

Discourse 14

“Zeh Yitnu -
This shall they give”

Delivered on Shabbat Parshat Mishpatim, Parshat Shekalim,
Shabbat Mevarchim Adar, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁶⁴ “This shall they give – everyone who passes through the census – a half *shekel* in the sacred *shekel*, the *shekel* is twenty *gera*, half a *shekel* as a portion to *HaShem*-יהו"ה.” Now, this must be understood.¹¹⁶⁵ For, since the amount that was given as consecration to the sacred (*Kodesh*) was only a half *shekel*, why then does the verse use the term “the sacred *shekel*-*Shekel HaKodesh*-שקל הקדש” which relates to the whole *shekel*? (That is, the verse specifies, “the sacred *shekel*-*Shekel HaKodesh*-שקל הקדש, the *shekel* is twenty *gera*.”) In contrast, about the half *shekel* (which is what actually was consecrated as sacred-*Kodesh*), the verse does not say, “sacred-*Kodesh*-קדש,” but only says, “half a *shekel* as a portion to *HaShem*-יהו"ה.”

We also must understand the specific wording, in that the verse states, “a half *shekel* **in** the sacred *shekel*-**B'Shekel**

¹¹⁶⁴ Exodus 30:13

¹¹⁶⁵ See the discourse entitled “Zeh Yitnu” 5658 (Sefer HaMaamarim 5658 p. 119 and on); Also see the discourse entitled “Mizbach Adamah” in Ohr HaTorah, Yitro p. 1,024 and on.

HaKodesh-בשקל הקדש.” At first glance, it should have stated, “a half *shekel* of the sacred *shekel-M’Shekel HaKodesh*-משקל הקדש.” We must therefore understand why the verse specifies, “a half *shekel* in the sacred *shekel-B’Shekel HaKodesh*-בשקל הקדש.”

2.

The explanation is that, when the Holy Temple was standing the purchase of the communal sacrificial offerings (*Korbanot*) was funded by this giving of the half *shekel*.¹¹⁶⁶ However now, [when the Holy Temple is not standing] our prayers were established in place of the daily *Tamid* offerings.¹¹⁶⁷ Now, the matter of prayer (*Tefillah*) as it is below, is aligned corresponding to the matter of prayer (*Tefillah*) as it is above, in the *Sefirah* of Kingship-*Malchut*.¹¹⁶⁸ This is the meaning of the verse,¹¹⁶⁹ “I poured out my soul (*Nafshi*-נפשי) before *HaShem*-יהו”ה.”

The aspect of the *Nefesh* [level of the soul] refers to the *Sefirah* of Kingship-*Malchut*, and the matter indicated by “I poured out my soul (*Nafshi*-נפשי),” refers to prayer (*Tefillah*), which is in the *Sefirah* of Kingship-*Malchut*. This is as stated,¹¹⁷⁰ “but I am prayer-*Va’Anee Tefillah*-ואני תפלה,” in which the word “I-*Anee*-אני” refers to the aspect of Kingship-

¹¹⁶⁶ Mishnah Shekalim 4:1; Mishneh Torah, Hilchot Shekalim 4:1

¹¹⁶⁷ Talmud Bavli, Brachot 26b

¹¹⁶⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), Gate Two (*Yesod*), and Gate Eight (*Binah*).

¹¹⁶⁹ Samuel I 1:15

¹¹⁷⁰ Psalms 109:4

Malchut,¹¹⁷¹ which is in a state of “prayer-*Tefillah*-תפלה.”¹¹⁷² That is, the *Sefirah* of Kingship-*Malchut* prays and pleads to the Holy One, blessed is He, which is the matter of the “running” (*Ratzo*) desire and thirst of the aspect of Kingship-*Malchut*. This is as stated,¹¹⁷³ “So that my soul may sing to You and not be stilled etc.,” in that, “the lower fire constantly yearns for the upper fire but does not find it.”¹¹⁷⁴

Now, as the matter of prayer (*Tefillah*) is in the aspect of Kingship-*Malchut*, which is the Supernal ingathering of Israel (*Knesset Yisroel*-כנסת ישראל),¹¹⁷⁵ the matter of prayer (*Tefillah*) is drawn down to the general ingathering of the souls of Israel, and to each soul in particular. We therefore must better understand the matter of prayer (*Tefillah*) as it is in the *Sefirah* of Kingship-*Malchut*. For, [prayer-*Tefillah*] indeed makes sense as it relates to the soul as it manifests below. That is, though [the Jewish soul] is “literally part of God from above,”¹¹⁷⁶ nevertheless, after its journey and descent through many levels until it comes to manifest in the animalistic soul and the body in this world, which is the greatest possible concealment and hiddenness, it is in a state of “running” (*Ratzo*) desire and thirst to ascend above.

¹¹⁷¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), and Gate Ten (*Keter*).

¹¹⁷² See Zohar II 140a; Zohar I 178b, 77b, 86b

¹¹⁷³ Psalms 30:13

¹¹⁷⁴ See Zohar II 140a; Zohar I 178b, 77b, 86b

¹¹⁷⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹¹⁷⁶ See Tanya, Ch. 2; Also see at length (and the additional citations) in Mehutam Shel Yisroel, by Rabbi Yoel HaKohen Kahan, translated as On the Essence of the Jewish People, and the citations there.

In contrast, the *Sefirah* of Kingship-*Malchut* is one of the ten *Sefirot*, about which it states,¹¹⁷⁷ “He and His life force are one, and He and His organs are one.” This being so, it is not understood what relation [the *Sefirah* of Kingship-*Malchut*] has to the matter of “running” (*Ratzo*) with desire and thirst, especially a thirst such as this, which is a constant fire, that burns continuously.

3.

This may be better understood through prefacing with an explanation of the verse,¹¹⁷⁸ “For with You is the source of life.” The question about the precise wording of this verse is well known.¹¹⁷⁹ Namely, the verse should have stated, “For You are the source of life,” being that *HaShem*-יהו"ה, blessed is He, is the source of the life of all worlds, as the verse states,¹¹⁸⁰ “For everything is from You.” This being so, why does this verse say, “For with You (*Eemcha*-עמך) is the source of life,” which seems to indicate that “the source of life” is something other than the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, and is only secondary and sublimated to Him, blessed is He.

The explanation is that although the true matter of the coming into being of novel existence is solely from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, as codified by

¹¹⁷⁷ Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20.

¹¹⁷⁸ Psalms 36:10

¹¹⁷⁹ See Torah Ohr, Mikeitz 36a; Likkutei Torah, Re'eh 19c, and elsewhere.

¹¹⁸⁰ Chronicles I 29:14

Rambam, who wrote,¹¹⁸¹ “All beings that exist... came into existence solely from the true reality of His Being,” which is the true reality of the matter – even so, in actuality, their existence was brought about through various intermediaries and intermediate matters in the order of the chaining down of the worlds (*Hishtalshelut*).

This is to say that because the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, is utterly beyond all comparison, and moreover, it is not just that He is simply beyond comparison, but rather, He has utterly no measure of relation to the worlds at all, and it therefore is not possible for the existence of worlds to come directly from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, except specifically through a medium of an intermediary, which has some small measure of comparison and relationship to that which is brought into being from it.

Now, although the entire matter of novel existence is itself in a manner that there is no comparison, nevertheless, that which brings into being must have some small element or measure of comparison and relationship with that which is brought into being. This is why we observe many different levels in the novel beings that are brought into existence. For example, there is the emanated (*Ne'etzel*-נאצל), and there is the created (*Nivra*-נברא) etc., until there actually is a tangible “something” in action (*Asiyah*-עשייה).

