

Discourse 12

“Zeh Yitnu... Machatzeet HaShekel -
This shall they give... a half Shekel”

Delivered on Shabbat Parshat Mishpatim, Parshat Shekalim

Shabbat Mevarchim & Erev Rosh Chodesh Adar, 5720

By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁴⁹ “This shall they give – everyone who passes through the census – a half *shekel* of the sacred *shekel*, the *shekel* is twenty *gera*, half a *shekel* as an elevated portion to *HaShem*-יהו”ה.” About this Ra’aya Mehemna states,⁷⁵⁰ “What is the matter of the half *shekel*? It is like half a *hin*-ההין,⁷⁵¹ and is the letter *Vav*-ו positioned between the two letters *Hey*-ההי [of the Name *HaShem*-יהוה, which is like a fulcrum and the two sides of a scale] and the stone for weighing is the letter *Yod*-י. [When it states] ‘the *shekel* is twenty *gera*’ this [refers] to the letter *Yod*-י”ד-20 [as it is fully spelled out].”

Now, Rabbi Moshe Zacuto explains⁷⁵² that this passage of Zohar comes to answer two questions. The first question is that the verse first specifies that a half *shekel* [is to be given], before informing us of the measure of a whole *shekel*. That is, the verse could simply have stated, “This shall they give – ten

⁷⁴⁹ Exodus 30:13

⁷⁵⁰ Zohar II 187b (Ra’aya Mehemna)

⁷⁵¹ See Numbers 15:9; 15:10; 28:14

⁷⁵² See Ramaz to Zohar II 187b *ibid*.

gera.” The second question is that the verse then repeats, “half a *shekel* as an elevated portion to *HaShem*-יהו”ה,” which seems to be redundant.

It therefore comes to teach us that there are two aspects to the half *shekel*. The first aspect is a general and simple statement that does not inform us of the measure of the *shekel*. This is the letter *Vav*-ו which divides and mediates between the two *Hey*’s-ה הדי”ן [of the Name *HaShem*-יהו”ה]. (The matter of the two *Hey*’s-ה is explained in the teachings about the half *shekel*.)⁷⁵³ The second aspect is the “twenty *gera*,” which is the letter *Yod*-י.

About this, the Zohar begins and states, “What is the matter of the half *shekel*?” In other words, to whom is the intention directed that it should be called the “half *shekel*” before being informed of the measure of a *shekel* etc.? It then explains, “The stone with which to weigh etc.,” which is the matter of the words, “the *shekel* is twenty *gera*.” In other words, the stone with which to weigh is the letter *Yod*-י, and correspondingly, the letters *Vav-Dalet*-ו”ד are weighed (being that they are the letters that fill the letter *Yod*-י). About this the verse [continues] and states, “half a *shekel* as an elevated portion to *HaShem*-יהו”ה.” That is, half the twenty *gera* should be a portion (*Terumah*) to *HaShem*-יהו”ה.

In general, this is the matter of the four letters of the Name *HaShem*-יהו”ה. For, the first half *shekel* is the letter *Vav*-

⁷⁵³ See Maamarei Admor HaZaken, Hanachot HaRav Pinchas, of blessed memory, p. 32 and on; Biurei HaZohar of the Mittler Rebbe and of the Tzemach Tzedek, Parshat Tisa.

ו, which divides between the two letters *Hey* יהי"ן. The second half *shekel* is the letter *Yod*-י.

Now, at the beginning of the verse where it states, "This shall they give-*Zeh Yitnu* זה יתנו," this also precedes the four letters of the Name *HaShem* יהו"ה. Thus, it is after the preface of "This shall they give-*Zeh Yitnu* זה יתנו," as well as the matter of the four letters of the Name *HaShem* יהו"ה, that it then states about the second half *shekel*, "a portion (*Terumah*) to *HaShem* יהו"ה."

2.

Now, to understand this, we first must preface with the matter of the four letters of the Name *HaShem* יהו"ה. For, there are seven names that are not to be erased.⁷⁵⁴ More specifically, there are ten names.⁷⁵⁵ However,⁷⁵⁶ the Name *HaShem* יהו"ה is the Explicit Name (*Shem HaMeforash*),⁷⁵⁷ the Name of the Essential Self (*Shem HaEtzem*),⁷⁵⁸ and the Singular Name (*Shem HaMeyuchad*).⁷⁵⁹

⁷⁵⁴ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

⁷⁵⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) to Gate Ten (*Keter*); Also see Pardes Rimmonim, Shaar 20 (Shaar HaShemot), Ch. 1 and on.

⁷⁵⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁷⁵⁷ Talmud Bavli, Sotah 38a; Sanhedrin 60a; Mishneh Torah, Hilchot Yesodei HaTorah *ibid.*; Ginat Egoz *ibid.*

⁷⁵⁸ Ginat Egoz *ibid.*; Kesef Mishneh to Hilchot Avodah Zarah 2:7; Pardes Rimmonim, Shaar 19 (Shaar Shem Ben Dalet) Ch. 1 and on; Moreh Nevuchim, Part 1, Ch. 61 and on; Ikkarim, Maamar 2, Ch. 28.

⁷⁵⁹ Talmud Bavli, Sotah and Sanhedrin *ibid.*; Ginat Egoz *ibid.* Pardes Rimmonim *ibid.*

Now, just as the essential Name *HaShem*-יהו"ה is singularly unique from all the other names, so likewise, the four letters of the Name *HaShem*-יהו"ה are different from the letters of the other names. The general difference is like the difference between engraved letters and written letters, which is the matter of essential letters and letters that are separate from the essence, respectively.⁷⁶⁰ In other words, letters that are written with ink on parchment are not part and parcel of the parchment itself, but are additional and separate from it. However, this is not so of letters that are engraved on a precious stone, in which the letters are not additional to it, but are from it and of it.⁷⁶¹

The same is so of the letters of the Name *HaShem*-יהו"ה. That is, even though there also are letters (*Otiyot*) in the Name *HaShem*-יהו"ה, through which there is revelation – since that is the matter of letters-*Otiyot*-אותיות, in that they are of the same root as in the verse,⁷⁶² “The morning comes-*Ata*-אתא,” meaning that they reveal – nevertheless, they are essential letters that are part and parcel of Him, and therefore do not conceal.

In other words, with written letters, which are added to the parchment, the revelation brought about by the letters, comes in a way of concealment. That is, the letters are revealed

⁷⁶⁰ See the discourse entitled “*Zeh Yitnu*” of Shabbat Parshat Mishpatim, Parshat Shekalim 5675 (*Hemshech* 5672 Vol. 2, p. 864 and on); Also see the discourse by this title of the year 5721 (Sefer HaMaamarim 5721 p. 118 and on); Also see the aforementioned discourse of the year 5715 (Sefer HaMaamarim 5715 p. 81 and on).

⁷⁶¹ Likkutei Torah, Bechukotai 45a, 45d, and elsewhere; Also see Midrash Bereishit Rabba 21:5.

