

Discourse 31

“*Eileh Pekudei* - These are the Accountings”

Shabbat Parshat Pekudei

2nd of Adar-Sheni, 5725

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

1.

The verse states,¹⁴⁰² “These are the accountings of the Tabernacle, the Tabernacle of Testimony, which were reckoned at Moshe’s bidding; The labor of the Levites was under the authority of Itamar, son of Aharon the Kohen.”

Now, in Likkutei Torah¹⁴⁰³ it is explained that “The Tabernacle of Testimony (*Mishkan HaEidut*-מִשְׁכַּן הָעֵדוּת)” refers to the matter of the Upper Unity (*Yichuda Ila’ah*), which is the unification (*Yichud*) of the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) in the [first] verse of [the *Shema* recital],¹⁴⁰⁴ “Listen Israel-*Shema Yisroel*-שְׁמַע יִשְׂרָאֵל.” The words, “The accountings of the Tabernacle (*Pekudei HaMishkan*-פְּקוּדֵי הַמִּשְׁכָּן)” refer to the matter of the Lower Unity (*Yichuda Tata’ah*), this being the union of the letters *Vav-Hey*-ו"ה of the Name *HaShem*-יהו"ה, as in the

¹⁴⁰² Exodus 38:21

¹⁴⁰³ Likkutei Torah, Pekudei 5c and on; 6a and on.

¹⁴⁰⁴ Deuteronomy 6:4

verse,¹⁴⁰⁵ “and you shall love *HaShem*-יהו"ה your God,” this being the matter love (*Ahavah*) of *HaShem*-יהו"ה drawn forth from intellect and reasoning.

However, the Men of the Great Assembly established that before reciting the *Shema*, verses of song (*Pesukei d'Zimra*) are said, this being the matter of how the Levites served *HaShem*-יהו"ה, which was with song and music, with “running” (*Ratzo*) and “returning” (*Shov*) etc., which is preparatory for the elevation of the soul, until one is able to bring about the unification (*Yichud*) of the *Shema* recital etc.

Nonetheless, the ultimate intent is to draw the “running” (*Ratzo*) and “returning” (*Shov*) mentioned above, into the matter of a receptacle (*Kli*), that is, through studying Torah with nullification of self (*Bittul*). This is the meaning of “under the authority of Itamar-איִתְמָר, which is of the same root as [the word] “it was said-*Itmar*-איִתְמָר” used constantly in the Talmud, meaning it was said perforce etc.¹⁴⁰⁶ In other words, [this is when] one’s speech is in the ultimate state of nullification of self (*Bittul*), such that it does not come out because of himself at all, but rather, “the word of *HaShem*-יהו"ה, that is the law (*Halachah*),”¹⁴⁰⁷ speaks through him in and of itself, automatically. This is the matter of the words in the verse, “You shall speak in them-*v'Dibarta Bam*-וּדְבַרְתָּ בָּם,” that follow the words “and you shall love-*v'Ahavta*-וְאַהַבְתָּ *HaShem*-יהו"ה your God etc.

¹⁴⁰⁵ Deuteronomy 6:5

¹⁴⁰⁶ As is explained in Likkutei Torah, Naso 22b, 25b; Also see the preceding discourse of this year 5725, entitled “*Mayim Rabim* – Many waters cannot extinguish the love,” Ch. 4.

¹⁴⁰⁷ Talmud Bavli, Shabbat 138b

About this the verse states, “under the authority of Itamar, son of Aharon the Kohen.” For, as known, the matter of Aharon the Kohen (Priest) is that of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, and it is he who draws down empowerment for this, so that this entire order of serving Him can be. He concludes,¹⁴⁰⁸ [stating] that through the aspect of Aharon, this being the matter of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, empowerment is drawn forth for the arousal from below etc.

2.

