

Discourse 17

*“Zeh Yitnu Kol HaOver Al HaPikudim -
This shall they give, everyone who passes through the
census”*

Delivered on Shabbat Parshat Mishpatim, Parshat Shekalim

11th of Shvat, 5721

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

1.

The verse states,¹⁰⁶⁵ “This shall they give – everyone who passes through the census – a half *shekel* of the sacred *shekel*, the *shekel* is twenty *geira*, a half *shekel* as an elevated portion to *HaShem*-יהו"ה.” Now, we must understand¹⁰⁶⁶ why the verse states, “This shall they give,” when the preceding verse already stated,¹⁰⁶⁷ “Every man shall give *HaShem*-יהו"ה an atonement for his soul etc.” Accordingly, this verse should simply have said, “They shall give a half *shekel*.” Why then does it state, “This shall they give etc.”

We also must understand why the verse states, “This shall they give... a half *shekel*.” That is, even before the verse that informs us of the value of the *shekel*, (stated in the continuation, “a *shekel* is twenty *geira*,” whereas before this,

¹⁰⁶⁵ Exodus 30:13

¹⁰⁶⁶ See the discourse entitled “*Zeh Yitnu*” of Shabbat Parshat Mishpatim, Parshat Shekalim 5675 (*Hemshech* 5672 Vol. 2, p. 863).

¹⁰⁶⁷ Exodus 30:12

we do not yet know the value of the *shekel*), it nonetheless already informed us that “they should give a half *shekel*.”

Furthermore, we must understand the reason for the repetitious language here. That is, the verse already stated “This shall they give... a half *shekel*,” and then, after explaining the value of the half *shekel*, the verse again repeats, “a half *shekel* as an elevated portion to *HaShem*-יהו”ה.”

The explanation is that, as known, the half *shekel* is a general matter. About this the verse states, “Every man shall give *HaShem*-יהו”ה an atonement for his soul.” In other words, this matter relates to the soul in general. That is, it applies to serving *HaShem*-יהו”ה, blessed is He, in a way of turning from evil, which is why the verse states,¹⁰⁶⁸ “So that there will not be a plague amongst them.”

In other words, there is the possibility of an undesirable matter, and through the half *shekel* it is removed. This is the toil of serving *HaShem*-יהו”ה, blessed is He, in a way of turning from evil. It also relates to serving *HaShem*-יהו”ה, blessed is He, in a way of doing good, as the verse states, “When you take a census (*Ki Tisa*-כִּי תִשָּׂא),” [which also means “when you uplift”].

This is as our sages, of blessed memory, expounded,¹⁰⁶⁹ “Moshe said before the Holy One, blessed is He: Master of the world, with what shall the horn of Israel be exalted? He answered him: With [the verse], ‘When you uplift-*Ki Tisa*-כִּי תִשָּׂא.’” That is, it refers to uplifting and elevation on the side of holiness itself, referring to the matter of doing good.

¹⁰⁶⁸ Exodus 30:12 *ibid*.

¹⁰⁶⁹ Talmud Bavli, Bava Batra 10b

Now, this also is the substance of the two ways of serving *HaShem*-יהוה, blessed is He, stemming from the Godly soul and stemming from the animalistic soul. This is because the animalistic soul is as its name indicates, that “the spirit of the beast descends down into the earth.”¹⁰⁷⁰ The toil with [the animalistic soul] is to affect that instead of its nature, which is to descend down, there should be the matter indicated by the verse,¹⁰⁷¹ “Many crops come through the power of the ox.”

There likewise is also the toil with the Godly soul. For, as known, in and of itself, the Godly soul does not require repair,¹⁰⁷² in that the only reason it descended was to repair the body and animalistic soul. Nevertheless, [through our toil] even the Godly soul is caused to ascend. However, its ascent comes about through the refinement (*Birur*) of the animalistic soul. That is, the toil [of the Godly soul] must be to refine (*Birur*) the animalistic soul, by which, automatically, the Godly soul also ascends.

This then, is the matter of the half *shekel*.¹⁰⁷³ That is, the giving of the half *shekel*, which is half the twenty *geira* of a whole *shekel*, is the matter of toiling to affect the refinement of the ten powers of the animalist soul. This is why the verse states, “This (*Zeh*-זה) shall they give,” in which the word “This-*Zeh*-זה” indicates revelation (*Gilyu*). That is, one must give the

¹⁰⁷⁰ Ecclesiastes 3:21

¹⁰⁷¹ Proverbs 14:4; See Likkutei Torah, Ha’azinu 75d; Sefer HaMaamarim 5697 p. 210, and elsewhere.

¹⁰⁷² Tanya, Likkutei Amarim, Ch. 37 (48b)

¹⁰⁷³ See the discourse entitled “*Zeh Yitnu*” of Shabbat Parshat Mishpatim, Parshat Shekalim 5675 *ibid.* (*Hemshech* 5672 Vol. 2, p. 874).

revealed portion [of his soul], referring to the ten inner powers of the animalistic soul.