The reason for these divisions amongst novel created beings that are brought into existence, is because of the

¹¹⁸¹ Mishneh Torah, Hilchot Yesodei HaTorah 1:

divisions in the root and source that brings them into being. That is, the “emanated something” (*Yesh HaNe’etzel*-יש הנאצל) is of the aspect of Kingship-*Malchut* of Primordial Man-*Adam Kadmon*. In contrast, the “created something” (*Yesh HaNivra*) is of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*).

In other words, the entire matter of division (*Hitchalkut*) only applies to something within the category of being drawn down and expressed, and as known, all essences are not in the category of being drawn down or in the category of being expressed. It therefore is inapplicable for the matter of novel existence to come directly from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה, blessed is He. For, since things that are brought into being have numerous divisions of levels, especially since these differences in their states of being are due to their division in that which brings them into being (as explained above), it therefore is not possible for novel existence to come directly from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He, but rather, they are specifically brought about through intermediaries.

Now, although the verse states, “who can tell Him what to do?”¹¹⁸² and this being so, it indeed **is** possible for novel existence to come directly from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה, blessed is He, meaning that there could be divisions [of levels] in novel beings even if their existence comes directly

¹¹⁸² See Ecclesiastes 8:4

from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

Nevertheless, as known, it arose in His Supernal will that novel existence should make intellectual sense to the greatest possible degree, and according to intellect, it is not possible for there to be novel existence, which is in the category of divisions, directly from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, as discussed above. Therefore, since it arose in His Supernal will that distinctions should exist amongst the creations, and that their existence should accord to intellect, therefore their existence cannot possibly be brought forth directly from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, but must specifically be through [a gradation of] intermediaries in the chaining down of the worlds (*Hishtalshelut*), up to and including the *Sefirah* of Kingship-*Malchut*, through which novel existence is brought forth. This is so, whether it is the aspect of Kingship-*Malchut* of Primordial Man (*Adam Kadmon*), or whether it is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*). In either case, actual novel existence is brought forth through the *Sefirah* of Kingship-*Malchut*.

In other words, it is indeed true that the matter of the coming into being of the existence of the novel “something” (*Yesh*) is solely from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, and as stated by the Alter Rebbe in

Iggeret HaKodesh,¹¹⁸³ “The existence of novel being is specifically from the Essential Self and Being of the Emanator, blessed is He, whose existence is intrinsic to Him, and who has no source or cause that precedes Him, Heaven forbid to think so.” Nevertheless, the actual existence of novel being is brought about through intermediaries, up to and including the intermediary of the *Sefirah* of Kingship-*Malchut*. It is about this that the verse states,¹¹⁸⁴ “For with You is the source of life.” For, in actuality, novel existence is brought forth solely from a radiance of a radiance, which is secondary and nullified to *HaShem*-יהו"ה Himself, blessed is He.

With the above in mind, we can understand the matter of the “thirst” and “running” (*Ratzo*) desire of the *Sefirah* of Kingship-*Malchut*. For, since the quality of Kingship-*Malchut* is only a glimmer of radiance, and all radiances are of utterly no comparison to the Essential Self of *HaShem*-יהו"ה, blessed is He, therefore [the *Sefirah* of Kingship-*Malchut*] is in a state of “running” (*Ratzo*) desire and thirst, in that it desires to become subsumed in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He.

This then, is the matter of the prayer (*Tefillah*) of Kingship-*Malchut* as it is in the world of Emanation (*Atzilut*). More specifically, when Kingship-*Malchut* descends to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), about which the verse states,¹¹⁸⁵ “from there it separates,” in that the creations in those worlds are separate

¹¹⁸³ Tanya, Iggeret HaKodesh, Epistle 20

¹¹⁸⁴ Psalms 36:10

¹¹⁸⁵ Genesis 2:10

beings, even so, they too have within them the power of the Actor that manifests within the acted upon, which brings them into being, enlivens them, and sustains them at every moment. Due to this, in its descent, there also is the matter of the thirst of the *Sefirah* of Kingship-*Malchut*, in that it desires to ascend and become subsumed in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He.

The same is so in regard to the matter of prayer (*Tefillah*) as it is in the soul. For, since the soul descended below and manifested within the animalistic soul, even though [the soul] itself is “literally part of God from above,” so that even when a person is engaged in sin, the soul remains faithful to *HaShem*-יהו"ה, blessed is He,¹¹⁸⁶ nevertheless, due to its manifestation within the animalistic soul, which is entrenched in physicality and coarseness – which is why it is called the “animalistic soul” (*Nefesh HaBehamit*), being that it is like an animal that has no relation whatsoever to matters of spirituality, but only to physicality and coarseness – due to this, the Godly soul (*Neshamah*) is caused to be in a state of “running” (*Ratzo*) desire and thirst, in that it wants to ascend above and become subsumed in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He.

In other words, just as the matter of prayer (*Tefillah*) as it is in Kingship-*Malchut*, which as explained before, is merely a glimmer of radiance, and because of this, [Kingship-*Malchut*] prays and thirsts to be subsumed in the Essential Self of *HaShem*-יהו"ה, blessed is He, so likewise, this is how it is in the

¹¹⁸⁶ Tanya, Ch. 24.

matter of prayer (*Tefillah*) and the thirst of the soul, which also desires to become subsumed in the Essential Self of *HaShem*-יהו"ה, blessed is He. This is the meaning of the verse,¹¹⁸⁷ "I poured out my soul before *HaShem*-יהו"ה," (specifying "before-*Lifnei*-לפני")¹¹⁸⁸ indicating [the soul's] desire to become subsumed in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He.

The same is true of the sacrificial offerings (*Korbanot*), (corresponding to which the prayers were established). For, about the sacrificial offerings (*Korbanot*) the verse states,¹¹⁸⁹ "A fire-offering, a pleasing aroma to *HaShem*-יהו"ה." The words, "A fire-offering aroma-*Isheh Rei'ach*-ריח אשה," indicates the matter of ascent from below to Above. The words, "pleasing to *HaShem-Nicho'ach LaHaShem*-ליהו"ה," indicate a descent from Above to below. For, the word "pleasing-*Nicho'ach*-ניחוח" is of the same root¹¹⁹⁰ as "descending a level-*Neichot Darga*-נחות דרגא."¹¹⁹¹

This accords with the lengthy explanation in the *Hemshech* discourse entitled "*Bati LeGani* – I have come to My garden,"¹¹⁹² about the two matters of the sacrificial offerings (*Korbanot*). That is, there is an ascent (*Ha'ala'ah*) from below to Above, and there is drawing down (*Hamshachah*) from Above to below. For, the matter of the sacrificial offerings

¹¹⁸⁷ Samuel I 1:15

¹¹⁸⁸ Regarding the specificity of the wording of the verses regarding the prayer of Chanah, see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Two & Three (*Netzach & Hod*), section on the title "The Essence of the Heavens-*Etzem HaShamayim*-עצם השמים."

¹¹⁸⁹ Leviticus 1:9; Numbers 28:8, and elsewhere.

¹¹⁹⁰ See Likkutei Torah, Pinchas 76a; Shmini Atzeret 92d and elsewhere.

¹¹⁹¹ Talmud Bavli, Yevamot 63a

¹¹⁹² Of the year 5710, Ch. 2 (Sefer HaMaamarim 5710, p. 112 and on).

