

Discourse 15

“Kee Tisa et Rosh Bnei Yisroel - When you take a headcount of the Children of Israel”

Delivered on Shabbat Parshat Pekudei, Parshat Shekalim,
Shabbat Mevarchim v'Erev Rosh Chodesh Adar Sheini, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁸⁸ “When you take a headcount of the Children of Israel according to their numbers... This shall they give – everyone who passes through the census – a half *shekel* of the holy *shekel* etc.”

The summation of how this is explained at length in the additions to Torah Ohr¹¹⁸⁹ is well-known. Namely, that the matter of “When you take a headcount (*Kee Tisa et Rosh- כי תשא את ראש*)” also means, “When you uplift the head of the children of Israel.”¹¹⁹⁰ That is, the Holy One, blessed is He, told Moshe to elevate the head and mind of the Jewish people. For, although all Jews have faith¹¹⁹¹ in *HaShem*-יהוה, blessed is He, nevertheless, this faith is transcendent and encompassing (*Makif*), so much so, that there could be a state in which, “even a thief while standing on the threshold, calls out to the Merciful

¹¹⁸⁸ Exodus 30:12-13

¹¹⁸⁹ Torah Ohr 111a and on; Also see Ohr HaTorah, Tisa p. 1,838 and on.

¹¹⁹⁰ Also see the preceding discourse of this year, 5717, entitled “*Ki Tisa*,” Discourse 14.

¹¹⁹¹ See Talmud Bavli, Shabbat 97a

One for assistance.”¹¹⁹² Therefore, the Holy One, blessed is He, told Moshe, who is the shepherd of faith (*Ra'aya Mehemna*)¹¹⁹³ of every single Jew, to draw down faith in *HaShem*-יהו"ה, blessed is He, in them, in an inner way (*b'Pnimityut*).

It further is explained that Moshe is the aspect of the *Sefirah* of foundation-*Yesod* of the father-*Abba* (*Chochmah*),¹¹⁹⁴ and that the *Yesod* of the father-*Abba* (*Chochmah*) is longer than the *Yesod* of the mother-*Imma* (*Binah*). Therefore, it is within Moshe's ability to connect all the way down, and affect a drawing down of faith in *HaShem*-יהו"ה, blessed is He, in every Jew. This is the meaning of the verse, “When you uplift the head of the children of Israel.”

Through this, the continuation of the verse, “To their numbers-*Li'fekudeihem*-לפקדיהם,” is brought about. For, the word “To their numbers-*Li'fekudeihem*-לפקדיהם,” is a term that also indicates lacking, such as in the verse,¹¹⁹⁵ “You will be missed (*v'Nifkadeta*-ונפקדת), because your seat will be empty (*Yipakeid*-יפקד).” Thus, through the drawing down of faith in *HaShem*-יהו"ה, blessed is He, in an inner way (*Pnimityut*), the nullification of undesirable matters is brought about, even undesirable matters that are very refined.

Now, the form of serving *HaShem*-יהו"ה, blessed is He, that brings this about is indicated by the next verse, “This shall they give... a half *shekel* of the sacred *shekel* etc.” That is, the

¹¹⁹² See Talmud Bavli, Brachot 63a (according to the Ein Yaakov edition).

¹¹⁹³ See Tanya, Ch. 42

¹¹⁹⁴ See Etz Chayim, Shaar HaKlallim, Ch. 10; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36, and the notes and citations there. (Also see the introductions to Ch. 35.)

¹¹⁹⁵ Samuel I 20:18; See Ohr HaTorah *ibid.* p. 1,846; Also see the previous discourse of this year, 5717, “*Ki Tisa*,” Discourse 14.

half-*shekel* was used for the procurement of the sacrificial offerings (*Korbanot*),¹¹⁹⁶ and the sacrificial offerings (*Korbanot*) are the matter of ascent from below to above, in a way of an awakening from below (*It'aruta d'leTata*), which bring about “a satisfying aroma (*Rei'ach Nicho'ach*-ריח ניחוח) to *HaShem*-יהו"ה.”¹¹⁹⁷ The word “satisfying-*Nicho'ach*-ניחוח” is of the same root¹¹⁹⁸ as in the dictum,¹¹⁹⁹ “Descend a level-*Ne'cheit Darga*-נחית דרגא,” indicating the matter of drawing down from above to below, and is the aspect of an awakening from above (*It'aruta d'LeAila*).

Now, this drawing down is commensurate to the manner of the ascent. That is, these two aspects are like two scales that are exactly balanced, in that one is opposite the other, and the manner of one is according to the manner of the other.¹²⁰⁰ That is, according to the manner of the drawing down will be the ascent. The same likewise applies to our times, in our service of prayer to *HaShem*-יהו"ה, blessed is He, since the prayers were established to correspond to the sacrificial offerings (*Korbanot*).¹²⁰¹ In other words, according to the ascent in prayer, will be the subsequent drawing down through fulfilling Torah and *mitzvot*.

Now, just as in the drawing down (*Hamshachah*) that follows the ascent (*Ha'ala'ah*), the drawing down is

¹¹⁹⁶ See Rashi to Exodus 30:15

¹¹⁹⁷ Leviticus 1:9; Numbers 28:8 and elsewhere.

¹¹⁹⁸ See Likkutei Torah, Pinchas 76a; Shmini Atzeret 92d

¹¹⁹⁹ Talmud Bavli, Yevamot 63a – “Descend a level [of stature] to marry a woman; ascend a level [of stature] to choose a friend [סק דרגא איתתא, נחית דרגא נסיב דרגא].”

¹²⁰⁰ See Ohr HaTorah *ibid.*, p. 1,847.

¹²⁰¹ Talmud Bavli, Brachot 26a-b

commensurate to the ascent, this is likewise so of the drawing down (*Hamshachah*) that precedes the ascent (*Ha'ala'ah*). This refers to the drawing down that stems from the arousal and awakening from above (*It'aruta d'LeAila*), which is the granting of strength from Above for the subsequent ascent (*Ha'ala'ah*). This matter is indicated by the verse, “When you uplift the head of the children of Israel.” That is, this refers to the granting of strength, thus making it possible for the Jewish people to serve *HaShem*-יהו"ה, blessed is He, in a manner of ascent (*Ha'ala'ah*). It thus follows that in the drawing down (*Hamshachah*) that affects the ascent (*Ha'ala'ah*), the ascent and the drawing down are commensurate to each other, so that the subsequent ascent (*Ha'ala'ah*) is commensurate to the manner of the drawing down (*Hamshachah*).

