

Discourse 28

“V’Atah Tetzaveh - You shall command”

Shabbat Parshat Tetzaveh,
11th of Adar-Rishon, 5725
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³⁰¹ “You shall command the children of Israel and they shall take to you pure pressed olive oil for illumination, to kindle the lamp continually.” The next verse continues,¹³⁰² “In the Tent of Meeting... Aharon and his sons shall arrange it from evening until morning etc.” The question about this is well-known from the Chassidic discourses of our Rebbes and leaders.¹³⁰³ That is, since the kindling of the lights was done by Aharon, why then is the command “they shall take to you,” which, at first glance, seems to indicate that they bring the oil to Moshe. We also must understand why in the first verse, in regard to “they shall take for you” (to Moshe) it states, “to kindle the lamp continually,” but in the second verse, in regard to Aharon, it states “from evening until morning.”

¹³⁰¹ Exodus 27:20

¹³⁰² Exodus 27:21

¹³⁰³ Torah Ohr, beginning of Tetzaveh (81a); Hosafot to Torah Ohr, end of Tetzaveh (111b); Maamarei Admor HaZaken 5567 p. 66 and elsewhere.

2.

Now, to understand this, we first must explain the matter of olive oil in general. For, according to the explanation in the Chassidic discourses of our Rebbes and leaders (in Torah Ohr and Likkutei Torah, and at greater length in writings that have yet to be published) there are two ways to [understand] this.¹³⁰⁴

The first way is that the oil is more lofty than the olive, being that the olive hides and conceals the oil within it, and to extract the oil from it the olive must be crushed. As this relates to our service of *HaShem*-יהו"ה, blessed is He, the olive indicates the body and animalistic soul, which is from the shiny husk (*Kelipat Nogah*) that covers over and hides the Godly soul (which is the oil) that is within them. It therefore is necessary to crush them etc., so that they will not conceal the light of the soul. This is like the teaching of the Zohar,¹³⁰⁵ “A body into which the light of the soul does not penetrate should be crushed [and the light will penetrate and ascend] etc.”

This also is why the physical flavor of the olive (that is drawn and chains down from its spiritual matter) is bitter. This is as our sages, of blessed memory, taught¹³⁰⁶ on the verse,¹³⁰⁷ “Behold! A plucked olive leaf was in its mouth,” that, “The dove said, ‘let my food be bitter as an olive etc.’” This bitterness indicates the aspect of the darkness and bitterness of the side opposite holiness.

¹³⁰⁴ Also see Likkutei Sichot Vol. 11, p. 131 and on (from this discourse).

¹³⁰⁵ Zohar III 168a – cited and explained in Tanya, Likkutei Amarim, Ch. 29

¹³⁰⁶ Talmud Bavli, Eruvin 18b

¹³⁰⁷ Genesis 8:11

This also is why “[eating] an olive causes one to forget seventy years’ worth of [Torah] study.”¹³⁰⁸ In other words, the concealment and hiddenness of the olive is to such an extent that even what a person studied throughout all the days of his life, [about which the verse states],¹³⁰⁹ “The days of our years among them are seventy years,” even if his study was as it should be (meaning, not in a way of “interpreting the Torah contradictory to its true intent,”¹³¹⁰ in which case, that he forgets would not be a deficiency) [but he studies it] for its own sake etc., which why the Torah calls it “study-*Talmud*-תלמוד” (“his studies-*Talmudo*-תלמודו”), it nonetheless is in the power of the olive (the concealment and hiddenness of the body and animalistic soul) and cause this to be forgotten.