(*Korbanot*-קרבנות) is that they “bring close-*Kiruv*-קירוב” the powers of one’s soul. Likewise, [the Zohar states that],¹¹⁹³ “the aroma of the sacrificial offerings (*Korbanot*) ascends to the mystery of the Unlimited One (*Ein Sof*),” which is the matter of ascent (*Ha’ala’ah*) from below to Above, and is the “fire-offering aroma-*Isheh Rei’ach*-אֵשֶׁה רִיחַ.” There subsequently is caused to be a drawing down (*Hamshachah*) from Above to below, as indicated by the words, “pleasing to *HaShem-Nicho’ach* *LaHaShem*-לִיהוָה נִיחֹחַ,” in that, “It brings satisfaction of spirit (*Nachat Ru’ach*-נַחַת רוּחַ) before Me that I commanded and My will was done.”¹¹⁹⁴

This then, is the meaning of the statement in Midrash [on the verse,¹¹⁹⁵ “He dreamt, and behold, there was a ladder standing on the earth, its head reached the heavens and the angels of God were ascending and descending on it,”] that,¹¹⁹⁶ “The words, ‘Behold, there was a ladder (*Sulam*-סֵלַם),’ refer to the sheep, and the words, ‘standing on the earth,’ refer to the altar, about which the verse states,¹¹⁹⁷ ‘An altar of earth shall you make for me,’ and the words, ‘its head reached the heavens,’ refer to the sacrificial offerings (*Korbanot*), the aroma of which ascends to the heavens.”

In other words, at first there is the matter of ascent (*Ha’ala’ah*) by way of the ladder (*Sulam*-סֵלַם) until the ascent reaches the heavens. However, even after the ascent, the ladder

¹¹⁹³ See Zohar II 239a; Zohar III 26b

¹¹⁹⁴ Torat Kohanim and Rashi to Leviticus 1:9; Sifrei and Rashi to Numbers 28:8.

¹¹⁹⁵ Genesis 28:12

¹¹⁹⁶ Midrash Bereishit Rabba 68:12

¹¹⁹⁷ Exodus 20:21

(*Sulam*-סלם) remains standing on earth, since *HaShem*’s-יהו"ה primary Supernal intent is that after the ascent there should be a drawing down (*Hamshachah*) of the light to below. That is, the very level that the ascent reached should be drawn down to below.

This is also the meaning of the statement in *Zohar*¹¹⁹⁸ that, “The ladder-*Sulam*-סלם refers to prayer.” In other words, even in prayer (*Tefillah*) – which was established to correspond to the sacrificial offerings (*Korbanot*) – its matter is that of ascent (*Ha’ala’ah*) and drawing down (*Hamshachah*). The ascent (*Ha’ala’ah*) of prayer is the matter of the “running” (*Ratzo*) desire and thirst, in that he desires to ascend above and be subsumed in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, as mentioned above.

This is the meaning of the words, “Its head reached the heavens,” wherein the word “**the** heavens-*HaShamaymah*-השמימה” is spelled with the prefix-*Hey*-ה, indicating “the known Heavens” (*Hey HaYediyah*-ה' הידיעה), referring to He who transcends “the heavens and the heavens of the heavens.”¹¹⁹⁹ This is the aspect of the “running” (*Ratzo*) desire and thirst for the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is then followed by the matter of drawing down (*Hamshachah*) to below, which is *HaShem*’s-יהו"ה primary Supernal intent that follows the ascent (*Ha’ala’ah*). That is, it is from the very

¹¹⁹⁸ *Zohar* I 266b; *Zohar* III 306b; *Tikkunei Zohar*, *Tikkun* 45 (83a)

¹¹⁹⁹ *Kings* I 8:27; Also see *Sefer HaMaamarim*, *Kuntreisim* Vol. 2, p. 319a.

aspect to which there was an ascent (*Ha'ala'ah*) that the light is then drawn down to below.

4.

Now, the service of *HaShem*-יהו"ה, blessed is He, with sacrificial offerings (*Korbanot*), was specifically given to man. He is called “man-*Adam*-אדם” as indicated by the verse,¹²⁰⁰ “I am likened-*Adameh*-אדמה to the Supernal One.” In other words, for there to be an ascent (*Ha'ala'ah*) from below to Above, and the subsequent drawing down (*Hamshachah*) from above, the ascent (*Ha'ala'ah*) and drawing down (*Hamshachah*) must be done by one who has a relation to this. This is why the service of sacrificial offerings (*Korbanot*) was specifically given to man-*Adam*-אדם. For, since he is “likened-*Adameh*-אדמה to the Supernal One,” it therefore is within his capacity to ascend Above and bring about a drawing down from there.

However, this must be better understood. What is meant by this matter that man-*Adam*-אדם is “likened-*Adameh*-אדמה to the Supernal One”? The created are of utterly no comparison to the Creator, blessed is He, and this being so, how can it be said about a created being that he is “likened-*Adameh*-אדמה to the Supernal One”?

This may be understood through a similar question in explanation of the words, “the Supernal Man-*Adam HaElyon*-אדם העליון.” That is, about *HaShem*-יהו"ה, blessed is He, it

¹²⁰⁰ Isaiah 14:14; Sefer Asarah Ma'amarot, Maamar Em Kol Chai, Vol. 2, Ch. 33; Shnei Luchot HaBrit 3a, 20b, and elsewhere.

states¹²⁰¹ “for He is not a man-*Adam*-אדם.” This being so, how is it possible to use the title “man-*Adam*-אדם” in reference to Him?

However, the explanation is that man below has 248 limbs and organs and 365 veins and sinews. As known, the 248 limbs and organs correspond to the 248 positive commandments, and the 365 veins and sinews correspond to the 365 negative commandments.¹²⁰² Therefore, through man’s service of *HaShem*-יהו"ה, blessed is He, in fulfilling His 248 positive commandments, which are the 248 limbs and organs of the King,¹²⁰³ the form of the Supernal Man (*Adam HaElyon*-אדם העליון) is made.

In other words, even though, in and of Himself, “He is not a man-*Adam*-אדם,” nevertheless, through man fulfilling His commandments, the aspect indicated by the verse,¹²⁰⁴ “and upon the likeness of the throne there was a likeness of the appearance of a man-*Adam*-אדם,” is caused to be. This is the meaning of the verse,¹²⁰⁵ “And you shall do them-*V’asitem Otam*-אתם אתם,” in which the word “them-*Otam*-אתם” is written [without the *Vav*-ו and can be read] as “you-*Atem*-אתם [shall make],” and is explained to mean,¹²⁰⁶ “I consider it as though you have made Me-*Asa’uni*-עשאוני.”

¹²⁰¹ Samuel I 15:29

¹²⁰² Zohar I 170b; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Section 1, Ch. 1 and on.

¹²⁰³ Tanya, Likkutei Amarim, Ch. 23, citing Tikkunei Zohar (See Tikkunei Zohar, Tikkun 30, 74a).

¹²⁰⁴ Ezekiel 1:26

¹²⁰⁵ Leviticus 26:3

¹²⁰⁶ Midrash Vayikra Rabba 35:6; Zohar III 113a

With the above in mind, we also may understand how it is that the lower man-*Adam*-אדם is “likened-*Adameh*-אדמה to the Supernal One.” For, since the likeness of the Supernal Man (*Adam HaElyon*-העליון-אדם) is made through the lower man-*Adam*-אדם fulfilling the *mitzvot*, whereas, in and of Himself “He is not a man-*Adam*-אדם,” therefore the entire matter of the Supernal Man (*Adam HaElyon*-העליון-אדם) is that through the granting of abilities to the lower man-*Adam*-אדם, through him fulfilling the commandments he makes the Supernal Man (*Adam HaElyon*-העליון-אדם). It is specifically in this that there is relation between the lower man (*Adam HaTachton*-התחתון-אדם) and the Supernal Man (*Adam HaElyon*-העליון-אדם). This is why man is specifically called *Adam*-אדם, because he is “likened-*Adameh*-אדמה to the Supernal One.”