This is why the verse continues and states that the half-*shekel* must be “a half *shekel* of the holy *shekel* (*shekel HaKodesh*-שקל הקדש etc.” For,¹²⁰² “the word ‘holy-Kodesh-קדש’ means that it is separate unto itself.” In other words, the drawing down must specifically be from the aspect indicated by the word “holy-Kodesh-קדש.”¹²⁰³ For, since *HaShem*’s-יהו"ה's Supernal intent is for the ascent to be limitless (*Blee Gvul*) and the ascent (*Ha'ala'ah*) is commensurate to the drawing down (*Hamshachah*), therefore, the drawing down (*Hamshachah*) must necessarily be from the aspect indicated by the word

¹²⁰² See Zohar III 94b-95a; Pri Etz Chayim (Shaar Mikra Kodesh), Shaar 20, Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

¹²⁰³ This was previously discussed in the discourse of earlier this year, 5717, entitled “*Vayavo Moshe b'Toch HeAnan* – Moshe came in the midst of the cloud,” Discourse 13, Ch. 4 and on.

“holy-Kodesh-קדש,” which is higher than the aspect indicated by the word “holy-Kadosh-קדוש” (with the *Vav*-ו). For, although the word “holy-Kadosh-קדוש” (with the letter *Vav*-ו) also indicates that *HaShem*-יהו, blessed is He, is holy and separate, nevertheless, it already indicates an aspect of *HaShem*-יהו, blessed is He, that relates to worlds, whether of the aspect of how the light of *HaShem*-יהו, blessed is He, fills all worlds (*Memaleh Kol Almin*) or whether of the aspect of how the light of *HaShem*-יהו, blessed is He, transcends and surrounds all worlds (*Sovev Kol Almin*), which, at the very least, still has some relation to “worlds.” This is indicated by the letter *Vav*-ו of the word “holy-Kadosh-קדוש,” which indicates the matter of drawing down to below (*Hamshachah*).

In contrast, “The word ‘holy-Kodesh-קדש’ (without the *Vav*-ו) is separate unto itself,” indicating the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו Himself, blessed is He, who even transcends the light of *HaShem*-יהו, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). Therefore, this is what is meant that the drawing down and granting of strength must specifically be from the aspect of “holy-Kodesh-קדש.” For, it is through drawing down (*Hamshachah*) this aspect, that the ascent (*Ha’ala’ah*) will also be limitless (*Blee Gvul*), and it then automatically follows that the drawing down (*Hamshachah*) that follows the ascent (*Ha’ala’ah*) will also be in this way, since they are equally balanced like scales, as mentioned above.

However, this explanation is not yet fully adequate. For, although it was explained that the drawing down (*Hamshachah*) and the ascent (*Ha’ala’ah*) correspond and are

commensurate to each other, we nevertheless must still understand the matter of the half-*shekel*. That is, we must understand why it is specifically a **half-shekel** that is necessary. For, if the reason is as explained above, that one is opposite the other, the Torah could have required that we give one-*shekel* corresponding one-*shekel*, or two-*shekels* corresponding to two-*shekels*. This being so, why does the Torah specifically specify a **half-shekel**?

We also must understand an additional matter. Namely, it states in Midrash,¹²⁰⁴ “The Holy One, blessed is He, said to Moshe, ‘The Jewish people owe Me for the loan that they borrowed from Me, as it states,¹²⁰⁵ “If you have a claim against your fellow of any debt-*Kee Tasheh b’Rei’acha*-כִּי תִשֶׂה בְרֵעֲךָ.’ Tell them that they must repay what they owe Me. This is the meaning of ‘*Kee Tisa*-כִּי תִשָּׂא.’¹²⁰⁶ When they do so, then I shall recompense them, as it states,¹²⁰⁷ ‘The number of the children of Israel will be like the sand of the sea.’”

Now, this Midrash explains the matter in a way that is the very opposite of the above-mentioned explanation of Torah Ohr. For, according to the explanation of Torah Ohr, the meaning of the words ‘*Kee Tisa*-כִּי תִשָּׂא’ is, “When you uplift the head of the children of Israel.” That is, it indicates the elevation of the higher levels amongst the Jewish people, and that Moshe adds the matter of faith in *HaShem*-יהוה in them, in

¹²⁰⁴ Midrash Shemot Rabba 39:1; Also see Ohr HaTorah, Tisa p. 1,838 and on.

¹²⁰⁵ Parashat Kee Teitzeh 24:10

¹²⁰⁶ That is, the word “*Tisa*-כִּי תִשָּׂא” of the verse, “When you take a census-*Ki Tisa*-כִּי תִשָּׂא,” is related to the word “*Tasheh*-כִּי תִשֶׂה” of the verse, “When you make your fellow a loan-*Kee Tasheh*-כִּי תִשֶׂה.” See the commentaries to Shemot Rabbi 39:1 *ibid*.

¹²⁰⁷ Hosea 2:1

that he draws down faith in *HaShem*-יהו"ה, blessed is He, so that it is internalized in an inner way (*b'Pnimityut*) within them. However, according to the Midrash here, this verse refers to the lowest levels amongst the Jewish people. For, the general matter of the debt that the Holy One, blessed is He, demands that Moshe exact from the Jewish people, in what they owe Him, is the matter of the lack in fulfilling Torah and *mitzvot*.¹²⁰⁸ In other words, according to the Midrash, the meaning of the word "To their numbers-*Li'fekudeihem*-לפקדיהם," is that it indicates a lack in fulfilling the *mitzvot*. For, the two-hundred and forty-eight (רמ"ח) positive commandments (*Pekudim*-פקודים) are the two-hundred and forty-eight (רמ"ח) "organs of the King,"¹²⁰⁹ and therefore, the lack in fulfilling the *mitzvot* causes a, "blemish in Me,"¹²¹⁰ meaning, in "the body of the King."¹²¹¹ This is also the meaning of the continuation of the verse, "everyone who passes through the census (*Kol HaOver Al HaPikudeem*-כל העבר על הפקדים)," which also translates as,¹²¹² "Whoever transgresses the commandments (of the Torah)." Thus, it is in this regard that the verse continues and states, "This shall they give... a half *shekel*." That is, through giving charity (*Tzedakah*) they receive atonement for their sins, as it states,¹²¹³ "Redeem your sins through charity (*Tzedakah*)." All this was brought about by our teacher Moshe, about whom

¹²⁰⁸ See the commentaries to Midrash Shemot Rabba 39:1 *ibid*.