⁷⁶² Isaiah 21:12; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the difference between the various names of general classification; Also see Torah Ohr, Mikeitz 42b and elsewhere.

specifically by the fact that the ink covers over and conceals the parchment. In contrast, this is not so of essential letters (*Otiyot Atzmiyim*) that are part and parcel of the thing itself, like engraved letters. In this case, the letters do not cover or conceal the essential thing at all, being that they are of the essence of the precious stone. Thus, these letters reveal the essence itself, meaning that the essence is revealed in them.

The same is understood about the letters of the Name *HaShem* יהו"ה, that they are not something additional, nor do they conceal at all. The matter of the letters (*Otiyot*) is solely that such is the manner of revelation, in that it comes through letters (*Otiyot*). Nevertheless, the letters (*Otiyot*) do not conceal, but rather, their substance is that the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, is revealed in them.

3.

The explanation is that the four letters of the Name *HaShem* יהו"ה are the matter of constriction (*Tzimtzum*) [*Yod*-י], expansion (*Hitpashtut*) [*Hey*-ה], drawing down (*Hamshachah*) [*Vav*-ו], and expression (*Hitpashtut*)[*Hey*-ה].

By way of analogy, this may be understood⁷⁶³ from the bestowal of intellect from a teacher to his student who is of no [intellectual] comparison to himself. At first the teacher must constrict all his own intellect into a single point, which is the

⁷⁶³ See Sefer HaMaamarim 5656 p. 250 and on; *Hemshech* 5666 p. 207 and on; Sefer HaMaamarim 5678 p. 2 and on.

matter of the letter *Yod*.⁷⁶⁴ This point (*Nekudah*) includes within itself the entire intellect that will subsequently be bestowed to the recipient. Moreover, it also includes the essence of the [teacher's intellect (*Sechel*), which transcends the recipient.

This explains the teaching of our sages, of blessed memory,⁷⁶⁵ “For forty years a person does not grasp the [ultimate] depth of his teacher's intent.” Nonetheless, after forty years he does grasp it. However, at first glance, since the teacher only bestowed the externality (*Chitzoniyut*) of his intellect to him, which is why for forty years he did not grasp the [ultimate] depth of his teacher's intent, this being so, how is it that after forty years he comes to grasp the depth of his teacher's mind? This demonstrates that concealed in this point (*Nekudah*), there also is intellect (*Sechel*) that transcends the [intellect of the] recipient.

However, this point (*Nekudah*) specifically comes in a way of constriction (*Tzimtzum*). For, since the teacher and student are of utterly no comparison to each other, therefore, before the constriction (*Tzimtzum*), the intellect of the student is not at all [in the mind of the teacher] and it only is when the teacher withdraws his own intellect – this being the matter of the restraint of *Tzimtzum*, which is in a way of withdrawal (*Siluk*) – that intellect that relates to the student is found. In other words, it is found in such a way that it is included in a

⁷⁶⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

⁷⁶⁵ Talmud Bavli, Avodah Zarah 5b

single point (*Nekudah*), which also includes the essence of the teacher's intellect within it, as mentioned before.

However, even once this point (*Nekudah*) is present, since it only is a general point, no bestowal can come from it. It therefore is necessary for the teacher to specify the particulars of the point, and to estimate within himself what he will reveal from the point, and how he will reveal it to him. This is the matter of the letter *Hey-ה*, which is has the form of three lines, hinting at all the particulars of the recipient's intellect as they are estimated in the teacher. In other words, this is the plane of the recipient as it still is in the estimation of teacher's intellect.

However, even after the teacher estimates all the particulars of the intellect he will bestow to the student, since this still is within the estimation of the teacher, great [intellectual] light is illuminated in it. Therefore, for him to actually bestow it to the student, a further constriction (*Tzimtzum*) must take place.

This is the matter of the letter *Vav-ו*, which has a letter *Yod-י* at its head. This indicates that even after the letter *Hey-ה*, a drawing down by way of constriction (*Tzimtzum*) is still necessary, only that this constriction (*Tzimtzum*) is unlike the preceding constriction (*Tzimtzum*). This is why it is not a letter *Yod-י* unto itself, but is rather the letter *Yod-י* as it is included in the letter *Vav-ו*.

The explanation is that the previous constriction (*Tzimtzum*) was in a way of complete withdrawal (*Siluk*). This is because, before the constriction (*Tzimtzum*), [in the teacher] there was no existence at all of intellect that relates to the student, being that the teacher is utterly beyond any comparison

to the student. Thus, [for the teacher] to find intellect that relates to the student, this is brought about through constriction (*Tzimtzum*) in a way of the withdrawal (*Siluk*) [of his own intellect], which is the matter of the letter *Yod*-י.

In contrast, this is not so of the constriction (*Tzimtzum*) that follows the letter *Hey*-ה, the matter of which is the plane of the recipient, as it is within the bestower. Here the plane of the recipient is already present, except that great [intellectual] light illuminates within it. It therefore is only necessary to constrict the abundance of light, and diminish it according to the capacity of the recipient [to receive]. This is the matter of the letter *Yod*-י as it is included in the letter *Vav*-ו. That is, this is a matter of drawing down (*Hamshachah*) [intellect], except that the drawing down comes by way of constriction (*Tzimtzum*).

Nevertheless, even the letter *Vav*-ו, which is the matter of drawing [the intellect] down to the recipient, is according to how to the teacher draws the intellect down. Therefore, there still is an abundance of light in it. It therefore undergoes a further constriction until it is drawn to the final letter *Hey*-ה, which is the matter of the plane as it is in the grasp of the recipient.

From the above example, we may understand this as it is Above in *HaShem*'s-יהו"ה Godliness. That is, at first the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, filled [the place of the void] etc.,⁷⁶⁶ and there was absolutely

⁷⁶⁶ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; The beginning of Otzrot Chayim, Mevo She'arim; Also see the discourse entitled "*Lehavin Mah SheKatuv b'Otzrot Chayim*" in Likkutei Torah, Hosafot to Vayikra 51b and on; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13, and elsewhere.

no room for the chaining down of worlds (*Hishtalshelut*). Thus, for there to be a drawing down of light (*Ohr*) according to the capacities of the chaining down of the worlds (*Hishtalshelut*), a constriction (*Tzimtzum*) was necessary in a way of withdrawal (*Siluk*).

Through this, light (*Ohr*) that applies to the chaining down of the worlds (*Hishtalshelut*) came to be. However, it was included in the single point (*Nekudah*) of the letter *Yod-י*, which also includes the light (*Ohr*) of *HaShem-יהו"ה*, blessed is He, that precedes the restraint of the *Tzimtzum*. This is why through serving *HaShem-יהו"ה*, blessed is He, with Torah and *mitzvot*, we thereby draw down (not only the light (*Ohr*) that relates to the chaining down of the worlds (*Hishtalshelut*), but) even the limitless light of the Unlimited One, *HaShem-יהו"ה*, blessed is He, which precedes the restraint of the *Tzimtzum*.

However, this point (*Nekudah*) is general, and it therefore an estimation of the particulars is necessary. This is the matter of the estimation within Himself, in potential, of that which is destined to be brought forth in actuality.⁷⁶⁷ This is the matter of the letter *Hey-ה*, meaning the plane of the recipient as it is in the Bestower.