This is also the meaning of the verse,¹²⁰⁷ “Thus says *HaShem*-יהוה, King of Israel and its Redeemer.” As known, the matter of kingship only applies over that which has some relation to the king. This is the difference between kingship and dominion, in that domination can be exerted over those who are completely unrelated, as in the verse,¹²⁰⁸ “His Kingdom dominates over all,” in that dominion (*Memshalah*-ממשלה) is over all things. In contrast, kingship (*Meluchah*-מלוכה) specifically applies to those who have some relationship to it.

As observable, domination (*Memshalah*-ממשלה), can be exerted over domestic animals and even wild animals. In

¹²⁰⁷ Isaiah 44:6

¹²⁰⁸ Psalms 103:19

contrast, about kingship (*Meluchah*-מלוכה) it states,¹²⁰⁹ “There is no king without a nation,” in that they relate to him. For, although the word “nation-*Am*-עם” means “dimness-*Omement*,” indicating that [the people of the nation, who are the king’s subjects] are separate, unrelated, and distant from the level of the king,¹²¹⁰ nevertheless, they do have some relationship to him, and it therefore applies for him to be king over them.

With the above in mind, we can understand the matter of Kingship (*Meluchah*-מלוכה) as it is Above, in *HaShem*’s-יהו"ה Godliness. That is, just as there is utterly no comparison between domesticated or wild animals and man, to an infinitely greater degree, there is absolutely no comparison between novel created beings – including the choicest of novel created beings, which is man – and the Creator. This being so, just as it is inapplicable for man to be king over domestic and wild animals, how much more is it infinitely inapplicable for there to be kingship (*Meluchah*-מלוכה) Above [in *HaShem*’s-יהו"ה Godliness] over novel created beings.

However, the explanation is that since through his toil in serving *HaShem*-יהו"ה, blessed is He, man makes the Supernal Man (*Adam HaElyon*-העליון-אדם), and it is because of this that he is called “*Adam*-אדם,” in that he “is likened-*Adameh*-אדמה to the Supernal One,” therefore, since, as mentioned before, he has a relation to the Supernal Man (*Adam*

¹²⁰⁹ See Rabbeinu Bachaye to the Torah portion of Vayeishev 38:30 and the beginning of the Torah portion of Balak; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7, and elsewhere.

¹²¹⁰ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 *ibid*.

HaElyon-העליון (אדם), the matter of kingship over him, applies to him. This is why Adam, the first man, said the verse,¹²¹¹ “*HaShem*-יהו"ה has reigned [as King], He has donned grandeur.” That is, before the creation of man-*Adam*-אדם, the matter of kingship (*Meluchah*-מלוכה) did not exist, being that there is utterly no comparison between a novel created being and the Creator, *HaShem*-יהו"ה, blessed is He. Only upon the creation of man-*Adam*-אדם, who is “likened-*Adameh*-אדמה to the Supernal One” did the matter of kingship (*Meluchah*-מלוכה) come into revelation.

This then, is the meaning of the words,¹²¹² “*HaShem*-יהו"ה, King of Israel.” That is, the Holy One, blessed is He, is called “King of Israel,” since they are in the category of man-*Adam*-אדם,¹²¹³ and are “likened-*Adameh*-אדמה to the Supernal One.” It is through His Kingship (*Meluchah*-מלוכה) over Israel, that the matter of Kingship is also extended over all other novel created beings, as it states,¹²¹⁴ “So that all that has been made will know that You made it, and all that has been formed will know that You formed it, and all who have breath in their nostrils will say, ‘*HaShem*-יהו"ה, God of Israel, is King, and His Kingship rules over all.’” In other words, by there first being the matter of kingship (*Meluchah*-מלוכה) over Israel, the matter of kingship (*Meluchah*-מלוכה) is also extended over all forms and novel beings, including the creatures of the world of Action (*Asiyah*).¹²¹⁵

¹²¹¹ Psalms 93:1; See Pirkei d’Rabbi Eliezer, Ch. 11.

¹²¹² Isaiah 44:6

¹²¹³ See Talmud Bavli, Yevamot 61a

¹²¹⁴ In the liturgy of the Rosh HaShanah prayers.

¹²¹⁵ See Siddur of the Arizal to the Rosh HaShanah liturgy *ibid*.

However, we still must better understand this. For, the reason that man is called “*Adam*-אדם” is because he was created from the “earth-*Adamah*-אדמה,” as stated in Midrash,¹²¹⁶ “[The Holy One, blessed is He] said to them [the ministering angels], ‘His wisdom [of Adam, the first man] is greater than yours.’ He brought all animals before them, wild-animals and fowl, and said to them, ‘What are their names?’ But they did not know. He then passed them all before Adam, and he said, ‘This one is an ‘ox-*Shor*-שור,’ and this one is a ‘donkey-*Chamor*-חמור’ etc.’ [The Holy One, blessed is He, then said to Adam, the first man], ‘And as for you, what is your name?’ He answered Him, ‘It is fitting to call me ‘*Adam*-אדם’ since I was created from the ‘earth-*Adamah*-אדמה.’ [The Holy One, blessed is He, then said to Adam, the first man], ‘And as for Me, what is My Name?’ He responded, ‘It is fitting to call You *HaShem*-יהו”ה [written *HaShem*-יהו”ה, but pronounced Lord-*Adona*”ע-אדני]”¹²¹⁷ since You are the Lord-*Adon*-אדון over all Your creations.”” The Midrash concludes, “This is the meaning of the verse,¹²¹⁸ ‘I am *HaShem*-יהו”ה, that is My Name,’ since that is the Name that I was called by Adam, the first man.”

¹²¹⁶ Midrash Bereishit Rabba 17:4; Yalkut Shimoni, Bereishit, Remez 23

¹²¹⁷ In Yalkut Shimoni *ibid.* the Name *HaShem*-יהו”ה is used [and that is how it is cited in many places in the teachings of Chassidus], whereas in Bereishit Rabbah His title “My Lord-*Adona*”ע-אדני is used. However, see the Etz Yosef and other commentaries to Midrash Bereishit Rabba *ibid.*

¹²¹⁸ Isaiah 42:8

We thus find that the name “man-*Adam*-אדם” is because he was created from the “earth-*Adamah*-אדמה.” Moreover, this name indicates man’s inferiority. However, at first glance, this seems to be the very opposite of what we explained before, that the name “man-*Adam*-אדם” indicates that he is “likened-*Adameh*-אדמה to the Supernal One.”

However, we can answer that even though he is called “man-*Adam*-אדם” because he was created from the “earth-*Adamah*-אדמה,” this name also indicates his superiority. For, the verse states,¹²¹⁹ “I abide in exaltedness and holiness, but I am with the despondent and the lowly of spirit.” This being so, the fact that he was taken from the “earth-*Adamah*-אדמה,” which is the foundational element of dust-*Afar*-עפר, and is the lowest of the elements, indicates his elevation and importance, in that “I abide in exaltedness and holiness, but I am with the despondent and the lowly of spirit,” specifically. This is similar to the explanation about the superiority and elevated level of the *mitzvot*, in that they are specifically fulfilled through physical things.