¹²⁰⁹ See Tikkunei Zohar, Tikkun 30 (74a)

¹²¹⁰ See Isaiah 66:24

¹²¹¹ Zohar II 85b; This is also explained at length in Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Gate 1 and on.

¹²¹² See Zohar Chadash, Tisa 43d, cited in Ohr HaChayim to Exodus 30:13; Also see Talmud Yerushalmi Shekalim 2:3.

¹²¹³ Daniel 4:24; See Tanya, Iggeret HaTeshuva Ch. 3.

the verse, “When **you** take a headcount of the children of Israel,” was stated.

We thus find that these two explanations are opposites. For, according to the explanation of the Midrash, the verse discusses the matter of atonement for sins, and is thus about the lower level of the Jewish people. In contrast, the explanation of the Torah Ohr discusses the matter of drawing down faith in *HaShem*-יהו"ה, blessed is He, which is a high and lofty level. These two matters are both brought about by the half-*shekel*, and specifically by Moshe, the shepherd of faith (*Ra'aya Mehemna*). We therefore must understand how these two explanations are in equilibrium with each other.

2.

Now, to understand this, we must preface with an explanation¹²¹⁴ of the verse,¹²¹⁵ “Make two trumpets (*Chatzotzrot*-חצוצרת) for yourselves.” About this verse, the Rav, the Maggid of Mezhritch, whose soul is in Eden, explained,¹²¹⁶ that the word “trumpets-*Chatzotzrot*-חצוצרת” means, “two half forms-*Chatza'ei Tzurot*-חצאי צורות.” For, the verse states,¹²¹⁷ “Upon the likeness of the throne there was a likeness like the appearance of a man upon it, from above.” In other words, there is the “Upper Man” (*Adam HaElyon*) and

¹²¹⁴ See Ohr HaTorah, Tisa p. 1,847 and on; See the discourse entitled “*Heeneih Anochi Koret Brit*” 5630 and 5654.

¹²¹⁵ Numbers 10:2

¹²¹⁶ Ohr Torah 45d and on; Also see Ohr HaTorah, Yahal Ohr p. 357 and on; *Hemshech* 5672 Vol. 2 p. 790 and on; p. 803 and on; p. 832 and on; p. 896 and on; Vol. 3 p. 1,348 and on.

¹²¹⁷ Ezekiel 1:26

there is the lower man (*Adam HaTachton*) and each one, by himself, is only a half a form (*Tzurah*).

The word “man-*Adam*-אדם,” consists of the letter *Aleph*-א-1 and “blood-*Dam*-דם.” Now, the lower man is only the aspect of “blood-*Dam*-דם,” the letters of which are an acronym for “speech-*Dibur*-דבור” and “action-*Ma’aseh*-מעשה.” This being so, the lower man (*Adam HaTachton*) is only half a form (*Tzurah*), and is not the aspect of a whole man-*Adam*-אדם. It is for this reason that the letters “*Dam*-דם” are also an acronym for “blood-*Dam*-דם” and “bile-*Marah*-מרה,”¹²¹⁸ indicating his lack of wholeness and perfection. On its own, the letter *Aleph*-א-1 refers to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה,¹²¹⁹ the Unlimited One, blessed is He, who is the Master of the World (*Alupho Shel Olam*-אלופו של עולם), and so to speak, it is as if He too is not a whole form (*Tzurah*). It is only when the aspect of the *Aleph*-א and the aspect of the “*Dam*-דם” become bound in unity, that they become a whole and perfect form (*Tzurah*), that is, in the aspect of a whole and perfect “man-*Adam*-אדם.”

Now, just as the Holy One, blessed is He, made numerous restraints and constrictions (*Tzimtzumim*) through many different worlds to come to be in a state of union with man, so likewise, man must separate himself from all physicality until he ascends by way of the worlds, until he comes to be in a state of oneness and union with the Holy One, blessed is He, to the point that his existence becomes nullified

¹²¹⁸ Talmud Bavli, Sotah 5a and Rashi there.

¹²¹⁹ The letter *Aleph*-א has a numerical value of 1 and its form is a *Yod*-י-10 above, a *Vav*-ו-6 in the middle, and a *Yod*-י-10 below, which equals the Name *HaShem*-יהו"ה-26. Thus, the letter *Aleph*-א indicates that “*HaShem*-יהו"ה is One.”

(*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He. That is, he must come to sense that his whole existence is but half a form (*Tzurah*), and through this, he will come to bond with the Upper Man (*Adam HaElyon*).

This also is the meaning of the verse,¹²²⁰ “Open up for Me, my sister, my beloved, my dove, my perfect one (*Tamati*-תמתי).”¹²²¹ About the word “my perfect one-*Tamati*-תמתי,” Midrash states,¹²²² “My twin-*Te'umati*-תאומתי – that is, so to speak, “I am not greater than her, nor is she greater than Me.” Rather, they both are equal, and beyond this, it is the Jewish people who are “My perfect one-*Tamati*-תמתי,” in that it is the Ingathering of the souls Israel (*Kneset Yisroel*-the *Shechinah*) that brings about perfection and wholeness above in *HaShem*'s-יהו"ה Godliness, so to speak.

3.

Now, with respect to what was stated by the Rav, the Maggid of Mezhrich, that the Unlimited One, *HaShem*-יהו"ה, blessed is He, made numerous restraints and constrictions (*Tzimtzumim*) by way of many different worlds, this is only

¹²²⁰ Song of Songs 5:2

¹²²¹ Each of these adjectives corresponds to the arousal of a different level of the soul (*Ru'ach*, *Neshamah*, *Chayah* and *Yechidah*) in its love and fear of *HaShem*-יהו"ה, blessed is He, with the loftiest aspect being the essential *Yechidah* aspect of the soul, which is referred to as “my pure one-*Tamati*-תמתי.” For further explanation of each of these aspects, see Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration (along with the commentary of Rabbi Hillel of Paritch); Also see the notes to Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34.

