

Discourse 10

“*Ki Tisa et Rosh B’nei Yisroel -*

When you take up the head (count) of the Children of
Israel”

Delivered on Shabbat Parashat Mishpatim, Parashat Shekalim,
Shabbat Mevarchim, Erev Rosh Chodesh Adar 5713
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁷⁵ “When you take up the head (count) of the children of Israel... every man shall give *HaShem*-יהו"ה an atonement for his soul when counting them... This shall they give – everyone who passes through the census – a *half-shekel* of the sacred *shekel*, the *shekel* is twenty *geira*, a *half-shekel* as a portion to *HaShem*-יהו"ה.”

Now, the question regarding the specific wording of this verse is well known. Namely, why does the verse state “a *shekel* is twenty *geira*”? If it is necessary to give only a *half-shekel*, then of what relevance is it that a *shekel* is twenty *geira*? Additionally, why does the verse conclude with the repetition, “a *half-shekel* as a portion to *HaShem*-יהו"ה,” when it already stated, “This shall they give... a *half-shekel*...”?

⁶⁷⁵ Exodus 30:12-13 – A portion of this discourse is intertwined with the talk printed in Likkutei Sichot, Vol. 4, p. 1196 and on.

We must understand why the verse repeats itself and says, “a *half-shekel* as a portion to *HaShem*-יהוה”?

We also must understand the words, “every man shall give *HaShem*-יהוה an atonement for his soul,” from which it is understood that the *half-shekel* is the atonement. This is further indicated by the conclusion of the section, which states that it is,⁶⁷⁶ “to atone for your souls.” In other words, in addition to the *half-shekel* being for the purpose of taking a census of the Jewish people, it also was an atonement. It is for this reason that the collection of the *half-shekel* was used for the construction of the Tabernacle (*Mishkan*), which the Jewish people were commanded to build after the sin of the golden calf.⁶⁷⁷ That is, the *half-shekel* rectified the sin of the golden calf.

Now, this must be further understood. For, at first glance, the *half-shekel* was just a particular matter. How then was it an atonement for the sin of the golden calf, which was a general sin? It therefore is understood that, in fact, the *half-shekel* was a general matter and was therefore able to atone for the sin of the golden calf, since the atonement must be similar to the sin. This may all be understood by prefacing with what was stated in the verse first. That is, the verse states, “When you take up the head-*Rosh*-ראש (count) of the children of Israel.” At first glance, the verse could have simply stated, “When you count the children of Israel.” Why then does it specify the head-*Rosh*-ראש?

⁶⁷⁶ Exodus 30:16

⁶⁷⁷ Midrash Tanchumah, Terumah 8

2.

The explanation is as follows:⁶⁷⁸ The verse states,⁶⁷⁹ “A wise man’s eyes are in his head,” which Rashi explains, “In the beginning (*B’Rosho*-בראשו) of the matter, he contemplates what its end result will be.” This was also stated by our sages, of blessed memory, when they said,⁶⁸⁰ “Who is wise? He who sees the consequences.” That is, in whatever matter it is, he gazes and sees the consequences that will result from it.

Now, this matter is a very important principle in serving *HaShem*-יהו"ה, blessed is He, because fulfilling the commandments-*mitzvot* takes a great deal of toil and effort. Likewise, restraining the opposing side (*Sitra Achara*) by desisting from sin, requires hard work and great toil. Nevertheless, it is possible to do so by foreseeing the consequences. This is like the teaching,⁶⁸¹ “Calculate the loss of the commandment-*mitzvah* against its reward.” This is to say that a person must calculate and think about the loss of not doing a *mitzvah* against its reward, in that the immediate loss is miniscule relative to its ultimate reward. That is, the loss of physical matters is a loss of transient matters that are fleeting, whereas the reward of the *mitzvah* is eternal. This is

⁶⁷⁸ See the discourse entitled “*Ki Tisa*” 5680 (Sefer HaMaamarim 5680 p. 263 and on); Also see Ohr HaTorah, Tisa p. 1,833 and on; Vol. 8 p. 3,097 and on; Discourse entitled “*Ki Tisa*” 5658 (Sefer HaMaamarim 5658 p. 146 and on); 5665 (Sefer HaMaamarim p. 189 and on).

⁶⁷⁹ Ecclesiastes 2:14

⁶⁸⁰ Tamid 32a

⁶⁸¹ Mishnah Avot 2:1

especially true if we consider the meaning⁶⁸² of the statement of our sages, of blessed memory,⁶⁸³ “The reward of a *mitzvah* is the *mitzvah*.” That is, the term “*mitzvah*-מצוה” is of the same root as “bonding-*Tzavta*-צוותא,”⁶⁸⁴ meaning that the reward for the *mitzvah* is the bond with the Singular Preexistent Intrinsic and Essential Being, the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. It therefore is certain that there is utterly no comparison whatsoever between the loss incurred by performing a *mitzvah*, compared to the reward that follows.

Likewise, the same principle applies to the reward obtained through sin, compared to the loss incurred. For, the reward of sin is as stated,⁶⁸⁵ “The lips of a forbidden woman drip honey.” However, the reward must be considered against its loss, as expressed in the next verse,⁶⁸⁶ “but her end is as bitter as wormwood.” Moreover, the loss incurred is eternal, as stated in Tanya about the dullness of the mind and heart (to matters of Godliness) caused by sin. That is,⁶⁸⁷ “Although he may already have sincerely repented, nevertheless, repentance primarily takes place in the heart, and in the heart there are many distinctions and levels. Moreover, it all depends on what kind of person he is etc.” Tanya continues and concludes, “Consequently, now, upon observing himself, and

⁶⁸² See Tanya, Ch. 37 – Ch. 39 (52b); Sefer HaMitzvot of the Tzemach Tzedek, 20b in the note; HaYom Yom, 25 Iyyar.

⁶⁸³ Mishnah Avot 4:2

⁶⁸⁴ See Likkutei Torah Bechukotai 45c; Sefer HaMaamarim 5698 p. 52.

