

Discourse 19

“Zeh Yitnu... -
This shall they give...”

Shabbat Parshat Mishpatim, Parshat Shekalim,
Shabbat Mevarchim Adar, 5724
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁹¹ “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.” The question about the wording of this verse is well known.⁸⁹² That is, at first glance, being that they only had to give a half *shekel*, of what relevance is the whole *shekel* here (“the *shekel* is twenty *geras*”)? The verse could simply have stated, “This shall they give, ten *gera*.”

Furthermore, the order of the verse is not understood. That is, verse first states that they must give the half *shekel*, it then explains amount of a whole *shekel*, and it then repeats that they must give a half *shekel*.

The essential point of the explanation⁸⁹³ is that man’s general service of *HaShem*-יהו”ה, blessed is He, from below to Above, is with the number ten, meaning that one’s toil in

⁸⁹¹ Exodus 30:13

⁸⁹² See the beginning of the discourse entitled “*Ki Tisa*” 5679 (Sefer HaMaamarim 5679 p. 267).

⁸⁹³ See Sefer HaMaamarim 5679 *ibid.* p 278.

drawing down from Above is also with the number ten (which also includes assistance and the granting of empowerment to serve *HaShem*-יהו"ה, blessed is He, with the ten powers of the soul). It is from these two matters of the number ten that the sacred *shekel* is made, which is twenty *gera*.

Now, since the primary matter in serving *HaShem*-יהו"ה, blessed is He, is from below to Above, to the point that this also causes the drawing down from Above [to below], it therefore first states, "This shall they give... a half *shekel*." This refers to the general matter of serving *HaShem*-יהו"ה, blessed is He, from below to Above. It also explains the matter of drawing from Above to below etc.

2.

All this may be understood based on the discourse of the Alter Rebbe,⁸⁹⁴ with the additional explanation in the discourse of the Mittler Rebbe,⁸⁹⁵ on the verse,⁸⁹⁶ "And these are the ordinances that you shall place before them." That is, we must ask why the verse states, "that you shall place **before** them," rather than using the more common language, "that you shall place **for** them." We also must understand why the verse specifically uses the word "you shall place-*Taseem*-תשים."⁸⁹⁷

⁸⁹⁴ See the discourse entitled "v'Eileh HaMishpatim" 5562 (subsequently printed in Sefer HaMaamarim 5562 p. 153 and on).

⁸⁹⁵ See the discourse by the same title of the year 5586, subsequently printed in Torat Chayim, Mishpatim 286d and on.

⁸⁹⁶ Exodus 21:1

⁸⁹⁷ See Torah Ohr, Mishpatim 74d

He explains that the reason it specifically states “before them-*Lifneihem*-לפניהם,” is because this refers to the inner aspect (*Panim*-פנים) of the Ingathering of Israel (*Knesset Yisroel*). That is, the word “before them-*Lifneihem*-לפניהם” means “to their innerness-*L’Pnimiyutam*-לפנימיותם.”⁸⁹⁸

Now, it should be added that since the Torah portion of Mishpatim comes immediately after the giving of the Torah, and the giving of the Torah is the matter the revelation of the Upper innerness (*Pnimiyut*) within the innerness (*Pnimiyut*) of the Jewish people,⁸⁹⁹ as it states,⁹⁰⁰ “Face to face did *HaShem*-יהוה speak to you,” the verse therefore emphasizes, “These are the ordinances that you shall place before them-*Lifneihem*-לפניהם.” In other words, even after the giving of the Torah there specifically must be a drawing down in an inner way (*b’Pnimiyut*).

The discourse continues that to understand this we first must understand the matter of the forefathers, who are the Supernal Chariot (*Merkavah*).⁹⁰¹ They are the ones who are called “forefathers-*Avot*-אבות,” as our sages, of blessed memory, taught,⁹⁰² “One may only call three people ‘forefathers-*Avot*-אבות.’” In other words, the aspect of the “forefathers-*Avot*-אבות” is an inheritance to their children who follow after them in every generation. That is, they bequeathed the matter of their service of *HaShem*-יהוה, blessed is He, to each and every Jew, and therefore, in each and every Jew there

⁸⁹⁸ See Torah Ohr, Mishpatim ibid. 75c and on.

⁸⁹⁹ See Likkutei Torah, Re’eh; Sefer HaMaamarim 5679 p. 580, p. 588 and on.

