

Discourse 18

“Pekudah Leetein Machatzzeit HaShekel - It is a mitzvah to give the half Shekel”

Delivered on Shabbat Parshat Mishpatim, Parshat Shekalim,
Shabbat Mevarchim & Erev Rosh Chodesh Adar, 5723
By the grace of *HaShem*, blessed is He,

1.

It⁷⁵⁶ states in Zohar,⁷⁵⁷ “It is a *mitzvah* to give a half *shekel* of the sacred *shekel*...”⁷⁵⁸ What is the half *shekel*...? The stone by which it is weighed is the *Yod*-י-10. ‘The *shekel* is twenty *gera*,’⁷⁵⁹ this is the *Yod*-י-20. ‘The wealthy shall not increase etc...’⁷⁶⁰ by giving more than *Yod*-י-10... [as it states] ‘ten and not eleven,’⁷⁶¹ and ‘the destitute shall not decrease’⁷⁶²

⁷⁵⁶ This discourse is founded upon the discourse of the Alter Rebbe with glosses (that are in parenthesis) and summaries of the Tzemach Tzeddek. It was printed as a pamphlet in and of itself (Kehot 5723), and subsequently printed in Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 275 and on, with additional notes and citations from the Rebbe. For [further clarification of] the general whole of the discourse in Biurei HaZohar, the Rebbe cites the discourse by the same title in Maamarei Admor HaZaken, Hanachot HaRav Pinchas Z”L [p. 32 and on]; Biurei HaZohar [of the Mittler Rebbe], Parshat Tisa [52d and on]; The explanation of the discourse by the Tzemach Tzeddek [Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 829 and on]; Sefer HaMitzvot of the Tzemach Tzeddek, Machatzit HaShekel Ch. 2 and on [Derech Mitzvotecha, p. 66a and on].

⁷⁵⁷ Zohar II 187b (Ra’aya Mehemna)

⁷⁵⁸ Exodus 30:13

⁷⁵⁹ Exodus 30:13 *ibid*.

⁷⁶⁰ Exodus 30:15

⁷⁶¹ Sefer Yetzirah 1:7

⁷⁶² Exodus 30:15 *ibid*.

from the ten, as it states,⁷⁶³ ‘ten and not nine,’ from the half *shekel*, which is *Yod-י-10*” (Ra’aya Mehemna to the Torah portion of Ki Tisa).⁷⁶⁴

The Alter Rebbe explains⁷⁶⁵ that the meaning of “the wealthy shall not increase” is that “wealthy” refers to [the teaching],⁷⁶⁶ “There is no wealth except in Knowledge-*Da’at*,” but, even so, he “shall not increase” beyond the ten, [meaning],⁷⁶⁷ “ten and not eleven.” This is because when Knowledge-*Da’at* is counted [amongst the ten *Sefirot*], the Crown-*Keter* is not counted, and when the Crown-*Keter* is counted, Knowledge-*Da’at* is not counted.⁷⁶⁸ We thus find that there only are ten and not eleven.

The explanation is as explained in Etz Chayim (Shaar 41, Chapter 3),⁷⁶⁹ that in the Crown-*Keter*, there are two aspects. One aspect is counted in the enumeration of the ten *Sefirot*, and the second aspect is not counted in the enumeration of the ten *Sefirot*. Since it is the root of the emanated the externality of the Crown-*Keter*, which is the aspect of *Arich Anpin*, is counted in the enumeration of the ten *Sefirot*. (This is what is meant by the statement that the Crown-*Keter* is counted.) In contrast, the inner aspect of the Crown-*Keter*, [which is the aspect of] *Atik Yomin* (עתיק יומין), and is transcendently removed (*Ne’etak*-נעתק) from the emanated (and

⁷⁶³ Sefer Yetzirah 1:7 *ibid*.

⁷⁶⁴ Zohar II (Ra’aya Mehemna) 187b *ibid*.

⁷⁶⁵ Biurei HaZohar *ibid*.; Also see Maamarei Admor HaZaken *ibid*. p. 33.

⁷⁶⁶ See Talmud Bavli, Ketubot 78a; Nedarim 41a

⁷⁶⁷ Sefer Yetzirah 1:7

⁷⁶⁸ See Etz Chayim, Shklov 5560 edition, Shaar 41, Ch. 3 (cited in the discourse above), and in our current edition see Shaar 42 (Shaar Drushei ABY”A) Ch. 1.

⁷⁶⁹ In our current edition, Shaar 42, Ch. 1.

is the lowest aspect of the Emanator), is not counted in the enumeration of the ten *Sefirot*. (This is what is meant by the statement that the Crown-*Keter* is not counted.)

About this they stated that when the Crown-*Keter* is counted, Knowledge-*Da'at* is not counted. This is because the fact that the Crown-*Keter* is counted refers to the externality (*Chitzoniyut*) of the Crown-*Keter*, which is counted in the enumeration of the *Sefirot*, (as mentioned above). This demonstrates that the count is the enumeration of the *Sefirot* that stems from their externality.

This is why Knowledge-*Da'at* is not counted amongst them, because Knowledge-*Da'at* is the inner aspect (*Pnimiyut*), which is why the emotions (*Midot*) are born specifically through it. (It is in regard to this that it is called,⁷⁷⁰ “the key that includes six.”) For, as explained in Tanya,⁷⁷¹ the word “Knowledge-*Da'at*-דעת” is of the root [used in the verse],⁷⁷² “Adam knew (*Yada*-דע) Chavah,” which is a term that indicates connection and bonding, in that one bonds his attention and interest (*Da'at*-דעת) etc.⁷⁷³ Thus, since Knowledge-*Da'at* is the inner aspect (*Pnimiyut*) as the count stems from their externality (*Chitzoniyut*), it is not counted in the enumeration of the *Sefirot* (in which case the externality of the Crown-*Keter* is counted).

However, when Knowledge-*Da'at* is counted, this is the enumeration of the *Sefirot* as they stem from their innerness

⁷⁷⁰ See Zohar II 177b; Explained in Likkutei Torah, Va'etchanan 6d; Sefer HaMitzvot of the Tzemach Tzedek 46a, and elsewhere.

