

Discourse 12

“Mizmor Shir Chanukat HaBayit – A Psalm, a song for the inauguration of the Temple”

Delivered on Shabbat Chanukah,
Shabbat Mevarchim Tevet, 5721
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵¹³ “A psalms, a song for the inauguration of the Temple, by Dovid. I will exalt You, *HaShem*-יהוה, for You have drawn me up and not let my foes rejoice over me.” The Siddur [of the Alter Rebbe], in *Drushei Chanukah*,⁵¹⁴ states that Dovid said this verse when he prepared all the materials necessary for the construction of the Holy Temple. He then said, “[You have] not let my foes rejoice over me,” since at that time the rejoicing of the foes was nullified, referring to the angels who argued against the creation of man,⁵¹⁵ stating,⁵¹⁶ “What is man that You are mindful of him?”

Beyond this, he said, “I will exalt You, *HaShem*-יהוה, for You have drawn me up.” The word “You have drawn me up-*Deeleetanee*-דליתני,” is a term that means elevation and exaltedness, to be uplifted high above. This stems from the

⁵¹³ Psalms 30:1-2; See Rashi and Rabbi Avraham Ibn Ezra there.

⁵¹⁴ Siddur Im Divrei Elohi”m Chayim, *Drushei Chanukah* 275c; Also see Likkutei Torah, *Zot HaBrachah* 98a; *Ohr HaTorah, Na”Ch* Vol. 2, p. 931.

⁵¹⁵ Siddur and Likkutei Torah *ibid*.

⁵¹⁶ Psalms 8:5; Talmud Bavli, Shabbat 88b; Midrash Bereishit Rabba 8:6

superiority of the souls [of the Jewish people] over and above the level of the angels.⁵¹⁷

This is why [specifically] the souls [of the Jewish people] have the matter of the Holy Temple and the sacrificial offerings, through which the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, is caused to be drawn down below, as the verse states,⁵¹⁸ “And they shall make a Sanctuary for Me, and I shall dwell within them (*B'Tocham-bethochem*).”

We therefore must understand the matter of the Holy Temple and the service of *HaShem*-יהו"ה, blessed is He, of the sacrificial offerings (*Korbanot*), and the relationship between them. We also must understand why here it seems to explain that the construction of the Holy Temple is related to Dovid, which, at first glance, seems to be the opposite of the scriptural verses (*Tanach*).

That is, the verse explicitly states that the Holy One, blessed is He, told Dovid,⁵¹⁹ “You, however, shall not build the Temple, but rather your son who will emerge from your loins,” for,⁵²⁰ “His name will be Shlomo,⁵²¹ and I will bestow peace and tranquility upon Israel in his days; He will build a Temple for My Name.” From this it is understood that the construction of the Holy Temple specifically relates to Shlomo, rather than

⁵¹⁷ See Siddur ibid. p. 277d and on; Likkutei Torah ibid. 98d; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part Two), Section entitled “The twelve letters ה"ו ז"ח ט"י ל"ג ס"ע צ"ק correspond to the twelve tribes of Israel.”

⁵¹⁸ Exodus 25:8

⁵¹⁹ Kings I 8:19

⁵²⁰ Chronicles I 22:9-10

⁵²¹ The name Shlomo-שלמה means “peace is His.”

Dovid. We also must understand what specifically is the relationship is between the Holy Temple and the matter of peace (*Shalom*-שלום).

2.

Now, all the above may be understood with a preface regarding the matter of the Holy Temple.⁵²² To explain, the verse states,⁵²³ “How awesome is this place! This is none other than the abode of God, and this is the gate of the heavens!” Targum translates this verse as, “This is not an ordinary place, but is a desirable place before *HaShem*-יהו"ה.” This refers to the place of the Holy Temple, which is “not an ordinary place (*Atar Hedyot*-אתר הדיוט).” This demonstrates that the world at large indeed is “an ordinary place.” This also accords with the explanation in Zohar,⁵²⁴ that the ten utterances by which the world was created are called “ordinary words (*Meeleen d'Hedyota*-מילין דהדיוטא),” and, “It is not the way of the King to engage in ordinary words.”