After this, the letter *Vav-ו* is drawn from it, which is the matter of the letter *Vav-ו* whose head is the letter *Yod-י*.⁷⁶⁸ This is because the manner in which the Line-*Kav* is drawn from the letter *Hey-ה* is by means of a constriction (*Tzimtzum*), until it is

⁷⁶⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11, and the notes and citations there.

⁷⁶⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

subsequently drawn down to the aspect of the final letter *Hey-ה*, which is the plane of the recipient.

This refers to the aspect of the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*),⁷⁶⁹ about which it states,⁷⁷⁰ “He gazes and sees to the end of all generations.” Now, as known, the word “generations-*Dorot-דורות*” is of the same root as “*Darei Darei-דרי דרי*”⁷⁷¹ meaning, “many rows.”⁷⁷² That is, this thought already has all the particular levels in it, and is the matter of the plane of the recipient as it is Above, and from this, it subsequently is drawn down to below etc.

Now, just as this is so of the general totality of the chaining down of the worlds (*Hishtalshelut*), so likewise, this is so of the particular worlds, such as the world of Emanation (*Atzilut*). That is, the drawing down in each world is through the letters of the Name *HaShem-יהו"ה*.

To explain, the beginning of the drawing down of the world of Emanation (*Atzilut*) from the aspect of the Crown-*Keter* is through the letter *Yod-י*, which is the *Sefirah* of Wisdom-*Chochmah*. It is the matter of the point (*Nekudah*) that includes the entirety of the light of the world of Emanation (*Atzilut*) within itself, as well as the light of the Crown-*Keter*.

⁷⁶⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16-18.

⁷⁷⁰ See the Rosh HaShanah liturgy of the Zichronot section; Also see Sefer HaMitzvot of the Tzemach Tzedek, 58b and on; Sefer HaMaamarim 5652 p. 40 and on, and elsewhere.

⁷⁷¹ Talmud Bavli, Megillah 12a

⁷⁷² See Maamarei Admor HaZaken, 5565 Vol. 1 p. 419; Ohr HaTorah (Yahal Ohr) to Tehillim p. 549.

This is why through serving *HaShem* יהו"ה, blessed is He, with Torah and *mitzvot*, we also draw down the light (*Ohr*) of the Crown-*Keter*, being that, in a concealed way, this light (*Ohr*) is also included in the point (*Nekudah*).

This is the matter of the two aspects that are present in the letter *Yod*-י. That is, there is the essential form of the letter *Yod*-י, and there is the thorn of the letter *Yod*-י.⁷⁷³ For, even though the letter *Yod*-י is just a point (*Nekudah*), it nevertheless has the form of a letter, whereas the thorn of the letter *Yod*-י does not even have the form of a letter.⁷⁷⁴

In other words, the *Yod*-י is a point that includes the light (*Ohr*) of the world of Emanation (*Atzilut*) within itself, and therefore has form, that is, the form of the chaining down of the worlds (*Hishtalshelut*) is concealed in the letter *Yod*-י. However, the thorn of the letter *Yod*-י is the aspect of point (*Nekudah*) that includes the light of the Crown-*Keter*, which has no form and transcends the chaining down of the worlds (*Hishtalshelut*).

Now, the general matter of the point (*Nekudah*) of the letter *Yod*-י is brought about through constriction (*Tzimtzum*) in a way of withdrawal (*Siluk*). For, since relative to the Crown-*Keter*, the world of Emanation (*Atzilut*) is utterly of no comparison⁷⁷⁵ – since the matter of a world begins with the world of Emanation (*Atzilut*), whereas higher than the world of Emanation (*Atzilut*), there is no matter of a world – therefore, the drawing down from the Crown-*Keter* is through a

⁷⁷³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Nine (*Chochmah*) and Gate Ten (*Keter*).

⁷⁷⁴ See Shaarei Orah of Rabbi Yosef Gikatilla *ibid*.

⁷⁷⁵ See Torah Ohr, Vayera 14a

withdrawal (*Siluk*), which is then drawn down to the point (*Nekudah*) of Wisdom-*Chochmah*.

Nevertheless, this point (*Nekudah*) is still general. Thus, for there to be a drawing down from it, the matter of an estimation as it relates to the particulars of the point (*Nekudah*) is necessary. In other words, even though the world of Emanation (*Atzilut*) is entirely a World of Unity (*Olam HaAchdut*), there nevertheless are ten *Sefirot* in it, as it states,⁷⁷⁶ “Ten and not nine, ten and not eleven.” It therefore is necessary for its particulars be specified etc. This is the matter of the *Hey-ה* of Understanding-*Binah*, from which there subsequently is a drawing down to the aspect of *Zeir Anpin*, which is the letter *Vav-ו*, and ultimately to the aspect of Kingship-*Malchut*, which is the final letter *Hey-ה*.

4.

Now, though the four letters of the Name *HaShem-יהוה* constrict and draw down the light (*Ohr*), as explained before, nevertheless, they are not at all anything in addition, but are like engraved letters that are of Him and from Him.

The matter of engraved letters may be understood from the analogy of intellect being drawn down from a teacher to his student, and even more specifically, from the drawing down of intellect within oneself. That is,⁷⁷⁷ the drawing down of intellect (*Sechel*) begins with a flash of insight, in a way of a point (*Nekudah*). Now, even though there are letters (*Otiyot*) in

⁷⁷⁶ Sefer Yetzirah 1:4

⁷⁷⁷ See *Hemshech* 5672 Vol. 2 *ibid.* p. 852 and on.

this flash – being that **all** revelation comes through letters (*Otiyot*) – nonetheless, as these letters flash in the intellect, they are not at all felt, since [in a flash of insight] it is the light (*Ohr*) of the intellect that is primarily felt, rather than the letters. Even when he then contemplates the intellect of the insight in his thought, in that he delves into the intellect [of the insight] – which is the matter of thought within thought (*Machshavah SheB'Machshavah*)⁷⁷⁸ – even then, His primary [awareness] is of the intellect (*Sechel*), rather than the letters (*Otiyot*).

It is only when he then thinks the *letters* of the intellect, this being the matter of speech within thought (*Dibur SheB'Machshavah*) until the matter of action within thought (*Ma'aseh SheB'Machshavah*),⁷⁷⁹ and especially when he actually speaks the intellect (*Sechel*) in letters of speech (*Dibur*), that the letters (*Otiyot*) become primary.

That is, when speaking, the intellect (*Sechel*) as it initially was in the flash of [insight into] the intellect, is lost, even as it then comes to thought within thought (*Machshavah SheB'Machshavah*), at which time there is an abundance of intellectual light. When the letters [of speech] are revealed, we then do not see the light (*Ohr*) of the intellect, being that in speech, it is the letters (*Otiyot*) that are primarily [felt]. In contrast, when the light of one's intellect illuminates, he primarily [is aware of] the intellect (*Sechel*), rather than its letters (*Otiyot*).

⁷⁷⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 41-43

⁷⁷⁹ See Shaar HaYichud (the Gate of Unity), Ch. 41-43 *ibid*.

Now, we also observe that during the flash of insight, as well as during thought within thought (*Machshavah Sheb'Machshavah*), if in the middle of it he begins thinking how to modify its letters, the light of the intellect will dim and he will lose it. That is, its letters (*Otiyot*) are one with it and cannot be changed.