Nevertheless, based on what we now have said, that the primary elevation and superiority of man is in the fact that he was brought into existence from the foundational element of dust-*Afar*-עפר, which is the lowest of the foundational elements, he should have been called by a name that indicates “dust-*Afar*-עפר.” Why then is he called “man-*Adam*-אדם,” which indicates “earth-*Adamah*-אדמה”?

¹²¹⁹ Isaiah 57:15

Moreover, about his being brought into existence from the dust-*Afar*-עפר, another verse states,¹²²⁰ “Everything originates from the dust-*Afar*-עפר.” This being so, what difference is there between man and all other creatures? However, from the fact that he is called man-*Adam*-אדם [and not dust-עפר], it must be said that his superiority is not because he was brought into existence from the dust-*Afar*-עפר, like all other creatures, but that he specifically was created from the “earth-*Adamah*-אדמה.”

This may be understood from the statement in Midrash,¹²²¹ “The earth is called by four names, corresponding to the four seasons; “*Eretz*-ארץ,” “*Teivel*-תבל,” “*Adamah*-אדמה,” and “*Arka*-ארקא.” “*Eretz*-ארץ” corresponds to the season of Nissan (*Tekufat Nissan*-Spring), at which time the earth “grows-*Meiritzah*-מריצה” it’s fruits. “*Teivel*-תבל” corresponds to the season of Tammuz (*Tekufat Tammuz*-Summer), at which time the earth “ripens-*Metabelet*-מתבלת” it’s fruits. “*Adamah*-אדמה” corresponds to the season of Tishrei (*Tekufat Tishrei*-Autumn), at which time the earth is broken, clumped, and turned into mud-*Adamah*-אדמה [by the rains]. “*Arka*-ארקא” corresponds to the season of Teivet (*Tekufat Teivet*-Winter), at which time the earth “sprouts-*Moreket*-מורקת” it’s fruit.” Now, since man was created in the season of Tishrei (*Tekufat Tishrei*-Autumn) when the earth receives water, he therefore is called “man-*Adam*-אדם,” since he was created from the “mud-*Adamah*-אדמה,” which is a mixture of water (*Mayim*-מים) and dust (*Afar*-עפר).

¹²²⁰ Ecclesiastes 3:20

¹²²¹ Midrash Bereishit Rabba 13:12 [and see the commentaries there].

The explanation is that, as known, water-*Mayim*-מים and dust-*Afar*-עפר correspond to the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*), respectively. That is, water (*Mayim*-מים) refers to the concealed world (*Alma d'Itkasiya*), in that the creatures that live in the concealed world (*Alma d'Itkasiya*) are submerged in their source and subsumed in it, in that they sense that if they leave their source, their existence will be nullified. This is because their vitality is revealed in them.

In contrast, dust (*Afar*-עפר) refers to the revealed world (*Alma d'Itgaliya*). That is, even though the creatures of the revealed world live by the Godly vitality of the *Sefirah* of Kingship-*Malchut*, which is the meaning of,¹²²² “Everything originates from the dust-*Afar*-עפר,” nevertheless, their vitality is concealed within them, such that they can sense themselves as existing independent [of their source], Heaven forbid to think so.

However, “mud-*Adamah*-אדמה,” which is dust-*Afar*-עפר mixed with water-*Mayim*-מים, indicates that even amongst creatures of the revealed world (*Alma d'Itgaliya*), there are those who have a sense of sublimation (*Bittul*) to their Source.

Nevertheless, this cannot compare to the aspect of water-*Mayim*-מים as it is, in and of itself. For, the aspect of water-*Mayim*-מים refers to the concealed world (*Alma d'Itkasiya*), which is the matter of the complete nullification of their existence (*Bittul b'Metziyut*) to their Source. An example is our teacher Moshe, about whom it is written,¹²²³ “For I drew

¹²²² Ecclesiastes 3:20

¹²²³ Exodus 2:10

him from the water-*Mayim*-מים,” indicating that he was in a state of the complete nullification of his existence (*Bittul b’Metziyut*) to his Source. This is why he was “heavy of mouth and heavy of speech,”¹²²⁴ since speech (*Dibur*) is the aspect of the revealed world (*Alma d’Itgaliya*). Thus, since Moshe was from the concealed world (*Alma d’Itkasiya*), he was “heavy of mouth and heavy of speech.”

This is also why the verse states,¹²²⁵ “Now the man Moshe was exceedingly humble, more than any man-*Adam*-אדם on the surface of the earth-*Adamah*-אדמה.” In other words, even though the aspect of “man-*Adam*-אדם on the surface of the earth-*Adamah*-אדמה” also indicates the matter of sublimation (*Bittul*), for as explained before, “mud-*Adamah*-אדמה” is dust-*Afar*-עפר mixed with water-*Mayim*-מים, nevertheless, the humility and self-nullification (*Bittul*) of Moshe was beyond “any man-*Adam*-אדם on the surface of the earth-*Adamah*-אדמה.” This is because Moshe was in a state of the complete nullification of his existence (*Bittul b’Metziyut*) to his Source.

In other words, the general difference between “mud-*Adamah*-אדמה” and “water-*Mayim*-מים” is like the difference between the subjugation and sublimation of one’s “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, and the complete nullification of one’s independent existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He. This then, is why man is called “*Adam*-אדם,” because he was created from the “mud-*Adamah*-אדמה.” For, the man’s entire purpose in toiling in the service of *HaShem*-יהו"ה, blessed is He,

¹²²⁴ Exodus 4:10

¹²²⁵ Numbers 12:3

is to bring about the drawing forth of “water-*Mayim*-מים” into the “dust-*Afar*-עפר,” and thus affect the matter of the sublimation of his “somethingness” (*Bittul HaYesh*), beginning with the subjugation and sublimation of his “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, and ultimately affecting in himself the matter of complete self-nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

However, we still must better understand this matter of man's purpose in his toil in serving *HaShem*-יהו"ה, blessed is He, which is to affect a drawing forth of the aspect of “water-*Mayim*-מים” into the aspect of “dust-*Afar*-עפר.” At first glance, this is something that precedes man's toil [in serving *HaShem*-יהו"ה], and is innate to his creation itself, in that man was created from the mud-*Adamah*-אדמה, which is dust-*Afar*-עפר mixed with water-*Mayim*-מים. This being so, what is this matter of man's toil of drawing the “water-*Mayim*-מים” into the “dust-*Afar*-עפר”?

The explanation is that the creation of man-*Adam*-אדם from the mud-*Adamah*-אדמה (which is mixture of dust-*Afar*-עפר and water-*Mayim*-מים) is only preparatory, so that there could then be the drawing of water-*Mayim*-מים into the dust-*Afar*-עפר through his toil in serving *HaShem*-יהו"ה, blessed is He. In other words, this is the initial empowerment and arousal from Above, for the matter of toil in serving *HaShem*-יהו"ה, blessed is He, and subsequently, through this toil, a much loftier drawing down from Above is accomplished.

This is similar to the explanation elsewhere¹²²⁶ about the matter of “the early rain” (*Yoreh*-יורה) and the “later rain” (*Malkosh*-מלקוש),¹²²⁷ both of which indicate a drawing down from above to below. The difference between them, is that “the early rain” (*Yoreh*-יורה) refers to the rain that falls before the plowing, or more particularly, before the sowing. This [early] rain brings about the possibility for the subsequent toil of plowing and sowing. However, after the plowing and sowing, “the later rain” (*Malkosh*-מלקוש) is necessary to cause abundant growth. This refers to the drawing down that follows the toil.