However, at first glance, this is not understood. For, Pardes Rimonim⁵²⁵ explains that the ten utterances correspond to the ten commandments.⁵²⁶ This being so, how can it be said that the ten utterances are “ordinary words?”

⁵²² See the discourse entitled “*Eevdoo et HaShem b'Simchah*” 5658 (Sefer HaMaamarim 5658 p. 48 and on); Also see the discourse entitled “*v'Zeh Asher Ta'aseh*” 5635 (Sefer HaMaamarim 5635 Vol. 1 p. 117 and on).

⁵²³ Genesis 28:17

⁵²⁴ Zohar III 149b; Also see Likkutei Torah, Acharei 25d

⁵²⁵ Pardes Rimonim, Shaar 2, Ch. 3

⁵²⁶ Zohar III 11b and on

However, what is meant is that relative to that which is above them, they are considered to be “ordinary words.” This is similar to the statement in Zohar,⁵²⁷ that the angel Metatron is called a “commoner” (*Hedyot*-הדייט), in that, relative to his Master, “He is a commoner (*Hedyot*-הדייט).” In other words, even though he is the minister over the world (*Saro Shel Olam*),⁵²⁸ nevertheless, relative to his Master he is considered to be a “commoner” (*Hedyot*-הדייט).

This also is the meaning of the statement of our sages, of blessed memory,⁵²⁹ “Do not take the blessing of a commoner (*Hedyot*-הדייט) lightly (*Kal*-קל) in your eyes.” About this it is explained⁵³⁰ that this matter is loftier than that indicated by the teaching,⁵³¹ “Women are of light mind (*Da’atan Kalot*-דעתן קלות).” For, the word “light-*Kal*-קל-130” has the numerical value (*Gematria*) of five times the Name *HaShem*-יהו"ה-26, referring to the five severities (*Hey Gevurot*).

This then, is the meaning of, “Women are of light mind (*Da’atan Kalot*-קלות דעתן),” that is, this is due to the constrictions of Kingship-*Malchut* (the “woman”) which is constructed from the severities (*Gevurot*). However, it is in regard to this that they said, “Do not take the blessing of a commoner (*Hedyot*-הדייט) lightly (*Kal*-קל) in your eyes,” that it refers to a loftier matter than what is indicated by, “Women are

⁵²⁷ Zohar III 276a

⁵²⁸ Talmud Bavli, Yevamot 16b and Tosefot there; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2).

⁵²⁹ Zohar *ibid.*; Talmud Bavli, Brachot 7a; Megillah 15a

⁵³⁰ Shaar Ma’amarei RaZa”L of the Arizal, to Brachot 7a; RaMaZ (Rabbi Moshe Zacuto) to Zohar III 275b

⁵³¹ Talmud Bavli, Shabbat 33b; Kiddushin 80b; Zohar III 170a

of light mind (*Da'atan Kalot*-דעתן קלות).” In other words, this refers to the aspect of *Zeir Anpin*, who is primarily kindnesses (*Chassadim*).⁵³² We thus find that even “the blessing of a commoner (*Hedyot*-הדייט)” is lofty.

As known,⁵³³ a blessing is the matter of drawing down from the first root and source, meaning, from the loftiest root and source. However, being that the drawing down is only from the root and source of the worlds, it therefore called “ordinary” (*Hedyot*-הדייט). This also is why Metatron, the minister over the world (*Saro Shel Olam*), is called a “commoner” (*Hedyot*-הדייט).

This is because the drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is through the constriction (*Tzimtzum*) of Kingship-*Malchut* [of the world of Emanation] to become the aspect of the Ancient One-*Atik* of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), until she descends to the world of Formation (*Yetzirah*), (in which there is the beginning of the matter of the Tree of the knowledge of good and evil).