Only in speech within thought (*Dibur SheB'Machshavah*) etc., are the letters (*Otiyot*) dominantly felt etc., and it is specifically then that he can change the letters, as we clearly see, that every person is capable of expressing the same thought in different letters.

The reason is because, in the flash of intellectual [insight] and in the aspect of thought within thought (*Machshavah Sheb'Machshavah*), it is not the letters (*Otiyot*) that are dominant, but the intellect (*Sechel*) is dominant and primary. Therefore, its letters are like engraved letters, in that they are letters that are essential [to the intellect], and are of it and part of it. Therefore, since they are essential letters, they are one with the intellect. Thus, if he has the letters (*Otiyot*), it is not applicable for the intellect (*Sechel*) to change, being that [the intellect and its letters] are one thing.

This is not so of speech within thought (*Dibur SheB'Machshavah*) where the letters (*Otiyot*) are dominant and primary. In such a case, its letters (*Otiyot*) are like written letters that are added to the intellect (*Sechel*), and therefore the letters (*Otiyot*) can be changed without affecting the intellect (*Sechel*) itself.

This also is a difference between the letters of the Written Torah (*Torah SheB'Khtav*) and the letters of the Oral Torah (*Torah SheBa'al Peh*). That is, in the Written Torah (*Torah SheB'Khtav*) the forms of the letters are of importance. For, if the letters are touching each other or part of a letter is separated from it, the Torah scroll is rendered invalid,⁷⁸⁰ and certainly no changes can be made to the letters. Moreover, it goes without saying that the same matter cannot be written in different letters.

In contrast, this is not so of the Oral Torah (*Torah SheBa'al Peh*), where the intellect (*Sechel*) is primary and the letters are unimportant. We see this in the words of the Rishonim and Acharonim, and even in the words of the Tana'im and Amora'im, that though they may say the same thing, each one says it in different letters.

This is because the letters of the Oral Torah (*Torah SheBa'al Peh*) are like letters written with ink and can therefore be changed, as explained before. In contrast, the letters of the Written Torah (*Torah SheB'Khtav*), are essential letters that are part and parcel of it. That is, the letters themselves are one with the matter expressed in them, and therefore cannot be changed.

This explains why we find that one matter may be repeated two or three times in the Written Torah. An example is the Torah portion about the sacrificial offerings of the tribal leaders (*Nesi'im*).⁷⁸¹ That is, with each particular leader the

⁷⁸⁰ Shulchan Aruch, Yore De'ah, 274:4-5

⁷⁸¹ Numbers 7:12 and on

Torah repeats all the specifics of his offerings. At first glance, it seems that it would have been enough for the Torah to simply specify the particulars of the first tribal leader, and then about the other tribal leaders, it could simply have stated that their offerings were the same as his. Why then does Torah repeat all the specifics of each of their offerings?

We similarly find this in the Torah's census of the Jewish people. That is, with each tribe the Torah repeats itself stating,⁷⁸² "Their offspring according to their families, according to their paternal household, by number of the names according to their head count, every male from twenty years of age and up, everyone who goes out in the legion." Seemingly, it could have simply stated this about the first Tribe, and then say that this was how all the other Tribes were counted, and simply give us the count.

However, the explanation is that the letters of the Written Torah (*Torah SheB'Khtav*) are essential letters that are part and parcel of the Torah, meaning that they are one with everything stated in them. Therefore, even though the letters are the same, nevertheless, in each and every place where they appear, they are a particular unique drawing forth etc.

To further explain, we even find that there are various [traditional] ways that each letter can be written in a Sefer Torah. For example, one way that the letter *Aleph*-א is written is with a *Yod*-י on the top, a *Yod*-י below, and a *Vav*-ו in the middle. Here, the upper *Yod*-י represents the upper Wisdom (*Chochmah Ila'ah*) and the lower *Yod*-י represents the lower Wisdom (*Chochmah Tata'ah*).

⁷⁸² Numbers 1:20 and on

Now, there is another way that the letter *Aleph-א* may be written, that is, with a *Yod-י* on top and a *Dalet-ד* below (in other words, the *Yod-י* below looks like a little *Dalet-ד* instead).⁷⁸³ This represents the matter of Wisdom-*Chochmah* and Kingship-*Malchut*, and the line-*Kav* between them is the matter of Splendor-*Tiferet*, which bonds Wisdom-*Chochmah* and Kingship-*Malchut*.

There also another way that the *Aleph-א* may be written, in which the line-*Kav* in the middle is divided in two, with its bottom portion being related to the upper *Yod-י*, and its upper portion related to the lower *Yod-י*. That is, the line-*Kav* is drawn is from left to right, and represents the matter of drawing down from Might-*Gevurah* to Victory-*Netzach*. Therefore, its upper portion, which is the aspect of Might-*Gevurah* and is of the left line [of the *Sefirot*], is related to the lower *Yod-י*, which is the aspect of Kingship-*Malchut* and is also of the left line [of the *Sefirot*]. The lower portion of the line, which is the aspect of Victory-*Netzach*, is of the right line [of the *Sefirot*] and is related to the upper *Yod-י*, the aspect of Wisdom-*Chochmah*, which also is of the right line [of the *Sefirot*].

The same is so of the letter *Beit-ב*. It too can be written in several ways. One way is with a line above, a line below, and a line in the middle on the right. Here, the upper line represents Understanding-*Binah* and the lower line represents Kingship-*Malchut* (these being the two mothers). The line in

⁷⁸³ See Shulchan Aruch of the Alter Rebbe, Orach Chayim 36:2; Torah Ohr 52c, 59a.

the middle is the aspect of Splendor-*Tiferet*, which bonds the Understanding-*Binah* and Kingship-*Malchut*.⁷⁸⁴

There then is another way to form the letter *Beit*-ב, which is that it is a *Vav*-ו and a *Dalet*-ד,⁷⁸⁵ which represent the two-*Du*-ד Statues (*Partzufim*) of *Zeir Anpin* and Kingship-*Malchut*, as they are included within Wisdom-*Chochmah* [י"ד].

Likewise, the letter *Gimmel*-ג is formed as a letter *Vav*-ו with a letter *Yod*-י at its base. That is, it becomes constricted at the conclusion of its drawing forth, and it represents the aspect of Foundation-*Yesod*, which bestows to Kingship-*Malchut*. About this it states,⁷⁸⁶ “*Gimmel*-ג means ‘Bestowal to the poor-*Gomel Dalim* דללים-גומל.’”

Now, besides the fact that every letter has its various ways, even within that particular way, there is a different way unique to the matter of each Torah portion. Therefore, even though the letters seem to be the same, there is a unique drawing down in each specific place [in Torah where it is found]. All this is so of the letters (*Otiyot*) of the Written Torah (*Torah SheB’Khtav*), which are essential letters (*Otiyot Atzmiyim*).

In contrast, this is not so of the letters of the Oral Torah (*Torah SheBa’al Peh*), which are like written letters, and are lower than engraved letters. This is as explained before, that the written letters do not have the same abundance of light as the engraved letters, as we clearly observe, that with the letters of the Written Torah (*Torah SheB’Khtav*) their holiness is felt

⁷⁸⁴ Zohar III 36a and Mikdash Melech there.