¹²²² Midrash Shir HaShirim Rabba to Song of Songs 5:2

because this is what arose in His desire, blessed is He.¹²²³ In other words, there is no intellectual reason for this, except that it thus arose in His will. That is, He desired to be bound with the souls of the Jewish people, and to this end, He made numerous restraints and constrictions (*Tzimtzumim*).

The explanation is that *HaShem's* יהו"ה Supernal desire is in the souls of Israel. This is the meaning of the verse,¹²²⁴ "My desire is in her (*Cheftzi Bah*-חפצי בה)." That is, the desire (*Chefetz*-חפץ) of *HaShem*-יהו"ה, blessed is He, is in the souls of the Jewish people. It therefore states,¹²²⁵ "For you will be a desirable land (*Eretz Chefetz*-ארץ חפץ)." For, the souls of the Jewish people are called, "land (*Eretz*-ארץ)," as written,¹²²⁶ "I will sow her for Myself in the land (*Aretz*-ארץ)," meaning that the Jewish people are the land (*Aretz*-ארץ), in that Torah and *mitzvot* are sown in them, in that Torah and *mitzvot* are called, "plantings."

By way of analogy,¹²²⁷ this like the planting of a seed. That is, the seed has no flavor or scent. Nevertheless, when it is planted in the earth, a tree which bears fruits that have flavor, scent and good appearance grows from it. The same is true of the *mitzvot*. Even though they manifest in physical things – and are thus compared to a seed which has no flavor or scent – nevertheless, through fulfilling the *mitzvot*, a revelation of the light of *HaShem's* יהו"ה Godliness comes about. About this our

¹²²³ See introduction to Etz Chayim of the Arizal, and Shaar 1, Anaf 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

¹²²⁴ Isaiah 62:4

¹²²⁵ Malachi 3:12

¹²²⁶ Hosea 2:25

¹²²⁷ See Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Sections 70-71.

sages, of blessed memory, stated,¹²²⁸ “What is the fruit? The *mitzvot*.” For, it is through “planting” – that is, through fulfilling the *mitzvot* – that an abundance of the light of *HaShem*’s-יהו"ה Godliness comes to be revealed.

However, this “planting” of Torah and *mitzvot* must specifically be in the souls of the Israel. This is comparable to the physical planting of a seed, which must specifically be planted in the earth (*Aretz*-ארץ). For, if the seed is planted elsewhere, no growth will come of it. Rather, it is only when it is planted in the earth that it grows into a fruit bearing tree. The same is so of the “planting” of Torah and *mitzvot*. They specifically must be planted in the souls of Israel, who are the aspect of earth (*Aretz*-ארץ). That is, if a non-Jew fulfills the *mitzvot*, it has no effect whatsoever. Rather, the “planting” of Torah and *mitzvot* must specifically be in the souls of the Jewish people, who are the aspect of earth (*Aretz*-ארץ).

The reason the Jewish people are specifically called, “earth-*Aretz*-ארץ” is because of their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Thus, it is through the nullification (*Bittul*) of their souls to *HaShem*-יהו"ה, blessed is He, that they become fitting receptacles for Torah and *mitzvot* to be planted in them. In other words, due to their nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, when they fulfill His *mitzvot*, there is a revelation of the light of *HaShem*’s-יהו"ה Godliness within them. This is the meaning of the words we recite,¹²²⁹ “Let my soul be as dust to all; Open my heart to your Torah, and let my soul pursue Your commandments.”

¹²²⁸ See Talmud Bavli, Sotah 46a

¹²²⁹ In the “*Elo”hai Netzor*” paragraph at the conclusion of the Amidah prayer.

That is, it is specifically through the fact that “my soul is as dust to all,” that the continuation, “open my heart to Your Torah and let my soul pursue Your commandments,” becomes possible.

Now, the reason the souls of the Jewish people are in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is because they are rooted in the aspect of the Upper Land (*Eretz HaElyonah*), (as will be explained). Because of this, even as they are below, they also are in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and are therefore called, “earth-*Eretz*-ארץ.”

Now, the way the souls of Israel are nullified to *HaShem*-יהו"ה, blessed is He, is in the manner of half a form (*Tzurah*). That is, they are merely half a form (*Tzurah*), in that they do not exist independently, in and of themselves. This is their nullification (*Bittul*), in that they are nullified (*Bittul*) to *HaShem*'s-יהו"ה Godliness. Now, just as the souls of the Jewish people are half a form (*Tzurah*) and are nullified to *HaShem*'s-יהו"ה Godliness, so likewise, the Holy One, blessed is He, is also half a form (*Tzurah*), so to speak.

This then, is the meaning of the Maggid of Mezhritch's statement, that *HaShem*-יהו"ה, the Unlimited One, blessed is He, made numerous restraints and constrictions (*Tzimtzumim*) by way of many different worlds, because this is what arose in His desire, blessed is He. That is, the word, “desire-*Ratzon*-רצון” shares the same letters as the word, “pipe-*Tzinor*-צנור,”¹²³⁰ which is the matter of restraint, constriction, and limitation.

¹²³⁰ See Mikdash Melech to Zohar II 156a; Me'orei Ohr, at the end of Ot Tzaddik (צ); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

This is like what we find written about the Arizal,¹²³¹ that when he wanted to teach his students, his intellectual light and illumination needed to descend by way of numerous restraints and constrictions (*Tzimtzumim*). We may understand this matter as it is above in *HaShem*'s יהו"ה Godliness, in the same way, so to speak, that the word “desire-*Ratzon*-רצון” shares the same letters as the word “pipe-*Tzinor*-צנור,” indicating that the drawing down of *HaShem*'s יהו"ה Godliness undergoes limitation to come by way of a “pipe-*Tzinor*-צנור,” so to speak, through various restraints and constrictions (*Tzimtzumim*), and by way of various worlds.

All this is because the Holy One, blessed is He, is like half a form (*Tzurah*), so to speak, meaning that, in and of Himself, (without the Jewish people) there is a lacking in His wholeness, so to speak. For, if the Name *HaShem*-יהו"ה lacks the final letter *Hey*-ה – which refer to the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*)¹²³² – then His Name is not in a state of wholeness. Thus, the wholeness of His Name is specifically brought about by the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*). In other words, the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*) and the Holy One, blessed is He, bring wholeness and completion to each other, as mentioned above.