Now, the matter of forgetfulness (*Shichechah*-שכחה) comes from the world of the external husks (*Kelipot*).¹³¹¹ Therefore, there must be the crushing of the olive (this being the matter of the word “crushed-*Katit*-כתיית”), this being the matter of restraining the side opposite holiness, through refining the body and animalistic soul etc. Through this the oil is revealed (which not only is not bitter, but on the contrary, has an element of sweetness to it),¹³¹² the matter of which, in the *Sefirot*, is the aspect of Wisdom-*Chochmah*.¹³¹³ (This is why “[olive oil] restores seventy years’ worth of [Torah] study,” and

¹³⁰⁸ Talmud Bavli, Horayot 13b

¹³⁰⁹ Psalms 90:10

¹³¹⁰ Mishnah Avot 3:11

¹³¹¹ Torah Ohr ibid. 81c; 110d; Tanya, Likkutei Aamarim, Ch. 37 (37a)

¹³¹² Also see Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 324; Discourse entitled “*Hallelu et HaShem*” 5731 (Torat Menachem, Sefer HaMaamarim Tishrei p. 191).

¹³¹³ Torah Ohr ibid. Also see Likkutei Torah, Beha’alotcha 36b, and elsewhere.

since it is in its capacity to restore his studies, it is understood that it is loftier than it. That is, the oil is not just the aspect of the revealed Wisdom-*Chochmah*, but is also the aspect of the Concealed Wisdom-*Chochmah Stima'ah*).¹³¹⁴ This is the matter of nullification of self (*Bittul*) to Godliness.

The second way¹³¹⁵ is that the olive is loftier than the oil. [This stems from the inner aspect of these matters as they are Above. For, since the olive is the source of the oil, from which it comes, therefore it is loftier than it.

To explain based on what it states in Pardes Rimoni¹³¹⁶ about the matter of foundation (*Yesod*) and construct (*Binyan*); that which finds its place at the base below, is higher as it is Above. For example, in regard to the foundation (*Yesod*), though below it is at the base of the construct (*Binyan*), nonetheless Above it is the highest level, above the construct (*Binyan*).

The same is so of the olive, which is the source (foundation-*Yesod*) of the oil. That is, on the simple surface of matters as they are below, the olive is on a lower level than the oil, but in the inner aspect (*Pnimitiyut*) of matters as they are Above, the olive is on a higher level than the oil.] In other words, as great as the level of the oil is, which is the aspect of Wisdom-*Chochmah* [even including the Concealed Wisdom-

¹³¹⁴ Likkutei Torah ibid. 31a

¹³¹⁵ Also see Ohr HaTorah, Tetzaveh p. 1,547, discourse entitled “*Hallelu et HaShem*” ibid.

¹³¹⁶ Pardes Rimoni, (Shaar Erchei HaKinuyim), section on “*Yesod*-יסוד”; See Sefer HaMaamarim 5691 p. 318; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation).

Chochmah Stima'ah, as mentioned before) the olive, which is the source of the oil, is on a loftier level.

Based on this, even the matter of the bitterness (the darkness) of the olive, hints at its lofty level, which is from the aspect of the Crown-*Keter* that transcends Wisdom-*Chochmah* (oil), as the verse states,¹³¹⁷ “He made darkness His concealment.” That is, it is called “darkness” because it is separate from the category of light that comes into revelation.¹³¹⁸

3.

Now, it can be said that the explanation of the words “pure olive oil-*Shemen Zayit Zach*-שמן זית זך” hinges on this as well, namely, whether the word “pure-*Zach*-זך” refers to the oil (*Shemen*-שמן), as in Rashi’s explanation [which also includes the secrets of the Torah], “pure (*Zach*-זך) without sediment,” or whether it refers to the olive, as in the explanation of Rabbi Avraham Ibn Ezra [whose commentary also includes secrets of the Torah, and as we find, his commentary is cited and explained in Chassidus in various places (and to further explain based on what the Mittler Rebbe wrote about him¹³¹⁹ (which as of this date I have not found elsewhere),¹³²⁰ that he gave up his life for the sanctification of the Name *HaShem*-יהוה)], that “one must take [olive] berries that have no decomposition in them

¹³¹⁷ Psalms 18:12; See Likkutei Torah, Pekudei 3d and elsewhere.

¹³¹⁸ See Ohr HaTorah, Tetzaveh p. 1,547, discourse entitled “*Hallelu et HaShem*” *ibid*.

¹³¹⁹ Shaarei Teshuvah, Part 1, 5b

¹³²⁰ See Iggeret HaKodesh, Vol. 10, p. 169

and have not at all been eaten, and the oil must be made of them etc.”