⁷⁸⁵ Sefer HaTemunah, Temunah 1; See Shulchan Aruch of the Alter Rebbe *ibid*.

⁷⁸⁶ Talmud Bavli, Shabbat 104a

to a far greater degree than the letters of the Oral Torah (*Torah SheBa'al Peh*).

6.

However, we still must better understand this. For, we see that from the letters of the Written Torah (*Torah SheB'Khtav*) the particulars of *HaShem* יהו"ה's Supernal will in the *mitzvot* cannot be known, in that the revelation of the particulars is specifically in the Oral Torah (*Torah SheBa'al Peh*).⁷⁸⁷ However, since all revelation is through letters (*Otiyot*) and the letters of the Written Torah (*Torah SheB'Khtav*) are higher, in that all the light illuminates in them in a revealed way, this being so, why then is it impossible to know the particulars of *HaShem* יהו"ה's Supernal will from the letters of the Written Torah (*Torah SheB'Khtav*), but only specifically from the letters of the Oral Torah (*Torah SheBa'al Peh*)?

This may be understood by prefacing⁷⁸⁸ with the explanation that we sometimes find that on the higher level, the number is greater. This is as stated in *Zohar*⁷⁸⁹ on the verse,⁷⁹⁰ “Sarah’s lifetime was one hundred year, twenty years, and seven years.” It is explained that the seven years refer to *Zeir Anpin* and *Kingship-Malchut*, the twenty years refer to *Wisdom-Chochmah* and *Understanding-Binah*, and the one

⁷⁸⁷ See Tanya, Iggeret HaKodesh, Epistle 29.

⁷⁸⁸ See Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 131c and on; Torat Chaim, Chayei Sarah 126d; *Hemshech* 5672 Vol. 1 p. 58, p. 166 and on, and elsewhere.

⁷⁸⁹ Zohar I 122b and on

⁷⁹⁰ Genesis 23:1

hundred refer to the aspect of the Crown-*Keter*, (which includes all ten *Sefirot* as they each include ten, the total being one hundred). This is the external aspect (*Chitzoniyut*) of the Crown-*Keter*.

However, the numbers one thousand (*Eleph*-אלף) and ten thousand (*Revavah*-רבבה) are the inner aspects (*Pnimiyyut*) of the Crown-*Keter*. That is, the number one thousand (*Eleph*-אלף) refers to the inner aspect of the Crown-*Keter* as it is in a state of being drawn down, whereas the number ten thousand (*Revavah*-רבבה) refers to the essential inner aspect of the Crown-*Keter*, as it transcends being drawn down.

However, at other times it states that the higher the level, the smaller the number. This is why the world of Emanation (*Atzilut*) is called the World of Oneness (*Olam HaAchdut*) and this certainly is so of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the world of Emanation (*Atzilut*).

The explanation is that this is the difference between lights (*Orot*) and vessels (*Keilim*). That is, in aspect of the lights (*Orot*), the higher it is, the greater the number, and to the degree that it descends to below, the number becomes lessened. In contrast, in the aspect of the vessels (*Keilim*), the higher it is, the more lessened the number, whereas to the degree that it descends below, the number is increased all the more.

By way of analogy, this may understood by the bestowal of intellect from a teacher to his student. That is, with a great student, it is enough to convey the intellect to him with less letters (*Otiyot*). In contrast, with a lesser student, the intellect must be conveyed to him more letters (*Otiyot*), and to the degree

that he is lesser, to that degree there will be a greater need for many letters, allegories, and explanations etc. We thus find that in the matter of letters (*Otiyot*), whatever is lower will have more letters (*Otiyot*).

In contrast, this is not so of the light (*Ohr*). That is, as understood, with a greater student, the intellect can be bestowed to him with less letters (*Otiyot*), but the light of the intellect (*Ohr HaSechel*) will nonetheless illuminate for him in greater abundance. In contrast, with a lesser student, many letters will be necessary, and for him, the light of the intellect (*Ohr HaSechel*) will be greatly diminished.

From this example we can understand how it is Above in *HaShem*'s יהו"ה's Godliness. Namely, that in the matter of the vessels (*Keilim*), the lower they are, the greater the number. This is because here, the drawing down is through an abundance of vessels (*Keilim*). In contrast, in the matter of the lights (*Orot*), the higher it is, the greater and more abundant the light (*Ohr*), and the higher they are, the number will be greater, in that this refers to the abundance of the light (*Ohr*).

However, it must be stated that, in truth, [the lights (*Orot*)] are not in a state of numeration. For, in the lights (*Orot*), the matter of numeration is inapplicable. Though we say that the higher it is, the greater the number, what is meant is that if this light would be drawn down and revealed below, the number would be very great. However, as it is above, it is not in the category of the division of numbers.

This also is the meaning of the teaching in Zohar,⁷⁹¹ “In the Skull (*Galgalta*) there sit twelve thousand worlds.” However, at first glance, even the world of Emanation (*Atzilut*) is a matter of Oneness (*Achdut*). This being so, how is it that the Skull (*Galgalta*) could have such an abundance as this. However, the explanation⁷⁹² is that what is meant is the abundance of light, and that if it would be revealed below, it would be an abundant number such as this.

With the above in mind, we can understand why it is not possible to know the particulars of *HaShem*’s-יהו"ה Supernal will from the Written Torah (*Torah SheB’Khtav*). This is because the letters of the Written Torah (*Torah SheB’Khtav*) are like engraved letters, in which there is an illumination of much light (*Ohr*). However, it does not come to a state of number and division (with an abundance of vessels), but remains in its general state. It therefore is not possible to know the particulars of *HaShem*’s-יהו"ה Supernal will from this.

Additionally, the revelation to the creatures must specifically be through the garments of creation (as it states in Etz Chaim),⁷⁹³ and the matter of garments (*Levushim*) is even lower than the matter of vessels (*Keilim*).⁷⁹⁴ Therefore, when it comes to the Written Torah (*Torah SheB’Khtav*) – which is the aspect of the world of Emanation (*Atzilut*), which transcends the

⁷⁹¹ Zohar III 128b; Also see the note of the Rebbe to Sefer HaMaamarim 5703 p. 112.

⁷⁹² See Likkutei Torah, Bamidbar 8b, in explanation of what it states in Tanya, Iggeret HaKodesh, Epistle 20 (130a).

⁷⁹³ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1-2; Pardes Rimmonim, Shaar 16 (Shaar ABY”A) Ch. 1.

⁷⁹⁴ See the discourses entitled “*Az Yasheer*” and “*VaYishma Yitro*” 5675 (*Hemshech* 5672 Vol. 2 p. 847 and on, p. 852 and on).

matter of the garments (*Levushim*) – revelation to the creatures is not possible. Rather, it specifically is through the Oral Torah (*Torah SheBa'al Peh*), in that is an abundance of both vessels (*Keilim*) and garments (*Levushim*), that revelation is specifically there.

7.