⁶⁸⁵ Proverbs 5:3

⁶⁸⁶ Proverbs 5:4

⁶⁸⁷ Tanya, Ch. 29

seeing that the light of the soul does not penetrate into him, it is evident either that today his repentance has not been accepted and his sins continue to separate him, or that it is desired that he be raised to a loftier level of repentance, that comes from a point in his heart that is yet deeper. Because of this King David said,⁶⁸⁸ ‘My sin is always before me.’”

From this it is understood that the loss incurred by sin, “her end is as bitter as wormwood,” is an eternal matter. It automatically follows that the reward gained by sin is entirely outweighed and like nothing, compared to the loss incurred.

Thus, by contemplating the loss in doing a *mitzvah* against its reward, or the reward in sinning against its loss, he sees what will ultimately be of it, as in the statement,⁶⁸⁹ “Who is wise? One who sees the consequences.” By doing so, he comes to fulfill the *mitzvot* without taking the great toil and effort required into consideration.

Because of this, we find that when our sages, of blessed memory, listed virtuous qualities, they stated that the virtuous quality of Rabbi Shimon ben Nethanel was his fear of sin.⁶⁹⁰ Now, Rabbi Shimon ben Nethanel is the one who said, “What is the straight path to which a man should cleave? One who sees the consequences.” For, since he was a person who feared sin, he chose the quality of, “One who sees the consequences,” for, in doing so, one will fear sin and never come to sin.⁶⁹¹ To clarify, fear of sin does not mean that one

⁶⁸⁸ Psalms 51:5

⁶⁸⁹ Tamid 32a

⁶⁹⁰ Mishnah Avot 2:9

⁶⁹¹ See Midrash Shmuel to Avot 2:9; Likkutei Sichot Vol. 4 p. 1,198 and on.

fears punishment or other negative matters that come about through sin. Rather, he fears the essence of sin (*Cheit*-חטא). The word, “sin-*Cheit*-חטא,” is a term that means, “lacking-*Chisaron*-חסרון.”⁶⁹² That is, sin causes him to be forever lacking in his bond to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He. Thus, for one who truly fears sin, meaning that he fears all aspects of sin that may cause him to always be lacking in his bond to *HaShem*-יהו"ה, blessed is He, by even transgressing minor Rabbinical ordinances, and even matters that are beyond the letter of the law, or matters that are merely in the category of, “sanctify yourself in what is permissible to you,”⁶⁹³ for such as person, his fear of sin comes through seeing the ultimate consequence of his actions.

Nevertheless, we must still understand the specific use of the words,⁶⁹⁴ “The wise man has eyes in his head.” For, seemingly, based on the above explanation, that what is meant is seeing the consequences, “that in the beginning (the head) he sees what will be in the end,” the verse should have instead stated, “The wise man has eyes in his end.” Why then does the verse specifically state, “The wise man has eyes in his head?”

However, the explanation is that, “his head-*Rosho*-ראשו,” refers to the aspect of the transcendent lights (*Makifim*) of the soul, for it is from there that this matter of perceiving

⁶⁹² See Kings I 1:21 and Rashi there; Likkutei Torah ibid. Netzavim 51a; Sefer HaMaamarim 5691 p. 317 and on.

⁶⁹³ Talmud Bavli, Yevamot 20a

⁶⁹⁴ Ecclesiastes 2:14

the outcome and consequences is drawn forth, so that he fears sin (that is, he fears the essence of sin, since it is the antithesis of Godliness). This is because fear of sin specifically comes through awe of the wondrous exaltedness (*Yirat HaRomemut*) of *HaShem*-יהוה. Such fear comes about from the power of wisdom-*Chochmah* of the soul, meaning, the inner aspect of wisdom-*Chochmah*, which is the perception of Godliness itself.

This then, is the meaning of the teaching,⁶⁹⁵ “Who is wise? One who sees the consequences.” That is, the verse specifically states that he “sees-*Ro’eh*-רואה.” That is, just hearing about it is insufficient. That is, hearing-*Shmiyah*-שמיעה refers to intellectual comprehension and grasp, since the word, “hear-*Shma*-שמע,” denotes understanding (*Binah*).⁶⁹⁶ For, when it comes to intellect alone, though right now he may understand it, it is possible for another intellect to come along and contradict the previous intellect. Thus, when it comes to intellect, in and of itself, there can still be “room” for the existence of an opposing side.

Therefore, specifically the aspect of sight-*Re’iyah*-ראיה is necessary, meaning that it becomes so true for him, as if he saw it clearly with his physical eyes of flesh. In other words, even though the matter has not yet come about, and will only come out later, nevertheless, for him, it is as if he already sees the consequence with his physical eyes of flesh. This is not

⁶⁹⁵ Talmud Bavli, Tamid 32a

⁶⁹⁶ See Torah Ohr, Bereishit 1a; Likkutei Torah, Naso 20d; Drushim L’Rosh HaShanah 62d and elsewhere.

possible except if it specifically comes from the transcendent aspects (*Makifim*) of the soul, in that the inner powers of the soul alone are inadequate to do this. This is because, corresponding to the inner, holy powers of the soul, which come in a way of inner manifestation (*Hitlabshut*), there likewise are the powers of the opposing side (*Sitra Achera*), which stand in opposition to the powers of holiness. It therefore is only because of the transcendent powers (*Makifim*) of holiness, to which there is no opposing force, in that – “they do not possess a shadow of a shadow”⁶⁹⁷ – that it is possible to come to see the consequence.

This then, is the meaning of the verse, “The wise man has eyes in his head,” specifying “in his head-*B’Rosho* בראשו.” For, it is specifically through the aspect of “his head-*Rosho* ראשו,” which is the aspect of the transcendent lights (*Makifim*) of the soul, that he can come to see-*Ro’eh* רואה the consequence, the realization of which will bring him to “fear of sin” (*Yirat Cheit*).

Now, another explanation of the words, “The wise man has eyes in his head,” is given in Zohar⁶⁹⁸ (and cited in Tanya).⁶⁹⁹ The Zohar states, “Every wise man’s eyes and speech are in his head, that is, in that which rests upon his head, because the Indwelling Presence of *HaShem* יהוה, (the *Shechinah*) rests upon his head. Thus, we have learned that because the Indwelling Presence of *HaShem* יהוה (the

⁶⁹⁷ Talmud Bavli, Yevamot 122a; Gittin 66a; See Likkutei Torah Teitzei 36c, 37c.