Because of this the Holy One, blessed is He, is called the “groom-*Chatan*-חתן,” and the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*) is called the “bride-

¹²³¹ See Emek HaMelech, Hakdamah 3, Ch. 2

¹²³² See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*); Also see Ohr HaTorah, Balak p. 941.

Kalah-כלה.” The word “groom-*Chatan*-חתן” is of the same root as in the dictum,¹²³³ “Descend a level (*Ne’cheit Darga*-נחית דרגא) to marry a woman,” whereas the word “bride-*Kalah*-כלה” is of the root “expiry-*Kilayon*-כליין” indicating ascent. That is, the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*) are called the “bride-*Kalah*-כלה” on account of the “expiry of the soul (*Klot HaNefesh*-כלות הנפש)” in that their souls yearn to adhere to *HaShem*-יהו”ה, blessed is He, to the point of expiry. The various levels in this are explained in *Likkutei Torah*, on *Shir HaShirim*,¹²³⁴ which accord to this explanation. In contrast, the Holy One, blessed is He, is called the “groom-*Chatan*-חתן,” from the root, “Descend a level (*Ne’cheit Darga*-נחית דרגא) to marry a woman,” indicating that He descends to bond in union with the souls of the Jewish people.

Now, just as it is so of a bride and groom as they are below, that each one, by themselves, are only half a body,¹²³⁵ and it is specifically through their bonding in union that they become one entity, to the point that the bride can give birth to a child who is similar to the husband, this is likewise so of the Holy One, blessed is He, and the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*). That is, each one, by themselves, is only half a body, so to speak, and it is specifically through bonding in union that they become as one, to the point that they can give birth to children who are similar to the Holy One, blessed is He. That is, even as the soul is manifest within

¹²³³ Talmud Bavli, Yevamot 63a

¹²³⁴ *Likkutei Torah*, *Shir HaShirim* 1a and on.

¹²³⁵ *Zohar* III 7b, 109b, 296a

the body in this physical and coarse world, she gives birth to children who are similar to the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. In other words, the souls of the Jewish people affect a drawing down of the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, even below in this world.

4.

Now, because the entire matter of the union between the Holy One, blessed is He, and the souls of the Jewish people, does not stem from intellect, but is solely because this is what arose in His Supernal will, blessed is He, as stated before, therefore, this bond comes about through the formation of a covenant (*Brit*).¹²³⁶ This is as stated,¹²³⁷ “On that day *HaShem*-יהו"ה made a covenant with Avram saying, ‘To your descendants I have given this land.’” That is, the very matter of a covenant is that it transcends reason and intellect,¹²³⁸ and

¹²³⁶ See the discourse entitled “*Atem Nitzavim* – You are standing this day, all of you,” 5712, (Sefer HaMaamarim, 5712, p. 377 and on, translated in The Teachings of The Rebbe – 5712, Discourse 24.

¹²³⁷ Genesis 15:18

¹²³⁸ Likkutei Torah, Nitzavim 44b; See the discourse entitled “Mi Manah Afar Yaakov – Who has calculated the dust of Yaakov,” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 20, Ch. 3 – This is analogous to two devoted friends who make a solemn oath and form a covenant with each other, that even in the event that their relationship comes to a state in which there no longer is room for love between them, neither emotionally nor intellectually, they nevertheless form a covenant that this should not cause any weakening of their love for each other, meaning, in a manner that transcends emotions and intellectual reasoning. (Also see

its substance is that through the formation of the covenant, they literally become as one. This is the meaning of the severing of one thing into two (when making a covenant) and then passing between its parts.¹²³⁹ That is, just as with the thing that is cut into two, each of its halves is only half of the thing on its own, and it is through the two halves that it becomes one, so likewise, this is how it is when those who form a covenant pass between its parts, that they bring about a union between them, such that each one is only half the form (*Tzurah*), and when both are combined, they become one.

Now, the substance of the covenant (*Brit*) that was formed with Avram was, “To your descendants I have given this land (*Aretz-ארץ*),” referring to the Supernal land (*Aretz-ארץ*) that “I have given,” meaning that this was given from *HaShem-יהוה* above, blessed is He. This refers to the drawing down that is affected from above, in that the Holy One, blessed is He, bonds in union with the Ingathering of the souls of Israel (*Knesset Yisroel-the Shechinah*). It is through this that even when the souls descend below to manifest in a physical body in this world, they nevertheless are in the state indicated by, “the land (*Aretz-ארץ*)” (though it is called “the lower land (*Aretz HaTachtonah*)”). That is, they remain in a state of nullification (*Bittul*) to *HaShem-יהוה*, blessed is He, and are fitting receptacles through whom there can be the growth caused by Torah and *mitzvot*, as it states,¹²⁴⁰ “I will sow her for Myself in

the discourse entitled “*v’Hayah Eikev Tishme’un* – And it shall be that because you will listen,” 5716, translated in *The Teachings of The Rebbe* – 5716, Discourse 27.)

¹²³⁹ See Jeremiah 34:18 and elsewhere.

¹²⁴⁰ Hosea 2:25

the [lower] land (*Aretz*-ארץ).” About this the verse states,¹²⁴¹ “Rouse yourself, my beloved, my beautiful one.” The words, “Rouse yourself-*Kumee Lach*-קומי לך” refer to the matter of the elevation and ascent of the essence of the Jewish soul, which is the aspect of “the upper land” (*Eretz HaElyonah*). Through this ascent, even when they are in “the lower land” (*Eretz HaTachtonah*), meaning through fulfilling Torah and *mitzvot*, they are in a state of being, “my beloved, my beautiful one.” That is, “my beloved” refers to the matter of Torah, since the word, “my beloved-*Ra’ayatee*-רעייתי” is of the same root as “sustenance-*Ro’eh*-רועה.” That is, it is like the teaching of our sages, of blessed memory, who stated,¹²⁴² “The Jewish people sustain their Father in Heaven.” This sustaining is in an inner manner (*Pnimityut*), and refers to Torah, as it states,¹²⁴³ “Your Torah is in my innards.” The word, “my beautiful one” (*Yafati*-יפתי) refers to the drawing forth affected by the *mitzvot*, which are called garments, and as it states in Talmud,¹²⁴⁴ “Rabbi Yochanan would refer to his garments as ‘my glory.’”

5.