The same is likewise so in regard to man-*Adam*-אדם. That is, his creation from “mud-*Adamah*-אדמה,” which is dust-*Afar*-עפר mixed with water-*Mayim*-מים, is an arousal from Above and is the empowerment and granting of strength for his toil in serving *HaShem*-יהו"ה, blessed is He. Then, through his toil in service of *HaShem*-יהו"ה, blessed is He, man affects the matter of the sublimation of his “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, and subsequently, an even loftier drawing down is affected, which is the aspect of the complete self-nullification of his independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, (which is the matter of water-*Mayim*-מים as it is, in and of itself).

This is also why the word “mud-*Adamah*-אדמה” divides into the two words “*Eid Ma*”h-מ"ה-ה.” For, it is the aspect of the Name of *Ma*”H-מ"ה-ה-45 [י"ד ה"א וא"י ה"א] that refines the

¹²²⁶ See Rabbi Sa'adya Gaon to Deuteronomy 11:14; Also see Ohr HaTorah, Eikev p. 614 and on.

¹²²⁷ Deuteronomy 11:14

Name of *Ba"N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה].¹²²⁸ That is, it only is the empowerment for the refinement, so that there should then be the aspect of “*Eid*-ד"א,” which is the matter of ascent from below to Above, as it states,¹²²⁹ “A mist-*Eid*-אד ascended from the earth and watered the whole surface of the earth-*Adamah*-אדמה.” This is the matter of the ascent (*Ha'ala'ah*) of prayer etc., until we reach the aspect of “what-*Ma" H*-מ"ה-45 [י"ד ה"א],” which is the matter of the complete self-nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.¹²³⁰

6.

This is also the meaning of what Midrash states¹²³¹ on the verse,¹²³² “There was no man (*Adam*-אדם) to work the earth (*Adamah*-אדמה).” That is, “There was no man to subjugate the creatures to the Holy One, blessed is He, like Eliyahu and like Choni HaMe'agel.” In other words, the Midrash compares Adam’s service of *HaShem*-יהו"ה, blessed is He, to the service of the prophet Eliyahu.

Now, the service of the prophet Eliyahu was that he caused the entire Jewish people to say,¹²³³ “*HaShem*-יהו"ה, He

¹²²⁸ See Likkutei Torah, Bechukotai 47c; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34, and the notes and citations there, and elsewhere.

¹²²⁹ Genesis 2:6

¹²³⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see Torah Ohr, Va'era 56a, and elsewhere.

¹²³¹ Midrash Bereishit Rabba 13:7

¹²³² Genesis 2:5

¹²³³ Kings I 18:39

is the God-*Elohi*"m-אלהי"ם; *HaShem*-יהו"ה, He is the God-*Elohi*"m-אלהי"ם." They said this twice, indicating two levels. For, the Name *HaShem*-יהו"ה means "*HaShem* is One-*HaShem Echad*-אחד יהו"ה."¹²³⁴ In contrast, His title "God-*Elohi*"m-אלהי"ם" is in the plural form,¹²³⁵ as in the verse,¹²³⁶ "For He is a Holy God-*Elohi*"m *Kedoshim*-קדושים," [in which the term "Holy God-*Elohi*"m-קדושים" is in the form of the royal plural]. In other words, it is from His title "God-*Elohi*"m-אלהי"ם" that the actual existence of all novel created beings is brought forth. This applies to those beings referred to in the verse,¹²³⁷ "How abundant are Your works, *HaShem*-יהו"ה," which refers to the abundance and multiplicity of the lower created beings, and also applies to the beings referred to in the verse,¹²³⁸ "How great are Your works, *HaShem*-יהו"ה," which refers to the great supernal beings above.¹²³⁹

For, in order for there to be an abundance and multiplicity of the lower creations, and even for there be the great supernal creations, there must be the matter of limitation, so that there will be separation and differentiation between one creature and the other. Moreover, because of the greatness of the [upper] creations, there must be even greater limitation to differentiate them from each other. This limitation is

¹²³⁴ Deuteronomy 6:4; See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹²³⁵ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

¹²³⁶ Joshua 24:19 and Rashi there.

¹²³⁷ Psalms 104:24

¹²³⁸ Psalms 92:6

¹²³⁹ See Torah Ohr, Va'era 56a and elsewhere.

specifically brought about by *HaShem*'s יהו"ה title "God-*Elohi*" מ-אלהי"ם."

We thus find that though the **true** matter of the novel creation of something from nothing, is from His Name *HaShem* יהו"ה, blessed is He, nevertheless, the actual coming into novel being, in a way of limitation and differentiation, is brought about by His title "God-*Elohi*" מ-אלהי"ם." This is as explained before (in chapter three) that even though the true matter of the novel creation of something from nothing comes solely from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem* יהו"ה, blessed is He, nevertheless, in actuality, it is brought forth through the various intermediaries of the chaining down of the worlds (*Seder Hishtalshelut*). Thus, it is about this that it states, "*HaShem* יהו"ה, He is the God-*Elohi*" מ-אלהי"ם," in that even though actual existence is brought forth through His title "God-*Elohi*" מ-אלהי"ם," nevertheless, one must know that, in reality, it all comes from the Name *HaShem* יהו"ה, blessed is He, who transcends all division. In other words, His title "God-*Elohi*" מ-אלהי"ם" only shields [and covers over] His Name *HaShem* יהו"ה.¹²⁴⁰

This is also indicated by the verses,¹²⁴¹ "*HaShem* יהו"ה is King,"¹²⁴² "*HaShem* יהו"ה was King,"¹²⁴³ "*HaShem* יהו"ה will be King."¹²⁴⁴ That is, even though the existence of time divides

¹²⁴⁰ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

¹²⁴¹ Which are conjoined in the liturgy.

¹²⁴² Psalms 10:16

¹²⁴³ Psalms 93:1

¹²⁴⁴ Exodus 15:18

into present, past, and future (“is King,” “was King,” “will be King”) stemming from His title God-*Elohi*”*m*-אלהי”*m* (as explained in Shaar HaYichud veHaEmunah),¹²⁴⁵ nevertheless, it is specifically *HaShem*-יהו”ה who is King, was King, and will be King. This is because the true matter of the novel creation of something from nothing is from the Name *HaShem*-יהו”ה.

However, the first [time in the above verse] that “*HaShem*-יהו”ה, He is God-*Elohi*”*m*-אלהי”*m*” is mentioned, is only the radiance of the Name *HaShem*-יהו”ה, as He is manifested and garbed in His title God-*Elohi*”*m*-אלהי”*m*, in which His title God-*Elohi*”*m*-אלהי”*m* covers over and conceals the Name *HaShem*-יהו”ה, like the sheath that covers over the sun,¹²⁴⁶ so that what is actually revealed is only His title God-*Elohi*”*m*-אלהי”*m*-86, which is the matter of the natural order-*HaTeva*-הטבע-86.¹²⁴⁷

However, the matter of the second time that “*HaShem*-יהו”ה, He is the God-*Elohi*”*m*-אלהי”*m*” is mentioned in the verse, is that *HaShem*-יהו”ה Himself is revealed, just as how it will be in the coming future, about which it states, “As I am written, so am I pronounced,” (which is not currently so, about which it states, “I am not pronounced as I am written”).¹²⁴⁸ For, the matter of pronouncing (*Kriyah*-קריאה) is that of revelation, and

¹²⁴⁵ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6 and on.