⁶⁹⁸ Zohar III 187a

⁶⁹⁹ Tanya, Ch. 35

Shechinah) rests upon his head, a Jew must not walk four cubits with his head uncovered.” (That is, a person must accept the yoke of *HaShem*’s-יהו"ה Kingship upon himself, whereas uncovering the head signifies the opposite thereof.)

In other words, in this explanation, the head (*Rosh*-ראש) refers to the Indwelling Presence of *HaShem*-יהו"ה, blessed is He. This is similar to what is stated about Moshiach,⁷⁰⁰ “The one who breaks through will go before them; they will break through and pass through the gate, and they will exit through it; their king will pass before them, with *HaShem*-יהו"ה at their head-*B’Rosham*-בראשם.” That is, according to the first explanation, the term, “his head-*Rosho*-ראשו,” refers to the transcendent aspects (*Makifim*) of the soul, through which he sees the consequences and comes to fear sin, so that no lacking in his bond to the Singular Essential Being, *HaShem*-יהו"ה, blessed is He, will be, as explained above.

According to the second explanation, “his head-*Rosho*-ראשו” refers to the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*). Accordingly, the explanation of, “the wise man has eyes in his head-*B’Rosho*-בראשו,” refers to the caution with which he performs the commandments, because of “his head-*Rosho*-ראשו,” which is the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*). That is, he is exceedingly cautious not to cause any kind of blemish or lacking in Godliness Above.

⁷⁰⁰ Micah 2:13

In the same manner, we find two explanations in Midrash⁷⁰¹ on the prophetic words of Zachariah,⁷⁰² “I see and behold – there is a *menorah* (candelabra) [made] entirely of gold with a bowl-*Gulah*-גִּלְהָה upon its head-*Roshah*-רֹאשָׁה.” The Midrash comments, “There are two views: One says ‘exile-*Golah*-גִּלְהָה’ and the other says ‘redemption-*Geulah*-גְּאוּלָּה.’ According to the one who says ‘exile-*Golah*-גִּלְהָה,’ they were exiled to Babylon and the Indwelling Presence of *HaShem*-יהו"ה accompanies them, (they were exiled to Edom and the Indwelling Presence of *HaShem*-יהו"ה accompanies them) etc.” According to the one who says ‘redemption-*Geulah*-גְּאוּלָּה,’ – it means ‘redeemer-*Paroka*-פְּרוֹקָא’ as it states,⁷⁰³ ‘Our Redeemer, Whose Name is *HaShem Tzva'ot*-תְּצַבָּאוֹת-יהו"ה.’ Similarly, it states,⁷⁰⁴ “The one who breaks through will go before them; they will break through and pass through the gate and exit through it; their king will pass before them, with *HaShem*-יהו"ה at their head-*B'Rosham*-בְּרֹאשָׁם.”

The explanation is as follows: The first explanation, that the word “bowl-*Gulah*-גִּלְהָה” refers to “exile-*Golah*-גִּלְהָה,” means that even during the time of exile (*Galut*), during a state of doubled and quadrupled darkness, nonetheless, the souls of the Jewish people still are called, “a *menorah* of gold.” Moreover, as the verse specifies, they are “a *menorah* made

⁷⁰¹ Midrash Vayikra Rabba 32; Likkutei Torah, BeHa'alotcha 35c

⁷⁰² Zachariah 4:2

⁷⁰³ Isaiah 43:14

⁷⁰⁴ Micah 2:13

entirely of gold,” indicating that all Jewish souls, “from the base (of the menorah) to the petal,”⁷⁰⁵ – meaning, from the simplest of the simple to the greatest of the great⁷⁰⁶ – are all “a *menorah* of gold.”

Now, the reason is because of the “bowl-*Gulah*-גלה upon its head-*Roshah*-ראשה.” That is, even during exile, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*) is found with them, as it states,⁷⁰⁷ “they were exiled to Babylon and the Indwelling Presence of *HaShem*-יהו"ה, accompanies them etc.” When it states that “the Indwelling Presence of *HaShem*-יהו"ה accompanies them,” it refers to the essential point of the Jew (his *pinteleh yid*-his essential self) which every Jew possesses.⁷⁰⁸ This essential point of his Jewishness is retained in such a way that it never becomes impure, God forbid, for “although one goes here and there, My image remains within you.”⁷⁰⁹ It is about this that the verse states,⁷¹⁰ “I shall not give My glory to another.” Due to this, even during exile, it nevertheless is written that the Jewish people are, “a *menorah* made entirely of gold.”

The second explanation, is that “bowl-*Gulah*-גלה” refers to “redemption-*Geulah*-גאולה.” Thus, the explanation of the “bowl-*Gulah*-גלה (‘redemption-*Geulah*-גאולה’) upon its head-*Roshah*-ראשה,” is that what causes the redemption (*Ge'ulah*) of the Jewish people, (for though there is a time of

⁷⁰⁵ Numbers 8:4

⁷⁰⁶ See Likkutei Torah *ibid.* 32d.

⁷⁰⁷ Talmud Bavli, Megillah 29a; Sifri Masei 35:34

⁷⁰⁸ See Likkutei Torah, Teitzei 35d

⁷⁰⁹ Zohar I 244b and on; Zohar II 114a

⁷¹⁰ Isaiah 42:8; See Derech Mitzvotecha 185a and elsewhere.

exile, that there will be a redemption is a certainty), is the redemption of the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (that is, 'its head-*Roshah*-ראשה'). In other words, when the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, comes out of exile, the Jewish people also will come out of exile. (That is, when the *Shechinah* comes out of exile, she will bring everyone along with Her.)

Now, these two explanations may be connected to each other, in that the redemption (*Geulah*) is due to the fact that even during exile, the Jewish people are called "a *menorah* made entirely of gold," because of the essential point of Jewishness that every Jew possesses, which itself is the matter of, "they were exiled to Babylon and the Indwelling Presence of *HaShem*-יהו"ה accompanies them."