Now, all the above is as it is when the souls of the Jewish people are in the state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, indicated by the word, “land” (*Aretz*-ארץ) and fulfill Torah and *mitzvot*. However, in a time of exile, during which “we were exiled from our land (*Artzeinu*-ארצינו) because

¹²⁴¹ Song of Songs 2:10; 2:13

¹²⁴² Zohar III 7b; Yalkut Shimoni, Ki Tisa, Remez 418

¹²⁴³ Psalms 40:9

¹²⁴⁴ Talmud Bavli, Shabbat 113a

of to our sins,”¹²⁴⁵ – and the same applies to every Jew on an individual basis, it is possible that the aspect of, “the land (*Aretz-אֶרֶץ*),” is in a state of exile for him – “and we were distanced from our land, and are unable to ascend, to appear, and to prostrate before You,” meaning that there is a lack in the matter of nullification (*Bittul*) to *HaShem-יהו"ה*, blessed is He. Nevertheless, about this it states,¹²⁴⁶ “But despite all this, even when they will be in the land (*Eretz-אֶרֶץ*) of their enemies, I will not reject them and I will not loathe them to obliterate them, to break My covenant (*Briti-בְּרִיתִי*) with them, for I am *HaShem-יהו"ה* their God.” That is, this is the covenant (*Brit-בְּרִית*) that the Holy One, blessed is He, formed with our teacher Moshe.

To clarify, immediately before the above verse, the Torah states,¹²⁴⁷ “I will remember My covenant with Yaakov, and also My covenant with Yitzchak, and also My covenant with Avraham, and I will remember the land.” In other words, when the Jewish people are in the state indicated by “the land (*Aretz-אֶרֶץ*),” then the covenant (*Brit*) that was formed with our forefathers is sufficient, since each and every Jew has a glimmer of our forefathers within him. However, when they are “in the land (*Eretz-אֶרֶץ*) of their enemies,” meaning that the aspect indicated by “the land (*Aretz-אֶרֶץ*)” is in exile, so that in exchange for nullification (*Bittul*) to *HaShem-יהו"ה*, blessed is He, of the side of holiness, they instead are nullified to the opposite of holiness, nevertheless, even then “I will not reject them and will not loathe them to obliterate them, to break My

¹²⁴⁵ See the Musaf liturgy of the Festivals.

¹²⁴⁶ Leviticus 26:44

¹²⁴⁷ Leviticus 26:42

covenant (*Briti*-ברית) with them,” this being the covenant (*Briti*-ברית) that He formed with Moshe. Thus, it is about this that it states,¹²⁴⁸ “I will remember for them the covenant (*Briti*-ברית) of the ancients.” That is, even when it is necessary to plead to *HaShem*-יהו"ה, blessed is He, to fulfill the verse,¹²⁴⁹ “I and Your people will be distinct from all people on the surface of the earth,” since externally there is no difference whatsoever between the Jewish people and the other nations of the world, to the point that there is even room to argue that,¹²⁵⁰ “These are idolaters and those are idolaters etc.,” nevertheless, even then, “I will remember for them the covenant (*Briti*-ברית) of the ancients,” which was affected by the covenant (*Briti*-ברית) that was formed with Moshe.¹²⁵¹

Now, this matter is brought about through drawing forth the thirteen attributes of mercy (*Yud-Gimel Midot HaRachamim*), as in the verse,¹²⁵² “*HaShem*-יהו"ה passed before him and proclaimed, *HaShem*-יהו"ה, *HaShem*-יהו"ה” etc. This refers to a drawing down from the Upper Name *HaShem*-יהו"ה, which utterly transcends the chaining down of the worlds (*Hishtalshelut*).¹²⁵³ To clarify, about our forefathers the verse

¹²⁴⁸ Leviticus 26:45

¹²⁴⁹ Exodus 33:16

¹²⁵⁰ See Zohar II 170b; Mechilta to Exodus 14:28; Yalkut Re'uveni to Exodus 14:27.

¹²⁵¹ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 2), section entitled, “The three letters *Yod-Hey-Vav*-י"ו ו"ה ו"א.”

¹²⁵² Exodus 34:6

¹²⁵³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see the discourse entitled “*HaYoshevet BaGanim* – You who dwell in the gardens” of Shabbat Parshat Va'era of this year, 5717, Discourse 11, Ch. 5.

states,¹²⁵⁴ “By My Name *HaShem*-יהו"ה I did not make Myself known through them.” For, even though the Name *HaShem*-יהו"ה is indeed mentioned in relation to our forefathers, nevertheless, this was only the aspect of the lower Name *HaShem*-יהו"ה, whereas the Upper Name *HaShem*-יהו"ה was not revealed through them. Thus, the verse states, “By My Name *HaShem*-יהו"ה I did not make Myself known through them,” meaning,¹²⁵⁵ “It does not say ‘I did not make Myself known **to** them (*Lo Hoda’ati*-לֹא הוֹדַעְתִּי-),’ but rather, ‘I did not make Myself known **through** them (*Lo Noda’ati*-לֹא נוֹדַעְתִּי-),’ meaning that ‘I did not make Myself recognizable through them with the quality of My Truth¹²⁵⁶ for which I am called *HaShem*-יהו"ה.” That is, the true reality of the Name *HaShem*-יהו"ה, which is the Upper Name *HaShem*-יהו"ה, was not revealed through our forefathers.¹²⁵⁷

Thus, when the Jewish people are in the state indicated by “the land (*Aretz*-אֶרֶץ-),” the drawing down that was affected by our forefathers is sufficient. However, when they are not in the state indicated by “the land (*Aretz*-אֶרֶץ-),” it then is necessary to specifically invoke the covenant (*Brit*-בְּרִית-) of Moshe, which specifically stems from the Upper Name *HaShem*-יהו"ה. For, it is on account of the Upper Name *HaShem*-יהו"ה, blessed is He, that He “pardons iniquity and overlooks transgression.”¹²⁵⁸

¹²⁵⁴ Exodus 6:3

¹²⁵⁵ See Rashi to Exodus 6:3

¹²⁵⁶ That is, “I promised them but did not fulfill My promise in their day.” See the continuation of Rashi to Exodus 6:3.

¹²⁵⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol 1., The Gate of The Name (*Shaar HaShem*).

¹²⁵⁸ Micah 7:18

Thus, it is in this regard that about Moshe the Torah states,¹²⁵⁹ “Behold! I seal a covenant: Before your entire people I shall make wonders such as have never been created in the entire world and among all the nations; and the entire people amongst whom you are, will see the work of *HaShem*-יהו"ה – which is awesome – that I am about to do with you.”