About this, the verse states, “So that there will not be a plague amongst them.” Through doing so, there also is caused to be an elevation and ascent of the Godly soul, as indicated by the words, “When you uplift (*Ki Tisa*-כִּי תִשָּׂא),” meaning, “When you exalt the horn of Israel (*Keren Yisroel*-קֶרֶן יִשְׂרָאֵל).” This is because the “horn of Israel” (*Keren Yisroel*-קֶרֶן יִשְׂרָאֵל) refers to the Godly soul, which is the primary aspect of the Jewish people (Israel), and through it there comes to be an elevation and uplifting through its toil with the animalistic soul.

2.

Now, to understand this in greater detail, as known, the roots of these two matters – the Godly soul and the animalistic soul – are the aspects of *HaShem*’s יהו"ה Name of *Ma”H*-מ"ה-45 (י"ד ה"א וא"ו ה"א) and *HaShem*’s יהו"ה Name of *Ba”N*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה). That is, *Ma”H*-מ"ה-45 has the same numerical value as “Man-*Adam*-אדם-45,”¹⁰⁷⁴ and *Ba”N*-ב"ן-52 has the same numerical value as “Beast-*Beheimah*-בהמה-52.”¹⁰⁷⁵ Generally, the difference¹⁰⁷⁶ between *Ma”H*-מ"ה and *Ba”N*-ב"ן

¹⁰⁷⁴ Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “Adam-אדם”; Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 3; Shaar 38 (Shaar Leah v’Rachel) Ch. 2; Shaar 39 (Shaar Ma”N uMa”D) Drush 5; Me’orei Ohr, Ma’arechet 1, Section 166.

¹⁰⁷⁵ Likkutei Torah of the Arizal (Taamei HaMitzvot), Parshat Shmini, section beginning “*Mitzvat Bedikat Chayot v’Ofot*”; Me’orei Ohr, Ma’arechet 2, Section 7, and elsewhere.

¹⁰⁷⁶ See *Hemshech* 5672 *ibid.* p. 864.

is like the difference between the Name *HaShem*-יהו"ה and the rest of the seven names that are not to be erased.¹⁰⁷⁷

As previously explained¹⁰⁷⁸ the seven names are the aspect of the externality (*Chitzoniyut*) of the vessels (*Keilim*) of the *Sefirot*, whereas the Name *HaShem*-יהו"ה is the inner aspect (*Pnimiyyut*). The difference between the inner aspect (*Pnimiyyut*) and the outer aspect (*Chitzoniyut*) is that the inner aspect (*Pnimiyyut*) is to oneself, whereas the outer aspect (*Chitzoniyut*) is for the other.¹⁰⁷⁹ These [two aspects] are the root of the Godly soul and the animalistic soul.

To explain, the Torah is the intermediary between matters Above and matters below. This is why the Torah also has these two matters of *Ma''H*-מ"ה-45 and *Ba''N*-ב"ן-52. That is, although it generally is explained¹⁰⁸⁰ that this is the difference between the study of Torah and prayer, in that Torah is the aspect of *Ma''H*-מ"ה (יא"ו וא"ו ה"א) and prayer is the aspect of *Ba''N*-ב"ן (יה"ו וי"ו ה"ה), it also is explained that this is the difference between Torah and *mitzvot*, and is the matter of the three pillars [that uphold the world]; Torah, the sacrificial offerings (or prayer), and *mitzvot* (acts of lovingkindness).

Nonetheless, more specifically, in Torah itself, there also are these two matters of *Ma''H*-מ"ה and *Ba''N*-ב"ן, referring to the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBaal Peh*). Likewise, in the Oral Torah (*Torah*

¹⁰⁷⁷ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

¹⁰⁷⁸ See at length in the continuum of discourses of this year, 5721 beginning with "*Bati LeGani* – I have come to My garden," Discourse 14, Discourse 15, and Discourse 16.

¹⁰⁷⁹ See *Hemshech* 5672 *ibid.* p. 870

¹⁰⁸⁰ See *Hemshech* 5672 *ibid.* Vol. 1 p. 618 and on.

SheBaal Peh) itself, there also are these two matters, these being the revealed parts of Torah, which are the aspect of *Ba''N-ב'ן*, and the inner part (*Pnimityut*) of Torah, (in which “there are no questions or disputes” as stated in Ra’aya Mehemna),¹⁰⁸¹ and is the aspect of *Ma''H-מ"ה*.

Now, just as it was explained before that the toil is such that the refinement of the animalistic soul, which is *Ba''N-ב'ן*, is necessary, by which the Godly soul, which is *Ma''H-מ"ה*, also ascends, this is likewise so of Torah, which was specifically given below. This is as [Moshe answered the angels who wanted Torah to be given to them],¹⁰⁸² “Did you descend to Egypt? Is there an evil inclination amongst you?” That is, this refers is the aspect of *Ba''N-ב'ן* in Torah, through which an ascent is also caused to the aspect of *Ma''H-מ"ה* in Torah.