⁷⁷¹ Tanya, Likkutei Amarim, Ch. 3

⁷⁷² Genesis 4:1

⁷⁷³ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

(*Pnimiyyut*), in which case the Crown-*Keter* is not enumerated. This is because the inner aspect (*Pnimiyyut*) of the Crown-*Keter* is transcendently removed (*Ne'etak*-נעתק) and not included in the enumeration of the ten *Sefirot*.

2.

Now, in the book *Mishnat Chassidim*,⁷⁷⁴ the opposite is stated. Namely, that when we count the *Sefirot* from the aspect of their externality (*Chitzoniyyut*), Knowledge-*Da'at*, rather than is the Crown-*Keter*, is counted. The source for his words also stems from *Etz Chayim*, elsewhere in *Shaar Mochin d'Tzelem*,⁷⁷⁵ that in external aspect (*Chitzoniyyut*) it is Knowledge-*Da'at* that completes the ten *Sefirot*, whereas in the inner aspect (*Pnimiyyut*), it is the Crown-*Keter* that is included in the ten *Sefirot*.

It therefore must be said that the reason Knowledge-*Da'at* is counted when the inner aspect (*Pnimiyyut*) of the Crown-*Keter* is not counted, is because Knowledge-*Da'at* is the inner aspect (*Pnimiyyut*) and is counted in the enumeration of the *Sefirot* that stems from their innerness (*Pnimiyyut*). However, at first glance, the statement in *Mishnat Chassidim* (based on *Etz Chayim*, *Shaar Mochin D'Tzelem*), that Knowledge-*Da'at* is counted in the enumeration of the *Sefirot* that stems from their externality (*Chitzoniyyut*), seems to be a different view.

⁷⁷⁴ *Mishnat Chassidim*, *Mesechet Briyat Adam* Kadmon 1:4

⁷⁷⁵ *Etz Chayim*, *Shaar Mochin d'Tzelem* (*Shaar* 23), Ch. 4 in the *Shklov* edition, Ch. 8 in our edition.

The reason the Alter Rebbe relies more on what it states in Etz Chayim, Shaar 41, Chapter 3, is because there it discusses the Crown-*Keter* in general. In contrast, in Shaar Mochin d'Tzelem it discusses the Crown-*Keter* of *Zeir Anpin*. It follows automatically that there is a difference in regard to the matter of Knowledge-*Da'at*. That is, according to the words of Mishnat Chassidim, Knowledge-*Da'at* is specifically counted from the perspective of its externality (*Chitzoniyut*), whereas according to the Alter Rebbe, Knowledge-*Da'at* is counted from the perspective of its innerness (*Pnimiyut*). For, since the aspect of the Crown-*Keter*, which is not counted in the enumeration of the ten *Sefirot* (and [instead] the count is completed by Knowledge-*Da'at*), which is the inner aspect (*Pnimiyut*) of the Crown-*Keter*, it must therefore be said that the completion of the enumeration of the ten *Sefirot* through Knowledge-*Da'at*, stems from the inner aspect (*Pnimiyut*).

However, all this is not enough to settle the words of Etz Chayim. For, when it states in Shaar Mochin d'Tzelem that when considering the inner aspect (*Pnimiyut*) the Crown-*Keter* it is counted in the enumeration of the ten *Sefirot* (this being the Crown-*Keter* of *Zeir Anpin*, but the likeness to this also [applies] to the Crown-*Keter* in general), this is not in contradiction to the statement in Shaar 41, Ch. 3, that the inner aspect (*Pnimiyut*) of the Crown-*Keter* is not included in the enumeration of the ten *Sefirot*. For, since both these [views] are presented in Etz Chayim, we must say that they are not in contradiction to each other, but are aligned with each other.

The Tzemach Tzeddek therefore explains⁷⁷⁶ that the aspect of *Atik Yomin*, which literally is the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, is certainly not included in the count of the ten *Sefirot*, as stated in Shaar 41, Ch. 3. In regard to the statement in Shaar Mochin d'Tzelem, that in the inner aspect (*Pnimiyyut*) it is the Crown-*Keter* that is counted in the enumeration of the *Sefirot*, this (does not refer to the aspect of *Atik Yomin*, but) refers to the inner aspect of *Arich Anpin*, which is the aspect of “The Hidden Brain” (*Mocha Stima'ah*).

The explanation is that in regard to what was explained above, that the aspect of *Arich Anpin*, which is the externality (*Chitzoniyyut*) of the Crown-*Keter*, is counted in the enumeration of the *Sefirot*, this is only in general. However, more specifically, within the aspect of *Arich Anpin* itself, there is a level that is not counted in the enumeration of the *Sefirot*.

To explain, in the aspect of *Arich Anpin*, it is the opposite of how it is [when discussing] the Crown-*Keter* in general. In other words, when it comes to the Crown-*Keter* in general, the externality (which is *Arich Anpin*) is included in the enumeration of the *Sefirot*, whereas the innerness (which is *Atik Yomin*) is not included in the enumeration of the *Sefirot*. However, this is not so in the aspect of *Arich Anpin* [itself], where it is the opposite. That is, the externality (*Chitzoniyyut*) is not included in the count of the *Sefirot*, whereas the innerness (*Pnimiyyut*) is included in the count of the *Sefirot*.

⁷⁷⁶ Biurei HaZohar ibid. p. 276 and on; Also see the glosses of the Tzemach Tzeddek to the explanation of the discourse entitled “*Yaviyu Levush Malchut*” (Torah Ohr, Megillat Esther, 91c-d); Ohr HaTorah, Megillat Esther (Kehot 5750) p. 97 and on; Also see the glosses of the Tzemach Tzeddek to Likkutei Torah, Shlach 49c and on.

This is because the external aspect of *Arich Anpin* is the aspect of the Crown-*Keter* of the Crown-*Keter*, this being the aspect of the “Skull” (*Galgalta*), which is the transcendent encompassing aspect (*Makif*). It transcends the inner aspect (*Pnimiyyut*) of *Arich Anpin*, which is Wisdom-*Chochmah* of *Arich Anpin*, [also called] “the Hidden Wisdom” (*Chochmah Stima’ah*). Therefore, in regard to the aspect of the “Skull” (*Galgalta*), even though it is the external aspect (*Chitzoniyyut*), it is not included in the enumeration of the *Sefirot*.

