for the service of *HaShem*-יהו"ה, blessed is He), and he does so only out of necessity. He thus calculates how much time he needs to be engaged in it, and he only engages in it during that allotted time. Moreover, even during the allotted time when he must be engaged in it, he waits anxiously waits for it to pass, so that he can go back to his involvement of Torah study and prayer. Therefore, because he has no interest or desire in matters of business, it thus is called "toil-*Yegiyah*-יגיעה."

We therefore find that there are two extremes. On the one hand, one's involvement in business is only in a way of, "the toil of your hands." That is, he does not invest his mind and heart in it, but his power of action alone, and only what is necessary. His desire, mind and heart, however, are not engrossed in the business, so much so, that the business is in a

⁸⁵⁵ Proverbs 3:6; Mishneh Torah of the Rambam, Hilchot De'ot Ch. 3

way of, “shall be done-*Tei’aseh*-תיעשה,” meaning that it is as if it gets done of its own accord, in an automatic manner. However, on the other hand, it is called, “toil-*Yegiyah*-יגיעה,” meaning that although he only invests his power of action alone, and only to the extent that is necessary, and in an automatic manner, nevertheless, because he has no desire in it, even this level of engagement in the pursuit of livelihood with the power of action alone, is considered to be, “toil-*Yegiyah*-יגיעה.”

The verse then continues, “the seventh day shall be holy to you, a day of complete rest for *HaShem*-יהו"ה.” In other words, when there is the aspect of, “for six days work shall be done-*Tei’aseh*-תיעשה,” in an automatic fashion, it is specifically then that there will be the aspect of, “the seventh day shall be holy to you, a day of complete rest for *HaShem*-יהו"ה.”

This is similar to the teaching of our sages, of blessed memory, who stated,⁸⁵⁶ “Whoever toils on the eve of Shabbat, will eat on Shabbat.” That is, when one’s conduct during the six days of the week is not as it should be, meaning that his engagement in the pursuit of his livelihood is not just, “by the toil of his hands,” but rather, he also invests his mind and heart into it, to the point that he becomes engrossed in his business, then even when he temporarily uproots himself from his business matters and wants to engaged in the study of Torah and prayer, he nevertheless is beset and distracted by extraneous thoughts. Moreover, in addition to the fact that

⁸⁵⁶ Talmud Bavli, Avoda Zarah 3a

due to the extent that he has become subsumed and consumed by his business affairs, he is beset by distracting thoughts of his business while he studies Torah and prays, since that is what he thought about throughout the day, beyond this, he even is caused to become distracted by extraneous thoughts, the likes of which he has no connection to whatsoever, in and of himself.⁸⁵⁷ This is because he has opened the door to extraneous thoughts in general, and once the door is opened, other matters push their way in. (That is, when the door is open, anyone can enter.)

Thus, even when the day of rest-Shabbat comes, and he desires to, “gaze at the glory of the King,” he is incapable of doing so. In other words, not only does he not have, “a day of complete rest-Shabbat *Shabbaton* for *HaShem*-יהו”ה,” which is the aspect of,⁸⁵⁸ “then you shall delight in *HaShem*-יהו”ה,” but beyond this, he does not even have a simple Shabbat (reflected in a single usage of the term Shabbat, as opposed to the double usage in the verse).

It is about this that our sages, of blessed memory, stated,⁸⁵⁹ “When Shabbat comes, in your eyes it should be as though all your work is done.” This is only possible if a person’s involvement in the pursuit of livelihood is in a way of “the toil of your hands,” without investing his mind and heart into the pursuit of livelihood. However, if a person becomes

⁸⁵⁷ See *Derech Chayim*, *Shaar HaTeshuvah* Ch. 15 (19c); *Maamarei Admor HaEmtza’ee*, *Bereishit* p. 342; *Sefer HaMaamarim* 5697 p. 269.