That is, this is the place of Metatron, as he is in the world of Formation (*Yetzirah*).⁵³⁴ Though he is rooted in the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*), which primarily is kindnesses (*Chassadim*), nonetheless, since he is drawn down through the constriction (*Tzimtzum*) of Kingship-*Malchut*, and especially as he is drawn down into the world of

⁵³² See Torah Ohr, Vayera 15b; Likkutei Torah, Shir HaShirim 47c and elsewhere.

⁵³³ See Ohr HaTorah, Masei, p. 1,375 and on.

⁵³⁴ Pardes Rimmonim, Shaar 16 (Shaar ABY”A) Ch. 4; Biurei HaZohar of the Mittler Rebbe, Vayeishev 23d and on.

Formation (*Yetzirah*), which is the aspect of the Tree of the knowledge of good and evil, he therefore is called a “commoner” (*Hedyot*-הדייט).

From the above we also can understand the matter as it pertains to the ten utterances. That is, even though they correspond to the ten *Sefirot*, nevertheless, relative to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the *Sefirot*, even the ten *Sefirot* are called “ordinary” (*Hedyot*-הדייט), being that they have limitation, in that “they are ten and not nine, ten and not eleven.”⁵³⁵

3.

To explain this more specifically, since as known, all Torah matters are in a way of general principles (*Klall*) and specific details (*Prat*), in the ten *Sefirot* themselves, *Zeir Anpin* is called a “commoner” (*Hedyot*-הדייט) in comparison to the intellectual *Sefirot* (*Mochin*). Additionally, in *Zeir Anpin* itself, there is a difference between its externality (*Chitzoniyut*) its innerness (*Pnimityut*). This is also the difference between Foundation-*Yesod* (which is the externality of *Zeir Anpin*) and Splendor-*Tiferet* (which is the innerness of *Zeir Anpin*).

The explanation is as known⁵³⁶ about the matter indicated by the verse,⁵³⁷ “The wealthy shall not increase, and the destitute shall not decrease [from half a *shekel*].” The “destitute-*Dal*-דל” refers to the aspect of Foundation-*Yesod*,

⁵³⁵ Sefer Yetzirah 1:4

⁵³⁶ See Zohar III 187b (Ra'aya Mehemna) and Ramaz there.

⁵³⁷ Exodus 30:15

(who is called “poor-*Dal*-דל,” being that the primary aspect of the emotions extends until the aspect of Majesty-*Hod*,⁵³⁸ whereas Foundation-*Yesod* and Kingship-*Malchut* are the externality (*Chitzoniyut*) and culmination that include [the upper emotions that precede them].)

In contrast, the aspect of Splendor-*Tiferet* is called “wealthy-*Asheer*-עשיר.” This is because Splendor-*Tiferet* relates Knowledge-*Da’at*, and is the middle column (*Kav HaEmtza’ee*) which ascends until the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, with Knowledge-*Da’at* ascending to the inner aspect (*Pnimiyyut*) of the Crown-*Keter*). This is the meaning of the teaching,⁵³⁹ “Wealthy means wealthy in Knowledge (*Ashir b’Da’at*-בדעת-עשיר),” this being the revelation of the light of the Crown-*Keter* as it illuminates in *Zeir Anpin*.

To further explain, as known⁵⁴⁰ there are two manners in the order and configuration of the *Sefirot*. The first is that they are positioned one under the other. The second is that they are positioned in three columns. The primary difference between these two manners is in the matter of Knowledge-*Da’at*. For, in the first manner, Knowledge-*Da’at* receives from the intellectual *Sefirot* (*Mochin*) of Wisdom-*Chochmah* and Understanding-*Binah* and bonds them to the emotions (*Midot*). In other words, the emotions (*Midot*) are drawn from

⁵³⁸ See Zohar III 254a (and 244b); Siddur Im Divrei Elohi”m Chayim 304a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 (regarding why the aspect of Foundation-*Yesod*, which is the quality of Yosef, is called an “orphan-*Yatom*-יתום” [of his mother]).

⁵³⁹ Talmud Bavli, Ketubot 68a

⁵⁴⁰ See Torah Ohr, Toldot 19a and elsewhere.