In contrast, in regard to the aspect of “the Hidden Wisdom” (*Chochmah Stima’ah*), even though it is the inner aspect (*Pnimiyyut*), [so much so, that it is called the inner aspect (*Pnimiyyut*) of the Crown-*Keter* relative to the “Skull” (*Galgalta*) which is called the externality (*Chitzoniyyut*), which is why the brain is more important than the skull, as we find in the laws that render animals unfit for consumption (*Hilchot Treifot*)⁷⁷⁷ that a [single] puncture [or minor crushing] of the skull [of the animal] does not render it unfit,⁷⁷⁸ whereas if the membrane of its brain was punctured it does render it unfit],⁷⁷⁹ nevertheless, it is lower than the aspect of the “Skull” (*Galgalta*) and is counted in the enumeration of the *Sefirot*.

With this in mind, the words of the Mishnat Chassidim (based on Etz Chayim, Shaar Mochin d’Tzelem) make sense, that in the inner aspect (*Pnimiyyut*) the Crown-*Keter* is counted in the enumeration of the *Sefirot*, being that this refers to “the Hidden Brain” (*Mocha Stima’ah*) of *Arich Anpin*. Likewise, in

⁷⁷⁷ See Mishnah in Talmud Bavli, Chullin 42a, and 42b there.

⁷⁷⁸ See Rashi there.

⁷⁷⁹ See Likkutei Torah, Shir HaShirim 22d; Ohr HaTorah, Megilat Esther p. 97 and on ibid.

regard to the Alter Rebbe's statement, that in the inner aspect (*Pnimiyut*) the Crown-*Keter* is not counted, this refers to the innerness (*Pnimiyut*) of the Crown-*Keter* in general, (and he did not make the distinction between the externality (*Chitzoniyut*) and innerness (*Pnimiyut*) of the aspect of *Arich Anpin* itself), meaning, the aspect of *Atik Yomin*, which according to all opinions is not included in the count of the *Sefirot*.

This then, is the meaning [of the statement] that in regard to the count of the *Sefirot* from their inner aspect (*Pnimiyut*), in which case the Crown-*Keter* is not counted (being that the inner aspect of the Crown-*Keter*, which is the aspect of *Atik Yomin*, is not included in the enumeration of the *Sefirot*), Knowledge-*Da'at* is counted in place of the Crown-*Keter* to complete the count of ten *Sefirot*. This is because Knowledge-*Da'at* is the inner aspect (*Pnimiyut*) and is rooted in the inner aspect of the Crown-*Keter*.⁷⁸⁰

About this the verse states, "the wealthy shall not increase." For, since the root of Knowledge-*Da'at* is in the inner aspect (*Pnimiyut*) of the Crown-*Keter*, one might think that there should be an increase beyond the ten, meaning that the Crown-*Keter* (which is the root of Knowledge-*Da'at*) should [also] be counted.

However, about this it states, "The wealthy shall not increase" beyond ten. This is because the radiance of the Crown-*Keter* that is drawn down in Knowledge-*Da'at*, is only from the externality of the Crown-*Keter* (which is included in the enumeration of the *Sefirot* when considering their

⁷⁸⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & Ch. 35.

externality – *Chitzoniyut*). In contrast, the inner aspect (*Pnimiyut*) of the Crown-*Keter* is not drawn down, nor does it radiate within Knowledge-*Da'at*, and therefore only Knowledge-*Da'at* is enumerated, rather than the Crown-*Keter*.

3.

It continues (in Ra'aya Mehemna⁷⁸¹ there) and states, “The poor shall not decrease – this refers to the Righteous One-*Tzaddik*, who should not decrease from ten, as it states,⁷⁸² ‘Ten and not nine.’”

Now, based on the above explanation, that “the wealthy shall not increase” refers to Knowledge-*Da'at*, it is understood that “the poor shall not decrease” also refers to Knowledge-*Da'at*. The explanation is that there are two aspects of Knowledge-*Da'at*, these being the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*). The Upper Knowledge (*Da'at Elyon*) affects the bond between Wisdom-*Chochmah* and Understanding-*Binah*.⁷⁸³ For, since they are opposites of each other,⁷⁸⁴ the bond between them can only come from a power that transcends both.⁷⁸⁵ This is like the

⁷⁸¹ Zohar II 187b (Ra'aya Mehemna) b

⁷⁸² Sefer Yetzirah 1:7

⁷⁸³ See Listen Israel, a translation (and commentary of) Rabbi Hillel Paritcher's explanation to Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, Ch. 1, and the citations there.

⁷⁸⁴ See Likkutei Torah, Matot 86a and on; Imrei Binah of the Mittler Rebbe, Shaar HaKriyat Shema, Ch. 59; Sefer HaMaamarim 5679 p. 613 and on; Sefer HaMaamarim 5689 p. 179.

⁷⁸⁵ See Likkutei Torah *ibid.*, and elsewhere.

teaching of the Rav, the Maggid of Mezhritch,⁷⁸⁶ on the verse,⁷⁸⁷ “He makes peace in His heights,” that,⁷⁸⁸ “Michael, the angel of snow, and Gavriel, the angel of fire, [do not extinguish each other],” and the peace (the bond) between them is caused by a revelation of illumination that transcends both,⁷⁸⁹ so that they become nullified of their own existences.

This is analogous to two ministers who are standing before the king, that their own existences are nullified etc. From this it is understood that the Upper Knowledge (*Da’at Elyon*) which affects the bond between Wisdom-*Chochmah* and Understanding-*Binah*, transcends both, being that it is rooted in the aspect of the Crown-*Keter*.

Below this is the Lower Knowledge (*Da’at Tachton*), by which a drawing down from the intellect (*Mochin*) to the emotions (*Midot*) is caused. This is not in a way of the union of opposites through a higher power etc. Rather, even though the intellect (*Mochin*) and emotions (*Midot*) are opposites of each other, nonetheless, the knowledge-*Da’at* (the Lower Knowledge-*Da’at Tachton*), which is called “the key that includes six” because it includes all six emotions (*Midot*) within itself, its function is solely for there be the **revelation** of the emotions, for which a higher power is not necessary etc.