Now, we should connect this matter to the discourse in the beginning of Likkutei Torah on the book of Shemot,¹⁴⁰⁹ in the discourse on the verse,¹⁴¹⁰ “See that *HaShem*-יהו"ה has given you the Shabbat.” That is, as known about the difference between the two levels of love of *HaShem*-יהו"ה, blessed is He, there is worldly love (*Ahavat Olam*) and there is abundant love (*Ahavah Rabbah*).¹⁴¹¹

Worldly love (*Ahavat Olam*) is love that is taken from the worlds, that is, from contemplating the Godly vitality that enlivens the worlds. Therefore, being that the world is limited, the love of *HaShem*-יהו"ה brought about by this contemplation is a limited love.

¹⁴⁰⁸ [Likkutei Torah Pekudei ibid.] 8d

¹⁴⁰⁹ See the Sichah talk that preceded the discourse (Torat Menachem, Vol. 42 p. 316) that the conclusion of the book of Shemot in Likkutei Torah is the aspect of “the conclusion of the Torah,” and we therefore “conjoin the beginning to the completion.”

¹⁴¹⁰ Exodus 16:29

¹⁴¹¹ See Torah Ohr, Vayechi 47a and on, and elsewhere.

In contrast, this is not so of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה which is limitless. This is because this love does not come about through contemplating the Godly vitality that enlivens the worlds etc., but rather is love of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect, stemming from the essential self of the soul etc.

This is also the difference between the mundane days of the week and the day of Shabbat.¹⁴¹² For, on the mundane days of the week, one labors in worldly matters, these being the 39-ל"ט forms of labor, such as sowing and planting etc.,¹⁴¹³ the primary matter and intent of which, is for the sake of constructing the Tabernacle (*Mishkan*), and from them there was a chaining down of these matters into mundane occupations.

However, after having chained down from them,¹⁴¹⁴ they now no longer are the labor of constructing the Tabernacle (*Mishkan*), but are worldly matters, [in that the word “world-*Olam*-עולם”] is of the same root as “concealment-*He'elem*-העלם” and hiddenness.¹⁴¹⁵ This is why one must cause in himself, that his involvement in worldly matters should be in a way that “all your deeds be for the sake of Heaven,”¹⁴¹⁶ and,¹⁴¹⁷ “know Him in all your ways.”¹⁴¹⁸

(That is, this must be aligned to the fact that the primary and ultimate intent of these labors is for the sake of making the

¹⁴¹² See Torah Ohr, Vayakhel 87d

¹⁴¹³ Talmud Bavli, Shabbat 73a

¹⁴¹⁴ See Tanya, Likkutei Amarim, beginning of Ch. 3

¹⁴¹⁵ See Likkutei Torah, Shlach 37d and elsewhere.

¹⁴¹⁶ Mishnah Avot 2:12

¹⁴¹⁷ Proverbs 3:6

¹⁴¹⁸ Also see Mishneh Torah, Hilchot De'ot, Ch. 3

Tabernacle (*Mishkan*)). This is to the extent that through contemplating (*Hitbonenut*) the Godly vitality that enlivens the world etc., he will come to love *HaShem*-יהו"ה, blessed is He, in the aspect of worldly love (*Ahavat Olam*), as mentioned above.

In contrast, on the day of Shabbat, when it is forbidden to engage in worldly matters (to the point that even physical matters such as eating, drinking, etc., not only are for the sake of Heaven, but themselves are a matter of performing a *mitzvah*, in that it is a *mitzvah*¹⁴¹⁹ to delight in Shabbat through delighting in food and drink) even the love of *HaShem*-יהו"ה, blessed is He, is in a way that utterly transcends the existence of the world. This is why it transcends measure and limitation, this being the matter of the abundant love (*Ahavah Rabba*) of Him.