This is also the meaning of the Torah’s statement after the exodus from Egypt and the giving of the Torah,¹⁰⁸³ “They saw the God of Israel, and under His feet was the likeness of sapphire brickwork, and it was like the essence of the heavens in purity.” That is, the toil must be in the aspect of the “Sapphire brickwork (*Livnat HaSapeer-לבנת הספיר*).”

To explain, bricks are man-made stones, that when scorched in a furnace, become bricks. Spiritually, the matter of scorching them in fire, refers to fear and love of *HaShem-יהו"ה*, blessed is He, by which the “Sapphire brickwork (*Livnat HaSapeer-לבנת הספיר*)” is made, and thereby causes the aspect

¹⁰⁸¹ Zohar III 124b, explained in Tanya, Iggeret HaKodesh, Epistle 26.

¹⁰⁸² Talmud Bavli, Shabbat 88b and on.

¹⁰⁸³ Exodus 24:10; See at length in the discourse entitled “*Yayiru et Eloh''ei Yisroel* – They saw the God of Israel” 5719, translated in The Teachings of The Rebbe 5719, Discourse 14 (Sefer HaMaamarim 5719, p. 117 and on).

of, “the essence of the heavens in purity,” which is connected to the “appearance of sapphire stone in the likeness of a throne,”¹⁰⁸⁴ [mentioned in the Chariot (*Merkavah*) prophecy of Yechezkel].

3.

Now, as explained before, the difference between the name of *Ma”H*-מ”ה and the name of *Ba”N*-ב”ן is like the difference between the Name *HaShem*-יהו”ה, which is the inner aspect (*Pnimityut*), and the other names, which are the outer aspect (*Chitzoniyut*). This is also understood from the matter of the letters (*Otiyot*-אותיות) of the names.

To explain,¹⁰⁸⁵ as known, the letters (*Otiyot*-אותיות) are the aspect of vessels (*Keilim*).¹⁰⁸⁶ However, the superiority of the Name *HaShem*-יהו”ה is that it is the inner aspect (*Pnimityut*) of the vessels (*Keilim*). This is because its [letters (*Otiyot*)] are] not separate from the light (*Ohr*), and therefore, the light (*Ohr*) is not manifest in something external to it.

Rather, the entire matter of the letters (*Otiyot*) is that through them the light (*Ohr*) is drawn down, (as explained in Tanya¹⁰⁸⁷ about the matter of the letters-*Otiyot*). In other

¹⁰⁸⁴ Ezekiel 1:26; Talmud Bavli, Menachot 43b

¹⁰⁸⁵ See the discourse entitled “*Zeh Yitnu*” of Shabbat Parshat Mishpatim, Parshat Shekalim 5675 *ibid.* (*Hemshech* 5672 Vol. 2, p. 874); Also see the discourse by the same title of the year 5720, translated in The Teachings of The Rebbe 5720, Discourse 12 (Sefer HaMaamarim 5720, p. 95 and on); and the discourse by the same title of the year 5715, translated in The Teaching of The Rebbe 5715, Discourse 9 (Sefer HaMaamarim 5715, p. 81 and on).

¹⁰⁸⁶ See Zohar II 167b; Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), Ch. 6.

¹⁰⁸⁷ Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 1, Ch. 11-12.

words, the vessels (*Keilim*) give form and image to the light (*Ohr*), but it all is due to the light (*Ohr*) itself. In contrast, this is not so of the externality (*Chitzoniyut*) of the vessels (*Keilim*), which are separate from the light (*Ohr*). That is, the light (*Ohr*) is revealed through them as it manifests in something separate.

This may be better understood from the matter of the letters (*Otiyot*-אותיות) as they are in the human soul. Even when a person has a flash of intellectual insight, the letters (*Otiyot*) are already present. For, in the flash of insight there are letters (*Otiyot*) that come forth with it. However, the letters (*Otiyot*) are such that he does not intend how to vest the intellect in them. Rather, in and of itself, the light of the intellect is given form by the letters (*Otiyot*). In other words, the letters (*Otiyot*) come with and from the intellect (*Sechel*) itself, and therefore it is entirely impossible to exchange them for different letters.

Moreover, even the letters (*Otiyot*) of intellectual thought (*Machshevet Sechel*), which is the aspect of thought of thought (*Machshavah SheB'Machshavah*),¹⁰⁸⁸ are letters (*Otiyot*) that, in and of themselves, come with the revelation of the intellect (*Sechel*) without requiring any preparation in ordering them.

That is, even though a person is capable of thinking the same matter of intellect again with different letters, proving that even the letters (*Otiyot*) that come automatically with the revelation of the intellect (*Sechel*) are also separate from the intellect (*Sechel*) itself. For if they were unified with the

¹⁰⁸⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40-42.

intellect (*Sechel*) itself, it would not be possible to exchange them.