Wisdom-*Chochmah* and Understanding-*Binah* through Knowledge-*Da'at*.⁵⁴¹

However, in the second manner, Knowledge-*Da'at* is positioned under the Crown-*Keter*, and thus the drawing down of emotions (*Midot*) is not only from Wisdom-*Chochmah* and Understanding-*Binah*, but from the aspect of the Crown-*Keter*. In other words, Knowledge-*Da'at* draws down a radiance of the Crown-*Keter* into the emotions (*Midot*). This is the matter of the Upper Knowledge (*Da'at Elyon*), which receives from the inner aspect (*Pnimitiyut*) of the Crown-*Keter* and affects a drawing down into the emotions (*Midot*) as they stem from their root, which are the emotions (*Midot*) of the Crown-*Keter*.

Now, the difference between the Lower Knowledge (*Da'at Tachton*) and the Upper Knowledge (*Da'at Elyon*) is well known.⁵⁴² That is, from the perspective of the Lower Knowledge (*Da'at Tachton*) there still is the aspect of an [independent] “something” (*Yesh*), whereas from the perspective of the Upper Knowledge (*Da'at Elyon*), there is a drawing down of nullification (*Bittul*). In other words, there is a drawing down of nullification (*Bittul*) in the “something” (*Yesh*), so that even as it remains in existence, it is nullified to *HaShem*-יהוה, blessed is He.

The same is so of the matter of drawing down Knowledge-*Da'at* into the emotions (*Midot*). That is, their sustainment primarily stems from the aspect of Knowledge-*Da'at*, in that one affects the bonding of his Knowledge-*Da'at*

⁵⁴¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32.

⁵⁴² See Torah Ohr, Yitro 68a and on; Likkutei Torah, Re'eh 24d, and elsewhere.

to the matter with a very strong bond etc., and specifically through this, the emotions (*Midot*) are sustained.⁵⁴³ That is, through affecting a drawing down from the aspect of the Crown-*Keter* into the emotions (*Midot*), which is the matter of the Upper Knowledge (*Da'at Elyon*), there is caused to be an inter-inclusion in the emotions (*Midot*), which is the matter of the nullification (*Bittul*) of the emotions even as they are in their existence.

This is as explained before,⁵⁴⁴ that there are various manners in which there may be an inter-inclusion of the emotions (*Midot*). That is, there is a matter of inter-inclusion in a manner in which each emotion includes all the other emotions within itself. For example, the quality of Kindness-*Chessed* includes all the other emotions within itself, including the quality of Might-*Gevurah* [which is its opposite]. Likewise, the quality of Might-*Gevurah* within Kindness-*Chessed* also includes all the other emotional qualities (*Midot*).

This is the matter of the inter-inclusion of the emotions (*Midot*), not only in a way of ten times ten, but in a manner that the inter-inclusions between them are without end. Nevertheless, this inter-inclusion stems from the weakening of the emotions (*Midot*).

However, the true matter of inter-inclusion is that even as the emotions (*Midot*) are in their full strength, they nevertheless are inter-included one with the other. This inter-inclusion comes about through the drawing down of the Upper

⁵⁴³ See Tanya, Likkutei Amarim, Ch. 3.

⁵⁴⁴ In the preceding discourse of this year 5721, entitled “*Padah b'Shalom* – He redeemed my soul in peace,” Discourse 10, Ch. 5.

Knowledge (*Da'at Elyon*), which draws down the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, which reaches the inner aspect (*Pnimiyyut*) of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *Hashem*-יה"ה Himself, blessed is He, who bears all opposites and is capable of the impossible,⁵⁴⁵ and due to this [revelation] there is caused to be the nullification (*Bittul*) and inter-inclusion (*Hitkallehut*) of the emotions (*Midot*), even as they are in their full strength.

Now, this inter-inclusion is specifically in the inner aspect (*Pnimiyyut*) of *Zeir Anpin*.⁵⁴⁶ This may be better understood by way of analogy to man below, namely, that all the limbs of his body are inter-included with one another. This accords with what we observe visibly, that blood will be drawn from one organ in order to heal a different organ, and to heal the body as a whole.