This is similar to the verse that states,⁷¹¹ "I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt." That is, the reason for the redemption from Egypt is because "I am *HaShem*-יהו"ה your God." The term "**your** God-*Elohei*"*chem*-אלהיכם" means, "your strength and vitality." This is to say that the strength and vitality of the Jewish people is, "I am *HaShem*-יהו"ה," and,⁷¹² "I am He and there is no other." The exodus from Egypt, which is exodus from exile, was affected through drawing forth, "I am *HaShem*-יהו"ה."⁷¹³

⁷¹¹ Numbers 15:41

⁷¹² Passover Haggadah

⁷¹³ See Likkutei Torah, Shlach 51b

We thus find that the two explanations of the verse, “a bowl-*Gulah*-גלה upon its head-*Roshah*-ראשה,” are aligned with the two explanations of the verse, “a wise man has eyes in his head-*b’Rosho*-בראשו.” That is, the explanation that the words, “a wise man has eyes in his head *b’Rosho*-בראשו,” refer to the aspect of the transcendent lights of the soul (*Makifim*), corresponds to the explanation that “a bowl-*Gulah*-גלה upon its head-*Roshah*-ראשה,” refers to the essential point of Jewishness that remains whole in every single Jew, even during exile (*Golah*-גולה). The explanation that, “a wise man has eyes in his head *b’Rosho*-בראשו,” refers to the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (*Shechinah*), corresponds to the explanation that “a bowl-*Gulah*-גלה upon its head-*Roshah*-ראשה,” refers to the redemption (*Geulah*) which will be brought about through the redemption (*Geulah*) of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (*Shechinah*). That is, the word, “its head-*Roshah*-ראשה,” refers to the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He.

4.

Now, there also are two explanations for the teaching of our sages, of blessed memory,⁷¹⁴ “We do not stand in prayer except from heaviness of the head (*Koved Rosh*-כובד ראש).” The first explanation is that of the Rav, the Maggid of Mezeritch. He explains that the word “*Rosh*-ראש” refers to the

⁷¹⁴ Mishnah Brachot 5:1; Talmud Bavli, Brachot 30b

Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, and that the prayer must be about the "heaviness-*Koved*-כובד" of the Head. In other words, one's prayer should be about the Supernal lacking (that is, that the *Shechinah* is in exile).

That is, the positive commandment of prayer is that a person should pray and ask of *HaShem*-יהו"ה, blessed is He, at various times when he needs something, such as in times of difficulty and the like,⁷¹⁵ that is, he asks *HaShem*-יהו"ה, blessed is He, for what he needs, whether regarding his children, his health or his sustenance.⁷¹⁶ It is a positive commandment that *HaShem*-יהו"ה, blessed is He, commanded that a person should turn to *HaShem*-יהו"ה, blessed is He, and ask for his needs, since only *HaShem*-יהו"ה, blessed is He, has the ability to save him. It follows automatically that since there is no one else to turn to, he must pray to *HaShem*-יהו"ה, blessed is He. In other words, his prayer is to fulfill his own needs and lackings.

Nevertheless, the proper approach to prayer should not be about what he is lacking. Rather, one should pray regarding the "heaviness of the head-*Koved Rosh*-ראש," of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*. In other words, he should pray that the Supernal lacking be filled. For, when there is a lacking below, there also is a lacking above, as in the teaching of our sages, of

⁷¹⁵ See Sefer HaMitzvot of the Tzemach Tzedek, Shoresht Mitzvat HaTefilah Ch. 1 (Derech Mitzvotcha 115a).

⁷¹⁶ Mishneh Torah, Hilchot Tefilah 1:1-2

blessed memory,⁷¹⁷ “When a person suffers, what language does the *Shechinah* say? ‘I am distressed about My head, I am distressed about My arm.’” (It should be pointed out that the use of the specific words, “I am distressed about My **head**, I am distressed about My **arm**,” is that the head and arm are the places where the *Tefillin* (Phylacteries) are donned. Moreover, our sages, of blessed memory, stated,⁷¹⁸ “What is written in the *Tefillin* of the Master of the world? The verse,⁷¹⁹ ‘Who is like your people Israel, one nation on earth etc.’” Thus, when the Jewish people suffer, the Holy One, blessed is He, specifically says, “I am distressed about My head, I am distressed about My arm”)

This is why one’s prayer should be regarding the Supernal lacking, because when the Supernal lacking is filled, automatically, the lacking below will also be filled. For, since the lacking below is due to the lacking Above, therefore, when the Supernal lacking is filled, the lower lacking is automatically filled too.

The explanation is as follows: All the worlds in their entirety, came into existence through the first restraint-*Tzimtzum*, that is, through a lacking of light. This is as stated in Etz Chayim,⁷²⁰ that before the first restraint-*Tzimtzum*, the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, filled the empty space and it therefore was not possible for worlds to come into existence. It is only through the restraint

⁷¹⁷ Talmud Bavli, Sanhedrin 46a

⁷¹⁸ Talmud Bavli, Brachot 6a

⁷¹⁹ Chronicles I 17:21

⁷²⁰ Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher), Anaf 2.

of *Tzimtzum*, that is, the lack of light, that the worlds were brought into existence. This lack of light (the lacking Above) is the cause of all the lackings in the worlds (the lacking below). However, through man's service of *HaShem*-יהו"ה, blessed is He, the lacking Above is caused to be filled (automatically causing the lacking below to be filled). This happens by means of drawing forth light and illumination that transcends even the light that filled the empty space before the restraint of the *Tzimtzum*. This is as stated in Emek HaMelech,⁷²¹ regarding the verse,⁷²² "and He placed him in the Garden of Eden, to work it and to guard it." That is, the word "and He placed him-*Vayanicheihu*-וַיַּנְחֵהוּ" is of the same root as "satisfaction of spirit-*Nachat Ru'ach*-נַחַת רוּחַ," for through man's service of *HaShem*-יהו"ה, blessed is He, in "working" the two-hundred and forty-eight positive commandments and "guarding" the three-hundred and sixty-five negative commandments,⁷²³ an even loftier light than the light that preceded the restraint of the *Tzimtzum* is drawn forth, and it is specifically through this light, that the lacking is filled.

To further explain, the coming into being of the worlds is from the very beginning of the line-*Kav* as it is before the restraint-*Tzimtzum* – which is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*-מַמְלֵא), as the

⁷²¹ See the beginning of Emek HaMelech; Also see Ohr HaTorah, Bo p. 262; *Hemshech* 5666 p. 3 and on, p. 509, and elsewhere.