The explanation is that according to the simple meaning of the matters, the olive hides and conceals the oil, this being indicative of the body and animalistic soul that conceal and hide the light of the soul, [and therefore] special care must be taken in choosing the olive, that the olive itself should be “pure-*Zach-ṭi*,” (as in the explanation of Rabbi Avraham Ibn Ezra). For, if the olive is not refined, meaning that the body and animalistic soul are not at all refined, but are in the full strength of their coarseness, then it is possible that at times even the solution of “crushing it”¹³²¹ is not sufficiently effective in overcoming the coarseness of the body and animalistic soul.

This is similar to what is known¹³²² about the external husk (*Kelipah*) of Amalek, that there is nothing effective for this etc., but rather only “its breaking is its rectification.”¹³²³ It thus is necessary that the olive itself should be pure (*Zach-ṭi*) and certainly the crushing will then be of benefit etc., in making him into a receptacle for Godliness.

However, from the inner (*Pnimitiyut*) perspective of the matters, the olive is the aspect of “He made darkness His concealment” - this being even loftier than the light that relates to the chaining down of the worlds (*Hishtalshelut*) and is the ultimate holiness and nullification (*Bittul*) - there is no need for care and precision in regard to the olive itself, but only in regard to the oil that comes from it, this being the matter of drawing

¹³²¹ Zohar III 168a – cited and explained in Tanya, Likkutei Amarim, Ch. 29

¹³²² Sefer HaMaamarim 5665 p. 216 and on, and elsewhere.

¹³²³ See Mishnah Kelim 2

forth the aspect of Wisdom-*Chochmah*, which is the beginning of the revelation (*Giluy*) in the chaining down of the worlds (*Hishtalshehut*) and has relation to the worlds.

This is why care must be taken that the oil and nullification be clean of any admixture, “pure (*Zach-ṭ*) without sediment,” (as in the explanation of Rashi, whose commentary is the “wine of Torah,”¹³²⁴ this being the matter of the secrets and innerness (*Pnimityut*) of the inner aspect of Torah itself, which is why his explanations accord to the innerness (*Pnimityut*) of the matters).

Now, we should explain the precision in regard to negating the matter of the sediment, specifically, in that the sediment is not an admixture of something foreign, but rather comes from the olive itself. This is because, from the perspective of the *Sefirah* of Wisdom-*Chochmah* (oil) there is no room for the existence of something that actually is foreign (separate). (For, as known about the world of Emanation (*Atzilut*), which in general is the aspect of Wisdom-*Chochmah*,¹³²⁵ [it states about it],¹³²⁶ “Evil shall not dwell with you.”) This is because, in [the world of Emanation (*Atzilut*)] there is an illumination of the limitless light of the Unlimited One, that He is alone and there is none other (this being the level of Wisdom-*Chochmah*),¹³²⁷ except that because of its relation to worlds, it is applicable for there to be “sediment” in it, which

¹³²⁴ HaYom Yom for the 29th of Shvat

¹³²⁵ See Ohr HaTorah, Bereishit Vol. 3, p. 565a; Sefer HaMaamarim 5638 p. 181.

¹³²⁶ Psalms 5:5; See Likkutei Torah, Bamidbar 3c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

¹³²⁷ Tanya, Likkutei Amarim, Ch. 35 in the note.

relative to the oil itself, this being the level of Wisdom-*Chochmah*, is something foreign.

(This is derived from the fact that even in regard to the Hidden Wisdom-*Chochmah Stima'ah*, it states in Zohar that it is “quietly tranquil in its place, like good wine that rests upon its sediment etc. (this being the matter of the sediment). Thus, how much more is this certainly so in regard to the aspect of Wisdom-*Chochmah*, that the matter of “sediment” is applicable to it. However, all this only applies to the oil, which is the aspect of Wisdom-*Chochmah*, but it is not so of the matter of the olive, which is the source of the Wisdom-*Chochmah*, that it is not applicable for there to be any “sediment” in it.)