⁸⁵⁸ *Isaiah* 58:14

⁸⁵⁹ *Mechilta* and *Rashi* to *Exodus* 20:9; *Tur* and *Shulchan Aruch*, *Orach Chayim* 306:8; *Shulchan Aruch* of the *Alter Rebbe*, *Orach Chayim* 306:21.

consumed by business affairs, it becomes impossible for him to experience the day of Shabbat as if all his work is done. Thus, because of whatever involvement he has in business matters that he was unable to complete before Shabbat, he is beset with distractions even on the day of Shabbat itself.

It is only if ones engagement in the pursuit of livelihood is in a manner of, “the toil of your hands,” in which he does not become preoccupied and consumed by it, that he is engaged in it in a way of, “for six days work shall be done-*Tei’aseh*-תיעשה,” in an automatic fashion. Therefore, it follows automatically that, “the seventh day shall be holy to you, a day of complete rest for *HaShem*-יהוה,” which is a matter of additional holiness. For, in this case, even the mundane days of the week attain a level of Shabbat, since the mundane matters of the week do not consume him. Therefore, for him, when the day of Shabbat arrives, it becomes a matter of additional holiness, in an even loftier way, as indicated by the double usage of, “a complete day of rest-*Shabbat Shabbaton*-שבת שבתון.”

4.

Now, this matter was stated on the day following Yom Kippur, after the Holy One, blessed is He, said to Moshe,⁸⁶⁰ “I have pardoned according to your word,” and a rectification of the sin of the golden calf, which is the sin of idolatry, began. (Similarly, this is the case during the time of exile, wherein it

⁸⁶⁰ Numbers 14:20; Rashi to Exodus 33:11 and elsewhere.

is necessary to rectify the sin of idolatry, since it is because of idolatry that the first Holy Temple was destroyed.)⁸⁶¹ Thus, it is about this that the verse states that its rectification is through involvement in the pursuit of livelihood, in a way of, “for six days work shall be done-*Tei’aseh*-תיעשה,” in an automatic manner.

The explanation is that about the matter of idolatry, Rambam explains⁸⁶² that this error began in the generation of Enosh. Namely, they said that since God created the stars and celestial spheres through which to conduct His world, it therefore is fitting to praise, glorify them and to treat them with honor etc. In other words, the influence from Above is through mediums and intermediaries, as it states,⁸⁶³ “With the bounty of the sun’s crops and with the bounty of the moon’s yield.” Although they are only mediums, nevertheless, the bestowal of influences passes through their hands. They therefore erred and prostrated themselves to the sun and the moon, in order to receive influence from them through the garments of the natural order.⁸⁶⁴ That is, they too acknowledged that the Holy One, blessed is He, is the King, King of kings, but they called Him, “the God of the gods,”⁸⁶⁵ in that they considered them to have some independent existence.

⁸⁶¹ Talmud Bavli, Yoma 9b

⁸⁶² Mishneh Torah, Hilchot Avoda Zarah 1:1

⁸⁶³ Deuteronomy 33:14

⁸⁶⁴ See Sefer HaMitzvot of the Tzemach Tzedek 6a & 60a and elsewhere.

⁸⁶⁵ Talmud Bavli Menachot 110a

However, in truth, they should not be considered to have any independent existence at all, since they are nothing more than,⁸⁶⁶ “an axe in the hand of He who hews with it.” It is thus understood that the sin of idolatry also exists in a refined manner, whenever any importance whatsoever is given to the garments and parameters of the natural order.⁸⁶⁷ Therefore, the rectification for this is to engage in the pursuit of livelihood in a manner of, “work shall be done-*Tei’aseh*-תיעשה,” in an automatic manner, without investing one’s mind and heart and becoming preoccupied and consumed by it. For, the very opposite of prostrating to *HaShem*-יהו"ה, is when one lowers his head and invests his mind into the garments of the natural order, through the pursuit of livelihood and investing himself into his business affairs, which is a refined form of idolatry. The rectification for this is that, “work shall be done-*Tei’aseh*-תיעשה,” in an automatic manner.

5.