⁹⁰⁰ Deuteronomy 5:4

⁹⁰¹ Midrash Bereishit Rabba 47:6; 82:6

⁹⁰² Talmud Bavli, Brachot 16b

is an aspect of the three levels of the forefathers. This is so much so, that our sages, of blessed memory, stated⁹⁰³ that each and every Jew must say to himself, “When will my deeds reach that of my forefathers, Avraham, Yitzchak, and Yaakov.”

In contrast, this is not so of the levels of the tribes, [such as] Reuven, Shimon etc. That is, there are those amongst the Jewish people who have no aspect of their levels, but only have the levels of the forefathers, specifically.⁹⁰⁴

However, we must understand why each and every Jew does not also include the levels of the tribes. For, at first glance, since the levels of the forefathers are higher than the levels of the tribes, if it is so that every Jew is capable of attaining the level of the forefathers, it certainly should be within his ability to reach the level of the tribes, being that “one-hundred dinars is included in two hundred.”⁹⁰⁵

However, the explanation is that even though the tribes are lower than the forefathers, nevertheless, there is an element of superiority in them over and above the forefathers, so much so, that not everyone can merit their level. Proof for this is from the verse,⁹⁰⁶ “Why, *HaShem*-יהו"ה, do You let us stray from Your paths, letting our heart to become hardened from fearing You? Return [to us] for the sake of Your servants, the tribes of Your heritage!”

To explain, “Your paths” refers to “the path of *HaShem*-יהו"ה,”⁹⁰⁷ which is the path of Avraham, and is love (*Ahavah*) of

⁹⁰³ Tanna d’Bei Eliyahu Rabba, Ch. 25

⁹⁰⁴ Also see Torah Ohr, beginning of Va’era.

⁹⁰⁵ See Talmud Bavli, Bava Kamma 74a; Bava Batra 41b

⁹⁰⁶ Isaiah 63:17

⁹⁰⁷ Genesis 18:19

HaShem-יהו"ה, blessed is He. "From fearing You" refers to fear (*Yirah*) and dread (*Pachad*) of *HaShem*-יהו"ה, blessed is He, [this being the mode of] Yitzchak. About this the verse states, "do You let us stray from Your paths, letting our heart become hardened from fearing You." In other words, the levels of the forefathers are insufficient. Nevertheless, [the verse continues], "Return [to us] for the sake of Your servants, the **tribes** (*Shivtei*-שבטי) of Your heritage," referring to the matter of the tribes (*Shevatim*-שבטים). This proves that the tribes (*Shevatim*) have greater strength over and above the forefathers (*Avot*), and that specifically for their sake, He will return and be revealed to the Ingathering of Israel (*Knesset Yisroel*).

The general explanation is that "our forefathers are themselves the Supernal Chariot (*Merkavah*). That is, [they are] the face of the lion, the face of the ox, and the face of the eagle."⁹⁰⁸ The face of the lion is to the right,⁹⁰⁹ this being the aspect of Kindness-*Chessed*, which is the matter of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, which is [the mode of] Avraham. The face of the ox is to the left,⁹¹⁰ this being the aspect of Might-*Gevurah*, which is the aspect of fear (*Yirah*) and dread (*Pachad*) of *HaShem*-יהו"ה, blessed is He, which is [the mode of] Yitzchak.⁹¹¹ The face of the eagle, is the middle line (*Kav HaEmtza'ee*) and is the aspect of Splendor-*Tiferet*,⁹¹² which is the matter of compassion-*Rachamim*. (For, as

⁹⁰⁸ Ezekiel 1:10

⁹⁰⁹ Ezekiel 1:10 *ibid*.

⁹¹⁰ Ezekiel 1:10 *ibid*.

⁹¹¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and Gate Six (*Gevurah*).