To clarify, when it states, “such as have never been created in the entire world,” this is because they are not in the state indicated by “the land (*Aretz*-ארץ),” but are beneath the aspect of “the land (*Aretz*-ארץ).” It is thus necessary to draw down the aspect that transcends the aspect of “the land” (*Aretz*-ארץ), meaning the Upper Name *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds. Thus, it is in this regard that the verse states, “Behold! I (*Anochi*-אנכי) seal a covenant,” specifically using the word “I-*Anochi*-אנכי.” That is,¹²⁶⁰ “The word ‘I’ means ‘who I am’ (*Anochi*; *Mi SheAnochi*-אנכי, מי שאנכי).”

¹²⁵⁹ Exodus 34:10

¹²⁶⁰ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheyeh*”h *Asher Eheyeh*”h-אשר אהייה אשר אהייה,” Zohar (III 11b) states, “The first name is *Eheyeh*-אהייה (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am (*Ana Man d'Ana*-אנא מן דאנא), but [to the other] it is not yet known who He is. Subsequently [the verse states], “*Asher Eheyeh*-אשר אהייה” [referring to *Chochmah* which is called *Rosh*-ראש-Head and shares the same letters as *Asher*-אשר, and *Binah* which is likewise called *Eheyeh*-אהייה-I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in the crown-*Keter*], but will subsequently be revealed, until there is a complete revelation of the Holy Name.” The Zohar then continues and explains, “When was it revealed? When the continuing verse (Exodus 3:16) states, “Go and gather the elders of Israel and say to them, ‘*HaShem*-יהו"ה, the God of your forefathers etc.’ It is this Name which is the perfection of everything, and it is here where there is the revelation and bond of the Holy Name etc.”

This is also the meaning of the continuation, “which is awesome (*Nora*-נורא),” similar to what our sages, of blessed memory, stated,¹²⁶¹ “When Moshe came, he called *HaShem*-יהוה,¹²⁶² ‘The Great (*HaGadol*-הגדול), the Mighty (*HaGibor*-הגבור) and the Awesome (*v’HaNora*-והנורא).’ Jeremiah came¹²⁶³ and left out the word ‘and the Awesome (*v’HaNora*-והנורא),’ as he said, ‘Idolaters are trampling His Sanctuary and He remains silent. Where is His awesomeness?’ This was so until they came and returned His Crown to its former glory. For, they said, ‘The very fact that idolaters are trampling His Sanctuary and He remains silent, is itself His awesomeness.’” In other words, the very fact that the “Sanctuary of *HaShem-Heichal HaShem*-היכל יהוה” which is within every Jew, is in a state of exile, and idolators trample His sanctuary, this itself is His awesomeness, referring to the matter of a drawing down that transcends the order of the chaining down of the worlds (*Seder HaHishtalshelut*). That is, it is on account of this drawing down from higher than the chaining down of the worlds (*Hishtalshelut*), that whatever the circumstance may be, He “pardons iniquity and overlooks transgression.”¹²⁶⁴

More specifically, Moshe’s request was in regard to two matters. The first is that “even while they will be in the land (*Eretz*-ארץ) of their enemies,” there should nevertheless be a drawing down stemming from the thirteen attributes of mercy (*Yud Gimel Midot HaRachamim*) that transcend the chaining down of the worlds (*Hishtalshelut*). The second is that even

¹²⁶¹ See Talmud Bavli, Yoma 69b; Yalkut Shimoni Nechmiah, Remez 671.

¹²⁶² Deuteronomy 10:17

¹²⁶³ Jeremiah 32:18

¹²⁶⁴ Micah 7:18

though when it comes to a drawing down that transcends the chaining down of the worlds, there is the aspect indicated by the verse,¹²⁶⁵ “If you were righteous what have you given Him etc.,” and this being so, it is possible for this drawing down to also be granted to the other nations of the world, nevertheless, Moshe’s request was that,¹²⁶⁶ “I and Your people will be made distinct from every people on the surface of the earth,” meaning that this drawing down should solely and specifically be to the Jewish people alone. This is because this drawing down, which stems from the transcendent and encompassing (*Makif*) aspect of *HaShem*’s יהו"ה Godliness, which possibly can come to the nations of the world, can only be drawn down to the nations of the world from the external (*Chitzoniyut*) aspect of the transcendent encompassing light (*Makif*) of *HaShem*’s יהו"ה Godliness. That is, it is only the external (*Chitzoniyut*) aspect that can also be drawn to the external forces (*Chitzoniyim*). However, in regard to the inner aspect (*Pnimiyut*) of the transcendent encompassing light (*Makif*) of *HaShem*’s יהו"ה Godliness, the drawing down is only in an inner way (*Pnimiyut*) and is solely and specifically to the souls of the Jewish people. This is because of the essential bond between the Holy One, blessed is He, and the souls of the Jewish people, that in every which way that the drawing down comes, it is specifically for and to the souls of the Jewish people.

¹²⁶⁵ Job 35:7

¹²⁶⁶ Exodus 33:16

Now, this covenant (*Brit*-ברית) of Moshe, is also what enables and grants strength to the matter of repentance (*Teshuvah*). That is, the covenant (*Brit*-ברית) formed with our forefather Avraham is in regard to Torah and *mitzvot*. In contrast, the covenant (*Brit*-ברית) of Moshe is in regard to repentance (*Teshuvah*). It thus is understood that the covenant of Moshe stems from a higher source, being that repentance (*Teshuvah*) reaches higher than Torah and *mitzvot*. This is why repentance (*Teshuvah*) can even be effective when there is sin, meaning that a person has transgressed a positive commandment, or even if he has transgressed a negative prohibition.

To elucidate, there is a difference between the positive commandments (*Mitzvot Aseh*) and the negative prohibitive commandments (*Mitzvot Lo Ta'aseh*), namely, that the negative commandments (*Mitzvot Lo Ta'aseh*) reach a deeper root. By way of analogy, this may be understood according to man below, that when his will is fulfilled, the fulfillment of his will touches the aspect of his desire (*Ratzon*), and in order to affect a drawing down of a person's desire (*Ratzon*), there must be a certain constriction and restraint in his soul itself. However, when someone goes against his will, this touches his essential self.