Now, we should also add and explain the precise wording of Rashi in stating, “the first **drop-*Tipah*** טיפה,” (and not simply “the first [grade of the oil]” as in the language of the Mishnah¹³²⁸ and the Rambam).¹³²⁹ At first glance, the use of the word “drop-*Tipah* טיפה” is not understood, since it is not commensurate to the quantity required for kindling the Menorah, even for a single night, the measure of which is a half *log*.¹³³⁰

This may be understood based on the explanation in Likkutei Torah¹³³¹ about the matter of the measurement of “the quantity of an olive” (*KeZayit*). That is, the olive is the aspect of the *Yod*-י of the Name *HaShem*-יהוה,¹³³² which is not a total constriction (*Tzimtzum*), but is only like the matter of “a person

¹³²⁸ Talmud Bavli, Menachot 86a; Also see Rashi to Leviticus 24:4

¹³²⁹ Mishneh Torah, Hilchot Issurei Mizbe'ach 7:8

¹³³⁰ Talmud Bavli, Menachot 86a (in the Mishnah) and 89a

¹³³¹ Likkutei Torah, Naso 27d

¹³³² Zohar III (Pinchas) 244b, 247b (Ra'aya Mehemna); Zohar III (Eikev) 272a

should always teach his student in a concise manner etc.”¹³³³ In other words, even a small measure includes a lot within it etc., to the point of [even including] an awesome [amount] (as in the language of Likkutei Torah).¹³³⁴ This is because the root of the drawing down is from higher than the order of the chaining down of the worlds (*Hishtalshelut*).

With the above in mind we can also understand the matter as it relates to the precise word “drop-*Tipah*-טיפה,” in which he specifies, “the first drop-*Tipah Rishonah*-טיפה ראשונה.” For, in the drop (*Tipah*-טיפה) there are two levels. There is the drop (*Tipah*-טיפה) from [the aspect of] Foundation-*Yesod*, through which there is the drawing forth from *Zeir Anpin* to Kingship-*Malchut* (this being the matter of the second [grade] of oil, which is fit for the Menachot offerings), and there is the drop (*Tipah*-טיפה) of the Foundation-*Yesod* of the Father-*Abba*, which is the matter of drawing forth from the aspect of Wisdom-*Chochmah* (this being the matter of the first [grade] of oil, which is fit for the Menorah). This, then, explains the precise wording of Rashi in stating, “the first drop-*Tipah Rishonah*-ראשונה טיפה,” hinting at the drawing forth from Wisdom-*Chochmah* (rather than the drawing forth from *Zeir Anpin*, which is the second drop).

¹³³³ Talmud Bavli, Pesachim 3b; Chullin 63a; See Likkutei Torah, Beshalach 1a; Biurei HaZohar, Acharei of the Mittler Rebbe (76d) and of the Tzemach Tzeddek (Vol. 1, p. 363); Discourse entitled “*Yayedaber Elohi”m et Kol HaDevarim HaEileh*” 5728 Ch. 3 (Torat Menachem Sivan p. 328).

¹³³⁴ Likkutei Torah, Naso 27d

Now, to come to the loftiest aspect of “pure olive oil-*Shemen Zayit Zach*-זַיִת זָךְ,” the matter of being “crushed” (*Katit*-כְּחִית) is necessary, this being the matter of crushing the olive. This matter not only relates to the olive as it is on the lowest level, that the bitterness of the olive indicates the aspect of the darkness and bitterness of the side opposite holiness, and the crushing of the olive is the matter of restraining (*Itkafiya*) the side opposite holiness (as discussed in chapter two).

It rather also applies to the olive as it is on the loftiest level, as the source of the oil, in which its bitterness indicates the aspect of “He made darkness His concealment,” so much so, that because of its great level, even the matter of sediment is not applicable to it, similar to the oil (as discussed before). That is, there nevertheless must be a matter of crushing, this being the matter of self-nullification (*Bittul*) (and on the contrary, the matter indicated by the word “crushed-*Katit*-כְּחִית” is not in reference to the oil, but is specifically in reference to the olive).