This then, is the difference between the letters of the Name *HaShem*-יהו"ה and the other names. For, the letters of the Name *HaShem*-יהו"ה are essential letters (*Otiyot Atzmiyim*) that are from Him and of Him. In general, this is the matter of the world of Emanation (*Atzilut*), where even the vessels (*Keilim*) are in the ultimate state of unity with *HaShem*-יהו"ה, blessed is He, for, “he and His life force are one, and He and His organs are one.”⁷⁹⁵

Moreover, not only is it that the letters of the Name *HaShem*-יהו"ה are themselves the aspect of an engraving, but even as they come into the revelation of their particulars, which is the matter of the expansions of the Name *HaShem*-יהו"ה, these being the four names *A"V*-ע"ב-72,⁷⁹⁶ *Sa"G*-ס"ג-63,⁷⁹⁷ *Ma"H*-מ"ה-45,⁷⁹⁸ and *Ba"N*-ב"ן-52,⁷⁹⁹ as they are in the world of Emanation (*Atzilut*), they too are an aspect of engraving.

The explanation of the four expanded names is as follows. The Name of *A"V*-ע"ב-72 is the Name *HaShem*-יהו"ה

⁷⁹⁵ Introduction to Tikkunei Zohar 3b

⁷⁹⁶ יר"ד ה"י וי"ן ה"י

⁷⁹⁷ יר"ד ה"י וא"י ה"י

⁷⁹⁸ יר"ד ה"א וא"ו ה"א

⁷⁹⁹ יר"ד ה"ה וי"ן ה"ה

spelled with *Yod's*-י [י"וד ה"י וי"ו ה"י]. The letter *Yod*-י indicates Wisdom-*Chochmah*. Thus, all four letters (which include all the ten *Sefirot*), are spelled with the letter *Yod*-י. In other words, this indicates all the *Sefirot* as they are in the aspect of Wisdom-*Chochmah*. For, the [first] letter *Hey*-ה"י is the matter of Understanding-*Binah* of Wisdom-*Chochmah*, [as it states],⁸⁰⁰ “Be Understanding in Wisdom-Haven *b'Chochmah*-הבן בחכמה.” The letter *Vav*-ו"ו refers to the emotions (*Midot*) as they are in Wisdom-*Chochmah*.

This is as explained in Biurei HaZohar⁸⁰¹ on the verse,⁸⁰² “From the top of the rocks (*Tzurim*-צורים) I see him, and from hills (*Gva'ot*-גבעות) I gaze upon him.” The “rocks-*Tzurim*-צורים” refer to the emotions (*Midot*) as they are in Wisdom-*Chochmah*, where they are in a state of ultimate nullification (*Bittul*). The final *Hey*-ה"י is the aspect of Kingship-*Malchut* as it is in Wisdom-*Chochmah*.

The name of *Sa''G*-ס"ג-63 [י"וד ה"י וז"ו ה"י] is also spelled with *Yod's*-י, except for the letter *Vav*-ו"ו, which is spelled with the letter *Aleph*-א. This is because the name *Sa''G*-ס"ג-63 is in Understanding-*Binah*, and is therefore filled with *Yod's*-י. This is because Understanding-*Binah* also is in a state of ultimate nullification (*Bittul*), being that Wisdom-*Chochmah*

⁸⁰⁰ Sefer Yetzirah 1:4; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 [The text here reads “Be wise in understanding-*Chakem b'Binah*-חכם בבינה,” but was amended, as that refers to the aspect of Wisdom-*Chochmah* as it is in the understanding-*Binah*, whereas “Be understanding in wisdom-Haven *b'Chochmah*-הבן בחכמה” refers to the aspect of Understanding-*Binah* as it is in Wisdom-*Chochmah*. See Shaar HaYichud, Ch. 1 *ibid.*]; Also see Sefer HaMaamarim 5659 p. 73 and on, and elsewhere.

⁸⁰¹ Biurei HaZohar of the Mittler Rebbe p. 103a and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 2 p. 993 and on.

⁸⁰² Numbers 23:9

and Understanding-*Binah* are “the two lovers who never separate.”⁸⁰³

However, this only is so at the initial drawing forth into Understanding-*Binah*. Nevertheless, when Understanding-*Binah* becomes the source of the emotions (*Midot*), the emotions (*Midot*) then come to be in a state of tangible existence. This is the difference between the “rocks-*Tzurim*” and the “hills-*Gva’ot*” גבעות-*Gva’ot*. That is, the “rocks-*Tzurim*” צורים are the emotions (*Midot*) as they are in Wisdom-*Chochmah*, where they are in the ultimate state of nullification (*Bittul*). In contrast, the “hills-*Gva’ot*” גבעות-*Gva’ot* are the emotions (*Midot*) as they are in Understanding-*Binah*, and in Understanding-*Binah* there comes to be the beginning of the tangible existence of emotions (*Midot*).

This is why in the name of *Sa”G* ס”ג-63 the *Vav* ו”י is filled with the letter *Aleph* א. That is, as discussed before, the *Aleph* א indicates a general drawing forth, meaning that the emotions (*Midot*) are already in a state of being drawn down (rather than as they are in Wisdom-*Chochmah*).

All the above is in regard to the matter of drawing down the emotions (*Midot*) from Understanding-*Binah*. Nevertheless, the essence of Understanding-*Binah* is also in a state of nullification (*Bittul*). This is also why Zohar states,⁸⁰⁴ “Judgments arise from Understanding-*Binah* at its end,” specifying, “at its end,” but not at its beginning, since Wisdom-

⁸⁰³ See Zohar II 56a; Zohar III 4a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

⁸⁰⁴ See Zohar III 65a; 292a

Chochmah and Understanding-*Binah* are the “two lovers who never separate.”

The name of *Ma''H*-ה-מ-45 [י"ד ה"א ו"א ה"א] is the aspect of *Zeir Anpin*, and is therefore filled with *Alephs*-א. For, as explained before, the *Aleph*-א indicates the general matter of drawing down, and the primary drawing down is in *Zeir Anpin*.

The name of *Ba''N*-נ-ב-52 [י"ד ה"ה ו"ו ה"ה] is in *Kingship-Malchut*, and is therefore filled with the letters *Hey*-ה. That is, it is filled with the same letter as the essential primary letter itself. This indicates the constriction and diminishment of the light (*Ohr*) in the aspect of *Kingship-Malchut*.

This is analogous to the bestowal of intellect. That is, with a great student who knows the depth of the intellect, when this student then reveals and bestows the intellect to another [student], he does not have to give it over specifically in the same letters that he received the intellect. Rather, he also is capable of giving it over in different letters. In contrast, this is not so of a lesser student, who does not know the intellect to its depth. Even if he is able to reveal and bestow it to someone else, he must specifically give it over in the same letters that he received it.

The same is understood about the aspect of *Kingship-Malchut*, that the light (*Ohr*) is in an ultimate state of diminishment. Therefore, the bestowal of *Kingship-Malchut* is in the same way as it is in *Kingship-Malchut* itself. It is for this reason that the letters that fill (the name of *Ba''N*-נ-ב-52), are the letter *Hey*-ה, which is the same letter as the essential primary letter.