The same may likewise be understood about the positive commandments (*Mitzvot Aseh*) and the negative prohibitive commandments (*Mitzvot Lo Ta'aseh*). That is, the positive commandments are the fulfillment of the will of *HaShem*-יהוה,

blessed is He, and they therefore reach the aspect of His desire (*Ratzon*). In contrast, when it comes to transgressing the negative prohibitive commandments (*Mitzvot Lo Ta'aseh*), when a person goes against them, this touches an even deeper level of the One who desires, as explained in Likkutei Torah to Parashat Pekudei.¹²⁶⁷

Nevertheless, serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) is even effective for transgressions of the negative prohibitive commandments (*Mitzvot Lo Ta'aseh*). The reason is because when it comes to the One who desires, His desire for repentance (*Teshuvah*) reaches to an even deeper level in Him. For this same reason, it also is the case that when a person serves *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), his service of *HaShem*-יהו"ה itself, stems from a deeper place within his soul, than his service of fulfilling Torah and *mitzvot* on their own. Thus, this form of serving *HaShem*-יהו"ה, blessed is He, reaches a much higher level of *HaShem*'s-יהו"ה Godliness, to the point that it states,¹²⁶⁸ "In the place where the truly penitent (*Ba'alei Teshuvah*) stand, even the completely righteous (*Tzaddikim Gemurim*) are unable to stand." Thus, it is through repentance (*Teshuvah*) and returning to *HaShem*-יהו"ה, blessed is He, that even the manner in which one serves *HaShem*-יהו"ה, blessed is He, in fulfilling His Torah and *mitzvot* after having repented, is on a much loftier level than how he served *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*, before having repented (*Teshuvah*).

¹²⁶⁷ Likkutei Torah, Pekudei 6d and on; Torat Chayim, Pekudei 446a and on; Also see the discourse entitled "Naso" 5666 (*Hemshech* 5666 p. 342 and on).

¹²⁶⁸ Mishneh Torah, Hilchot Teshuvah 7:4

This then, is the meaning of the verse,¹²⁶⁹ “When you take a headcount of the children of Israel (*Kee Tisa*-כִּי תִשָּׂא).” That is, there are two explanations in this. The explanation of the Midrash is that,¹²⁷⁰ “The Holy One, blessed is He, said to Moshe, ‘The Jewish people owe Me for the loan that they borrowed from Me, as it states, ‘If you have a claim against your fellow of any debt-*Kee Tasheh b’Rei’acha*-כִּי תִשֶּׂה בְרֵעֶךָ.’ Tell them that they must repay that which they owe Me.” In other words, this explanation refers to the matter of serving *HaShem*-יְהוָה, blessed is He, with repentance. In contrast, the explanation of the Torah Ohr is that “When you take a headcount (*Kee Tisa et Rosh*-כִּי תִשָּׂא אֶת רֹאשׁ) means, “When you uplift the head of the children of Israel,” and refers to the drawing down of faith (*Emunah*) in *HaShem*-יְהוָה, blessed is He.

Now, as these two matters are from Above to below, the granting of strength for the matter of repentance (*Teshuvah*) is much higher than the granting of strength for the fulfillment of Torah and *mitzvot*. It is only that as they are drawn down below, the granting of strength for repentance (*Teshuvah*) is specifically when the Jewish people are in a lowly state, which is not so in regard to the granting of strength to fulfill Torah and *mitzvot* and the drawing down of faith (*Emunah*) in *HaShem*-יְהוָה, blessed is He.

¹²⁶⁹ Exodus 30:12-13

¹²⁷⁰ Midrash Shemot Rabba 39:1; Also see Ohr HaTorah, Tisa p. 1,838 and on.

This then, is also why the words “*Kee Tisa*-כי תשא” are of the same root as, “If you have a claim-*Kee Tasheh*-כי תשה,” about which the Midrash states, “The Jewish people must pay Me that which they owe Me,” and this was specifically said to Moshe. For, the granting of strength for the matter of repentance (*Teshuvah*) and return to *HaShem*-יהו"ה, blessed is He, is specifically because of the covenant (*Brit*-ברית) formed with Moshe, as explained before. Therefore, this verse, “*Kee Tisa*-כי תשא” which is of the same root as, “If you have a claim-*Kee Tasheh*-כי תשה,” was specifically said to Moshe.

Now, about the words, “The Jewish people must pay Me-*Yeshalmu*-ישלמו,” the word “pay-*Yeshalmu*-ישלמו” means that they should pay and “make whole-*Yashlimu*-ישלימו.” For, the Holy One, blessed is He, above, is only half a form (*Tzurah*), so to speak, and it is the souls of the Jewish people who make the Holy One, blessed is He, whole and perfect through their service of *HaShem*-יהו"ה, blessed is He. This is also the matter of the half-*shekel*, in that each of them is only a half.

Likewise, this also explains the relationship between the two explanations. That is, it is through the aspect of “*Kee Tisa*-כי תשא” which is of the same root as, “If you have a claim-*Kee Tasheh*-כי תשה,” which is the matter of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), that there comes to be additional strength in the matter of “*Kee Tisa*-כי תשא” as it means “When you uplift the head,” referring to the drawing down of faith in *HaShem*-יהו"ה, blessed is He. For, as explained before, repentance (*Teshuvah*) and return to *HaShem*-יהו"ה, blessed is He, brings about an additional bestowal of strength, even in the service of *HaShem*-יהו"ה in the fulfillment of Torah

and *mitzvot*. That is, through repentance (*Teshuvah*) and returning to *HaShem*-יהו"ה, blessed is He, there comes to be an additional drawing down in the service of *HaShem*-יהו"ה, blessed is He, of studying His Torah and performing His *mitzvot*, so that every single Jew becomes a Sanctuary (*Mishkan*) for the Holy One, blessed is He. This is as stated,¹²⁷¹ “They shall make a sanctuary for Me and I will dwell within them,” specifying, “I will dwell within **them** (*v'Shachanti b'Tocham*-ושכנתי בתוכם),” meaning, “within each and every Jew!”¹²⁷²

¹²⁷¹ Exodus 25:8

¹²⁷² See Reishit Chochmah, Shaar HaAhavah toward the beginning of Ch. 6 (section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (section entitled “*Shamaati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, Torah SheBiKtav, Terumah 325b, 326b; Likkutei Torah, Naso 20b and elsewhere.