⁷²² Genesis 2:15

⁷²³ See Targum Yonatan to Genesis 2:15; Zohar I 27a; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a), Tikkun 56 (88b); Likkutei Torah ibid. 48c and on.

above quote from Etz Chaim states that, “the light (*Ohr*) filled-*Memaleh*-ממלא the void.” It is specifically in this light that the matter of restraint-*Tzimtzum* is applicable, and is the cause of the sin of the tree of knowledge of good and evil and the sin of the golden calf.⁷²⁴ This being so, it is not possible for the lack to be filled from this light. Rather, it is only through drawing forth a light that transcends the light that filled the place of the void, which is the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*), and even beyond that, since the matter of a lacking is entirely inapplicable in such a light. Thus, through drawing forth this light, the lacking is filled.

Now, the drawing forth of this light is accomplished through fulfilling Torah and *mitzvot*. For, through their fulfillment, a union (*Yichud*) between *HaShem*-יהו"ה, the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*, is brought about. (This is why before doing *mitzvot*, we say, “For the sake of unifying the Holy One, blessed is He, and His *Shechinah* – His Indwelling Presence.”)⁷²⁵ This refers to drawing forth the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*).⁷²⁶

⁷²⁴ In that the restraint of this light brought about the possibility of sin.

⁷²⁵ See Pri Etz Chayim, Shaar HaZmirot, Ch. 5; Likkutei Torah, Drushim L'Rosh HaShanah 55c, and elsewhere.; Also see Torat Menachem, Sefer HaMaamarim Elul p. 245.

⁷²⁶ See Tanya Ch. 41 (58a); Sefer HaMaamarim 5657 p. 201; 5679 p. 100 and on; Discourse entitled “*Bati Legani* – I have come to My garden” 5711 (Torat Menachem, Sefer HaMaamarim Shvat p. 263; Sefer HaMaamarim 5711 p. 3 and on, translated in the Teachings of the Rebbe – 5711, Discourse 1).

This then, is the meaning of the verse, “and He placed him in the Garden of Eden, to work it and to guard it.” That is, through serving *HaShem*-יהו"ה, blessed is He, by “working it,” referring to the two-hundred and forty-eight positive commandments, and “guarding it,” referring to the three-hundred and sixty-five negative commandments, “and He placed him-*Vayanicheihu*-וינחהו” is caused to be, which is of the same root as, “satisfaction of spirit-*Nachat Ru'ach*-נחת רוח.” For through this, the light that far transcends the light that preceded the restraint of the *Tzimtzum* is drawn forth, through which the lacking is filled.

Now, because the lacking is fulfilled by drawing forth this aforementioned light, all fulfillments come about through joy. This is why it states,⁷²⁷ “One should only stand to pray from a state of joy in fulfilling the *mitzvah*.” That is, it is the joy that causes the revelation, through which the lacking is filled.

This then, is the explanation of the Rav, the Maggid of Mezeritch, to the teaching of our sages, of blessed memory, “One should only stand in prayer from heaviness of the head (*Koved Rosh*-כובד ראש).” That is, when there is a lacking below, one must pray that the lacking Above should be filled, which is brought about by drawing forth such a light in which lacking is entirely inapplicable. This is brought about through joy, for it is through the joy of the *mitzvah*, that the lacking Above is filled, the automatic result of which is that, even

⁷²⁷ Talmud Bavli, Brachot 31a

below, the lacking in the needs of one's children, health, and abundant sustenance, is filled.

5.

The second explanation of the teaching of our sages, of blessed memory, that “one should only stand in prayer from heaviness of the head (*Koved Rosh*-ראש כובד),” is the explanation of his honorable holiness, the Alter Rebbe.⁷²⁸ He explains that the word “head-*Rosh*-ראש” refers to the souls of the Jewish people, who are called-Israel-ישראל, which shares the same letters as, “a head for Me-*Li Rosh*-ל"י ראש.” This is because all of creation and everything therein, is rooted in HaShem's-יהו"ה Supernal speech (*Dibur*), as it states,⁷²⁹ “By the word of *HaShem*-יהו"ה the heavens were made and all their hosts by the breath of His mouth.” However, the souls of the Jewish people are rooted in *HaShem*'s-יהו"ה Supernal thought (*Machshavah*), as in the teaching,⁷³⁰ “Israel arose in thought,” with the word, “they arose-*Alu*-עלו,” indicating that they arose in the loftiest level of thought.⁷³¹ This is why the souls of the Jewish people are the “head-*Rosh*-ראש.” The matter of the “heaviness of the head-*Koved Rosh*-ראש כובד,” refers to the

⁷²⁸ See the discourse entitled “*Ki Tisa*” 5680 (Sefer HaMaamarim 5680 p. 263 and on); Also see Ohr HaTorah, Tisa p. 1,833 and on; Vol. 8 p. 3,097 and on; Discourse entitled “*Ki Tisa*” 5658 (Sefer HaMaamarim 5658 p. 146 and on); 5665 (Sefer HaMaamarim p. 189 and on); Also see Maamarei Admor HaZaken, 5563 Vol. 2 p. 506 and on; Maamarei Raza”l, p. 40.

⁷²⁹ Psalms 33:6

⁷³⁰ Midrash Bereishit Rabba 1:4; Likkutei Torah, Shir HaShirim 17d; Sefer HaMaamarim 5700 p. 17, and elsewhere.

⁷³¹ See Likkutei Torah *ibid.* 34c

“heaviness-*Koved*-כובד” in the aspect of “to Me a head-*Li Rosh*-ראש-ש,” that is, in the Jewish people, Israel-לְיִשְׂרָאֵל.

To further explain, it is written,⁷³² “Listen Israel, *HaShem* our God, *HaShem* is One-*Shema Yisroel HaShem Elohei’nu HaShem Echad*-שמע ישראל יהוה אחד יהוה אחד-יהוה אחד.” The next verse continues, “And you shall love *HaShem*-יהוה-יהוה your God etc.” The question about this is well known.⁷³³ Namely, since love is a feeling in the heart, how can a person be commanded to love? However, the explanation is that the commandment does not actually apply to the love, but rather, to the contemplation (*Hitbonenut*) of matters that awaken love of *HaShem*-יהוה, blessed is He.⁷³⁴ That is, through contemplating matters that awaken love of *HaShem*-יהוה, blessed is He, on condition that there are no external impediments (which, in and of themselves, are also dependent upon him and his contemplations), then he certainly will come to love of *HaShem*-יהוה, blessed is He.