Now, all the particulars of these letters, (that is, not only the letters of the Name *HaShem*-יהו"ה itself, but even the letters that fill (*Miluy*) them), are all essential letters, and are from Him and of Him. For, the entirety of the Name *HaShem*-יהו"ה, including its expansions (*Miluyim*), are the aspect of Emanation (*Atzilut*), which is the World of Unity (*Olam HaAchdut*).

8.

The explanation is that even though the other names are also in the world of Emanation (*Atzilut*),⁸⁰⁵ as explained in the previous discourses,⁸⁰⁶ nevertheless, there is a difference between all the other names and the Name *HaShem*-יהו"ה. This is because the other names are in the vessels (*Keilim*) [of the *Sefirot*], whereas the Name *HaShem*-יהו"ה is in the light (*Ohr*). That is, even the letters of the Name *HaShem*-יהו"ה are an aspect of light (*Ohr*). For, even though the letters (*Otiyot*) are vessels (*Keilim*), nevertheless, the letters of the Name *HaShem*-יהו"ה are the innerness (*Pnimiyyut*) of the vessels (*Keilim*), which are unified to the light (*Ohr*).

This itself is the difference between the innerness (*Pnimiyyut*) of the vessels (*Keilim*) and the externality (*Chitzoniyyut*) of the vessels (*Keilim*). Namely, the matter of the innerness (*Pnimiyyut*) of the vessel (*Kli*) is that it gives form and description to the light (*Ohr*), because, in and of it itself, the light (*Ohr*) is in the ultimate state of simplicity, whereas

⁸⁰⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light.

⁸⁰⁶ See the discourse entitled "*Bati LeGani* – I have come to My garden," of this year, 5720, Ch. 4 and on; Also see the discourses entitled "*Bati LeGani*" and "*Zeh Yitnu*" 5721 (Sefer HaMaamarim 5721 p. 77 and on; p. 97 and on, p. 123).

form stems from the vessel (*Kli*). Nevertheless, even the form that stems from the innerness (*Pnimiyut*) of the vessel (*Kli*) is not separate from the light (*Ohr*), but is of it and part of it. For, the light (*Ohr*) itself takes on this form.⁸⁰⁷

In contrast, this is not so the externality (*Chitzoniyut*) of the vessels (*Keilim*), (which is the aspect of all the other names). That is, this is like written letters that are separate. Even though in the world of Emanation (*Atzilut*), “He and His organs are one,” meaning that even the externality (*Chitzoniyut*) of the vessels (*Keilim*) are unified with the light (*Ohr*), nevertheless, the union of “He and His life force are one,” is not similar to the union of “He and His organs are one.” This is as stated in Iggeret HaKodesh,⁸⁰⁸ that the matter of “He and His organs are one,” is that through them and by means of them, He creates from nothing to something. That is, their purpose is to bestow.

This then, is the difference between the Name *HaShem*-יהו"ה and the other names. For, in the other names, even the letters themselves are of the externality (*Chitzoniyut*) of the vessels (*Keilim*), and are for the sake of bestowing to another. In contrast, in the Name *HaShem*-יהו"ה, even its expansions (*Miluyim*) are of the innerness (*Pnimiyut*) of the vessels (*Keilim*), and are the aspect of essential letters (*Otiyot Atzmiyim*).

Now, just as in the world of Emanation (*Atzilut*) itself, there is a difference between the innerness (*Pnimiyut*) of the vessels (*Keilim*) and the externality (*Chitzoniyut*) of the vessels

⁸⁰⁷ As per the prior example of a flash of insight of Wisdom-*Chochmah*, in which the letters of it are part and parcel of it, and cannot be changed or exchanged.

⁸⁰⁸ Tanya, Iggeret HaKodesh, Epistle 20

(*Keilim*), [so likewise, this is] the general difference between the vessels (*Keilim*) and the garments (*Levushim*). That is, the world of Emanation (*Atzilut*) is the matter of vessels (*Keilim*) that are unified to the light (*Ohr*), whereas the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are the matter of separate garments (*Levushim*).

However, more specifically, even in the vessels (*Keilim*) of the world of Emanation (*Atzilut*) there is a difference between the innerness (*Pnimiyut*) of the vessels (*Keilim*) and the externality (*Chitzoniyut*) of the vessels (*Keilim*). The same is so in regard to the garments (*Levushim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are generally separate, that there are various levels.

That is, in the world of Creation (*Briyah*) there is the matter of garments (*Levushim*), in the worlds of Formation (*Yetzirah*) and Action (*Asiyah*), there is the matter of Chambers (*Heichalot*), and Chambers (*Heichalot*) are like a house. That is, the difference between a garment (*Levush*) and a house (*Bayit*) is that the garment (*Levush*) relates to the one who is enclothed in it, in that the garment is made to fit the measurements of the one [wearing it]. In contrast, this is not so of a house (*Bayit*), which is completely separate [from him] etc.

9.

Now, since all of creation and the chaining down of the worlds (*Hishtalshelut*) is for the sake of the Jewish people,⁸⁰⁹ therefore, all matters of the chaining down of the worlds

⁸⁰⁹ See Rashi to Genesis 1:1

(*Hishtalshelut*) are also present in the souls of the Jewish people.

To explain, [every morning] we recite,⁸¹⁰ “[My God], the soul that You have given into me, she is pure (*Tehorah Hee-hia טהורה היא*).” This refers to the soul as it is in the world of Emanation (*Atzilut*), which is the matter of engraved letters. For, as known, the souls of the Jewish people are rooted in the innerness (*Pnimiyut*) of the vessels (*Keilim*). This itself is the difference between the souls [of the Jewish people] and angels. That is, angels are from the externality (*Chitzoniyut*) of the vessels (*Keilim*), whereas the souls [of the Jewish people] are from the innerness (*Pnimiyut*) of the vessels (*Keilim*).⁸¹¹

We then recite, “You have created her, You have formed her, You have blown her into me.” This refers to the soul as she is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which is the matter of garments (*Levushim*), as in the teaching,⁸¹² “You have made garments (*Levushim*) for them, from which souls issue forth etc.”

Now, in this itself, there are a number of different levels. For example, there is the garment of skin, which also is a garment (*Levush*), as the verse states,⁸¹³ “You clothed me with skin and flesh.” This garment is part and parcel of the person himself. However, there is another garment (*Levush*) that is

⁸¹⁰ In the morning blessings.

⁸¹¹ See Etz Chayim, Shaar 28 (Shaar Halbburim) Ch. 1; Shaar 40 (Shaar Pnimiyut v’Chitzoniyut), Drush 10; Pri Etz Chayim, Hakdamah l’Shaar HaShabbat, Ch. 5; Shaar HaShabbat Ch. 10; Likkutei Torah, Parshat Re’eh 26d; Drushim l’Yom HaKippurim 70c, and elsewhere.

⁸¹² Introduction to Tikkunei Zohar 17a (Patach Eliyahu)

⁸¹³ Job 10:11; See *Hemshech* 5672 Vol. 1 *ibid.* p. 858 and on.

external to man, but is a refined garment.⁸¹⁴ There also is a coarse garment, which is the shoe that one wears on his feet.