Even when the body is healthy, the legs are what uphold the head, and a person is able to go to the place he desires specifically through them.⁵⁴⁷ In the same way, there likewise is an inter-inclusion of the powers [of the soul], such as the power to write in the hand, in which the intellect (*Sechel*) manifests. For, in order to be able to write down a matter of intellect, at the time he is doing so, the intellect must necessarily manifest in his hand.

⁵⁴⁵ See Shaalot u'Teshuvot HaRashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzeddek 34b; Sefer HaMaamarim 5678 p. 420 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁵⁴⁶ See Siddur Im Divrei Elohi'm Chayim, Shaar HaMo'adim 217c and on, cited in the the discourse entitled "*Eevdoo et HaShem b'Simchah*" 5658 (Sefer HaMaamarim 5658 p. 48 and on) *ibid*.

⁵⁴⁷ See Likkutei Torah, Nitzavim 44a

The same is so of the power of movement and the power of the legs to walk, that it necessarily must partner with the power of intellect (*Sechel*). Even when a person moves his hands or feet without paying any attention to this, there necessarily is the desire (*Ratzon*) to move etc. In other words, even though the actual movement comes from the power of movement, nevertheless, for the power of movement to have its effect, there necessarily must be a cause that causes it.

However, this inter-inclusion is in the inner aspect of the limbs, and is not so of their externality, wherein they are divided and separated from one another. That is, each limb is composed and comprised appropriate to its unique function. That is, the eye is [composed] to see, and the ear is [composed] to hear etc.

From this example we can thus understand how the matter is above in *HaShem*'s-יהו"ה Godliness, namely, that the matter of inter-inclusion (*Hitkallelut*) is specifically in the inner aspect (*Pnimityut*) of *Zeir Anpin*, but not in its externality (*Chitzoniyut*).

With the above in mind, we can understand this as it relates to the ten utterances. That is, since they are drawn from the externality (*Chitzoniyut*) of *Zeir Anpin*, they are drawn down in a way of division. That is, on each day of the six days of creation there was a radiance of a different particular quality and *Sefirah*. For example, on the first day there only was a radiance of Kindness-*Chessed*, which is why light (*Ohr*-אור) was created on the first day,⁵⁴⁸ this [light] being absent of all limitations etc. For, as known about the light (*Ohr*-אור) created

⁵⁴⁸ Genesis 1:3

on the first day, with it, Adam the first man, would gaze from one end of the world to the other end.⁵⁴⁹

Similarly, on the second day there was a radiance of the quality of Might-*Gevurah* absent of inter-inclusion with Kindness-*Chessed*. This is why the firmament (*Rakiya*-רקיע), which separates between the [upper] waters and the [lower] waters, was created on the second day.⁵⁵⁰ In other words, because of the aspect of Judgment-*Gevurah*, which is the matter of division, division and separation was caused in the waters, which cause all manner of delight to grow,⁵⁵¹ thus [dividing] between spiritual pleasure and physical pleasure, to the point that the matter of pleasure was even made on the side opposite of holiness.

Only on the third day, on which the aspect of Splendor-*Tiferet* illuminated, and as explained before, is the matter of inter-inclusion, there were two utterances. This is because of the inter-inclusion of the two columns within the quality of Splendor-*Tiferet*.

[Now, although the sixth day also had two utterances, this is because the *Sefirah* of Foundation-*Yesod* has two aspects; external bestowal and inner bestowal. (By way of analogy to man below, there is the bestowal of intellect that is an external bestowal, and there is the bestowal of the seminal drop [of life], which is an inner bestowal.)⁵⁵² This then, explains [the difference] between the two utterances [of the sixth day]. That

⁵⁴⁹ Talmud Bavli, Chagigah 12a

⁵⁵⁰ Genesis 1:6

⁵⁵¹ Tanya, Likkutei Amarim, Ch. 1

⁵⁵² See Likkutei Torah, Shir HaShirim 39d; Derech Mitzvotcha 3a and on, and elsewhere.

is, the utterance,⁵⁵³ “Let the earth put forth [living creatures] etc.,” is the external bestowal, whereas the utterance,⁵⁵⁴ “Let us make man etc.,” is the matter of the birth of the souls, which is the inner bestowal.]