About this the verse states,¹⁴²⁰ "See that *HaShem*-יהו"ה has given you the Shabbat," specifying "see-*Re'u*-ראו," meaning that this is something seen in open revelation, just as in regard to the manna, they saw with clear sight, as in the continuation of the verse, "that is why He gives you on the sixth day a two-day portion of bread," "a doubled *Omer*."¹⁴²¹ In the same way, we clearly see this in all matters of Shabbat, in that they are in a way of addition and elevation etc., such that the food and drink is with "fatty meat and spiced wine."¹⁴²² From this, we can also understand this as it relates to the abundant love (*Ahavah Rabba*) of the day of Shabbat.

¹⁴¹⁹ Shulchan Aruch of the Alter Rebbe, Orach Chayim 242 and elsewhere

¹⁴²⁰ Exodus 16:29

¹⁴²¹ Midrash Tehillim 92, cited and explained in Likkutei Torah ibid. (beginning of the Torah portion of Beshalach).

¹⁴²² Mishneh Torah, Hilchot Shabbat 30:7

Moreover, since “*HaShem*-יהו"ה has given you the Shabbat” one cannot argue that he is not holding on this level etc., for in a matter that is given from Above, the state and standing of the one below has no bearing. This is like the known¹⁴²³ analogy about the bond between the One Above and the one below, that when the bond is in a way that the One Above comes down to the one below, then the state and standing of the one below is of no consequence. That is, being that the bond stems from the One Above, who can restrain His hand? This is as stated,¹⁴²⁴ “Who can tell You what to do etc.”

3.

Now, just as in Likkutei Torah at the end of the Torah portion of Pekudei, it explains about the abundant love (*Ahavah Rabba*), that through it empowerment is drawn forth for the arousal from below etc., the same is so of the matter of Shabbat. For, although it is extremely lofty, and as explained before, the level of love of *HaShem*-יהו"ה, blessed is He, of Shabbat, is abundant love (*Ahavah Rabba*) of Him, nonetheless, the primary intent and ultimate purpose is to empower the arousal from below in the labor of the six mundane days of the week that follow Shabbat.

Now, this requires further explanation, for, at first glance, it makes sense that during the mundane days of the week

¹⁴²³ See Sefer HaMaamarim 5643 p. 133; 5654 p. 202; 5663 p. 250; 5670 p. 225 and elsewhere.

¹⁴²⁴ See Ecclesiastes 8:4; Also see the paragraph immediately preceding the Korbanot section of the morning (Shacharit) liturgy, paragraph beginning “*Atah Hoo HaShem HaElo*”him.”

one must think about the day of Shabbat and prepare for it. This is as our sages, of blessed memory, taught,¹⁴²⁵ “One who toils before Shabbat will eat on Shabbat.” However, once we already have come to the elevation of the day of Shabbat, this is a state and standing that utterly transcends any relation to the mundane days of the week. This is especially so, considering that the verse states “that *HaShem*-יהו"ה has given you the Shabbat,” specifying the Name *HaShem*-יהו"ה, which transcends His title God-*Elohi*"מ-אלהי, which relates to the creation of the world, as we find that the title “God-*Elohi*"מ-אלהי” is mentioned thirty-two times in the act of creation.¹⁴²⁶ Even upon the conclusion of the act of creation it states,¹⁴²⁷ “On the day that *HaShem* God-*HaShem Elohi*"מ-אלהי made earth and heaven.” Yet, here it states, “that *HaShem*-יהו"ה has given you the Shabbat,” specifically using the word “given-*Natan*-נתן” which is a word that denotes a “gift-*Matanah*-מתנה.”

According to what was explained elsewhere,¹⁴²⁸ there are three levels in the matter of Shabbat. The first level comes about through labor and toil, as in the teaching, “One who toils before Shabbat will eat on Shabbat.” About this the verse states,¹⁴²⁹ “The children of Israel shall observe the Shabbat, to make the Shabbat.” The second level is the matter of “Shabbat is sanctified in and of itself.” The third level is the matter of the gift (*Matanah*-מתנה) of Shabbat. This is as our sages, of blessed

¹⁴²⁵ Talmud Bavli, Avodah Zarah 3a

¹⁴²⁶ Zohar Chadash 94d; 96b; 112c; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of His Title (Shaar HaKinuy)*, and elsewhere.