⁷⁸⁶ See Likkutei Torah, Tzariya 23c; Biurei HaZohar of the Mittler Rebbe, Lech Lecha 8c; Pelach HaRimon (of Rabbi Hillel HaLevi of Paritch), Lech Lecha 3, and elsewhere. Also see Tanya, Iggeret HaKodesh, Epistle 12; Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 2, p. 645 and on.

⁷⁸⁷ Job 25:2

⁷⁸⁸ See Midrash Bereishit Rabba 12:8; Shir HaShirim Rabba 3:11; Tanchuma, Vayigash 6.

⁷⁸⁹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 (and Ch. 30 & 31).

Now, in regard to the Upper Knowledge (*Da'at Elyon*) which causes the union of Wisdom-*Chochmah* and Understanding-*Binah* because of its root in the Crown-*Keter*, one might think to include the Crown-*Keter* in the count, (in addition to Knowledge-*Da'at*), through which there would be an increase beyond ten. About this the verse states “the wealthy shall not increase,” being that the inner aspect (*Pnimiyut*) of the Crown-*Keter* is not included in the enumeration of the *Sefirot* when considering their innerness (*Pnimiyut*) (in which case Knowledge-*Da'at* is counted, as explained before).

In contrast, in regard to the Lower Knowledge-*Da'at Tachton*, since the aspect of the Crown-*Keter* is not drawn down in it, (being that there is no upper power in it to affect the union of opposites as drawn from the aspect of the Crown-*Keter*), it therefore is called “poor-*Dal-ל*.” About this the verse states “the poor shall not decrease” from the ten, since, at the very least, there is the aspect of the Lower Knowledge (*Da'at Tachton*) in it, and it too completes the count of the ten *Sefirot* when considering their innerness (*Pnimiyut*).

4.

Now, there is another explanation of the words, “the poor shall not decrease,”⁷⁹⁰ in which “the poor-*Dal-ל* refers to the Righteous One-*Tzaddik*,” (as stated in Ra'aya Mehemna⁷⁹¹

⁷⁹⁰ Also see Maamarei Admor HaZaken ibid. p. 34.

⁷⁹¹ Zohar II 187b (Ra'aya Mehemna)

there). That is, this refers to the *Sefirah* of Foundation-*Yesod* which is called “the Righteous One-*Tzaddik* צדיק.”⁷⁹²

The reason he is called “poor-*Dal* דל” is because he is an orphan from his mother, referring to the aspect of Understanding-*Binah*.⁷⁹³ This is because Understanding-*Binah* only spreads down to Majesty-*Hod*, and no further.⁷⁹⁴ In other words, it does not reach Foundation-*Yesod*. This is because the matter of Foundation-*Yesod* is bestowal to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). Therefore, Understanding-*Binah*, which is the aspect of the recipient (*Mekabel*), is not drawn down to Foundation-*Yesod*, the matter of which is bestowal to below. It is only in regard to Wisdom-*Chochmah*, in that the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*) is longer and concludes Foundation-*Yesod* of *Zeir Anpin*,⁷⁹⁵ which gathers all matters and [in turn] bestows to Kingship-*Malchut*, and through Kingship-*Malchut*, also to Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).⁷⁹⁶

The explanation is that Understanding-*Binah*, the matter of which is grasp, the grasp of Godliness, cannot be drawn down below, but is drawn above in the Garden of Eden where

⁷⁹² See Zohar I 59b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁷⁹³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid*.

⁷⁹⁴ Zohar III 244b (Ra'aya Mehemna); Etz Chayim, Shaar 29 (Shaar HaNesirah) Ch. 8; Also see Maamarei Admor HaEmtza'ee, Bereishit p. 222.

⁷⁹⁵ See Etz Chayim, Shaar HaKlallim, Ch. 10; Shaar HaYichud Ch. 36 *ibid*.

⁷⁹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid*.

“they delight in the ray of the *Shechinah*,”⁷⁹⁷ specifying that “they delight.” In other words, it is not just revelation in a way that is encompassing and transcendent (*Makif*), but in a way that it is drawn down in an inner way (*b’Pnimityut*).

About this the verse states,⁷⁹⁸ “I have something (*Yesh-ו*) to bequeath to those who love Me,” specifying “something-*Yesh-ו*,” indicating the grasp and comprehension of Understanding-*Binah*, which is in a state of somethingness (*Yesh-ו*).⁷⁹⁹ That is, since he has come into the category of grasp of Godliness, it is in a state of [tangible] “somethingness” (*Yesh*).

In contrast, this is not so of Wisdom-*Chochmah*. That is, since it transcends grasp and comprehension and is the aspect of “nothingness” (*Ayin-אין*), it therefore is drawn down below, even to a place where there is no grasp through comprehension of Understanding-*Binah*. (This is in addition to the fact that it also is drawn down in the comprehension itself, to affect nullification that transcends comprehension and grasp, as in,⁸⁰⁰ “The sages concede to the opinion of Rabbi Meir”).

Now, since the “poor” (*Dal-דל*) refers to Foundation-*Yesod*, who is an orphan from the Understanding-*Binah*, one might therefore think to (exclude Understanding-*Binah*) and only count nine. About this the verse states “the poor shall not decrease” from ten. This is because even though Understanding-*Binah* only spreads to Majesty-*Hod*,

⁷⁹⁷ See Talmud Bavli, Brachot 17a

⁷⁹⁸ Proverbs 8:21

⁷⁹⁹ Likkutei Torah, Pekudei 6b; Matot 86b; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 1 and elsewhere.