Now, everything that was said above also exists in spiritual labor, in the service of *HaShem*-יהו"ה, blessed is He.⁸⁶⁸ The explanation is as stated in Mishnah,⁸⁶⁹ “Do not be like servants who serve the Master in expectation of receiving

⁸⁶⁶ Isaiah 10:15

⁸⁶⁷ See Likkutei Torah, Acharei 27c; Sefer HaMitzvot of the Tzemach Tzedek 107a; Sefer HaMaamarim 5696 p. 114 and on; Discourse entitled “*Mayim Rabim*” 5717 Ch. 4 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 327 and on), and elsewhere.

⁸⁶⁸ See Torat Chayim ibid. p. 621a and on (415a and on).

⁸⁶⁹ Mishnah Avot 1:3; Also see Torat Chayim ibid. p. 589b (396c).

reward, but be like servants who serve the Master without expectation of receiving reward.” In other words, it is possible that one’s service of *HaShem*-יהו"ה, blessed is He, is in order to receive reward. That is, he knows and understands the goodness and elevation attained through Torah study and fulfilling the *mitzvot*, and he even feels the pleasantness, delight and sweetness of Torah and the fulfillment of the *mitzvot*, and this is why he is engaged in Torah and *mitzvot*.

However, about this our sages, of blessed memory, stated, “Do not be like servants who serve the Master in expectation of receiving reward.” In other words, **true** service of *HaShem*-יהו"ה, blessed is He, is not because one feels good or derives pleasure from it, but is rather because he accepts the yoke of *HaShem*’s-יהו"ה Kingship upon himself and desires to fulfill His Supernal will, blessed is He.

Now, when one’s service of *HaShem*-יהו"ה, blessed is He, is in a manner of accepting His yoke, it then is in an aspect of, “work shall be done-*Tei’aseh*-תיעשה,” in an automatic manner, but in a way of toil-*Yegiyah*-יגיעה. In other words, because he is not drawn to serve *HaShem*-יהו"ה out of his own desire, pleasure and interest, but only because he accepts the yoke of *HaShem*’s-יהו"ה Kingship upon himself, it is as if he himself has no pleasure in it at all, as if he does it because he is compelled to do so. It therefore is called, “toil-*Yegiyah*-יגיעה.” However, at the same time, it is as if the work is being done automatically.

For, when one’s service of *HaShem*-יהו"ה, blessed is He, is the result of his own sensitivities, it becomes possible

for him to come to think that⁸⁷⁰ “My strength and the power of my hand brought me all this success!” That is, he may come to think that it is the result of his own positive strengths and good qualities that he studies Torah and gives charity. However, if his service of *HaShem*-יהו"ה is not due to his own sensitivities, but is solely due to his acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He, then he feels and understands that it is not at all his own work. Rather, whatever he has accomplished is only due to the help of Heaven, in a manner that the help from Above is entirely primary. This is like the teaching of our sages, of blessed memory, who stated,⁸⁷¹ “Give me an opening the size of a pinhole and I will open it for you like the entrance to a large hall.” In other words, his own act was merely like the aspect of opening a pinhole, whereas the rest of the matter was accomplished automatically because, “he is granted assistance from Above.”⁸⁷²

This matter thus rectifies the sin of the golden calf, through which the defilement of the sin of the tree of knowledge of good and evil returned.⁸⁷³ For, the sin of the tree of knowledge of good and evil is the matter of awareness of self.⁸⁷⁴ This is as stated,⁸⁷⁵ “And the woman saw that the

⁸⁷⁰ Deuteronomy 8:17

⁸⁷¹ Shir HaShirim Rabba 5:2; Also see Likkutei Sichot Vol. 1, p. 191, note 17.

⁸⁷² Talmud Bavli, Yoma 38b

⁸⁷³ Zohar I 52b

⁸⁷⁴ See Maamarei Admor HaZaken “*EtHalech Liozhna*” p. 55 and on; Sefer HaMaamarim 5677 p. 89 and on; 5679 p. 92 and on; 5710 p. 118. Also see the prior discourse of this year entitled “*Lo Tihiyeh Mishakeilah*,” – Discourse 9.