We therefore find that in one respect they are similar to garments (*Levushim*), about which the verse states,¹⁰⁸⁹ “Like a garment they are exchanged.” Nevertheless, they are not a completely separate garment. Rather, they are unified with the light of the intellect that manifests and illuminates in them in an openly revealed manner, to the point that the letters (*Otiyot*) themselves are neither recognized nor tangibly felt. This is why when he thinks about the matter a second time in different letters, its light (*Ohr*) is necessarily diminished.

In contrast, when it comes to speech of thought (*Dibur SheB'Machshavah*)¹⁰⁹⁰ - and this is especially so of [actual] speech (*Dibur*) - the letters (*Otiyot*) are completely separate from the light (*Ohr*). It therefore is possible to exchange the letters (*Otiyot*), and even so, there is no diminishment of the intellect (*Sechel*) whatsoever. An example is the fact that the commentaries of Tosefot, Rosh, and Ra”N, may all express the same concept or reasoning, but each will express it in different letters. Nonetheless, even so, the light (*Ohr*) [of the intellectual insight] will be equal in all of them.¹⁰⁹¹

The general difference is the difference between letters that of the essence (*Otiyot Atzmiyim*) and letters that are separate from the essence (*Otiyot Nivdalim Min HaEtzem*).

¹⁰⁸⁹ Psalms 102:27; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 39.

¹⁰⁹⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 41 and on.

¹⁰⁹¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 39.

This is like the difference between engraved letters and written letters. That is, letters that are engraved on the precious stone [of a signet] do not exist separately from it, but are part and parcel of the stone. Only afterwards, when the signet stone is impressed in wax, do the letters become a separate thing. Similarly, this is especially so of written letters(*Otiyot*).

4.

This may be better understood from the matter of the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBaal Peh*). This is because the matter of letters (*Otiyot*) specifically relates to the Written Torah (*Torah SheB'Khtav*) as opposed to the Oral Torah (*Torah SheBaal Peh*).

To elucidate, it is explained in part two of Tanya¹⁰⁹² that the shape and image of the letters indicates the manner that the light (*Ohr*) is drawn down. An example is the letter *Aleph-א*, which consists of a *Yod-י* above, a *Yod-י* below, and a line in between. The *Yod-י* above is the aspect of the upper wisdom (*Chochmah Ila'ah*), the *Yod-י* below is the aspect of the lower wisdom (*Chochmah Tata'ah*), and the *Vav-ו* in the middle is the aspect of Splendor-*Tiferet* which bonds them together.

There also is another way of depicting the letter *Aleph-א*, in which the lower *Yod-י* is drawn to be like [a tiny] letter *Dalet-ד* (as known from the laws of writing Torah scrolls,

¹⁰⁹² Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 12

Tefillin, and Mezuzahs).¹⁰⁹³ It then hints at Kingship-*Malchut*, which is called “poor-*Dalah*-דלה.”

Likewise, the depiction of the letter *Beit*-ב is a [horizontal] line above, a [horizontal] line below, and a [vertical] line between them, positioned to the right. The upper line-*Kav* is Understanding-*Binah*, the lower line-*Kav* is Kingship-*Malchut*, and the line-*Kav* between is Splendor-*Tiferet* which bonds Understanding-*Binah* and Kingship-*Malchut*.

The depiction of the letter *Gimel*-ג is a *Vav*-ו with a *Yod*-י at its base. This is Foundation-*Yesod*, which bestows to Kingship-*Malchut*, as in the teaching,¹⁰⁹⁴ “[*Gimel*-ג *Dalet*-ד means] ‘give to the poor-*Gemol Dalim*-גמול דלים.” The *Yod*-י below indicates the constriction (*Tzimtzum*) at the conclusion of the bestowal.

In this, there is a distinction between the letter *Gimel*-ג and the letter *Vav*-ו. For, the letter *Vav*-ו also consists of a *Yod*-י [above] and a *Vav*-ו, only that the *Yod*-י is at its head. In contrast, in the letter *Gimel*-ג it is the opposite, in that the *Yod*-י is at its base and conclusion. In other words, the *Yod*-י of the form of the letter *Vav*-ו is the aspect of the point of Wisdom-*Chochmah* as it is drawn down in the *Vav*-ו. In contrast, the *Yod*-י of the form of the letter *Gimel*-ג indicates the constriction (*Tzimtzum*) at the conclusion of the bestowal.

The same is so with all of the letters (*Otiyot*). Their depiction indicates the way that the light (*Ohr*) is drawn down.

¹⁰⁹³ See Shulchan Aruch of the Alter Rebbe, Orach Chayim 36:2; Also see Torah Ohr 52c, 59a.

¹⁰⁹⁴ Talmud Bavli, Shabbat 104a

However, all this specifically relates to the Written Torah (*Torah SheB'Khtav*), the foundation of which are the letters (*Otiyot*) of the Torah. Therefore, in the [scroll of the] written Torah the depiction and form of the letters (*Otiyot*) must specifically be written with precision, in a way that all parts of the letters are properly attached, so that there will be no doubt [as to what the letter is]. Moreover, each letter must be surrounded by blank parchment [making it distinct unto itself].¹⁰⁹⁵

The reason is because the letters (*Otiyot*) of the Written Torah (*Torah SheB'Khtav*) are unified with the light (*Ohr*), and their matter is to affect the drawing down of the light (*Ohr*). For, as explained before, the shape and depiction of the letters (*Otiyot*) indicates the manner that the light (*Ohr*) is drawn down, and it thus is not possible to change them at all. That is, being that they are unified with the light (*Ohr*), if the [letters] would be changed [or exchanged], this would also cause a change in the light (*Ohr*).