⁹¹² See Ohr HaTorah, Ha'azinu p. 1,685.

known,⁹¹³ the eagle is compassionate.) This is the quality of Yaakov, (which includes both the Kindness-*Chessed* of Avraham and the Might-*Gevurah* of Yitzchak, as the verse states,⁹¹⁴ “Had not the God of my father – the God of Avraham and the dread of Yitzchak – been with me etc.”)⁹¹⁵

However, the aspect of the face of the man (*Adam*-אדם) includes them all⁹¹⁶ and receives from the aspect of the Supernal Man upon the throne, and specifically this is the aspect of the twelve tribes, these being the four banners which include the four letters of the Name *HaShem*-יהו"ה.⁹¹⁷

This is similar to the matter of reciting the *Shema*, which includes the three levels of love of *HaShem*-יהו"ה, blessed is He; “with all your heart, and with all your soul, and with all your being,”⁹¹⁸ these being the three levels of the forefathers, which in the Supernal Chariot (*Merkavah*) are the face of the lion, the face of the ox, and the face of the eagle. Nonetheless, they still are not the aspect of the face of the man (*Pnei Adam*-פני אדם), which comes about after prayer, specifically through the study of Torah, (as will be explained in chapter five).

⁹¹³ See Talmud Yerushalmi, Pe’ah 1:1; Zohar II 80b

⁹¹⁴ Genesis 31:42

⁹¹⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid*.

⁹¹⁶ See Zohar II *ibid*. Zohar III 118b

⁹¹⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid*.

⁹¹⁸ Deuteronomy 6:5

The explanation of the three [levels] of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, "with all your heart, and with all your soul, and with all your being," these being the three levels of the forefathers, who are the Supernal Chariot (*Merkavah*) of the face of the ox, the face of the lion, and the face of the eagle, is as follows:

The order of serving *HaShem*-יהו"ה, blessed is He, from the easy to the difficult, is that first there is service of *HaShem*-יהו"ה, blessed is He, in the way indicated by the words, "with all your heart." One then comes to serving Him in a way of, "with all your soul," until he comes to the perfection of serving Him, in the way indicated by the words, "with all your being," which is the matter of "actualizing the will of the Ever Present One."⁹¹⁹

The explanation is that the beginning of service of *HaShem*-יהו"ה, blessed is He, is in the way indicated by [the words], "with all your heart (*Bechol Levavecha*-בכל לבבך)," about which our sages, of blessed memory, stated,⁹²⁰ "With both your inclinations." In other words, even though ones evil inclination itself lusts for matters of this world etc., he nevertheless transforms it to love *HaShem*-יהו"ה, blessed is He.

However, though there indeed is a superiority to transforming the alien desires of the animalistic soul and directing them only to *HaShem*-יהו"ה, nonetheless, because of

⁹¹⁹ See Talmud Bavli, Brachot 35b and Chiddushei Aggadot of the Maharsha there. Ohr Torah of the Rav, the Maggid of Mezhritch, Parshat Eikev, Section 166; Likkutei Torah, Shlach p. 42c and elsewhere.

⁹²⁰ Talmud Bavli, Brachot 54a (in the Mishnah); Also see Rashi to Deuteronomy 6:5

the elevated root of the animalistic soul, which stems from the world of Chaos-*Tohu*, that precedes the world of Repair-*Tikkun*, as in [the explanation of] the verse,⁹²¹ “These are the kings who reigned in the land of Edom before a king reigned over the children of Israel,” therefore Esav is called “her older son,”⁹²² as known about “the delightful garments of Esav etc.”⁹²³ Nonetheless, this only is like one who was distant and became close, like a proselyte who converted. That is, he first was in a state about which the verse states,⁹²⁴ “I hated Esav,” and he then was transformed etc.

However, this cannot at all compare to the closeness of the love that a son has for his father and that a father has for his son, which is like the love indicated by [the words] “with all your soul.” This refers to the love of the Godly soul for *HaShem*-יהו"ה, being that it literally is “a part of God from on high.”⁹²⁵

To further explain, the two loves indicated by [the words] “with all your heart and with all your soul” are the two loves of Avraham (the face of the lion), and Yitzchak (the face of the ox). That is, love of *HaShem*-יהו"ה, blessed is He, “with

⁹²¹ Genesis 36:31; See Likkutei Torah of the Arizal to Genesis 36:31; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

⁹²² Genesis 27:15; Torah Ohr, Beshalach 61b

⁹²³ Genesis 27:15 ibid. See Torah Ohr, Beshalach Vol. 7, p. 2,659.

⁹²⁴ Malachi 1:3

⁹²⁵ Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v'Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me'ah Shanah to Shefa Tal; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhritch; Da'at Tevunot of the Ramchal, Section 158; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

all your heart,” meaning, “with both your inclinations,” is brought about through the flames of fire of the side of holiness, stemming from the dread of Yitzchak, (which is fear of becoming separated from *HaShem*-יהו"ה etc.), which causes a transformation of the passion and heat of the alien fire of the animalistic soul to be directed to *HaShem*-יהו"ה alone, blessed is He.