Thus, from the above we can understand why the verse states, “And you shall love.” For, at first glance, since there is no commandment to love, but rather, the commandment is to contemplate (*Hitbonenut*), why then, does the verse say, “and you shall love”? However, since if he contemplates matters that awaken love of *HaShem*-יהוה, blessed is He, he certainly will be roused with love of *HaShem*-יהוה, blessed is He, the verse therefore states, “And you shall love *HaShem*-יהוה.”

⁷³² Deuteronomy 6:4-5

⁷³³ See *Sefer HaMitzvot* of the Tzemach Tzedek 199a; *Sefer HaErechim Chabad*, Vol. 1, *Ahavat HaShem*, Ch. 1 (p. 267).

⁷³⁴ See *Mishneh Torah* of the Rambam, *Hilchot Yesodei HaTorah* 2:2

Now, the reason it is a certainty that through contemplation (*Hitbonenut*) he will become roused with love of *HaShem*-יהו"ה, blessed is He, is as stated in the first verse, "Listen Israel, *HaShem* our God, *HaShem* is One-*Shema Yisroel HaShem Elohei*"nu *HaShem Echad*-שמע ישראל יהו"ה." As stated above, Israel-ישראל refers to the aspect of "a head to Me-*Li Rosh*-לי ראש." The continuation of the verse, "*HaShem* our God-*HaShem Elohei*"nu-אלהינו יהו"ה" means that it is *HaShem*-יהו"ה who is our God. This is to say that it is *HaShem*-יהו"ה, blessed is He, who Is and Was and Will Be as One (*Hoveh V'HaYahah V'Yihyeh*-הו"ה והי"ה) and who utterly transcends all worlds, it is *HaShem*-יהו"ה who is our God, meaning, our strength and vitality.

This is why the Name *HaShem*-יהו"ה is said twice in this verse, that is, "*HaShem* our God, *HaShem* is One-*HaShem Elohai*"nu, *HaShem Echad*-יהו"ה אלהינו יהו"ה אלהינו יהו"ה." One mention of the Name *HaShem*-יהו"ה in this verse refers to the Name *HaShem*-יהו"ה as it relates to the worlds, in which it is possible for it to come into a state of division. Therefore, this must be negated, by attesting, "*HaShem* is One-*HaShem Echad*-יהו"ה אלהינו יהו"ה." However, the words, "*HaShem*-יהו"ה **our** God," refer to *HaShem*-יהו"ה, blessed is He, as He utterly transcends all worlds and that it is He who is our God.⁷³⁵

Now, the words "*HaShem* is One-*HaShem Echad*-יהו"ה אלהינו יהו"ה אלהינו יהו"ה" refer to the aspect of speech (*Dibur*). This is the reason for the large *Dalet*-ד of the word One-*Echad*-אחד (as stated in

⁷³⁵ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

Shulchan Aruch),⁷³⁶ which is the source of speech (*Dibur*). The words, “*HaShem* our God-*HaShem Elohei*”נו- יהו"ה, “אלהינו,” refer to the aspect of thought (*Machshavah*).

Thus, when we say “*HaShem* our God-*HaShem Elohei*”נו- יהו"ה, “אלהינו,” we are saying that it is *HaShem*-יהו"ה, blessed is He - He who utterly transcends all worlds, in the aspect of thought (*Machshavah*), it is He who is our strength and vitality. For, the souls of “the Jewish people (Israel-ישראל) arose in thought,” and as it states,⁷³⁷ “You are sons to *HaShem*-יהו"ה your God.” Therefore, just as a son loves his father by nature, so likewise, the souls of the Jewish people have an essential and natural love of *HaShem*-יהו"ה and His Godliness, blessed is He. Thus, since the Jewish people have a natural love of *HaShem*’s-יהו"ה, it only is necessary that this love be revealed from its concealment and drawn forth into revelation through contemplation (*Hitbonenut*). In other words, because of the concealment caused by the body and animalistic soul, contemplation (*Hitbonenut*) is necessary to remove the concealment. Therefore, since the purpose of the contemplation (*Hitbonenut*) is just to reveal the love that, in essence, is already there, if a Jew contemplates the Godliness of *HaShem*-יהו"ה, he certainly will come to be aroused with love of *HaShem*-יהו"ה, blessed is He.

Now, even though the Jewish people are the aspect of the head-*Rosh*-ראש, and it is certain that through

⁷³⁶ See Shulchan Aruch of the Alter Rebbe, Orach Chayim 32:2 (citing Magen Avraham to Shulchan Aruch, Orach Chayim, 32:1).

⁷³⁷ Deuteronomy 14:1

contemplation (*Hitbonenut*) they will come to be aroused with love of *HaShem*-יהו"ה, blessed is He, it nevertheless is possible for them to be in a state of "heaviness of the head-*Koved Rosh*-ראש." This refers to one's mind and heart being muddled (*Timtum HaMo'ach v'HaLev*), so that even when he contemplates, he is not aroused with love of *HaShem*-יהו"ה, blessed is He. This condition is brought about because of sins, as it states,⁷³⁸ "For my iniquities have gone over my head-*Roshi*-ראשי, like a heavy-*Kaved*-כבד load, they are burdensome-*Yichbedu*-יכבדו beyond me." This verse is not only referring to actual sins and transgressions, but also to being sunken in permissible matters that a person lusts for and desires. This is as stated,⁷³⁹ "Yeshurun⁷⁴⁰ became fat and kicked, you grew fat, you grew thick, you became obese; he forsook God who made him, and scorned the Rock of his salvation" In other words, these matters cause concealment, hiddenness, and additional covering over the soul, so that even when he contemplates Godliness, he nonetheless is not roused with love of *HaShem*-יהו"ה, blessed is He. In other words, through these matters he has caused his mind to become muddled (*Timtum HaMo'ach*) so that even when he contemplates Godliness, he does not come to have sensitivity in his mind for the Godly matter.