¹⁴²⁷ Genesis 2:4

¹⁴²⁸ Sefer HaMaamarim 5679 p. 407 and on; 5700 p. 81 and on, and elsewhere.

¹⁴²⁹ Exodus 31:16

memory, taught,¹⁴³⁰ “I have one gift in My treasury, and Shabbat is its name.”

In general, these three levels correspond to three times; the evening of Shabbat, the day of Shabbat, and [the time of] the “desire of all desires” (*Ra’ava d’Raavin*).¹⁴³¹ Because of the greatness of Shabbat, especially toward its conclusion, which is the time of the “desire of all desires” (*Ra’ava d’Raavin*), which bears a similarity and foretaste of the highest level of the coming future, about which our sages, of blessed memory, stated,¹⁴³² “In the coming world (*Olam HaBa*) there is no eating and no drinking etc.,” it is understood that this level is utterly beyond all comparison to the mundane days of the week.

Yet, even so, the primary intent and purpose of the day of Shabbat, is to grant empowerment for the arousal from below during the toil of the mundane days of the week following Shabbat. This is the meaning of what we recite upon the conclusion of Shabbat,¹⁴³³ (immediately after the elevation of the “desire of all desires” (*Ra’ava d’Raavin*)),¹⁴³⁴ “Do not fear, My servant Yaakov.”

This is because¹⁴³⁵ on Shabbat we are on the [level of the] aspect of Yisroel, in which the toil and labor of affecting refinements (*Birurim*) etc., is not necessary, in that at that time,

¹⁴³⁰ Talmud Bavli, Shabbat 10b

¹⁴³¹ Zohar II 88b; Zohar III (Idra Rabbaa) 129a

¹⁴³² Talmud Bavli, Brachot 17a

¹⁴³³ Also see the discourse entitled “*Bereishit Bara*” of the conclusion of Shabbat Kodesh of Parshat Bereishit 5738 (Torat Menachem, Sefer HaMaamarim Tishrei p. 239), note 24.

¹⁴³⁴ Isaiah 44:2; Jeremiah 30:10, and elsewhere.

¹⁴³⁵ See Likkutei Torah, Balak 72b

we are the aspect of “children of the Ever Present One.”¹⁴³⁶ Then, upon the conclusion of Shabbat, when we must return and descend to the aspect of “My servant Yaakov” throughout the six days of creation and to affect refinements in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) etc., it thus states, “Do not fear, My servant Yaakov.” That is, [do not fear] to descend to there. It is in this regard that there is the granting of empowerment and strength etc.

4.

From this we come to [the next book of Chumash, which begins],¹⁴³⁷ “He called to Moshe,” in which the word “He called-*Vayikra*-וִיקְרָא” is a term of endearment.¹⁴³⁸ Now, this is written with a small letter *Aleph*-א (unlike in *Divrei HaYamim*,¹⁴³⁹ in which the word “man-*Adam*-אָדָם” is written with a large letter *Aleph*-א.)¹⁴⁴⁰ As in the well-known story,¹⁴⁴¹ the Tzemach Tzedek asked his grandfather, the Alter Rebbe, why the word “He called-*Vayikra*-וִיקְרָא” is written with a small *Aleph*-א. The Alter Rebbe answered him that this was because of Moshe’s humility etc.¹⁴⁴²

¹⁴³⁶ Mishnah Avot 3:14

¹⁴³⁷ Leviticus 1:1

¹⁴³⁸ Rashi to Leviticus 1:1

¹⁴³⁹ Chronicles 1:1

¹⁴⁴⁰ See Likkutei Torah, beginning of Vayikra.

¹⁴⁴¹ Sefer HaSichot, Kayitz 5700 p. 68; See the beginning of Likkutei Sichot Vol. 17.

¹⁴⁴² The continuation of the discourse and connection of this matter is missing.