In contrast, the love of *HaShem*-יהו"ה, blessed is He, indicated by [the words] “with all your soul,” is the aspect of the love of Avraham, which is like the love of the Godly soul, as it is, in and of itself. However, both these loves are limited, because since they come about through contemplation, they therefore are limited commensurate to the contemplation.

However, higher than them is love of *HaShem*-יהו"ה, blessed is He, indicated by [the words] “with all your being” (*Bechol Me'odecha* מְאֹדָךְ), referring to abundant love (*Ahavah Rabba*) for *HaShem*-יהו"ה, blessed is He, which is not at all limited by the limitations of the brain and heart. This comes about through an arousal of the abundant mercies of *HaShem*-יהו"ה, blessed is He, upon his soul, which descended and became manifested in his body, “from a high peak to a deep pit,”⁹²⁶ to the point that even his service of *HaShem*-יהו"ה, blessed is He, with love of Him, is not as it should be etc.

This arousal of abundant mercies (*Rachamim Rabim*) causes the departure from limitation etc. This is the quality of Yaakov, which is through the arousal of abundant mercies and compassion (*Rachamim Rabim*), this being the aspect of the face of the eagle, by which a drawing down in a state of

⁹²⁶ See Talmud Bavli, Chagigah 5b

limitlessness (*Bli Gvul*) is caused, this being a “limitless heritage.”⁹²⁷

4.

Now, corresponding to the three levels of the forefathers, who are the Supernal Chariot (*Merkavah*), the face of the ox, the face of the lion, and the face of the eagle, these being the three [levels of] love of *HaShem*-יהו"ה, blessed is He, “with all your heart, and with all your soul, and with all your being,” the angels recite three times “Holy, Holy, Holy is *HaShem* of Legions-*HaShem Tzva* צבאות-יהו"ה.”⁹²⁸

The explanation is that the word “Holy-*Kadosh*-קדוש” indicates separateness (*Havdalah*-הבדלה).⁹²⁹ Nevertheless, there is a letter *Vav*-ו in the word “Holy-*Kadosh*-קדוש,” indicating a drawing down (*Hamshachah*),⁹³⁰ and though it only is a narrow line (*Kav*), it nevertheless is a matter of drawing down (*Hamshachah*).

That is, the drawing down to the recipient is in a way of constriction (*Tzimtzum*). This is why even after the drawing down, the matter primarily remains in a state of encompassing transcendence (*Makif*), above the recipient and separate from him. Now, in this itself, there are three kinds of constrictions (*Tzimtzumim*), these being the matter of the three times that the word “Holy-*Kadosh*-קדוש” is mentioned.

⁹²⁷ Isaiah 58:13-14; Talmud Bavli, Shabbat 118a and on.

⁹²⁸ Isaiah 6:3

⁹²⁹ See Tanya, Likkutei Amarim, Ch. 46 and elsewhere.

⁹³⁰ See Tanya, Iggeret HaTeshuvah, Ch. 4 (94b) and elsewhere.

By way of analogy, this may be understood from man below. That is, before the revelation of the letters of thought (*Machshavah*) there first must be the arousal of the desire of the heart, (which sometimes is called “the desire of the heart (*Re’uta d’Leeba*)”).⁹³¹ From the desire of the heart it then is drawn to the brain, to think and ruminate in letters of thought about what he yearns and lusts for in his heart, (as discussed in *Tanya*).⁹³²

That is, there is a drawing from the inner aspect (*Pnimiyyut*) of the breath of the heart into the letters of thought (*Machshavah*). This is the matter of “the inner unheard voice,”⁹³³ (similar to the voice of speech (*Dibur*) drawn from the externality (*Chitzoniyyut*) of the breath of the heart).⁹³⁴ However, the drawing from the desire of the heart to the letters of thought (*Machshavah*) in the brain, is through a constriction (*Tzimtzum*). This is because the desire of the heart is a spiritual power that is without limit and therefore cannot manifest in letters of thought except by way of constriction (*Tzimtzum*).