⁸⁷⁵ Genesis 3:6

tree was good to eat and that it was a delight to the eyes,” which is a matter of awareness of self. The rectification for this is the matter of service of *HaShem*-יהו"ה, blessed is He, through accepting His yoke, which is in a way of, “work shall be done-*Tei'aseh*-תיעשה,” in an automatic manner and in a way of toil-*Yegiyah*-יגיעה, as explained above.

Because of this we find⁸⁷⁶ that the souls who were enslaved in Egypt were the very same souls of the generation of discord (*Dor Haflagah*), who stated,⁸⁷⁷ “Come, let us build us a city and a tower with its top in the heavens etc.” That is, the rectification for this was their enslavement in Egypt, through labor and toil with bricks and mortar.⁸⁷⁸ The explanation is that the sin of the generation of discord (*Dor Haflagah*) who said,⁸⁷⁹ “Let us make a name for ourselves etc.,” is the sin of sense of self. The rectification for this was the exile and enslavement in Egypt, with bricks and mortar, specifically in a way of rigorous labor and toil.⁸⁸⁰ For, this is the very opposite of how it was in the generation of discord (*Dor Haflagah*), in which, although they too performed labor with bricks and mortar in the construction of the tower, nevertheless, their work was not in a manner of toil, since they

⁸⁷⁶ Pri Etz Chayim, Shaar Chag HaMatzot Ch. 1; Ohr HaTorah Shmot p. 24-25; Sefer HaMaamarim 5655 p. 95 and on; Discourse entitled “*Vayiru et Elokei Yisroel*” 5719 (Sefer HaMaamarim 5719 p. 118 and on), and elsewhere.

⁸⁷⁷ Genesis 11:4

⁸⁷⁸ Exodus 1:14 – That is, they said (Genesis 11:3), “Come, let us make bricks (נלכנה לבנים)... and the bitumen served them as mortar (והחמר היה להם לחמר).” They were thus punished in Egypt with (Exodus 1:14) “bricks and mortar” (בחרם ובלבנים).

⁸⁷⁹ Genesis 11:4

⁸⁸⁰ Exodus 1:13-14

derived pleasure from it, desiring to ascend to the firmament and wage war against *HaShem*-יהו"ה, blessed is He. Therefore, the rectification for this was through enslavement in Egypt, during which they endured hard labor with bricks and mortar, specifically in a way of difficult toil and rigorous work (*Avodat Parech*-עבודת פרך). For, the term, "rigorous-*Parech*-פרך" means that it, "crushes-*Mepharechet*-מפרכת" body and soul.⁸⁸¹

It is similarly so regarding the rectification of the sin of the tree of knowledge of good and evil, which is through the labor of, "for six days work shall be done." For, the sin of the tree of knowledge of good and evil is the matter of sense of self. Thus, when the service of *HaShem*-יהו"ה, blessed is He, is performed with sense of self, then it is not considered to be, "toil-*Yegiyah*-גייעה," since he derives pleasure from this service. Moreover, it also is not in an automatic manner, since he thinks that his service of *HaShem*-יהו"ה is by the power of his own strength. Therefore, the rectification for this is to serve *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship, blessed is He. For, then his service of *HaShem*-יהו"ה is in a way of toil (as opposed to his previous service of *HaShem*-יהו"ה, blessed is He, which was out of pleasure.) Moreover, then his service of *HaShem*-יהו"ה, blessed is He, is in a way of, "shall be done-*Tei'aseh*-תיעשה," in an automatic manner, because he is given strength from Above (as opposed to his previous service of *HaShem*-יהו"ה, blessed is He, which

⁸⁸¹ Rashi to Exodus 1:13

was in a way of,⁸⁸² “my strength and the might of my hand brought me all this success.”)

6.