¹²⁴⁶ See Tanya, Shaar HaYichud VeHaEmunah *ibid.* Ch. 4.

¹²⁴⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section entitled “*V’Hamargeel*”); Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re’eh 22b and on.

¹²⁴⁸ Talmud Bavli, Kiddushin 71a

thus, what is meant here is that in the coming future, *HaShem*-יהו"ה will be openly revealed.

This then, is why the service of *HaShem*-יהו"ה of Adam, the first man, is compared to that of the prophet Eliyahu. For, the entire matter of man's toil in serving *HaShem*-יהו"ה, blessed is He, is to bring about the sublimation and nullification (*Bittul*) of the creatures to *HaShem*-יהו"ה, blessed is He, and to bind them to His Godliness. This is as stated,¹²⁴⁹ "*HaShem*-יהו"ה God took the man and placed him in the Garden of Eden (*Gan Eden*), to work it and to guard it," which refers to serving *HaShem*-יהו"ה, blessed is He, through the sacrificial offerings (*Korbanot*).

For, the word "to work it-*Le'avdah*-לעבדה" refers to the "Temple service-*Avodah*-עבודה," which is the service of the sacrificial offerings (*Avodat HaKorbanot*-הקרבנות).¹²⁵⁰ Moreover, the word "to guard it-*Leshamrah*-לשמרה" also refers to the service of the sacrificial offerings (*Korbanot*), about which it states,¹²⁵¹ "Be scrupulous-*Tishmeru*-תשמרו to offer to Me in its appointed time."

It was already explained before that the matter of the sacrificial offerings (*Korbanot*) is that of ascent (*Ha'ala'ah*) from below to Above, and the drawing down (*Hamshachah*) from Above to below, which is the matter of the bond between the creations and *HaShem*'s-יהו"ה Godliness. In other words, the matter of the work of Adam, the first man, in "working it-*LeAvdah*-לעבדה" and "guarding it-*LeShamrah*-לשמרה," and his

¹²⁴⁹ Genesis 2:15

¹²⁵⁰ Midrash Bereishit Rabba 16:5; Mishnah Avot 1:2

¹²⁵¹ Numbers 28:2

service of *HaShem*-יהו"ה with sacrificial offerings (*Korbanot*), is to bring about the sublimation and nullification of the created "something" (*Bittul HaYesh*), and ultimately to affect it to be in a state of complete self-nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

This is also the meaning of the Midrash which states,¹²⁵² "Adam-אדם was created from the place of his atonement, as the verse states,¹²⁵³ 'An altar of earth-*Adamah*-אדמה shall you make for me.'" This is because the entire purpose of man-*Adam*-אדם is to engage in the service of the sacrificial offerings (*Korbanot*), the matter of which is ascent (*Ha'ala'ah*) from below to Above and the drawing down (*Hamshachah*) from Above to below.

This is as further indicated by the continuation of the verse,¹²⁵⁴ "And you shall sacrifice your burnt-offerings and your peace-offerings upon it." The burnt-offering (*Korban Olah*-עולה) [is completely consumed on the altar] as stated,¹²⁵⁵ "completely to *HaShem*-יהו"ה," and is the matter of the ascent (*Ha'ala'ah*) from below to above. In contrast, the peace-offering (*Korban Shelamim*) is "also eaten by the priests and the owners,"¹²⁵⁶ which is the matter of drawing down (*Hamshachah*) from Above to below, including the physical flesh [of the sacrificial animal] which is eaten by the priests (*Kohanim*) and the owners.

¹²⁵² Midrash Bereishit Rabba 14:8; Talmud Yerushalmi, Nazir 7:2

¹²⁵³ Exodus 20:21

¹²⁵⁴ Exodus 20:21 *ibid.*

¹²⁵⁵ Samuel I 7:9

¹²⁵⁶ See Torat Kohanim and Rashi to Leviticus 3:1, and elsewhere.

However, the verse then states,¹²⁵⁷ “And if you make for Me an altar of stones, do not build them hewn.” The Ramban¹²⁵⁸ comments on this and explains that the word “If-*Eem-אם*” is usually used to indicate a commandment that is optional and not obligatory (though here the use of the word “If-*Eem-אם*” is not optional but obligatory).¹²⁵⁹ This is because, in the desert, they were not commanded to build an altar of stones, but could also build the altar of earth. This is as stated,¹²⁶⁰ “Hollow, of boards shall you make it,” which Targum Yonatan translates as, “Hollow boards filled with dust (*Afra-עפרא*),” meaning that they would fill the copper altar with dust (*Afar-עפר*), and only upon their entry into the Land [of Israel] were they commanded to make the altar of stones.

Now, the difference between earth (*Adamah-אדמה*) and stones (*Avanim-אבנים*) is that earth is soft, whereas stones are hard. Thus, it was upon their entry into the Land [of Israel], about which the verse states,¹²⁶¹ “A land whose stones are iron,” meaning hard as iron, that they then were commanded to build the altar of stones.

The explanation, as it relates to serving *HaShem-יהוה*, blessed is He, is that earth (*Adamah-אדמה*) which is soft, indicates a form of service that accords to reason and understanding. For, when things are according to reason and

¹²⁵⁷ Exodus 20:22

¹²⁵⁸ Rabbi Moshe Ben Nachman (Nachmanides)

¹²⁵⁹ Mechilta and Rashi to Exodus 20:22

¹²⁶⁰ Exodus 27:8; 38:7

¹²⁶¹ Deuteronomy 8:9

understanding, there can be leanings to one side or the other. This is true even when it comes to the Supernal reason and understanding, that something that initially leaned to severity and judgment, can then lean to merit and kindness, even in regard to the very same reason.¹²⁶²

In contrast, the aspect of stones (*Avanim*-אבנים), which are hard, indicates the form of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and understanding. It is specifically through this form of service that we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as in the teaching,¹²⁶³ “No thought can grasp Him,” but He is grasped in the desire of the heart (*Re'uta d'Leeba*),¹²⁶⁴ specifically as it transcends reason and understanding.

This then, is the difference between the altar of earth (*Adamah*-אדמה) and the altar of stones (*Avanim*-אבנים). That is, all ascents (*Ha'ala'ot*) and drawings down (*Hamshachot*) on the altar of earth (*Adamah*-אדמה) are solely the aspect of revelations (*Gilyim*). However, to reach the **true** reality of existence, this being the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, that “from the true reality of His being, all other beings are brought into being,”¹²⁶⁵ this specifically

¹²⁶² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

¹²⁶³ Introduction to Tikkunei Zohar 17a

¹²⁶⁴ See *Hemshech* 5666 p. 57 and on, and elsewhere.

¹²⁶⁵ See Mishneh Torah, Hilchot Yesodei HaTorah 1:1; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

requires an altar of stones (*Avanim*-אבנים), which transcends reason and intellect.

(Thus, when the Jewish people were in the desert, about which it states,¹²⁶⁶ “You followed after Me (*Acharai*-אחר־י) in the desert,” indicating the matter of [following] the back-*Achorayim*-אחוריים, rather than the matter of face-to-face (*Panim b’Panim*), therefore the altar of earth (*Adamah*-אדמה) sufficed.)

The same is true of the prayers, which were established corresponding to the daily *Tamid* offerings. That is, the true matter of serving *HaShem*-יהו"ה in prayer, is that it is service that transcends reason and intellect, in that one nullifies his independent existence entirely (and becomes non-existence), binding himself to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, [the true existence]. This is why the word “prayer-*Tefillah*-תפילה” is of the same root as,¹²⁶⁷ “One who binds-*Tofel*-תופל an earthenware vessel.” That is, he becomes one with the being of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, Who is the only existence and the true existence.