Now, after the constriction (*Tzimtzum*) of the desire of the heart, which makes it possible for it to manifest in letters of thought (*Machshavah*), there is a second constriction (*Tzimtzum*). This matter is the constriction (*Tzimtzum*) of the letters of thought (*Machshavah*) to come into the externality (*Chitzoniyyut*) of the breath of the heart, from which it is drawn

⁹³¹ See Zohar I 100a

⁹³² *Tanya*, Likkutei Amarim, Ch. 20

⁹³³ See Zohar I 50b, 210a; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 37.

⁹³⁴ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 37 *ibid*.

into speech (*Dibur*). This is because a person speaks what he thinks, and when he speaks there already is a descent of the thought (*Machshavah*) of the brain into the externality (*Chitzoniyut*) of the breath of the heart, through the windpipe (*Kaneh*-קנה).

The third constriction (*Tzimtzum*) is that which is drawn from the externality (*Chitzoniyut*) of the breath of the heart into the physical voice and speech (*Dibur*). This is called “the voice that is heard,” which is composed of physical fire, vapor, and water,⁹³⁵ that are drawn from the spiritual aspects of fire, vapor, and water in the externality of the breath of the heart.⁹³⁶

From this analogy we can understand this as it is Above, in the aspect of the Supernal Man (*Adam HaElyon*), in which there [also] are three constrictions (*Tzimtzumim*), these being the three times that the word “Holy-Kadosh-קדוש” is mentioned, by which there is a drawing down of the aspect of “*HaShem* of Legions-*HaShem Tzva’ot* צבאות יהוה,” meaning, bringing about the existence of abundant Supernal legions and hosts (*Tzva’ot*-צבאות), (about which it states,⁹³⁷ “He is a sign (*Ot*-אות) in His legion (*Tzva*-צבא”).

This comes about through the letters (*Otiyot*-אותיות) of speech (*Dibur*), as the verse states,⁹³⁸ “By the word of *HaShem*-

⁹³⁵ See Zohar II 184b

⁹³⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37 *ibid*.

⁹³⁷ See Talmud Bavli, Chagigah 16a (Ein Yaakov); Chiddushei Aggadot of the Maharsha there; Likkutei Torah, Naso 28d; Shlach 47a; Ha’azinu 74c and on; Shir HaShirim 21b; Torat Chayim, Bo 114d; Ohr HaTorah, Bo p. 329; Sefer HaMaamarim 5680 p. 247 and on; Discourse entitled “*Bati LeGani*” 5740, Ch. 5 (Torat Menachem, Sefer HaMaamarim, Shvat p. 399 and on; Bati LeGani Vol. 1, p. 362 and on).

⁹³⁸ Psalms 33:6

יהו"ה the heavens were made.” This refers to the letters (*Otiyot*) of the Ten Utterances,⁹³⁹ the combinations of their letters (*Tzirufei Otiyot*), their exchanges and permutations (*Temurot*) and the exchanges of the exchanges and the permutations of the permutations etc.⁹⁴⁰

To this end, the first constriction (*Tzimtzum*) was necessary, so that there would be the drawing down from the inner aspect (*Pnimityut*) of the “heart” of Supernal Man to come into the letters of thought (*Machshavah*), and then the second constriction (*Tzimtzum*), which is the descent of the thought (*Machshavah*) to come to the externality of the breath of the “heart,” until the third constriction (*Tzimtzum*), so that there would be a drawing down from the externality (*Chitzoniyut*) of the breath of the heart into the Supernal voice (*Kol*) and speech (*Dibur*), by which all worlds are brought into being.

However, it is specifically through the third constriction (*Tzimtzum*) and the third mention of the word “Holy-Kadosh-קדוש,” that there is a drawing down in the voice (*Kol*) and speech (*Dibur*), causing an elevation that is even greater than the first mention of the word “Holy-Kadosh-קדוש.”

This may be understood by prefacing about the teaching of our sages, of blessed memory,⁹⁴¹ “Night consists of three watches, and over each watch the Holy One, blessed is He, sits and roars like a lion, as the verse states,⁹⁴² ‘*HaShem-יהו"ה* roars

⁹³⁹ Mishnah Avot 5:1

⁹⁴⁰ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

⁹⁴¹ Talmud Bavli, Brachot 3a

⁹⁴² Jeremiah 25:30

(*Yishag*-ישאג) from on high... He roars mightily (*Sha'og Yishag*-שאג ישאג) over His dwelling place.”