This itself is the general difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun*.⁵⁵⁵ For, as known, ⁵⁵⁶in the world of Chaos-*Tohu*, the *Sefirot* were one under the other. In contrast, in the world of Repair-*Tikkun* they are ordered in three columns. Additionally, in the world of Repair-*Tikkun* itself, this is the difference between its externality (*Chitzoniyut*) and its innerness (*Pnimiyyut*), namely, the primary matter of inter-inclusion (*Hitkallelut*) is in the inner aspect (*Pnimiyyut*) of *Zeir Anpin*. Thus, being that the ten utterances are from the external aspect (*Chitzoniyut*) of *Zeir Anpin*, they therefore are in a state of division, as explained above, and are therefore called “ordinary words (*Meeleen d’Hedyota* מילין דהדיוטא).”⁵⁵⁷

4.

However, about the place of the Holy Temple the verse states,⁵⁵⁸ “How awesome is this place,” which Targum translates as, “This is not an ordinary place (*Atar Hedyot*- אתר

⁵⁵³ Genesis 1:24

⁵⁵⁴ Genesis 1:26

⁵⁵⁵ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 20 and on.

⁵⁵⁶ Torah Ohr, Vayishlach 24d; Maamarei Admor HaZaken 5568 Vol. 1, and elsewhere.

⁵⁵⁷ Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 37 and the notes and commentary there.

⁵⁵⁸ Genesis 28:17

הדיוט.” This is because in the Holy Temple there was the matter of inter-inclusion (*Hitkallelut*), especially in the Holy of Holies, in which there was space and absence of space as one.⁵⁵⁹ This was because of the revelation of the inner aspect of the Ancient One-*Atik*, and loftier still, the inner aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He, who is utterly unlimited and capable of the impossible.⁵⁶⁰

This is why Targum continues and states, “This is a place that is desirable before *HaShem*-יהו”ה.” For, the Name *HaShem*-יהו”ה is the inner aspect of *Zeir Anpin*.⁵⁶¹ That is, the difference between the Name *HaShem*-יהו”ה and all the other names, is that all the other names are names of the vessels (*Keilim*), whereas the Name *HaShem*-יהו”ה is of the light (*Ohr*).⁵⁶² This is why the Name *HaShem*-יהו”ה joins with all the other names, such as “*E”l HaShem*-יהו”ה-א”ל,”⁵⁶³ or “*HaShem Adona*”אלהים-ע-”*יהו”ה אדני*”⁵⁶⁴ [pronounced *Elohi”m Adona*”ע-”*יהו”ה אדני*] and the like. This is because the Name *HaShem*-יהו”ה is

⁵⁵⁹ See Igrot Kodesh, Vol. 2, p. 392 and on; See Talmud Bavli, Yoma 21a; Also see the Opening Gateway (*Petach HaSha’ar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6.

⁵⁶⁰ See Shaalot u’Teshuvot HaRashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzedek 34b; Sefer HaMaamarim 5678 p. 420 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁵⁶¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and elsewhere.

⁵⁶² See Torah Ohr, Yitro 69d; Likkutei Torah, Balak 73b

⁵⁶³ Psalms 118:27; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid*.

⁵⁶⁴ Habakkuk 3:19 – See Shaarei Orah *ibid*.

the light (*Ohr*-אור) that illuminates within all the *Sefirot*,⁵⁶⁵ and as known, the light (*Ohr*-אור) is the inner aspect (*Pnimityut*) of the *Sefirot*. We thus find that the Name *HaShem*-יהו"ה, which is the light (*Ohr*-אור), is the inner aspect (*Pnimityut*) of *Zeir Anpin*.