In contrast, in the Oral Torah (*Torah SheBaal Peh*) the letters (*Otiyot*) are not relevant, as explained above that the commentaries of Tosefot, Rosh, and Ra"n may all express the very same idea, but each will express it with different letters.¹⁰⁹⁶ Obviously, in the Oral Torah (*Torah SheBaal Peh*), it also makes no difference if there is a separation in the depiction of a letter, or whether or not it is completely surrounded by [blank] parchment etc. This is because the letters of the Oral Torah

¹⁰⁹⁵ Talmud Bavli, Menachot 29a; Mishneh Torah, Hilchot Tefillin 1:19; Tur and Shulchan Aruch, Yoreh De'ah 274:4; Orach Chayim 32:4; Shulchan Aruch of the Alter Rebbe *ibid.* 36:5

¹⁰⁹⁶ Also see the note of the Rebbe to Sefer HaMaamarim 5692 p. 38.

(*Torah SheBaal Peh*) are separate from the light (*Ohr*), and it therefore is possible to change them without effecting the light (*Ohr*) at all.

However, based on this fact that the letters (*Otiyot*) of the Written Torah (*Torah SheB'Khtav*) are more unified with the light (*Ohr*), it would seem that the letters of the Written Torah (*Torah SheB'Khtav*) should reveal the light (*Ohr*) within them to a far greater degree than the letters of the Oral Torah (*Torah SheBaal Peh*). However, we see that in actuality the opposite is true, that in the Written Torah (*Torah SheB'Khtav*) we have no grasp, and even in that part of the Written Torah (*Torah SheB'Khtav*) where the laws are set forth, they all are said in the form of a narrative, “*HaShem*-יהוה spoke to Moshe,” and “Moshe spoke to the children of Israel etc.”

Furthermore, we do not know the particulars of the laws from the Written Torah (*Torah SheB'Khtav*) itself.¹⁰⁹⁷ Moreover, that part of the Written Torah (*Torah SheB'Khtav*) which narrates [various] stories, contains secrets and secrets of secrets. However, all that we grasp is the letters (*Otiyot*), and we have no [grasp] of the light (*Ohr*) at all.

Rather, it specifically is in the Oral Torah (*Torah SheB'Khtav*) that it is possible to attain grasp to no end, as the verse states,¹⁰⁹⁸ “Its measure is longer than the earth and wider than the sea.” However, at first glance, being that the letters (*Otiyot*) of the Written Torah (*Torah SheB'Khtav*) are more unified with the light (*Ohr*), they should reveal more of the light (*Ohr*) within them.

¹⁰⁹⁷ See Tanya, Iggeret HaKodesh, Epistle 29.

¹⁰⁹⁸ Job 11:9

However, the reason we do not grasp the light (*Ohr*) of the Written Torah (*Torah SheB'Khtav*) is because it is light that is of the essence (*Ohr Atzmi*). It therefore is a general light (*Ohr Klalli*) without divisions into particular details, and is therefore not in the category of grasp.

The explanation¹⁰⁹⁹ is that about the matter of numbers (*Mispar*), it is sometime explained that the higher something is, the greater its number will be, as Zohar explains¹¹⁰⁰ on the verse,¹¹⁰¹ “[Sarah’s lifetime was] one hundred years, twenty years, and seven years.” It explained there, that the number one-hundred refers to the Crown-*Keter*, the number twenty refers to Wisdom-*Chochmah* and Understanding-*Binah*, and the number seven refers to *Zeir Anpin* [the six emotions] and *Nukvah* [Kingship-*Malchut*].

In other words, in *Zeir Anpin* and *Nukvah*, the number is in units of ones, in Wisdom-*Chochmah* and Understanding-*Binah*, the number is in units of tens, and in the Crown-*Keter*, the number is in the units of hundreds. However, the unit of hundreds only refers to the externality (*Chitzoniyyut*) of the Crown-*Keter* (that is, it includes the totality of the *Sefirot* [ten times ten]), whereas in the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, the number is in thousands and tens of thousands.

That is, the drawing down from the inner aspect (*Pnimiyyut*) of the Crown-*Keter* to the external aspect (*Chitzoniyyut*) of the Crown-*Keter*, is with the number of

¹⁰⁹⁹ See Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 131c and on; Torat Chaim, Chayei Sarah 126d; *Hemshech* 5672 Vol. 1, p. 58, p. 163 and on, and elsewhere.