8.

With the above in mind, we can also understand the matter of the half *Shekel*. To explain, the words “the *shekel* is

¹²⁶⁶ Jeremiah 2:2; See Torah Ohr, Tetzaveh 84d, and elsewhere.

¹²⁶⁷ Torah Ohr, Terumah 79d; Sefer HaMaamarim 5709 p. 79 (and the note of the Rebbe there); See Tikkunei Zohar, Tikkun 49; Likkutei Sichot, Vol. 24, p. 29, p. 315, and the note in Sefer HaMaamarim 5571 p. 80.

twenty *gera*,”¹²⁶⁸ refer to the general service of *HaShem*-יהו"ה, blessed is He, with the ten powers of the soul – which is service of Him that accords to reason and understanding – as well as with the ten hidden powers of the soul, which is the matter of serving Him in a way that transcends reason and understanding. Together, [these two modes of service] are twenty. This then, is the meaning of the words, “the *shekel* is twenty *gera*, in the sacred *shekel*.” That is, when one’s service of *HaShem*-יהו"ה, blessed is He, is specifically in a way of a whole *shekel*, meaning that he also serves *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, it then is “the sacred *shekel* (*Shekel HaKodesh*-שקל הקדש),” about which it states,¹²⁶⁹ “Holy-*Kodesh*-קדש is a word unto itself,” as known about the difference between the word “Holy-*Kodesh*-קדש” and the word “Holy-*Kadosh*-קדוש,” that the word “Holy-*Kadosh*-קדוש” [with the letter *Vav*-ו] has divisions within it. This is why the verse states “Holy-*Kadosh*-קדוש” three times,¹²⁷⁰ referring to the matter of the division into [three] lines. In contrast, “Holy-*Kodesh*-קדש is a word unto itself,” in that it transcends division. Therefore, when one’s service of *HaShem*-יהו"ה, blessed is He, is in a way that transcends reason and intellect, which in his soul, is the aspect that transcends divisions, through this he also affects this matter above, that is, the aspect of “Holy-*Kodesh*-קדש” which transcends division.

Now, the matter of serving *HaShem*-יהו"ה, blessed is He, in actuality and in revelation, must also be with the ten revealed

¹²⁶⁸ Exodus 30:13

¹²⁶⁹ Zohar III 94b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

¹²⁷⁰ Isaiah 6:3

powers of the soul. This is the meaning of the words, “This shall they give - a half *shekel*,” since the service of *HaShem*-יהו"ה in actuality, is solely with the ten revealed powers of the soul. However, this only refers to actualizing service of *HaShem*-יהו"ה, blessed is He, in actuality. Nevertheless, the foundation of one's service of *HaShem*-יהו"ה, blessed is He, must be service of Him that transcends reason and intellect. This is why the verse states, “a half *shekel* in the sacred *shekel* (*Shekel HaKodesh*-שקל הקדש).” For, even though the actual service is with the half *shekel* alone, nevertheless, this half is of the “sacred *shekel*” (*Shekel HaKodesh*-שקל הקדש), being that the very foundation of his service of *HaShem*-יהו"ה, is that he sets and invests himself into it in a way that transcends reason and intellect.

This is also why the verse continues and states,¹²⁷¹ “The wealthy shall not increase and the destitute shall not decrease from half a *shekel*.” For, “no one is wealthy except for one who is wealthy in knowledge (*Da'at*) of *HaShem*-יהו"ה, and no one is destitute except for one who is destitute in knowledge of *HaShem*-יהו"ה.”¹²⁷² This then, is the meaning of the words, “The wealthy shall not increase.” For, since the primary aspect of service of *HaShem*-יהו"ה, blessed is He, is that one sets himself upon the foundational and essential axiom in a way that transcends reason and intellect – therefore in this, it is utterly inapplicable for there to be a matter of multiplicity. In the same way, the verse states, “The destitute shall not decrease.” For,

¹²⁷¹ Exodus 30:15

¹²⁷² See Talmud Bavli, Nedarim 41a; Zohar III 273b; See Discourse 1 of this year 5718, entitled “*Tikoo BaChodesh*,” Ch. 3.

each and every Jew possesses the aspect of the ten *Sefirot*, as known, that even the aspect of the [lowly soul, which is the aspect of the] *Nefesh* of the *Nefesh* of Kingship-*Malchut* of the world of Action (*Asiyah*), also possesses the aspect of wisdom-*Chochmah* of the world of Emanation (*Atzilut*) [within it].¹²⁷³

This likewise is the meaning of the statement in *Zohar*¹²⁷⁴ on the words, “the *shekel* is twenty *gera*,” – “It is the stone used to measure weight – It is the [letter] *Yod*-י etc.” By way of a physical analogy, when a person places a weight on one side of the scales, that which is on the other side of the scales is lifted upward. The same is true in our service of *HaShem*-יהו"ה, blessed is He. That is, when a person places and invests his ten hidden powers – which is the matter of the foundational and essential axiom that transcends reason and intellect – then even his service of *HaShem*-יהו"ה, blessed is He, with the ten revealed powers of his soul (meaning, his toil in serving *HaShem*-יהו"ה, blessed is He, in actuality), comes to be done in a much loftier manner.

This then, is the meaning of the words, “a portion (*Terumah*-תרומה) to *HaShem*-יהו"ה.” That is, even his service of *HaShem*-יהו"ה with the half-*shekel* is “a portion (*Terumah*-תרומה) to *HaShem*-יהו"ה,” in that the word “portion-*Terumah*-תרומה” is of the same root as “uplifted-*Haramah*-הרמה,” indicating that it is caused to be uplifted and ascend.¹²⁷⁵

This likewise is why the verse concludes, “To atone for your souls.” For, to atone for sin, one must serve *HaShem*-יהו"ה,

¹²⁷³ Tanya, Likkutei Amarim, Ch. 18

¹²⁷⁴ *Zohar* II 187b

¹²⁷⁵ See *Zohar* II 147a; *Ohr HaTorah*, *Terumah* p. 1,355 and on.

blessed is He, in a way that transcends reason and intellect. It is specifically then that he restrains (*Itkafiya*) and transforms (*It'hapcha*) the side opposite holiness, and “the Glory of the Holy One, blessed is He, is elevated in all worlds.”¹²⁷⁶ Through doing so, he is made to be in the state that he was before sinning, and even higher, until he brings about and actualizes that the primary dwelling of the Holy One, blessed is He, is in the lower worlds.

The meaning of a “dwelling-*Dirah*-דירה” is that it is analogous to the dwelling of a king of flesh and blood below. That is, the entire essential self and being of a person who dwells in his house, is in an openly revealed manner.¹²⁷⁷ The same is so of the “dwelling place for the Holy One, blessed is He, in the lower worlds,” that through our toil in serving *HaShem*-יהו"ה, blessed is He, by restraining (*Itkafiya*) the side opposite holiness, in a way that stems from the foundational and essential axiom which transcends reason and intellect, we thereby bring about that *HaShem*'s-יהו"ה primary dwelling, blessed is He, is in the lower worlds.

¹²⁷⁶ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

¹²⁷⁷ See Maamarei Admor HaZaken 5565 Vol. 1 p. 485 (and with the glosses in Ohr HaTorah, Shir HaShirim, Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997, and elsewhere.