The explanation is that even though the level of Wisdom-*Chochmah* (oil) is the ultimate state of nullification (*Bittul*), and how much more is this so in regard to the source of the Wisdom-*Chochmah* (the olive), especially considering that they then had to bring the oil to Moshe (“they shall take for you etc.”) whose matter is the ultimate self-nullification (*Bittul*), as the verse states,¹³³⁵ “For what are we-v’*Nachnu Mah*-וְנַחֲנוּ מַה,” nonetheless, there also must be the self-

¹³³⁵ Exodus 16:7-8

nullification (*Bittul*) indicated by the word “crushed-*Katit*-כתי” (a second self-nullification (*Bittul*)), this being the self-nullification (*Bittul*) of repentance (*Teshuvah*).

This is as we even find in our teacher Moshe, that the matter of repentance (*Teshuvah*) was necessary,¹³³⁶ in that “the righteous *Tzaddikim* will return in repentance (*Teshuvah*).”¹³³⁷ For, in regard to the righteous *Tzaddik*, even though he is in a state of the utmost nullification (*Bittul*) to *HaShem*’s-יהו”ה Godliness, and has no relation to being a “something” (*Yeshut*), nonetheless, even his [level of] nullification (*Bittul*) has a certain image to it, and therefore he too must affect the matter of being “crushed-*Katit*-כתי” in himself (he first must crush himself) of all matters of “image,” this being the self-nullification (*Bittul*) of repentance (*Teshuvah*), which is a motion of abstaining from satisfying the desire, [but rather] “I will turn from here to come close to there.”¹³³⁸

With this in mind, we can also explain the teaching of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,¹³³⁹ about the revelation of the teachings of Chassidus, which began primarily after [the Alter Rebbe’s release from imprisonment in] Petersburg, [in which he cites the teaching],¹³⁴⁰ “Just as this olive, when you crush it, it brings forth its oil etc.,” stating, “Even though it is difficult to say this, nevertheless, it indeed is true.”

¹³³⁶ See Likkutei Torah, Shemini Atzeret 92b

¹³³⁷ See Likkutei Torah, Drushei Shemini Atzeret *ibid.*; Shir HaShirim 50b; Zohar III 153b

¹³³⁸ Rashi to Exodus 3:3; See Sefer HaSichot 5702 p. 46 and on.

¹³³⁹ Sefer HaSichot, Torat Shalom p. 26

¹³⁴⁰ See Talmud Bavli, Menachot 53b; Midrash Shemot Rabba Ch. 36

Now, at first glance, not only is it difficult to say this, but it even is impossible to say this. This is because, the olive is crushed because it conceals the oil, similar to [the teaching],¹³⁴¹ “A wooden beam that does not catch fire should be splintered,” for how can this be said about the Alter Rebbe?

However, the explanation is that the intention in this is to the nullification (*Bittul*) of being “crushed” (*Katit*-כתיית) which must be present even in the loftiest level of the olive, the source of the oil, this being the nullification (*Bittul*) of repentance (*Teshuvah*) (the likeness of which is the matter of undergoing suffering and the self-sacrifice of being imprisoned), which must even be present in our teacher Moshe etc. It thus can be said that the intention of the Rebbe Rashab, whose soul is in Eden, in stating “it is difficult to say this,” is because in these words, he sought to awaken this toil (of “bringing the *Tzaddikim* to return in repentance”) and to come to this, difficult toil is necessary.

[From this, we can also understand the matter as it relates to the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew. That is, he should not think to himself that the need for the matter indicated by the word “crushed-*Katit*-כתיית” is only the result of being engaged in worldly matters, [such as] business dealings, eating, drinking, and other permissible matters. Rather, it even is so in relation to his engagement in matters of holiness, [such as] the study of Torah, contemplation in prayer, and scrupulously fulfilling the *mitzvot*, that there must be the matter indicated by the word “crushed-*Katit*-כתיית,” this being the self-nullification (*Bittul*) of repentance (*Teshuvah*),

¹³⁴¹ Zohar III 168a; [Also see Tanya, Likkutei Amarim, Ch. 29]

even in relation to the “image” of holiness. Without this, it is possible that because of the abundant chaining down [of matters] he can also come to the aspect of the olive, which hides and conceals etc.]