In general, these are the three matters of thought, speech, and action (*Machshavah, Dibur, Ma'aseh*), corresponding to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, Creation (*Briyah*) is the world of thought (*Machshavah*), (and is the aspect of the living animal-*Chai*. This is why in holy books⁸¹⁵ it states that on Shabbat and holidays, one should wear silk garments, being that they are of the level of the living animal-*Chai*, which are the garments of the world of Creation-*Briyah*.) The worlds of Formation (*Yetzirah*) and Action (*Asiyah*) correspond to speech (*Dibur*) and action (*Ma'aseh*), respectively.

This then, is the meaning of “You have created her, You have formed her, You have blown her into me,” which refers to the soul as it is in the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), all the way to the aspect of the “foot” of the soul, which is the soul of the world of Action (*Asiyah*). That is, this aspect is like the garment of the shoe.

Now, although this is lower than the upper aspects of the soul, as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and is most certainly lower relative to the aspect of “she is pure (*Tehorah Hee*-טהורה היא),” which is the soul as it is in the world of Emanation (*Atzilut*), nevertheless, the verse states,⁸¹⁶ “How lovely are your feet in shoes, O’ daughter of nobility,” which refers to the daughter of

⁸¹⁴ That is, he garments which are external to him.

⁸¹⁵ See Mikdash Melech cited in *Hemshech* 5672 *ibid*. Also see Sefer HaMaamarim 5661 p. 231 and the glosses there.

⁸¹⁶ Song of Songs 7:2

our forefather Avraham.⁸¹⁷ That is, the revelation of beauty is specifically in the aspect of the shoes (*Na'alayim*-נעליים). For, the revelation of the superiority and elevation of the soul is not as it is in the upper worlds, but specifically as it manifests and fulfills its service of *HaShem*-יהו"ה, blessed is He, by toiling with the animalistic soul. It is in this that the primary beauty is brought forth.

10.

With the above in mind, we can understand the meaning of the verse,⁸¹⁸ “This shall they give – everyone who passes through the census – a half *shekel* of the sacred *shekel*, the *shekel* is twenty *gera*, half a *shekel* as an elevated portion to *HaShem*-יהו"ה.” That is, the “twenty *gera*” refer to the ten powers of the Godly soul and the ten powers of the animalistic soul.⁸¹⁹ The giving of the half *shekel* refers to the matter of toiling with the ten powers of the animalistic soul, which is the primary toil in serving *HaShem*-יהו"ה, blessed is He. Specifically this matter is “an elevated portion to *HaShem*-יהו"ה.”

This is also why the verse states, “This-*Zeh*-זה shall they give.” For, the term “this-*Zeh*-זה” is the matter of revelation, and refers to physical things, about which it is possible to point to with one’s finger and say “this-*Zeh*-זה.” In other words, *HaShem*’s-יהו"ה ultimate Supernal intent in the toil of the soul

⁸¹⁷ Talmud Bavli, Chagigah 3a

⁸¹⁸ Exodus 30:13

⁸¹⁹ See the discourse entitled “*Zeh Yitnu*” 5634 (Sefer HaMaamarim 5634 p. 127 and on); 5651 (Sefer HaMaamarim 5651 p. 119 and on).

in Him, blessed is He, is specifically for the toil to be with physical things and physical matters. This specifically is brought about through the manifestation [of the Godly soul] in the animalistic soul and the physical body.

The order in this, is that the verse first states the matter of the half *shekel* simply, without informing us of the measure of a complete *shekel*. In other words, [this half *shekel*] does not have measure or limitation, and refers to the essential self of the soul. After this it states, “the *shekel* is twenty *gera*,” referring to the Godly soul as it is manifest in the animalistic soul. [Through this, it has an effect in its service, so that there is the matter of,⁸²⁰ “You shall love *HaShem*-יהו"ה your God, with all your heart (*Bechol Levavecha*-בכל לבבך),” meaning,⁸²¹ “With both your inclinations,” even to the point of “with all your excessiveness (*Bechol Me'odecha*-בכל מאדך).” That is, through the “excessiveness-*Me'od*-מאד” of the animalistic soul, there thereby is caused to also be the aspect of “excessiveness-*Me'od*-מאד” in the Godly soul.]⁸²² It then is twenty in number, that is, the ten powers of the Godly soul, and ten powers of the animalistic soul.

This then, is the matter of “The stone with which to weigh is the *Yod*-י,” which indicates nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stemming from the revelation of the essential self of the soul, for through this, there also is caused to be a nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the powers of the animalistic soul.

⁸²⁰ Deuteronomy 6:5

⁸²¹ Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

⁸²² See Torah Ohr, Mikeitz 39c and on; Sefer HaMaamarim 5640 Vol. 2 p. 499.

The verse then states, “half a *shekel* as an elevated portion to *HaShem*-יהו"ה.” “Half” means half of the twenty *gera*, and refers to the ten powers of the animalistic soul. For, *HaShem*’s-יהו"ה primary Supernal intent in the toil of serving Him, is in the powers of the animalistic soul . Thus, about this the verse states “half a *shekel* as an elevated portion to *HaShem*-יהו"ה.” This is because the primary intention in the half *shekel* is in the ten powers of the animalistic soul, and it is specifically this matter that becomes the, “elevated portion to *HaShem*-יהו"ה.” It is to this end that the verse repeats the instruction at the beginning of the verse, “This-*Zeh*-זה shall they give,” indicating that the primary service of *HaShem*-יהו"ה, blessed is He, is in physical matters, as explained before.

Another explanation of the words “This-*Zeh*-זה shall they give,” is that through the refinement of the ten powers of the animalistic soul, there is caused to be a revelation of the aspect of “This-*Zeh*-זה.” This is similar to the revelation at the splitting of the sea, in which each and every person pointed with his finger and said,⁸²³ “This (*Zeh*-זה) is my God, and I will make a Sanctuary for Him.” We know that the half *shekel* is related to the splitting of the sea, for as Talmud Yerushalmi states,⁸²⁴ the words “everyone who passes through the census” refer to “whoever crossed the sea.”

This is so until we come to the revelation of the coming future, which will also be in a way of “This-*Zeh*-זה,” as our sages, of blessed memory, stated,⁸²⁵ “The Holy One, blessed is

⁸²³ Exodus 15:2 and Rashi there; Also see Midrash Shemot Rabba 23:15

⁸²⁴ Talmud Yerushalmi, Shekalim 1:3

⁸²⁵ Talmud Bavli, Taanit 31a

He, is destined to make a dance for the righteous-*Tzaddikim*... and each and every one will point with his finger (and say ‘this-*Zeh*-זה’),⁸²⁶ as it states,⁸²⁷ ‘And they will say on that day: Behold, this (*Zeh*-זה) is our God; we hoped to Him that He would save us; This (*Zeh*-זה) is *HaShem*-יהו"ה to Whom we hoped, let us exult and rejoice in His salvation.”⁸²⁸

⁸²⁶ See Rashi to Taanit 31a and Midrash Shemot Rabba ibid.

⁸²⁷ Isaiah 25:9

⁸²⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, The Drawing Forth of Action from the Letters (*Otiyot*) to *Elohi*"מ-אלהי"ם.