The explanation is that “night” (*Laylah*-לילה) refers to the darkness, concealment, and hiddenness of the aspect of Kingship-*Malchut* (the Indwelling of Israel-*Knesset Yisroel*)⁹⁴³ as she descends from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) (through the screen and veil etc.), in order to bring about refinements (*Birurim*). This is as the verse states,⁹⁴⁴ “She arises while it still is night and gives food to her household etc.” This is what causes the matter of the “roar,” meaning, the yearning and “running” (*Ratzo*) desire to ascend above, as in the teaching,⁹⁴⁵ “The lower flame burns constantly for the upper flame and is not stilled etc.”

This then, is the meaning of [the teaching], “Night consists of three watches,” referring to the three constrictions (*Tzimtzumim*) by which she descends further down. [The teaching continues], “Over each and every watch the Holy One, blessed is He, sits and roars like a lion.” This refers to the matter of the yearning and “running” (*Ratzo*) desire to ascend above.

This also explains the specific use of the word “watch-*Mishmar*-משמר,” which also is [the word for] imprisonment, which also is called “*Mishmar*-משמר,”⁹⁴⁶ because the prisoners

⁹⁴³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Knesset Yisroel*.”

⁹⁴⁴ Proverbs 31:15

⁹⁴⁵ See Zohar II 256b; 140a; Zohar I 178b, 77b, 86b

⁹⁴⁶ Genesis 42:17; Also see Proverbs 4:23

are under watch there. This indicates the great descent to below, to the point that it is compared to a prison, as a result of which the “roar” is caused etc. From this it is understood that the greater the constriction (*Tzimtzum*) and descent to below, the greater will be the strength of the “roar” (this being the yearning to ascend Above).

Now, this “roar” causes the departure from limitation and constriction, including the first constriction (*Tzimtzum*), (which is the first mentioned of the word “Holy-Kadosh-קדוש”), through which there is a drawing from the desire of the heart to the letters of thought (*Machshavah*). About this the verse states,⁹⁴⁷ “I roar from the groaning of my heart.” That is, the roar is in the inner point of the heart, called “the desire of the heart” (*Re’uta d’Leeba*), which not only transcends the aspects of the voice (*Kol*) and speech (*Dibur*), which are “the voice that is heard,” but even transcends “the inner unheard voice,” this being the letters of thought (*Machshavah*), so much so, that it is rooted in the simple desire (*Ratzon Pashut*) that even transcends the aspect of the concealed Wisdom (*Chochmah Stima’ah*).

Now, in regard to the words [of Talmud], “He roars like a lion,” or as in the words of the verse,⁹⁴⁸ “Like a lion (*Aryeh*-אריה) He will roar,” (specifying “a lion-*Aryeh*-אריה”), this not only refers to the aspect of the face of the lion that is to the right, which is the aspect of love of *HaShem*-יהוה “with all your soul” (as explained in chapter three), but also refers to the aspect of the loving Him “with all your being” (*Bechol Me’odecha*-בכל מאדך). For, as known about the matter of Kindness-*Chessed*,

⁹⁴⁷ Psalms 38:9

⁹⁴⁸ Hosea 11:10

(which is the right line and mode), “there is [one] Kindness-*Chessed*, and there is [another] Kindness-*Chessed*.”⁹⁴⁹

That is, there is the Kindness-*Chessed* of the chaining down of the worlds (*Seder Hishtalshelut*), and there is the Kindness-*Chessed* that transcends the chaining down of the worlds (*Seder Hishtalshelut*). This refers to the two aspects, “He preserves kindness-*Notzer Chessed*-נוצר חסד,”⁹⁵⁰ and “He is abundant in kindness-*Rav Chessed*-רב חסד.”⁹⁵¹

The word “He preserves-*Notzer*-נוצר” shares the same letters as the word “pipe-*Tzinor*-צנור,”⁹⁵² indicating that this Kindness-*Chessed* is only drawn down by way of a “pipe-*Tzinor*-צנור” etc. Higher than this is the matter of “He is abundant in kindness-*Rav Chessed*-רב חסד,” which is Kindness-*Chessed* that transcends limitation, referring to the matter of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, indicated by [the words] “with all your being” (*Bechol Me'odecha*-בכל מאדך).