5.

However, the general matter of crushing the olive (“crushed-*Katit*-כתיית”) only is when it is necessary to bring forth its oil, in order to illuminate, [as the verse states], “crushed, for illumination.” This refers to the matter of kindling the Menorah, the intention of which is to illuminate the world. This is as our sages, of blessed memory, stated,¹³⁴² “I have no need for its light.” This is why the windows of the Holy Temple were narrow [on the inside and wide on the outside],¹³⁴³ in order to bring the light out to the world.¹³⁴⁴

The explanation is that the olive, in and of itself, due to its great elevation, does not require the matter indicated by “crushed-*Katit*-כתיית” (and additionally, it cannot come to the matter indicated by “crushed-*Katit*-כתיית,” being that there is nothing that can affect the nullification (*Bittul*) indicated by “crushed-*Katit*-כתיית” in him). Only when it is necessary to bring forth oil from him for the Holy Temple, in order to illuminate the world, that due to the relation of the “image” of the world, which is outside holiness, the matter indicated by “crushed-*Katit*-כתיית” is necessary (this being the nullification

¹³⁴² Talmud Bavli, Menachot 86b

¹³⁴³ Kings I 6:4

¹³⁴⁴ Talmud Bavli, Menachot 86b *ibid.* and Rashi there.

(*Bittul*) of departing from his form and “image” in order to illuminate the world).

This is like the soul, in that it is specifically upon its descent to below to refine the body and animalistic soul, that it thereby comes to have a relation to and a requirement of the matter of repentance and return (*Teshuvah*), and it specifically is through this, that it reaches the elevated level of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), who are loftier than the Righteous (*Tzaddikim*).

6.

Based on this, we can understand why the verse states, “they shall take for you,” to Moshe, even though the kindling of the Menorah had to be done by Aharon rather than Moshe, (and this particularly is so of the oil, that it could not be from Moshe’s funds, but had to specifically be from the communal funds).¹³⁴⁵ For, to kindle the Menorah in order to illuminate the world, the level of the self-nullification of Moshe is necessary, after he has undergone the matter indicated by “crushed-*Katit*-כחית.” This empowers Aharon to illuminate the world through the kindling of the Menorah, (which in actuality had to be done by Aharon, rather than Moshe).

The explanation, as is explained at length in Chassidic discourses, is that the granting of empowerment for the matter of kindling the Menorah is specifically through Moshe. [This may be further elucidated through the teaching of our sages,¹³⁴⁶

¹³⁴⁵ See Talmud Bavli, Yoma 3b

¹³⁴⁶ Talmud Bavli, Sotah 12a

of blessed memory, on the verse,¹³⁴⁷ “She saw that he was good,” (which was said about Moshe), that “at the time that he was born the entire house became filled with light”]. For, it is by his hand that Torah is drawn down, the matter of which is the revelation of the singularity of *HaShem*-יהו"ה, blessed is He, below just as it is Above.

This is also why about Moshe it states, “to kindle the lamp continually.” This is because the revelation brought about through Torah is in a way that transcends the divisions of day and night etc. (The substance of this, as it relates to service of *HaShem*-יהו"ה, blessed is He, is that the soul is in a state of constant faithfulness to *HaShem*-יהו"ה, blessed is He.)¹³⁴⁸

However, in regard to the actual kindling of the Menorah, to illuminate and refine the world, the verse states, “Aharon shall arrange it from evening until morning,” since this is in a manner in which “first it was dark and then the light returned,”¹³⁴⁹ as known about the matter of “song is by night and joy is by day.”¹³⁵⁰

More specifically, as explained in one of the booklets [of manuscripts] that has yet to be printed,¹³⁵¹ Aharon is “the agent of the Queen,”¹³⁵² this being the aspect of the Supernal speech, from which there is a drawing forth of vitality to the worlds through the ten utterances. In contrast, Moshe is “the

¹³⁴⁷ Exodus 2:2

¹³⁴⁸ See Tanya, Likkutei Amarim, Ch. 24

¹³⁴⁹ Talmud Bavli, Shabbat 77b

¹³⁵⁰ Zohar I 229b; See Torah Ohr, Mikeitz 37a and on.