Beyond this, it is possible that even if his mind is not muddled (*Timtum HaMo'ach*) and he indeed does sense the

⁷³⁸ Psalms 38:5 – כי עונתי עברו ראשי כמשא כבד יכבדו ממני

⁷³⁹ Deuteronomy 32:15

⁷⁴⁰ Yeshurun is another name for the Jewish people, and means, "The Upright."

Godly matter in his mind, nevertheless, his heart is muddled (*Timtum HaLev*). This means that his intellectual comprehension of matters of Godliness remains separate and apart, and does not lead to heartfelt arousal, nor does it relate to anything practical, in action.

The rectification for this is by praying with a “heavy head-*Koved Rosh*-כובד ראש,” in the most literal sense. That is, as Rashi explains, *Koved Rosh*-כובד ראש means “with lowliness and humility.” This is to say that he must honestly contemplate his spiritual state and standing, with the realization that his sins and transgressions have caused this “heaviness of the head-*Koved Rosh*-כובד ראש.” Through this, he will become extremely embittered, and the bitterness touches the very essence of his soul. For, as stated, “My iniquities have gone over my head,” indicating that bitterness over transgressions reaches higher than the head, touching the very essence of the soul. Thus, through lowliness and humility, the concealment is caused to be removed. Then, through the subsequent joy, a revelation of the light is brought about (as previously mentioned at the end of chapter 4). This, then, is the order of serving *HaShem*-יהוה, blessed is He, in the midnight prayers of *Tikkun Chatzot*, which is approached with bitterness and is then followed by studying Torah with joy.

Now, just as we explained before that the Rav, the Maggid of Mezeritch, explains that the “heaviness of the head-*Koved Rosh*-כובד ראש” refers to the Supernal lacking, and that this lacking is filled through a light that even transcends the

light that filled the empty space, so likewise, this is also the case in the explanation of the Alter Rebbe. That is, the “heaviness of the head-*Koved Rosh*-כובד ראש” refers to the heaviness-*Koved*-כובד in the Jewish people, Israel-ישראל. Nonetheless, through lowliness and humility, we draw forth a light that is even loftier than the state he was in before the sin. This is because,⁷⁴¹ “Repentance (*Teshuvah*) preceded the creation of the world.” In other words, it is a light that transcends the world, and it is specifically through drawing forth this light that the lacking caused by sin is filled.

6.

Now, in addition to the rectification of the “heaviness of the head-*Koved Rosh*-כובד ראש” of the Jewish people, Israel-ישראל, through contemplating matters that rouse one to come to love *HaShem*-יהו"ה, blessed is He, there also must be the love of, “You shall love *HaShem*-יהו"ה your God, with all your heart.” Our sages, of blessed memory, explained that the doubling of the letter *Beit*-ב in the words “with all your heart-*B'Khol Levavecha*-בבך” mean, “with both your inclinations.” In other words, the love of *HaShem*-יהו"ה, blessed is He, should not only be from one’s Godly soul, but also from his animalistic soul. That is, even the animalistic soul should come to love *HaShem*-יהו"ה, blessed is He.

The order of how to serve *HaShem*-יהו"ה, blessed is He, in this manner, may be understood as follows: The verse

⁷⁴¹ Talmud Bavli, Pesachim 54a and elsewhere.

states,⁷⁴² “And *HaShem*-יהו"ה God, formed (*VaYitzer*-וַיִּצֶר) the man from the dust of the earth.” The word, “formed-*VaYitzer*,” is spelled with a doubling of the letter *Yod*-י. The Talmud⁷⁴³ comments and states that there are two views regarding this. One view states that, “The Holy One, blessed is He, created two faces on Adam, the first man, as it states,⁷⁴⁴ ‘You formed me (*Tzartani*-צָרַתְנִי) back and front.’” The other view states, “The Holy One, blessed is He, created two inclinations; a good inclination and an evil inclination.”

Now, according to the view that states “The Holy One, blessed is He, created two faces on Adam, the first man,” they were first in a state of adhesion, back-to-back, and it was necessary for them to be separated (*Nesirah*), so that they could subsequently be unified face-to-face in order to give birth to offspring. Also according to the view that states, “The Holy One, blessed is He, created two inclinations,” it likewise is necessary for them to be separated (*Nesirah*), so that they can subsequently be unified in a manner of face-to-face (*Panim b’Panim*).

The explanation is as follow: As known, the manifestation of the soul within the body and animalistic soul, is different than a person donning a garment, in which the garment is separate from him. Rather, it is an inner manifestation and investment (*Hitlabshut*), in which the Godly soul is in a state of adhesion to the animalistic soul. That is, it

⁷⁴² Genesis 2:7

⁷⁴³ Talmud Bavli, Brachot 61a

⁷⁴⁴ Psalms 139:5

is similar to the two faces that are attached to one another, back-to-back, in which case, one face pulls in one direction and the other pulls in another direction, (one drags him here and the other drags him there). It therefore is necessary for them to be separated (*Nesirah*), in order to distinguish between the emotions of the animalistic soul and the emotions of the Godly soul. After this, the union of the animalistic soul with the Godly soul becomes possible, so that the animalistic soul too comes to love *HaShem*-יהו"ה, blessed is He.

In other words, the form of evil within which the power of lust of the animalistic soul manifests, must be nullified. However, the animalistic soul itself, that is, the power of lust itself (*Ko'ach HaMit'aveh*), does not need nullification.⁷⁴⁵ This is because it has a certain advantage and superiority over the Godly soul, as scripture states,⁷⁴⁶ "Many crops come through the power of the ox." Rather, the toil here, is to affect the animalistic soul to also come to love *HaShem*-יהו"ה, blessed is He, and this itself constitutes the union of the animalistic soul with the Godly soul.

However, in order to separate the emotions of the animalistic soul and transform them to holiness, so that even the animalistic soul comes to love *HaShem*-יהו"ה, blessed is He, the verse states,⁷⁴⁷ "You have formed me back (*Achor*) and front (*Kedem*) and You have laid Your hand upon me." This is because the creation of man is such, that in regard to

⁷⁴⁵ See Likkutei Torah, Chukat 56c and on.