This then, is the matter of the word “lion-*Aryeh*-אריה” which shares the same letters as the word “seeing-*Re'iyah*-ראה.”⁹⁵³ In other words, the arousal of the heart not only stems from comprehension, which comes in a way of being settled in the vessels of the brain and heart, but stems from the matter of “seeing-*Re'iyah*-ראה.” [This is as the verse states,⁹⁵⁴ “You

⁹⁴⁹ See Zohar III 140b

⁹⁵⁰ Exodus 34:7

⁹⁵¹ Exodus 34:6

⁹⁵² Likkutei Torah and Sefer HaLikkutim of the Arizal, Toldot and Tisa; Pri Etz Chayim, Shaar HaSelichot, Ch. 8; Torah Ohr, Yitro 69b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25; Also see Igrot Kodesh, Vol. 2, p. 119.

⁹⁵³ See Tikkunei Zohar, Tikkun 70, 122a.

⁹⁵⁴ Deuteronomy 4:39

shall know this day and set it upon your heart,” meaning that from the aspect of knowledge and grasp in the brain, the matter becomes set in the heart, until the aspect of seeing (*Re'iyah*-ראיה) comes to be in the heart.]⁹⁵⁵ It is then that roar that he roars is “from the groaning of the heart.” This is because the arousal is such that it cannot become settled in the vessels of the mind and heart.

This also is the matter of the face of the eagle drawn through the arousal of abundant mercies (*Rachamim Rabim*), (as mentioned in chapter three). Through this, there is a drawing down of the aspect that transcends measure and limitation. About this the verse states,⁹⁵⁶ “He is like an eagle rousing His nest, hovering over His young,” whereas it sometimes is in a way that He “[spreads His wings and takes them], carrying them on His pinions.”

That is, an eagle is compassionate to his children. Thus, when he is in fear of wild animals and destructive forces, he then “hovers over his young,” and when he has fear of arrows being shot from below, he then carries them above on his wings. This is because of the great and abundant love (*Ahavah Rabba*) that transcends limitation, which is the matter of the love [indicated by the words], “with all your being” (*Bechol Me'odecha*-בכל מאדך).

⁹⁵⁵ See Zohar II 116b; Also see Listen Israel, a translation of Rabbi Hillel Paritcher's commentary to Shaar HaYichud of the Mittler Rebbe (translated as The Gate of Unity), Ch. 1.

⁹⁵⁶ Deuteronomy 32:11 and Rashi there.

However, all the above is the level of the forefathers, who are the Supernal Chariot (*Merkavah*), [and are] the aspects of the face of the ox, the face of the lion, and the face of the eagle, these only being the aspects of the emotional qualities (*Midot*). About this the verse states,⁹⁵⁷ “Why, *HaShem*-יהוה, do You let us stray from Your paths, letting our heart become hardened from fearing You?” (That is, if the level of the forefathers (*Avot*) is insufficient, then) “Return [to us] for the sake of Your servants, the **tribes** of Your heritage!”

That is, there is a superiority to the level of the tribes (*Shevatim*), over and above the level of the forefathers, as the verse states,⁹⁵⁸ “For there the tribes ascended, the tribes of *Ya”H*-יהי.” In other words, when the tribes are in a state of ascent (“the tribes ascended”), they then are in the aspect [indicated by the name] *Ya”H*-יהי, these being the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*), which are the intellectual aspects (*Mochin*), that are higher than the forefathers (*Avot*) who are the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, which are emotional aspects (*Midot*).

Now, as this matter relates to our service of *HaShem*-יהוה, blessed is He, is that the general service of Him with the aspect of the emotions (*Midot*), this being the matter of loving Him “with all your heart, and with all your soul, and with all your being,” is in a way that one senses his own existence, such

⁹⁵⁷ Isaiah 63:17

⁹⁵⁸ Psalms 122:4

that “there is one who loves.”⁹⁵⁹ This is so much so, that even love of *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me'odecha*-בכל מאדך), in a way of self-nullification (*Bittul*), is such that he senses his self-nullification (*Bittul*) in himself. This is similar to [the matter of],⁹⁶⁰ “The name of his concubine was Reumah-רעומה,” [which divides into two words], “See *MaH-Re'u Ma*”*H*-ה"מ ראו,” meaning, “See that I am nullified.”⁹⁶¹

However, true perfection in serving *HaShem*-יהו"ה, blessed is He, is through the study of Torah, which follows the three levels of loving Him “with all your heart, and with all your soul, and with all your being,” which are followed by the words,⁹⁶² “And these words that I command you today... you shall speak of them etc.”