⁸⁰⁰ Talmud Bavli, Bava Kamma 29a; See Siddur Im Da”Ch 303c

nevertheless, since Wisdom-*Chochmah* is also drawn down into Foundation-*Yesod*, (“the Foundation-*Yesod* of the father is long etc.”) which gathers all matters and bestows them to Kingship-*Malchut* (and thereby also to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*)), therefore, through the *Sefirah* of Kingship-*Malchut*, even Foundation-*Yesod* (which is called “poor-*Dal*-דל”) becomes complete (*Shaleim*-שלם) in the number of ten. This is as known about the matter [of the verse],⁸⁰¹ “I [represent] the completely (*Shelumei*-שלמי) faithful of Israel,” referring to the *Sefirah* of Kingship-*Malchut* which completes each and every *Sefirah*.⁸⁰²

5.

Now, after having explained the matter of “the wealthy shall not increase” more than ten, and “the poor shall not decrease” less than ten, and that the ten refers to the half *shekel*, we now must explain the matter of “the *shekel* is twenty *gera*,” which is two times ten. About this it states (in Ra’aya Mehemna⁸⁰³ there), “The stone with which it is weighed is the *Yod*-י-10. ‘The *shekel* is twenty *gera*,’⁸⁰⁴ this is the *Yod*-י-20.” In other words, the expanded spelling (*Miluy*) of the letter *Yod*-י is with the letters *Vav*-ו-6 and *Dalet*-ד-4, which also are ten. Thus, both together (the *Yod*-י-10 with its expansion (*Miluy*) of *Vav*-ו-6 and *Dalet*-ד-4) are twenty, and the half

⁸⁰¹ Samuel II 20:19

⁸⁰² See Etz Chayim, Shaar 30 (Shaar HaPartzufim) Drush 3; Shaar 27 (Shaar Ibbur, Yenikah, Mochin) Ch. 1.

⁸⁰³ Zohar II (Ra’aya Mehemna) 187b *ibid*.

⁸⁰⁴ Exodus 30:13 *ibid*.

shekel is *Yod-י* (meaning, the essential letter *Yod-י* itself) without the expansion (*Miluy*). This is “the stone with which it is weighed,” is like the weighing stone by which merchandise is weighed [on the scales]. The merchandise is the *Vav-Dalet-ו"ו* of the expansion (*Miluy*), whereas the stone by which the merchandise is weighed, is the essential letter *Yod-י* itself, without the expansion (*Miluy*).

This may be better understood by explaining the expansion (*Miluy*) of the letter *Yod-י"י* with the letters *Vav-Dalet-ו"ו*. About this, the Tzemach Tzeddek brings two explanations.⁸⁰⁵ About the first explanation he writes, “this is as I found written, whereas about the second explanation, [he writes that this] is from “the writings of the Rebbe, my father-in-law, of righteous memory” (referring to the Mittler Rebbe).

The first explanation is that the essential *Yod-י* is as it is found in thought (*Machshavah*). That is, when one thinks the letter *Yod-י*, he think it as it is written (without the expansion – *Miluy*). Only when it becomes necessary to express the letter *Yod-י* in speech, does it become impossible to say it without also saying its two additional letters, meaning the *Vav-Dalet-ו"ו*. (The same is so of the letter *Aleph-א*, that in thought (*Machshavah*) it is as written, with the letter *Aleph-א* alone. However, when it must be expressed in speech, two additional letters are added to it, these being the *Lamed-Pheh-ל"פ*, by which it then becomes *Aleph-ל"פא*.) In other words, the ten *gera* (the half *shekel*) is the *Yod-י* as it is in thought (*Machshavah*), and the twenty *gera* is the *Yod-י"י* as it comes into speech, at

⁸⁰⁵ Biurei HaZohar ibid. p. 284

which point the expansion of the letters *Vav-Dalet-ו"ו* is added to it.

The second explanation is that the essential *Yod-ו"ו* is (not only as it is in thought (*Machshavah*) but) even as it comes into speech. For, even though, in speech, all three letters of the *Yod-ו"ו* must be expressed, nonetheless, even when one expresses all three letters *Yod-ו"ו*, the primary letter is the letter *Yod-ו*, whereas the letters *Vav-Dalet-ו"ו* are secondary to the *Yod-ו*, similar to the explanation of the primary matter. Therefore, they are concealed, whereas what is revealed is the letter *Yod-ו*, which is ten *gera*.

On the other hand, the twenty *gera* is when the expansion (*Miluy*) is not secondary to the letter *Yod-ו*, but comes specifically in and of itself, at which time it is revealed. The Tzemach Tzedek concludes⁸⁰⁶ that the words of the Mittler Rebbe (the second explanation) are the more primary [explanation].

We thus find three levels. The first level is the *Yod-ו* as it is alone (the essential *Yod-ו*). The second is as the *Vav-Dalet-ו"ו* are secondary to the *Yod-ו*. The third is as the *Vav-Dalet-ו"ו* come independently [of the *Yod-ו*]. With this in mind, [we can understand that] “the stone with which it is weighed is the *Yod-ו*,” refers to the *Yod-ו* as it is alone, whereas the merchandise that is weighed, is the *Vav-Dalet-ו"ו* as they are secondary to the *Yod-ו*, and even lower than this is as they come independently [of the *Yod-ו*].

With the above in mind, we must better understand the meaning of “the stone with which it is weighed is the *Yod-ו*.”

⁸⁰⁶ Biurei HaZohar ibid. p. 285

This is because ultimately, the purpose of the stone by which something is weighed is solely to weigh the merchandise, and is secondary to the merchandise, [in that the merchandise] is primary. This being so, how can it be said that the *Yod-ד* יו"ד, which is the matter of Wisdom-*Chochmah* and is the first of the *Sefirot*, is only like a stone by which things are weighed, and is secondary relative to the merchandise, which in the analogue, should be compared to a level that transcends Wisdom-*Chochmah*.

6.

However, the explanation is that within the *Yod-ד* יו"ד, which is Wisdom-*Chochmah*, the *Vav-Dalet-ד* ו"ו are included, these being voice (*Kol*) and speech (*Dibur*). That is, the *Vav-ו* indicates the voice (*Kol*) which is composed of the three foundational elements of fire (*Aish*), water (*Mayim*), and vapor (*Ru'ach*), drawn from the three emotions of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, which are the totality of the emotions (*Midot*) (and are the letter *Vav-ו*-6).⁸⁰⁷ The *Dalet-ד* indicates speech (*Dibur-ד* דיבור).⁸⁰⁸ Both (the *Vav-ו* and the *Dalet-ד*) are first included in Wisdom-*Chochmah* (the *Yod-י*) in a concealed way and are secondary to it. They then are drawn down into revelation and come forth in and of themselves, descending to below, so that through them there can be the existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), (which are brought into being by the

⁸⁰⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁸⁰⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47.

letters of speech (*Dibur*)). Thus, since they descended below, they must be elevated to their root.