This then, is the meaning of the verse, “Moshe assembled the entire Community of the Children of Israel and said to them: ‘These are the things that *HaShem*-ה'” commanded, to do them: For six days work shall be done, but the seventh day shall be holy to you, a day of complete rest for *HaShem*-ה'.” For, on the day after Yom Kippur, when they needed to remove the contamination (*Zuhama*) and cause the world to return to its original perfected state at the beginning of creation, prior to the sin, Moshe therefore assembled the Jewish people and said to them: “These are the things that *HaShem*-ה'” commanded, to do them.” This refers to the thirty-nine forms of mundane labor. This is as our sages, of blessed memory, expounded,⁸⁸³ “‘Things-*Dvarim*-דברים,’ ‘the things-*HaDvarim*-הדברים’ and ‘these are the things-*Eileh HaDvarim*-אלה הדברים,’ refer to the thirty-nine forms of labor that were taught to Moshe at Sinai.”⁸⁸⁴ For, it is through them that the ultimate intention in creation and the reason that the

⁸⁸² Deuteronomy 8:17

⁸⁸³ Talmud Bavli, Shabbat 70a

⁸⁸⁴ See Rashi to Shabbat 70a *ibid.* – From the words “These are the things-*Eileh HaDvarim*-אלה הדברים” our sages of blessed memory derived that the root “things-*Dvarim*-דברים” is in the plural and thus indicates two, the prefix *Hey*-ה in “**The** things-*HaDvarim*-הדברים” comes to add one, thus equaling three, and the term “these-*Eileh*-אלה” has a numerical value of thirty-six. Thus, altogether they equal thirty-nine, and refer to the thirty-nine forms of labor that were taught to Moshe at Sinai.

worlds are brought into existence, is caused to be fulfilled, namely, that⁸⁸⁵ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” which refers to this physical and material world, of which there is no lower world.

The explanation is that, as explained in Tanya,⁸⁸⁶ it cannot be said that the intention in the, “dwelling place for Himself in the lower worlds” is for the Supernal worlds. For, one may say that relative to the Emanator Himself, blessed is He, they too are an aspect of “lower worlds,” since they are an aspect of descent from the light of His countenance, blessed is He. An example is the world of Emanation-*Atzilut*, the matter of which is the revelation of that which is concealed (*Gihuy HaHe’elem*).⁸⁸⁷ This being the case, as it was in its concealed state, it was on a much loftier level. For, when revelations are drawn down, they are diminished. Therefore, it is impossible to say that the intention was for the world of Emanation-*Atzilut*, since it is only in an aspect of descent, and it is neither fitting nor logical to say that that which is loftier should be used to serve that which is below it.

Rather, the ultimate intent is for the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, and within those worlds themselves, the intent is specifically in this physical and material world of which there is no lower

⁸⁸⁵ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

⁸⁸⁶ Tanya Ch. 36 *ibid.*; Also see Sefer HaMaamarim 5658 p. 30 and on; 5678 p. 112 and on; Discourse entitled “*Bati LeGani* – I have come to My garden” 5711, (translated in The Teachings of The Rebbe 5711 – Discourse 1), Ch. 4-5.

⁸⁸⁷ Torah Ohr, Bereishit 3a, Vayera 14a, Mishpatim 76a.

world. This is because the descent is for the purpose of ascent. For, “through the restraint (*Itkafia*) of the ‘other side-*Sitra Achara*,’⁸⁸⁸ the glory of the Holy One, blessed is He, is elevated in all worlds.”⁸⁸⁹ That is, there is a drawing forth of the aspect of how He is within all worlds equally,⁸⁹⁰ referring to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

For, in regard to revelations (*Giluyim*), there is diminishment in their descent, as mentioned above. Therefore, they are not equal in all worlds. Thus, it is specifically the Essential Being of *HaShem*-יהו"ה alone, blessed is He, that is equal in all worlds. Moreover, the drawing forth of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, comes about, “through the restraint (*Itkafia*) of the ‘other side-*Sitra Achara*,” which specifically takes place in this lowly world.