This refers to the intellectual aspects (*Mochin*) that transcend the worlds, as our sages, of blessed memory, stated,⁹⁶³ “The Torah preceded the world by two thousand years.” Through this, we reach the aspect of the face of the man, which transcends the face of the ox, the face of the lion, and the face of the eagle of the Supernal Chariot (*Merkavah*).

This matter was drawn down by our teacher Moshe, whose matter was that of ultimate nullification (*Bittul*

⁹⁵⁹ See Torah Ohr, Va'era 56a; Yitro 67c; Vayakhel 114d; Megillat Esther 123a; Likkutei Torah, Tazriya 20c

⁹⁶⁰ Genesis 22:24

⁹⁶¹ See Likkutei Torah, Tazriya 23d; Behar 43a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54; Sefer HaMaamarim 5679 p. 92; p. 559, and elsewhere.

⁹⁶² Deuteronomy 6:6-7

⁹⁶³ See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a.

b'Tachlit) to *HaShem*-יהו"ה, blessed is He, as the verse states,⁹⁶⁴ "And what are we (*v'Nachnu Ma"H*-מה אנחנו)." Thus, by his hand, there is a drawing down of the nullification (*Bittul*) brought about through Torah study, even below.

6.

This, then, is the meaning of the verse,⁹⁶⁵ "And these are the ordinances that you shall place before them," specifying, "before them-*Lifneihem*-לפניהם." This refers to the aspect of "the face of man-*Pnei Adam*-פני אדם." In other words, after the service of *HaShem*-יהו"ה, blessed is He, in the three levels of the face of the ox, the face of the lion, and the face of the eagle of the Supernal Chariot (*Merkavah*), these being the matter of the emotions (*Midot*), which are the level of the forefathers (*Avot*), we then come to the aspect of "the face of the man-*Pnei Adam*-פני אדם," which is the matter of the intellect (*Mochin*). This is so much so, that through the arousal below of the aspect of the lower man, we then come to the aspect of the Supernal Man (*Adam HaElyon*) who is upon the throne, in a way that they become unified as one.

In other words, not only is there the lower unity of *HaShem*-יהו"ה, blessed is He (*Yichuda Tata'ah*) unto itself, and His upper unity (*Yicuda Ila'ah*) unto itself, but they rather become unified as one. This comes about through "the ordinances-*Mishpatim*-משפטים," this being the matter of Torah

⁹⁶⁴ Exodus 16:7-8

⁹⁶⁵ Exodus 21:1

law (*Halachah*), as the verse states,⁹⁶⁶ “As was the former practice-*KaMishpat HaRishon*-הַרְאִשׁוֹן כַּמִּשְׁפָּט” which Targum translates as, “as the former law-*k’Hilcheta Kadma’ah*-כַּהֲלַכְתָּא קַדְמָאָה.”

More specifically, the word for Torah law – *Halachah*-הֲלָכָה – is of the same root as the word “travel-*Heelooch*-הֵילִיךְ,” indicating two kinds of travel. That is, there is the travel of the Upper One to the lower one, from Above to below, and there is the travel of the lower one to the Upper One, from below to above. These are the two ways of the union of the Upper Unity (*Yichuda Ila’ah*) with the Lower Unity (*Yichuda Tata’ah*), (as mentioned above), in a way that the Upper Unity (*Yichuda Ila’ah*) is drawn down to the Lower Unity (*Yichuda Tata’ah*), and in a way that the Lower Unity (*Yichuda Tata’ah*) is drawn up to the Upper Unity (*Yichuda Ila’ah*).

This then, is also the meaning of the verse,⁹⁶⁷ “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*-יְהוָה.” This is as explained before, that the giving of the half *shekel* is the general matter of serving *HaShem*-יְהוָה, blessed is He, by way of elevating the ten powers of one’s soul from below to Above. In addition, there is the drawing down from Above, in which there also is the inclusion of assistance and the granting of empowerment from Above etc. In other words, there also are the two ways of

⁹⁶⁶ Genesis 40:13

⁹⁶⁷ Exodus 30:13

an ascent from below to Above and a drawing from Above to below in this.⁹⁶⁸

⁹⁶⁸ This is where the transcript of this discourse concludes.