Additionally, even in regard to the vessels (*Keilim*), as known, the Name *HaShem*-יהו"ה is [the vessel of] Splendor-*Tiferet*, which is in the middle column (*Kav HaEmtza'ee*).⁵⁶⁶

Now, this drawing down in the Holy Temple was brought about through serving *HaShem*-יהו"ה, blessed is He, with sacrificial offerings (*Korbanot*), which is the matter of arousal from below and ascent that is akin to the drawing down. This is because there is the matter of inter-inclusion (*Hitkallelut*) in the service of the sacrificial offerings (*Korbanot*).

For, the sacrificial offerings were brought from the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*), all of which are rooted in the world of Chaos-*Tohu*. However, the offering upon the altar specifically had to be done by man, as the verse states,⁵⁶⁷ "When a man (*Adam*-אדם) amongst you brings an offering to *HaShem*-יהו"ה," being that man is rooted in the world of Repair-*Tikkun*.

⁵⁶⁵ 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 *Shaarei Orah* by the same author, translated as *Gates of Light*, Gate One (*Malchut*) and on.

⁵⁶⁶ *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*); Also see *Torah Ohr*, No'ach 10a and on. That is, in the *Sefirah* of Splendor-*Tiferet*, both the light (*Ohr*) and the vessels (*Keilim*) are the Name *HaShem*-יהו"ה.

⁵⁶⁷ Leviticus 1:2

This is also why the service of the sacrificial offerings (*Korbanot*) required the participation of the Priests (*Kohanim*-כהנים), Levites (*Leviyim*-לויים), and Israelites (*Yisroelim*-ישראלים), which forms the acronym “vessel-*Klee*-כלי,”⁵⁶⁸ since they include all three columns. That is, the Priest (*Kohen*) is the aspect of Kindness-*Chessed*,⁵⁶⁹ as our sages, of blessed memory, stated⁵⁷⁰ about Aharon, that he “loved peace and pursued peace, loved the creatures and would bring them close to Torah.”

The Levite (*Levi*) is on the column of Judgments-*Gevurot*,⁵⁷¹ which is why they had to “pass a razor over their entire flesh”⁵⁷² [to remove the hair]. This is because they are bound to the column of Judgments-*Gevurot*, which is the matter of constrictions (*Tzimtzumim*), and as known, the hairs (*Sa’arot*) are also a matter of constriction (*Tzimtzum*). Therefore they needed to remove all their hair (*Sa’arot*), so that there would not be constriction (*Tzimtzum*) upon constriction (*Tzimtzum*) etc.⁵⁷³

The Israelite (*Yisroel*) is in the [middle] column of Splendor-*Tiferet*-תפארת, as it states,⁵⁷⁴ “You are My servant Israel-*Yisroel*-ישראל in whom I am glorified-*Etpa’er*-אתפאר.” This then, is why the service of the sacrificial offerings was

⁵⁶⁸ Da’at Zekeinim citing Baalei HaTosefot to Number 19:17; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 6.

⁵⁶⁹ Zohar I 256b; Zohar III 48b, and elsewhere.

⁵⁷⁰ Mishnah Avot 1:12

⁵⁷¹ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*)

⁵⁷² Numbers 8:7

⁵⁷³ See Likkutei Torah, Emor 32a

⁵⁷⁴ Isaiah 49:3; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid*.

done with the participation of the Priests (*Kohanim*-כֹּהֲנִים), the Levites (*Leviyim*-לְוִיִּים), and the Israelites (*Yisroelim*-יִשְׂרָאֵלִים), this being the matter of elevating the feminine waters (*Ha'ala'at Mayim Nukvin*) to affect the drawing down in the Holy Temple, which is the matter of inter-inclusion (*Hitkallelut*), as explained before.

5.