¹¹⁰⁰ Zohar I 122b and on

¹¹⁰¹ Genesis 23:1

thousands. This is the meaning of the verse,¹¹⁰² “He preserves kindness for thousands [of generations] (*Alaphim*-אלפים),” in which the word “He preserves-*Notzer*-נוצר” shares the same letters as “pipe-*Tzinor*-צנור,”¹¹⁰³ referring to the matter of drawing down from the inner aspect (*Pnimityut*) of the Crown-*Keter* to the external aspect (*Chitzoniyut*) of the Crown-*Keter*, by means of a “pipe-*Tzinor*-צנור.”

This aspect is counted in the thousands, whereas the inner aspect (*Pnimityut*) of the Crown-*Keter* itself, is numbered in myriads, as in the verse,¹¹⁰⁴ “[He] then approached with some of the holy myriads.” We thus find that the higher something is, the greater and more abundant is its number.

However, sometimes the opposite is explained, that whatever is lower is counted with greater abundance. We observe this in the bestowal of intellect from a teacher to his student. That is, to the degree that the student is lesser or smaller, to explain a matter of intellect, the teacher will need to use more letters [of explanation] and bring out more analogies and examples etc.

As known, this is the difference between the aspect of the lights (*Orot*) and the aspect of vessels (*Keilim*). That is, in the aspect of the vessels (*Keilim*), whatever is lower is in greater abundance and number. In contrast, in the aspect of the lights (*Orot*), the lower the light, the greater degree of constriction,

¹¹⁰² Exodus 34:7

¹¹⁰³ Likkutei Torah and Sefer HaLikkutim of the Arizal, Parshat Toldot and Parshat Ki Tisa; Pri Etz Chayim, Shaar HaSelichot, Ch. 8; Torah Ohr, Yitro 69d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25; Also see Igrot Kodesh, Vol. 2, p. 119.

¹¹⁰⁴ Deuteronomy 33:2

and the higher light (*Ohr*), the greater degree of abundance, such as the numbers one-hundred, one-thousand, and a myriad [as explained above].

However, what is meant it not that there is an actual myriad, meaning, an actual abundance of particular details. This is because, as all opinions agree, relative to the vessels (*Keilim*), the lights (*Orot*) are simple. Rather, what is meant by “abundance” refers to the loftiness of the light (*Ohr*), that it is a loftier light (*Ohr*). Only that since we know and understand matters of abundance in terms of number, we therefore explain the loftiness of the light (*Ohr*) using terms of abundance. In other words, if we would imagine this light being drawn below, it would be in abundance.

The same is understood about the light (*Ohr*) of the Written Torah (*Torah SheB’Khtav*). That is, since it is not actually drawn down into the vessels (*Keilim*) – in that being that the letters (*Otiyot*) of the Written Torah (*Torah SheB’Khtav*) are unified with the light (*Ohr*), it is as the lights (*Orot*) are unto themselves, before manifesting in vessels (*Keilim*), in that the lights (*Orot*) are simple and not in the category of division into particular details – therefore this light (*Ohr*) is not in the category of grasp.

The same is so from the perspective of the recipients. That is, being that our grasp is only by means of the vessels (*Keilim*) and letters (*Otiyot*), it is impossible for us to grasp the light (*Ohr*) of the Written Torah (*Torah SheB’Khtav*). Thus, since the letters of the Written Torah (*Torah SheB’Khtav*) are not our vessels (*Keilim*), it therefore is impossible for us to take hold of and grasp the light (*Ohr*) through these letters, being

that our grasp is solely through vessels (*Keilim*) and letters (*Otiyot*) that relate to us.

5.

The likeness to this is understood as matters are Above, in *HaShem's* יהוה's Godliness, in the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, the creatures of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) have utterly no grasp of the world of Emanation (*Atzilut*). This is because the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are unified with the light (*Ohr*), as in the teaching, "He and His life force and He and His organs are one."¹¹⁰⁵

Thus, since the vessels (*Keilim*) are unified with the light (*Ohr*), this is like the matter of engraved letters.¹¹⁰⁶ Moreover, since the lights (*Orot*) are simple, being that they have not manifested in anything external to them, it therefore is not possible for novel created beings to grasp the lights (*Orot*) of the world of Emanation (*Atzilut*). This is both due to the simplicity of the lights (*Orot*), as well the fact that the vessels (*Keilim*) of the world of Emanation (*Atzilut*) do not relate and are not applicable to novel creations, as explained before.

Only in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), where the light (*Ohr*) has become constricted and divided into particulars through manifesting in

¹¹⁰⁵ Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20.

¹¹⁰⁶ See Likkutei Torah, Bechukotai 45a, 45d, and elsewhere.

vessels (*Keilim*) which are external to it, that because of the constriction and division in the light (*Ohr*), and because of the vessels (*Keilim*), it becomes possible for there to be a matter of grasp and comprehension etc.

This itself is the general difference between the vessels (*Keilim*) of the world of Emanation (*Atzilut*) and the vessels (*Keilim*) of the world of Creation (*Briyah*). That is, the vessels (*Keilim*) of the world of Creation (*Briyah*) are like garments, in that they are separate, as in the verse,¹¹⁰⁷ “Like a garment they are exchanged,” which is not so of the vessels (*Keilim*) of the world of Emanation (*Atzilut*).