The explanation is that the voice (*Kol*) and speech (*Dibur*), (the *Vav*-ו and the *Dalet*-ד), which are drawn into revelation and come forth in and of themselves, descend to *HaShem*'s יהו"ה Name of *Ba"N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה], which is the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and is where the sparks fell from the shattering of the vessels (*Shevirat HaKeilim*), which took place in His Name of *Sa"G*-ס"ג-63 [י"ד ה"י ו"א ו"ו ה"י]. It therefore is necessary for there to be a drawing down of Wisdom-*Chochmah*, the letter *Yod*-י, which is His Name of *Ma"H*-מ"ה-45 [י"ד ה"ה ו"ו ה"ה] that refines His Name of *Ba"N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה], [as it states],⁸⁰⁹ "They are clarified with *Chochmah*." Through this, His Name of *Ba"N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה] is elevated, this being the matter of the elevation of the *Vav*-ו and *Dalet*-ד.

However, this ascent is in a way that the Name of *Ba"N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה] ascends to its root in the Name of *Sa"G*-ס"ג-63 [י"ד ה"י ו"א ו"ו ה"י], which transcends the Name of *Ma"H*-מ"ה-45 [י"ד ה"ה ו"ו ה"ה] that affects the refinement. This then, is the meaning of "the stone with which it is weighed is the *Yod*-י." This is because the letter *Yod*-י, that is Wisdom-*Chochmah*, which is the Name of *Ma"H*-מ"ה-45 [י"ד ה"ה ו"ו ה"ה] through which the refinement and ascent of the sparks from below to

⁸⁰⁹ See Zohar II (*Hechalot*) 254b; Tanya, Iggeret HaKodesh, Epistle 28 (citing Zohar); Etz Chayim, Shaar 18 (Shaar RaPa"Ch Nitzotzin) Ch. 5; Shaar 39 (Shaar Ma"N uMa"D) Drush 1; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and on; Ma'amarei Admor HaEmtza'ee, Devarim, Vol. 1, pg. 295, and Shemot, Vol. 2, pg. 321.

above is caused, is compared to the weighing stone placed on one side of the scales, thereby causing the merchandise to be uplifted and ascend above (on the other side of the scales). Moreover, the merchandise ascends higher than the stone by which it is weighed, which is lower and secondary to it.

In the analogue, this is the fact that the Name of *Ma''H-*מ"ה-45 [י"ד ה"א וא"י ה"א] which causes the refinement, (and is higher than the Name of *Ba''N-*ב"ן-52 [י"ד ה"ה ו"י ה"ה] before its refinement), is compared to the weighing stone by which the Name of *Ba''N-*ב"ן-52 [י"ד ה"ה ו"י ה"ה] is caused to ascend to its root and source, which is even higher than the Name of *Ma''H-*מ"ה-45 [י"ד ה"א וא"י ה"א] that causes the refinement.

7.

Now, in explanation of the words “the stone with which it is weighted,” the word “stone-Even-אבן” is the Name of *Ba''N-*ב"ן with the addition of the letter *Aleph*-א, and the *Aleph*-א is the Name of *Ma''H-*מ"ה-45 (in that the Name of *Ma''H-*מ"ה-45 is expanded with *Aleph*'s-א [י"ד ה"א וא"י ה"א]). The explanation is that *Aleph*-א *Ba''N-*ב"ן (“stone-Even-אבן”) refers to the aspect of the Name of *Ba''N-*ב"ן as it already is repaired and unified to the Name of *Ma''H-*מ"ה. For, the Name of *Ma''H-*מ"ה also includes the Name of *Ba''N-*ב"ן in it. This “stone-Even-אבן” (*Aleph*-א *Ba''N-*ב"ן, that is, the Name of *Ma''H-*מ"ה as it includes *Ba''N-*ב"ן) is called “the stone with which it is weighted,” in that through it the refinement of the sparks is caused.

However, based on this, we must understand what the greatness of the one being refined is, relative to the one causing the refinement. (That is, the one causing the refinement is only compared to the weighing stone that elevates the one being refined to a much higher level.) For, though it was previously explained (in chapter six) that this is due to the ascent of the Name of *Ba" N-י"ב*-52 to its root, which transcends the Name of *Ma" H-ה"ז*-45, this itself is not yet sufficient, being that this elevation is also present in the one causing the refinement, this being the aspect of *Aleph-א Ba" N-י"ב*, meaning, the aspect of *Ba" N-י"ב* as it already is repaired and bound to the Name of *Ma" H-ה"ז*. This being so, in what way is the refined more elevated than the one causing the refinement?

The explanation is that there is a difference between after the refinement (that which is already refined) and before the refinement (that which is not yet refined). That is, whatever has yet to be refined, since it is further down, this indicates that its root is higher above. This is as in the known [principle] that whatever is higher descends further down.⁸¹⁰ This is why⁸¹¹ the angels derive great delight in, and are sustained and sated by, the spirit of the animals and fowl that ascend to them from the sacrifices offered on the altar, as in the precise wording of the Zohar,⁸¹² "They delight from their foundation and primary root."

However, at first glance, it is not understood why the angels delight from the sacrificial offerings, the matter of which

⁸¹⁰ See Likkutei Torah, Re'eh 19c; Shir HaShirim 9d, and elsewhere.