Based on the above, we also can understand why the Holy Temple had to specifically be constructed by Shlomo. This is because Dovid was a man of war, and the matter of war applies to the two [opposite] columns. That is, even when one is victorious in battle, there nevertheless is the presence of an opposition, only that he is victorious over the opposition. Therefore, when it came to the Holy Temple, which is the matter of inter-inclusion, it specifically had to be built by Shlomo,⁵⁷⁵ as the verse states,⁵⁷⁶ “and I will bestow peace and tranquility upon Israel in his days.” Peace (*Shalom*-שָׁלוֹם) means that there is utterly no opposition in the first place.

Even so, it is Dovid who prepared for the construction of the Holy Temple. This is like what is known about the matter of the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, that although *HaShem's*-יהו"ה ultimate Supernal intent, blessed is He, is specifically the matter of Repair-*Tikkun*, it nonetheless is first necessary for there to be the lights of the world of Chaos-*Tohu*, which prefaces the aspect of Repair-*Tikkun*.

⁵⁷⁵ The name Shlomo-שלמה means “peace is His.”

⁵⁷⁶ Chronicles I 22:9-10

The same is so in our service of *HaShem*-יהו"ה, blessed is He. That is, *HaShem*'s-יהו"ה ultimate Supernal intent is for the refinement (*Birur*) to be in a way of peace (*Shalom*), this being the mode of serving *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect. However, there first must be the mode of serving Him according reason and intellect, which is service in a way of battle, through which a person can then arrive at serving Him, in a way that transcends reason and intellect.

About this the verse states,⁵⁷⁷ “He redeemed my soul in peace from battles against me etc.,” in that at first, service of *HaShem*-יהו"ה, blessed is He, is in a way of battle. However, we then reach the aspect of “redemption in peace,” in which there utterly is no opposition, as the verse concludes, “for the many (*Rabim*-רבים) were with me,” in that even the opposing side prayed for Dovid to be victorious.⁵⁷⁸

6.

Thus, about this Dovid said,⁵⁷⁹ “I will exalt You, *HaShem*-יהו"ה, for You have drawn me up, and have not let my foes rejoice over me.” For, even though it was Shlomo who actually built the Holy Temple, nevertheless, since Dovid had already prepared everything necessary for its construction, he therefore said, “[You have] not let my foes rejoice over me,”

⁵⁷⁷ Psalms 55:19; Ohr HaTorah (Yahal Ohr), to Psalms 55:19, and elsewhere.

⁵⁷⁸ Talmud Yerushalmi, Sotah 1:8

⁵⁷⁹ Psalms 30:1-2; See Rashi and Rabbi Avraham Ibn Ezra there.

meaning that the joy of the foes was nullified, referring to the angels, who argued against the creation of man.⁵⁸⁰

It is about this that he said, “[You have] not let my foes rejoice over me,” and moreover, “You have drawn me up.” That is, the revelation that took place in the Holy Temple was even loftier than the revelation received by the angels, being that the angels are in a state of division, such that Michael is the aspect of love (*Ahavah*) of *HaShem*-יהו"ה, and Gavriel is the aspect of fear (*Yirah*) of *HaShem*-יהו"ה etc.⁵⁸¹ In contrast, as explained above, in the Holy Temple there was the matter of inter-inclusion (*Hitkallelut*).

Nonetheless, the deeds of Dovid were only preparatory for the building of the Holy Temple, whereas its actual construction was done by Shlomo. This is because *HaShem*'s-יהו"ה ultimate Supernal intent is for there to be the matter of inter-inclusion and peace, through,⁵⁸² “the One from Whom peace is His,” until the fulfillment of the prophecy,⁵⁸³ “Upon the one with greatness in dominion (*L'Marbeih HaMisrah-*שלום אין-*למרבה המשרה*) and boundless peace (*Shalom Ein Keitz*-קץ) [that will prevail on the throne of Dovid and on his kingdom].”

⁵⁸⁰ Siddur and Likkutei Torah *ibid*.

⁵⁸¹ See Likkutei Torah, Bamidbar 10a and on; 11b and on.

⁵⁸² Talmud Bavli, Shevuot 35b; Midrash Shir HaShirim Rabba 1:12, and elsewhere.

⁵⁸³ Isaiah 9:6