In even greater detail, within this world itself, there are four categories. These are the inanimate (*Domem*), vegetative (*Tzome'ach*), the animate (*Chay*), and human being (*Medaber*-the speaking being). The ultimate Supernal intent, however, is specifically for the category of the inanimate (*Domem*). It is because of this that the ultimate Supernal intent is specifically for the soul to descend into a physical body. For, there is a distinction between the formation of the body of man and the

⁸⁸⁸ The “Other Side-*Sitra Achara*,” means whatever is the opposite of holiness.

⁸⁸⁹ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

⁸⁹⁰ Sefer HaMaamarim 5710, p. 111.

body of all other creatures.⁸⁹¹ This is because all other creatures were, “created with their full capacities and in their full form.”⁸⁹² Their bodies thus relate to the soul that is within them.

However, such is not the case with man, about whom it states,⁸⁹³ “Your eyes saw my unformed mass.” Our sages, of blessed memory, commented on this, stating⁸⁹⁴ that at first his form was that of an unformed clod, which is the aspect of the inanimate (*Domem*). It was only afterwards that *HaShem*-יהו"ה blew a soul (*Neshamah*) into him. Thus, it is specifically within this inanimate (*Domem*) being that the entire intent in bringing about a “dwelling place for the Holy One, blessed is He,” is fulfilled, namely, the drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Now, the drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is accomplished through the souls of the Jewish people. This is because their souls are not separate from *HaShem*-יהו"ה, blessed is He, being that, “the souls of the Jewish people arose first in thought.”⁸⁹⁵ That is, they are of an aspect of thought (*Machshavah*), and beyond that, within thought itself, they are of the loftiest level of thought

⁸⁹¹ See discourse entitled “*Lehavin HaTa'am SheNishtaneh*” Torah Ohr, Bereishit 3d and on, and printed with the glosses in Ohr HaTorah Bereishit Vol. 6, p. 1,051a and on.

⁸⁹² Talmud Bavli, Chullin 60a; Rashi to Genesis 1:25

⁸⁹³ Psalms 139:16

⁸⁹⁴ Talmud Bavli, Sanhedrin 38a-b

⁸⁹⁵ Midrash Bereishit Rabba 1:4

(*Machshavah*). It is for this reason that the term specifically used was, “arose-*Alu*-עלו in thought,”⁸⁹⁶ indicating that they are rooted in the thought of Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, which is His self-knowledge, through which He knows the souls. Thus, since He knows the souls through His self-knowledge, then no matter where they are anywhere in the chaining down of the worlds (*Seder HaHishtalshelut*), even within the body of man, they possess a sense of *HaShem*'s-יהו"ה self-knowledge, blessed is He, in that He and His knowledge are one. Therefore, these souls affect a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Now, this drawing forth is by means of Torah, since Torah likewise is rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. Thus, when the souls and the Torah come together, they then draw forth the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, into the body of man, that is, the aspect of the inanimate (*Domem*), as well as into all physical things in the world. For, this is what is meant by the words, “these are the things-*Eileh HaDvarim*-אלה הדברים,” that is, the thirty-nine forms of mundane labor. This is because the soul itself requires no rectification, and the reason for its descent below is to refine the body, the

⁸⁹⁶ See Likkutei Torah, Shir HaShirim 17c and on; Sefer HaMaamarim 5700 p. 17, and elsewhere.

animalistic soul and his portion of the world at large,⁸⁹⁷ through which the intent of bringing about, “a dwelling place for the Holy One, blessed is He, in the lower worlds,” is fulfilled.

This then, is the meaning of the words, “These are the things (*Eileh HaDvarim*-אלה הדברים) that *HaShem*-יהו"ה commanded, to do them.” The word, “commanded-*Tzivah*-צוה,” is of the root “*Tzavta*-צוותא” which means a bond. In other words, it is through involvement in physical things for the sake of making, “a dwelling place for the Holy One, blessed is He, in the lower worlds,” that we bond with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

7.

Now, as known, the entire chaining down of the worlds (*Seder HaHishtalshelut*) is founded upon the three matters; World-*Olam*, Time-*Shanah*, and Soul-*Nefesh*,⁸⁹⁸ and therefore these three matters are specified and counted here. That is, the words, “Moshe assembled the entire Community of the Children of Israel,” refer to the aspect of Soul-*Nefesh*,

⁸⁹⁷ Tanya Ch. 37 (48b), citing Etz Chayim Shaar 26, Ch. 1.