⁸¹¹ See Tanya, Iggeret HaKodesh, end of Epistle 20 (133a)

⁸¹² Zohar III 241a

is the refinement of the sparks of *Ba"ן-N-ב*. This is because the angels themselves are rooted in the Name *Ba"ן-N-ב*-52, which is why the upper angels of the Supernal Chariot (*Merkavah*) are called the “lion” and the “ox” etc., being that they are rooted in the Name *Ba"ן-N-ב*-52 (which in numerical value is equal to the word “beast-*Beheimah*-בהמה-52”).⁸¹³

Rather, the explanation is that the upper angels are from the of Name *Ba"ן-N-ב* after it already has been refined. In contrast, the physical angels, who come from the excretions of the Cycles-*Ophanim* which were not yet refined, are rooted even higher. [This is similar to how it is with the angels themselves, that the cycle-*Ophanim* angels, whose service of *HaShem*-יהו"ה, blessed is He, is with great commotion etc., are rooted higher than the fiery-*Seraphim* angels, and certainly, the animalistic soul, which is drawn from the excretion of the cycle-*Ophanim* angels, is rooted even higher.] Therefore, the angels delight in the refinement of the sparks of the Name of *Ba"ן-N-ב*-52 brought about specifically through the sacrificial offerings, being that their root is higher.

With the above in mind, we can also understand this as it relates to the elevated level of the refinements (*Birurim*) of the Name of *Ba"ן-N-ב*-52, which are compared to the merchandise on one side of the scales, relative to the Name of *Ma"ן-H-מ*-45 which causes the refinement, as it also includes the Name *Ba"ן-N-ב*-52 (as in *Aleph-א Ba"ן-N-ב*), which is compared to the weighing stone [on the other side of the scale]. This is because the inclusion of the Name of *Ba"ן-N-ב* in the

⁸¹³ Pardes Rimonim, Shaar Erchei HaKinuyim, Section on Man-*Adam*-אדם; Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 3.

Name of *Ma''H-ה"ח* is after the refinement (*Birur*), and is of no relative comparison to the toil of affecting the refinements (*Birurim*) to elevate the sparks that were not yet refined, and are rooted much higher, just as the weighing stone is of no relative comparison to the elevation of the merchandise, which is primary.

8.

Now, it can be said that this also is the difference between the two explanations mentioned above (in chapter five), whether the way the letter *Yod-י* is expanded by the letters *Vav-Dalet-ו"ו*, that is, that they are compared to the merchandise caused to ascend by the weighing stone (the *Yod-י* without its expansion), whether in the way that the *Vav-Dalet-ו"ו* are only secondary to the *Yod-י*, or whether they even come on their own.

That is, in the descent of the *Vav-ו* and *Dalet-ד* (the voice (*Kol*) and speech (*Dibur*)) that come out of the essential *Yod-י* (which is the essence of Wisdom-*Chochmah*)), there are two ways. The first way is that even when they come out of the essential *Yod-י*, they nevertheless remain included in the *Yod-י* and are secondary to it. The second way is that their descent is to further below, in which the *Vav-ו* and *Dalet-ד* are not included in the *Yod-י* and are secondary to it, but come forth on their own.

Now, it can be said that the difference between them is similar to the difference between the Name of *Ba''N-ב"נ*-52 after the refinement (*Birur*), compared to those matters that

have not yet been refined, (as mentioned in chapter seven). In other words, as the *Vav*-ו and *Dalet*-ד are included in the *Yod*-י and are secondary to it, they are compared to the Name of *Ba"ן*-נ after its refinement and inclusion in the Name of *Ma"ח*-ח. However, as the *Vav*-ו and *Dalet*-ד descend further down and come forth on their own, they are compared to matters that have yet to be refined.

We thus find that the true matter of the merchandise that is uplifted and ascends above because of the “weighing stone,” does not refer (to the *Vav*-ו and *Dalet*-ד as they are included in the *Yod*-י and are secondary to it. For since they are compared to the Name of *Ba"ן*-נ as it already is refined and included in the Name of *Ma"ח*-ח, they are not compared to the weighing stone (*Aleph*-א *Ba"ן*-נ) through which there is caused to be the refinement of the sparks, but are rather compared) to the *Vav*-ו and *Dalet*-ד as they descend and come forth on their own, specifically.

This may be understood based on the known explanation of the difference between the service of *HaShem*-יהוה, blessed is He, of the righteous *Tzaddikim*, and the service of Him of the repentant (*Baalei Teshuvah*). That is, even though it is true that by the righteous *Tzaddikim* fulfilling the *mitzvot* with physical things, the sparks of the Name of *Ba"ן*-נ are caused to be refined, nonetheless, since this refinement is through the use of physical things to fulfill **the mitzvot of the Torah**, they therefore are compared to the Name of *Ba"ן*-נ after it has been refined. Therefore, the primary matter of refining the sparks of the Name of *Ba"ן*-נ comes about through the toil of the repentant (*Baalei Teshuvah*) (which is

not in fulfilling the *mitzvot*, but) in transforming the **actual evil**. That is, this toil is the true merchandise that ascends even higher than the “weighing stone,” which is the power of the one causing the refinement.

9.

Now, based on the above, we can explain the general matter of the *mitzvah* of the half *shekel*, [about which the verse states],⁸¹⁴ “This shall they give – [everyone who passes through the census] – a half *shekel* of the sacred *shekel*, the *shekel* is twenty *geras*, half a *shekel* as a portion to *HaShem*-יהו”ה.” That is, the sacred *shekel* is twenty *geras*, which divides into two halves of ten *geras* [each].

The first half is the ten that are the essential letter *Yod*-י (without the expansion – *Miluy*). The second half is the ten of the *Vav-Dalet*-ו"ד (this being the expansion (*Miluy*) of the *Yod*-י). Being that the second half (the *Vav-Dalet*-ו"ד) descends below to the Name of *Ba"N*-ב"ן, it must be returned and elevated to above. About this the verse states, “as a portion (*Terumah*-תרומה) to *HaShem*-יהו”ה,” which is of the root “uplift-*Haramah*-הרמה,” this being the matter of ascent from below to Above.

This elevation comes about through the first half (the *Yod*-י), which are the ten *Sefirot* as they are included in *Wisdom-Chochmah*, this being the matter of drawing down the Name of *Ma"H*-מ"ה to refine and elevate the Name of *Ba"N*-ב"ן. About this the verse states, “This shall they give... a half

⁸¹⁴ Exodus 30:13

shekel,” in that the giving is the drawing down of the masculine waters (*Mayim Dechurin*) from Above to below, for the purpose of drawing down the Name of *Ma”H-ה”מ* (through which the refinement of the Name of *Ba”N-ב”נ* comes about).