However, in the vessels (*Keilim*) of the world of Emanation (*Atzilut*) itself, there is a difference between the inner aspect (*Pnimiyut*) of the vessels (*Keilim*) and the external aspect (*Chitzoniyut*) of the vessels (*Keilim*), as explained before.

More specifically, even in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) themselves, there are various levels in the matter of garments (*Levushim*). For, in general, the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) themselves are the aspects of thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*), respectively. However, there is a difference between the garment of thought (*Machshavah*), which though it is a garment, is a unified garment, and the garment of speech (*Dibur*), which [is lesser, but] still has a bond and a unity, and

¹¹⁰⁷ Psalms 102:27; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 39.

the garment of action (*Ma'aseh*), which has already become a completely separate thing.

6.

Now, the general descent from the inner aspect (*Pnimiyut*) of the vessels (*Keilim*) to the external aspect (*Chitzoniyut*) of the vessels (*Keilim*), and the subsequent descent to the aspect of the garments (*Levushim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), all the way to the aspect of the garments of the world of Action (*Asiyah*), is all for the sake of ascent. About this the verse states,¹¹⁰⁸ “How beautiful are your feet in shoes.”

To explain, of all the garments, the shoes are the lowest. By way of analogy, this is like the garments of a human being, in which there are various levels of garments. That is, even the skin and flesh of a human being are called his garments, as in the verse,¹¹⁰⁹ “You clothed me with skin and flesh.” However, even so, this is the actual skin and flesh of the person himself. Lower than this are his actual garments (*Levushim*) that are separate [from him], and in this itself, there are various levels, until the garment of the shoe, which is the lowest garment and is made from animal hide.

The same is understood Above, in *HaShem's* יהו"ה-s Godliness, that the aspect indicated by “shoes” refers to the lowest of garments. Even so, it is specifically through them that

¹¹⁰⁸ Song of Songs 7:2; Also see Likkutei Torah, Shir HaShirim 44a and on; Sefer HaMitzvot of the Tzemach Tzedek 176b

¹¹⁰⁹ Job 10:11; Also see *Hemshech* 5672 *ibid.* p. 858.

we come to the aspect of “beauty,” (as the verse states, “How beautiful are your feet in shoes”), beauty being the ultimate level of elevation. For, this verse was stated in reference to the pilgrimage festivals,¹¹¹⁰ about which our sages, of blessed memory, said,¹¹¹¹ “Just as one comes to see, so he comes to be seen.”

In other words, just as Above, they see all of man in his entirety, so likewise “he comes to see,” in that man sees all the innerness Above in *HaShem*’s יהו"ה Godliness. In other words, through the garment of the shoe we reach the aspect of the light (*Ohr*) that is even higher than how it is in the inner aspect (*Pnimiyyut*) of the vessels (*Keilim*).

This is the purpose of the entire matter of descent, beginning with the descent from the inner aspect (*Pnimiyyut*) of the vessels (*Keilim*) to the external aspect (*Chitzoniyyut*) of the vessels (*Keilim*), meaning, from the aspect of the Name *HaShem*-יהו"ה to the aspect of the seven names. For, even though all these names are in the world of Emanation (*Atzilut*), nevertheless, the seven names that are the external aspect (*Chitzoniyyut*) of the vessels (*Keilim*) are for the sake of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This is why the name “*HaShem* of Legions-*HaShem Tzva*’ot-צבאות-יהו"ה” is not mentioned in Torah, and it only was Chanah who revealed it¹¹¹² (as explained before).¹¹¹³ For,

¹¹¹⁰ Talmud Bavli, Chagigah 3a

¹¹¹¹ Talmud Bavli, Chagigah 2a

¹¹¹² Samuel I 1:11; See Talmud Bavli, Brachot 31b; Torah Ohr, Bo 60a and on; Torat Chaim Bo 137a and on (p. 112a in the new edition).

¹¹¹³ See the prior discourses entitled “*Bati LeGani*,” Discourse 14 & 16, Ch. 2.

although it is one of the seven names that is not to be erased, which are in the world of Emanation (*Atzilut*), nevertheless, since it primarily is related to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), it therefore is not mentioned in the Written Torah (*Torah SheB’Khtav*), and was only revealed by the [later] prophets.¹¹¹⁴

This also explains why the name “E”l Adona”y-אֱלֹהֵי אֲדֹנָי” has the same numerical value as the word “command-*Tzav*-צַו-96,”¹¹¹⁵ about which it states,¹¹¹⁶ “The word ‘command-*Tzav*-צַו’ only refers to idolatry.” However, at first glance,¹¹¹⁷ how does it apply to say that a holy name is a matter of idolatry, Heaven forbid to think so?