¹³⁵¹ Subsequently printed in Maamarei Admor HaZaken 5567 p. 71, and in short in Ohr HaTorah, Tetzaveh p. 1,572.

¹³⁵² See Zohar I 266b; Zohar II 49b; Zohar III 20a (Ra'aya Mehemna); 53b, 275b; Torah Ohr, Tetzaveh 81a and on.

agent of the King,” and, “It is not the way of the King to discuss mundane matters,”¹³⁵³ this being the matter of the vitality of the worlds, but to specifically only speak words of Torah.

As explained there, this also is the meaning of what our sages, of blessed memory, stated,¹³⁵⁴ that a person whose Torah study is his vocation is exempt from prayer.¹³⁵⁵ For, the matter of the eighteen blessings of the Amidah prayer is to draw down the aspect of *HaShem*’s יהו"ה Godliness into the aspect of physical light and bestowal, which is temporal life.¹³⁵⁶ In contrast, the matter of Torah study is also a drawing forth of *HaShem*’s יהו"ה Godliness, and on the contrary, it is in a much loftier manner, this being eternal life.¹³⁵⁷ Therefore, a person whose Torah study is his vocation is exempt from prayer, since through engaging in Torah study he draws *HaShem*’s יהו"ה Godliness down from Above to below, and in a much loftier way, being that “included in two-hundred is one-hundred.”¹³⁵⁸

Nonetheless, even a person whose Torah study is his vocation must stop to recite the *Shema*.¹³⁵⁹ This is because it is not possible to affect a drawing down if it is not preceded by an ascent. Even the matter of one’s Torah study being his vocation, like Rabbi Shimon Bar Yochai who said,¹³⁶⁰ “I am bound to Him with a single bond,” meaning that he was always in a state of ascent etc., this is only so insofar that he does not

¹³⁵³ Zohar III 149b

¹³⁵⁴ Talmud Bavli, Shabbat 11a

¹³⁵⁵ Also see Torah Ohr, Tetzaveh 82a

¹³⁵⁶ Talmud Bavli, Shabbat 10a

¹³⁵⁷ Talmud Bavli, Shabbat 10a *ibid.*

¹³⁵⁸ Talmud Bavli, Bava Kamma 74a

¹³⁵⁹ Talmud Bavli, Shabbat 11a *ibid.*

¹³⁶⁰ See Zohar III (Idra Zuta) 288a

require the arousal brought about through [reciting] the verses of song (*Pesukei d'Zimra*) and the like. However, he too requires the ascent of reciting the *Shema*.¹³⁶¹

He adds there: See the [Talmud] Yerushalmi¹³⁶² cited by the Ma'or to the first chapter of Tractate Shabbat,¹³⁶³ that “it seems that he would not stop even for the *Shema* recital, which possibly is based on his words ‘I am bound to Him with a single bond etc.’”

This can be explained based on what is explained in the continuum (*Hemshech*) of discourses of the year 5666 in regard to the matter of the ascents of the coming future (and their relation to the Shabbat meals). Namely, that the ultimate ascent of the coming future (after the fulfillment of the prophecy,¹³⁶⁴ “I will remove the spirit of impurity from the land), is the aspect of essential rest and tranquility (*Menuchah b'Etzem*),¹³⁶⁵ at which time there no longer will be a matter of descents and ascents etc.¹³⁶⁶ This refers to the matter of “the day that is entirely Shabbat and rest for eternal life.”¹³⁶⁷

¹³⁶¹ Also see Ohr HaTorah, Tetzaveh p. 1,553 & p. 1,548

¹³⁶² Talmud Yerushalmi, Shabbat 1:2

¹³⁶³ Talmud Bavli, Shabbat 9b

¹³⁶⁴ Zachariah 13:2

¹³⁶⁵ See *Hemshech* 5666 p. 543 and on.

¹³⁶⁶ See *Hemshech* 5666 p. 12, p. 105

¹³⁶⁷ Talmud Bavli, Tamid 33b