About this the verse states, “The wealthy shall not increase and the poor shall not decrease.” This is because the refinement brought about through Wisdom-*Chochmah*, ([as it states],⁸¹⁵ “They are clarified with *Chochmah*”), is through the ten *Sefirot* within it, [about which it states],⁸¹⁶ “Ten and not nine, ten and not eleven.” This is because the refinement (*Birur*) is (not brought about through the Crown-*Keter*, which is eleven, but) specifically through Wisdom-*Chochmah* (ten).

Now, the first half (*Yod-י*) is called “the stone with which to weigh,” which causes the elevation of the second half (*Vav-Dalet-ו”ד*) to even higher. This is the matter of the refinement (*Birur*) and elevation of the Name of *Ba”N-ב”נ* to its root, which is higher than the Name of *Ma”H-ה”מ* that causes the refinement.

This also is the general matter of why the communal sacrifices [were purchased] from the giving of the half *shekel*.⁸¹⁷ That is, the giving of the half *shekel* grants the empowerment from Above to perform the service of the sacrificial offerings (*Korbanot*). This is comparable to the drawing down of the Name of *Ma”H-ה”מ*, which causes the refinement and elevation of the

⁸¹⁵ See Zohar II (*Hechalot*) 254b; Tanya, Iggeret HaKodesh, Epistle 28 (citing Zohar); Etz Chayim, Shaar 18 (Shaar RaPa”Ch Nitzotzin) Ch. 5; Shaar 39 (Shaar Ma”N uMa”D) Drush 1; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and on; Ma’amarei Admor HaEmtza’ee, Devarim, Vol. 1, pg. 295, and Shemot, Vol. 2, pg. 321.

⁸¹⁶ Sefer Yetzirah 1:7

⁸¹⁷ Mishnah Shekalim 4:1; Rashi to Exodus 30:15

Name of *Ba''N-י"ב*, this being the matter of offering the sacrifices on the altar (as explained above).

It can be added that in regard to the matter of the sacrificial offerings (which follow the half *shekel*) there also is hint to the drawing down from Above brought about after the general toil of affecting refinements and elevating the Name of *Ba''N-י"ב*, (in addition to the drawing down and granting of empowerment from Above, which is arousal from Above, through which there [then] is caused to be the general toil of the sacrificial offerings in a way of an arousal from below). This refers to the matter of “the lion that consumes the sacrificial offerings,”⁸¹⁸ hinting to the drawing down of the masculine waters (*Mayim Dechurin*) following the general toil in a way of the ascent of the feminine waters (*Mayim Nukvin*).

10.

Now, all that was stated above can be connected to the statement in this week’s Torah portion,⁸¹⁹ “And these are the ordinances that you shall place before them: If you buy a Jewish bondsman etc.” In Torah Ohr⁸²⁰ it is explained that “If you buy a Jewish bondsman” refers to Moshe, about whom the verse states, “that you shall place before them.” This is because his strength is very great [and it is in his ability] to drawn down the aspect of Knowledge-*Da’at* into the ingathering of the souls of the Jewish people (*Knesset Yisroel*), including even those souls who are from the aspect of “the seed of animal,” these being the souls of the

⁸¹⁸ See Zohar III 32b

⁸¹⁹ Exodus 21:1-2

⁸²⁰ Torah Ohr, Mishpatim 74c and on

worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which includes almost all the souls of our generation.

About this the verse states, “That you shall place before them (*Lifneihem*-לפניהם),” meaning, to draw the aspect of Knowledge-*Da’at* down “to their innerness (*L’Pnimityutam*-לפנימיותם).” This drawing down of Knowledge-*Da’at* is a granting of empowerment from Above, and is the arousal from Above through which there thereby is the general toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, with an arousal from below, throughout the six thousand years of the world.⁸²¹

About this the verse continues, “He shall work for six years.” That is, through this we bring about the perfection of the drawing down and revelation from Above that will take place in the coming future, this being the matter [of the continuation of the verse], “and in the seventh [he shall go free].”⁸²²

The same is so of the *mitzvah* of the half *shekel*, which also was said specifically to our teacher Moshe, as the verse states,⁸²³ “When **you** uplift the heads of the Jewish people etc.”⁸²⁴ This is because through our teacher Moshe, there is the drawing down of the granting of empowerment, hinted at in the aspect of the half *shekel*. That is, through the first half (which is the *Yod*-י) there thereby is caused to be the general toil of the Jewish people in affecting the refinements and the elevation of the Name of *Ba”N*-ב"ן, this being the second half (the *Vav-Dalet*-ו"ד), which includes both the toil of the righteous *Tzaddikim* as well as the toil of the repentant (*Baalei Teshuvah*)) (in both ways that the *Vav-Dalet*-ו"ד

⁸²¹ Talmud Bavli, Rosh HaShanah 31a

⁸²² See Torah Ohr *ibid.* p. 76a

⁸²³ Exodus 30:12

⁸²⁴ See Hosafot to Torah Ohr, Tisa 111c and elsewhere.

is expanded, it being the second half, as explained in chapter eight).

The general totality of this, is the matter of the service of the sacrificial offerings (*Korbanot*), in which there also is the inclusion of drawing down from Above that comes after the general toil [from below]. This refers to the matter of “the lion that consumes the sacrificial offerings” (as explained in chapter nine).

This matter is drawn down in each and every generation through the leaders and shepherds of the Jewish people, who are the offshoots of Moshe in each generation,⁸²⁵ and draw down empowerment to all the Jews of the generation to complete and conclude our deeds and toil throughout the time of exile and throughout the entire “the six thousand years of the world,” by which we thereby come to “the seventh year,” this being “the day that is entirely Shabbat and rest for everlasting life.”⁸²⁶

⁸²⁵ Tikkunei Zohar, Tikkun 69 (112a; 114a)

⁸²⁶ Talmud Bavli, Tamid 33b