However, the explanation is that even though it is the aspect of the world of Emanation (*Atzilut*), nevertheless, since even in the world of Emanation (*Atzilut*) itself, there is that which relates to the world of Action (*Asiyah*), therefore, with the abundance of the chaining down of things, to the point that there is manifestation in the garments of the world of Action (*Asiyah*), it then comes to the numerical value of “command-*Tzav*-צַו,” and, “The word ‘command-*Tzav*-צַו’ refers only to idolatry.”

This is similar to what our sages, of blessed memory, stated,¹¹¹⁸ “Jews who live outside of the Land of Israel (*Eretz Yisroel*) are considered to be engaging in idolatry in purity [that

¹¹¹⁴ Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of The Hosts (*Shaar HaTzva’ot*).

¹¹¹⁵ Pri Etz Chayim, Shaar Olam HaAsiyah, Ch. 3

¹¹¹⁶ Zohar III 111b; Talmud Bavli, Sanhedrin 56b; Zohar I 27b and elsewhere.

¹¹¹⁷ Also see Sefer HaMaamarim 5696 p. 114 and on and note 234 there.

¹¹¹⁸ Talmud Bavli, Avodah Zarah 8a

is, unwittingly].” However, at first glance, how is it possible to say such a thing? Do not most Jews live outside the Land of Israel (*Eretz Yisroel*)?

However, the explanation is like the teaching,¹¹¹⁹ “Why is it called ‘land-*Eretz*-ארץ’? Because she ‘ran-*Ratzeta*-רצתה’ to do the will of her Maker.” However, when we are outside of that land (*Eretz*-ארץ), due to matters of physicality outside the Land [of Israel], which, as known, descend [into the world] by way of the seventy ministering angels [of the nations],¹¹²⁰ the beginning of the matter of idolatry is thereby possible, albeit in a refined way (as explained by Rambam),¹¹²¹ until it is possible to come to actual idolatry, Heaven forbid.

However, even after all this, the descent is entirely for the sake of ascent, as explained before, that through the “shoes” we draw down the light (*Ohr*) that even transcends the aspect of the light (*Ohr*) in the inner aspect (*Pnimityut*) of the vessels (*Keilim*). This is similar to what was explained before (in chapter two) about the matter of the name of *Ba”N*-ב”ן-52 and the name of *Ma”H*-מ”ה-45, that through refinement in the name of *Ba”N*-ב”ן we thereby also cause an ascent in the name of *Ma”H*-מ”ה.

7.

This then, is the meaning of the verse, “This shall they give... a half *shekel* etc.” That is, the beginning of serving

¹¹¹⁹ Midrash Bereishit Rabba 5:8

¹¹²⁰ See Tanya, Iggeret HaKodesh, Epistle 25 (139b) and elsewhere.

¹¹²¹ Mishneh Torah, Hilchot Avodah Zarah 1:1-2

HaShem-יהו"ה, blessed is He, is with the refinement (*Birur*) of the ten powers of the animalistic soul. This also causes an ascent of the Godly soul, which is the meaning of the conclusion [of the verse], "An elevated portion (*Terumah*-תרומה) to *HaShem*-יהו"ה."

As known, the beginning of serving *HaShem*-יהו"ה, blessed is He, is "with all your heart-*Bechol Levavecha*-בכל לבבך,"¹¹²² meaning, "with both your inclinations."¹¹²³ Through doing so, we thereby attain the aspect of "You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me'odecha*-בכל מאדך),"¹¹²⁴ in a way that transcends measure and limitation.

However, for there to be the toil of refining the animalistic soul, the empowerment for this must be granted from Above. About this the verse states, "This (*Zeh*-זה) shall they give," similar to what the Jewish people said at the splitting of the sea,¹¹²⁵ "This is my God (*Zeh Eilee*-זה א"לי) and I shall glorify Him." That is, there then was a revelation below of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, as known, the half *shekel* is related to the splitting of the sea. This is as stated in Talmud Yerushalmi¹¹²⁶ on the words, "Everyone who passes through the census," that it refers to "Everyone who passed through the sea." In other words, it

¹¹²² Deuteronomy 6:5

¹¹²³ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; See Rashi to Deuteronomy 6:5 *ibid*.

¹¹²⁴ Deuteronomy 6:5 *ibid*.

¹¹²⁵ Exodus 15:2; See Midrash Shemot Rabba 23, and Rashi to Exodus 15:2

¹¹²⁶ Talmud Yerushalmi, Shekalim 1:3

is the revelation of the aspect indicated by “This-Zeh-זה”¹¹²⁷ which grants empowerment for the toil of serving *HaShem*-יהו"ה, blessed is He, with the half *shekel*. In general, this refers to accepting the yoke of *HaShem*'s-יהו"ה Kingship in a way that transcends reason and intellect. It is called the “half *shekel*” since the toil of serving *HaShem*-יהו"ה, blessed is He, by accepting His yoke, is not with measure and limitation. Through this, we thereby come to the “half *shekel* as an elevated portion to *HaShem*-יהו"ה,” referring to the elevation that is also caused to the Godly soul etc.

¹¹²⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), The Drawing Forth of Action from the Letters to *Elohi*"מ-אלהים.