⁷⁴⁶ Proverbs 14:4; See Likkutei Torah, Ha'azinu 75d and elsewhere.

⁷⁴⁷ Psalms 139:5

his animalistic soul, man is at the back, that is, at the end (*Achor*) of creation, whereas in regard to his Godly soul, man precedes (*Kedem*) the act of creation. *HaShem's*-יהו"ה Supernal intention in creating man in this manner, is so that even man's animalistic soul, which is at the end (*Achor*) of the act of creation, should come to love *HaShem*-יהו"ה, blessed is He.

Now, the ability to accomplish this, is from the continuation of the verse, "You have laid Your hand upon me." The word, "Your hand-*Kapecha*-כַּפְּךָ," refers to Torah, as our sages, of blessed memory, stated⁷⁴⁸ about the verse,⁷⁴⁹ "For man is born to toil." They stated, "When the verse states:⁷⁵⁰ 'The toiling soul toils for him, for his mouth humbles (*E'Khof*-אֶכְף) him,' you must say that he was created for the toil of the mouth." The Talmud then concludes that the "toil of the mouth" refers the toil of Torah study.

The explanation is that Torah does not just contain matters of holiness, but also matters relating to the world, since Torah itself explains the order of the coming into being of the world. This is to say that the Torah does not only contain the Ten Commandments, but also contains the Ten Utterances by which the world is created. Thus, since the Ten Utterances of creation are written in Torah, they too are Torah. Now, since the Torah also includes matters that relate to the world, it is possible that by its power, even the world and the

⁷⁴⁸ Talmud Bavli, Sanhedrin 99b; See Sefer HaMaamarim 5689 p. 303 and on.

⁷⁴⁹ Job 5:7

⁷⁵⁰ Proverbs 16:26

animalistic soul, can be affected to come to love *HaShem*-יהו"ה and His Godliness, blessed is He.

Now, through the union of the animalistic soul with the Godly soul, so that the animalistic soul also comes to have love of *HaShem* 's-יהו"ה Godliness, the Godly soul is caused to ascend as well. For, although the Godly soul itself is not in need of rectification, and the entire purpose of its descent is solely to refine the animalistic soul,⁷⁵¹ nonetheless, through the Godly soul refining the animalistic soul, the Godly soul itself is also affected and caused to ascend. That is, it then is caused to ascend to an even loftier state than its root and source, so that it becomes “consumed in the body of The King.”⁷⁵²

7.

This then, is the meaning of the verse, “This shall they give – everyone who passes through the census – a *half-shekel* of the sacred *shekel*.” The Zohar states⁷⁵³ that the words, “everyone who passes through the census-*Kol HaOver Al Hapikudim*-הפְּקוּדִים על הָעוֹבֵר” may be understood as, “whoever transgresses-הָעוֹבֵר the commandments-הַפְּקוּדִים of the Torah-*Kol HaOver al Pikuda d’Orayta*-כָּל הָעוֹבֵר על פִּיקוּדָא” דאורייתא.” In other words, even those who transgressed the commandments of the Torah, are able to come to the matter of

⁷⁵¹ Tanya, Ch. 37 (48b), citing Etz Chayim, Shaar 26 (Shaar HaTzelem), Ch.1.

⁷⁵² Zohar I 217b

⁷⁵³ Zohar III 122a

repentance (*Teshuvah*) and the refinement of the animalistic soul.

This is accomplished through the *half-shekel*, as the verse states, “This shall they give... a *half-shekel* of the sacred *shekel*,” which is half of twenty *geirah*. That is, the service of *HaShem*-יהו"ה, blessed is He, must be with the ten powers of the animalistic soul alone, being that the ten powers of the Godly soul are not in need of rectification. Thus, the service of *HaShem*-יהו"ה, blessed is He, is solely with the ten powers of the animalistic soul, so that it too comes to love *HaShem*-יהו"ה, blessed is He.

The strength to be capable of accomplishing this, is through the “sacred *shekel*, the *shekel* is twenty *geira*.” This refers to Torah, which not only has the Ten Commandments within it, but also the Ten Utterances of creation – that is, twenty *geirah*. In other words, Torah is what empowers and enables the giving of the *half-shekel*, referring to the refinement of the animalistic soul.

The verse then continues, “a *half-shekel* as a portion to *HaShem*-יהו"ה.” That is, through serving *HaShem*-יהו"ה, blessed is He, in the manner of, “This shall they give... a *half-shekel*,” which refers to the refinement of the animalistic soul, there also is caused to be, “a *half-shekel* as a portion to *HaShem*-יהו"ה.” That is, the word “portion-*Terumah*-תרומה” is of the same root as “elevation-*Haramah*-הרמה.” Thus, this refers to the ascent and elevation caused in the Godly soul through the refinement of the animalistic soul.

However, the verse first begins with the words, “When you uplift the head of the children of Israel (*Ki Tisa et Rosh Bnei Yisroel*-כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל).” That is, the matter of “uplifting the head” (*Nesiyat Rosh*-נְשִׂיאת רֹאשׁ) is the diametric opposite of the “heaviness of the head-*Koved Rosh*-כּוֹבֵד רֹאשׁ” that was caused by the sin of the golden calf, which is one and the same sin as the sin of the tree of the knowledge of good and evil. This is understood from the teaching of the sages, of blessed memory, who said,⁷⁵⁴ “When the snake came upon Chavah, it infected her with contamination. When the Jewish people stood at Mount Sinai, their contamination ceased.” However,⁷⁵⁵ “When they sinned with the golden calf, their contamination returned.”

The rectification of this is as stated, “Every man shall give *HaShem*-יְהוָה an atonement for his soul... a *half-shekel*,” which refers to the refinement of the animalistic soul. Through this, there also is caused to be the “*half-shekel* as a portion to *HaShem*-יְהוָה,” referring to the elevation that also is caused in the Godly soul. This also affects a rectification of the Supernal “heaviness of the head,” and causes the Supernal lacking to be filled, through which the lackings below are also filled, and drawn forth in blessings in one’s children, health, and abundant sustenance.

⁷⁵⁴ Talmud Bavli, Shabbat 146a

⁷⁵⁵ Zohar I 52b; Zohar II 193b