⁸⁹⁸ See the beginning of the introduction of the Raavad to Sefer Yetzirah; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 2, Section entitled “The Three aspects of *Olam*-World, *Shanah*-Year, and *Nefesh*-Soul.”; Imrei Binah Shaar HaKriyat Shma, Ch. 38; Sefer HaMaamarim 5680 p. 54; See the prior discourse entitled “*Vayikach HaShem Elokim – HaShem*, God, took the man and placed him in the Garden of Eden” of this year (Discourse 3), and elsewhere.

meaning that he gathers all of the souls of the Jewish people to the true reality of the Oneness of *HaShem*-יהו"ה, blessed is He. This matter is specifically given into the power of Moshe, since the root of his soul is from the first Sabbatical,⁸⁹⁹ which transcends the Sabbatical that we currently find ourselves in, meaning that the root of his soul transcends the chaining down of the worlds (*Hishtalshelut*).

The words, "He said to them: 'These are the things that *HaShem*-יהו"ה commanded, to do them,'" refer to the aspect of the mundane labors of the week, which are the aspect of *World-Olam*. Thus, because the bond between the Soul-*Nefesh* and the *World-Olam* is through the *Year-Shanah*, which refers to is the aspect of time,⁹⁰⁰ the verse therefore continues and states, "On six days, work shall be done, but the seventh day shall be holy to you, a day of complete rest for *HaShem*-יהו"ה." In other words, this refers to the order of the service of *HaShem*-יהו"ה, blessed is He, within the parameters of time.

Now, just as all this is found in the Jewish people as a general whole, so it is with each and every Jew as an individual. That is, each and every Jew must engage in the service of *HaShem*-יהו"ה, blessed is He, in these three matters. That is, there must be the aspect of, "Moshe assembled the entire Community of the Children of Israel," meaning that a

⁸⁹⁹ Torah Ohr, Shmot 52a; Ohr HaTorah Vayakhel p. 2,086 and on; Discourse entitled "*Vayakhel*" 5634 and 5655 (Sefer HaMaamarim 5634 p. 147 and on; 5655 p. 139 and on); Discourse entitled "*V'Eileh Pekudei*" 5720 (Sefer HaMaamarim 5720 p. 124).

⁹⁰⁰ See Imrei Binah, *ibid.*; Sefer HaMaamarim 5680 *ibid.* p. 57, and elsewhere.

person must gather and assemble all his matters that are scattered and separated.⁹⁰¹ This is within the capacity of the aspect of Moshe within each and every Jew. For, it is about this that our sages, of blessed memory, stated,⁹⁰² “Indeed, for Moshe, the fear of Heaven is a small matter.” This refers to the aspect of Moshe that is found within each and every Jew.⁹⁰³

The words, “These are the things that *HaShem*-יהו"ה commanded, to do them,” refer to engaging in mundane matters in the way indicated by the word, “*Tzivah*-צוה” which is of the root, “*Tzavta*-צוותא” and means to bond. In other words, one must bond his physical matters with Godliness, since this is the ultimate Supernal intent in the descent of the soul into the body.

All this is accomplished through servicing *HaShem*-יהו"ה, blessed is He, within time. For, this is what is indicated by the continuation, “for six days, work shall be done.” Through this, we come to the aspect of, “a day of complete rest (*Shabbat Shabbaton*-שבת שבתון) for *HaShem*-יהו"ה.” Thus, the matter of Shabbat is juxtaposed to the matters relating to the construction of the Tabernacle (*Mishkan*). For, it is through the aforementioned service of *HaShem*-יהו"ה, blessed is He, that there will be the construction of the third Holy Temple, may it be speedily in our days.

⁹⁰¹ There is a small section of the discourse missing here.

⁹⁰² Talmud Bavli, Brachot 33b

⁹⁰³ Tanya Ch. 42.