

Discourse 27

“V’Yeekchu Lee Terumah - Let them take a portion for Me”

Shabbat Parshat Terumah,
4th of Adar-Rishon, 5725
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁵⁵ “Let them take Me a portion (*Terumah*-תרומה) etc.” In his discourse by the same title, said on Shabbat Parshat Terumah 5605, one-hundred and twenty years ago, (in a booklet¹²⁵⁶ [of manuscripts] that has not yet been printed, but which we hope will [soon] be printed, with the help of *HaShem*-יהו"ה, blessed is He),¹²⁵⁷ the Tzemach Tzeddek writes that we must understand why this verse mentions “portions” (*Terumah*-תרומה) three times. That is, it states, “Let them take Me a portion (*Terumah*-תרומה),” and, “You shall take My portion (*Terumati*-תרומתי),” and, “This is the portion (*Terumah*-תרומה) that you shall take from them.”

It should be added that in regard to the three portions (*Terumot*-תרומות) themselves, it first states, “Let them take Me a portion (*Terumah*-תרומה),” and it only adds afterwards, “from every man whose heart motivates him, you shall take My

¹²⁵⁵ Exodus 25:1

¹²⁵⁶ See the list of the discourses of the Tzemach Tzeddek (Kehot 5754) p. 65.

¹²⁵⁷ Subsequently printed in Ohr HaTorah, Terumah p. 1,359 and on.

portion (*Terumati*-תרומתי).” In other words, when it states “Let them take Me a portion (*Terumah*-תרומה),” (this being the first [mention of] “portion-*Terumah*-תרומה”) it is not in a way of “every man whose heart motivates him,” and we therefore must understand why. We also must also understand why it states, “Let them take (*v’Yeekchu*-ויקחו) Me a portion.” For, at first glance, the verse should have said, “Let them give (*v’Yeetnu*-ויתנו) Me a portion.”

Additionally, we also must understand the specific wording, “Let them take Me a portion for,” in which the verse specifies “[for] Me-*Lee*-לי,” to which Rashi explains, “Me-*Lee*-לי – for My Name-*L’Shmi*-לשמי.” We must also understand the explanation of this.¹²⁵⁸

2.

Now, about this the Tzemach Tzedek brings the teaching of our sages, of blessed memory, in Rabbot, in the Torah portion of Terumah,¹²⁵⁹ on the verse, “Let them take Me a portion.” [It states there], “[It is written],¹²⁶⁰ ‘Open for Me, My sister, My beloved’ – Until when will I go without a house etc., rather ‘make a Sanctuary for Me,’¹²⁶¹ so that I will not be outside.”

The explanation is that the command, “Let them take Me a portion etc.,” is in regard to constructing the Sanctuary.

¹²⁵⁸ Also see the explanations of this Rashi which were explained in the Sichah talks that preceded the discourse (printed in Likkutei Sichot, Vol. 16, p. 284 and on).

¹²⁵⁹ Midrash Shemot Rabba 33:3

¹²⁶⁰ Song of Songs 5:2

¹²⁶¹ Exodus 25:8

This is as stated in the continuing verses,¹²⁶² “They shall make a Sanctuary for Me, and I will dwell within them.” This matter is the substance of the totality of man’s service of *HaShem*-יהו"ה, blessed is He, through which *HaShem*’s-יהו"ה Supernal intent in the creation is fulfilled, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”¹²⁶³ This is as stated in Midrash,¹²⁶⁴ “I said to you, ‘They shall take Me a portion,’ so that I will dwell within you; ‘They shall make a Sanctuary for Me,’ as though the Holy One, blessed is He, is saying, ‘Take Me, and I shall dwell within you.’”

Now, the order of the service is that there first must be arousal from Above to awaken the arousal from below. About this the verse states,¹²⁶⁵ “The voice of my Beloved knocks, ‘Open for Me etc.’” This is also the meaning of, “They shall take Me (a portion),” which is like “Open for Me,” meaning, to take and receive the arousal drawn from Above.

This may be explained according to the well-known teaching of the Baal Shem Tov, whose soul is in Eden,¹²⁶⁶ about the matter of “the Supernal Echo (*Bat Kol*)”¹²⁶⁷ which proclaims,¹²⁶⁸ ‘Return, O’ wayward children.’” That is, at first glance, this is difficult to understand, since the voice of these proclamations is not heard by anyone, and this being so, what

¹²⁶² Exodus 25:8

¹²⁶³ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

¹²⁶⁴ Midrash Vayikra Rabba 30:13

¹²⁶⁵ Song of Songs 5:2

¹²⁶⁶ Keter Shem Tov (Kehot 5759) with Hosafot, Sections 101-102

¹²⁶⁷ Talmud Bavli, Chagigah 15a

¹²⁶⁸ Jeremiah 3:22

effect do these proclamations have? However, the explanation is that sometimes, thoughts of repentance suddenly fall into a person's mind [and heart], without making any preparations for this himself. This comes about as a result of these supernal proclamations.

However, this still must be understood. This is because "the Supernal Echo (*Bat Kol*) that proclaims etc.," takes place every single day. Even so, each person knows in his soul that many days can pass without any thoughts of repentance entering into his mind, may the Merciful One save us.

Rather, the explanation is as our sages, of blessed memory, taught,¹²⁶⁹ "Even though he does not see, the upper source of the flow (*Mazal*) of his soul sees." That is, the upper source of the flow (*Mazal*) and essential self of his soul, as it is Above, hears the proclamations of the upper herald every day, this being the arousal drawn from Above. However, for this [to have an effect] there must be the matter of "Open for Me," and, "They shall take Me," to take and receive the arousal drawn from Above.

With the above in mind, we can understand why the verse states, "They shall take (*v'Yeekchu*-וִיקְחוּ) Me," and not, "They shall give (*v'Yeetnu*-וִיתְנוּ) Me," because this is not something brought about through man's toil, but solely in that he takes hold of the arousal drawn from Above. This is why about this, the verse does not state, "from every man whose heart motivates him," because the arousal drawn from Above does not depend on the manner of man's toil, since it entirely and specifically is an arousal from Above.

¹²⁶⁹ Talmud Bavli, Megillah 3a

This is also why the verse specifically states, “They shall take Me.” For, as our sages, of blessed memory, taught,¹²⁷⁰ “The verse does not state, ‘They shall take a portion-*v’Yikchu Terumah*-וִיקְחוּ תְרוּמָה,’ but states, ‘They shall take Me-*v’Yikchu Lee*-וִיקְחוּ לִי,’ and wherever [in Torah] it states ‘[for] Me-*Lee*-לִי’ it indicates that the matter is established forever and ever.” Elsewhere it states,¹²⁷¹ “Wherever [Torah] states ‘[for] Me-*Lee*-לִי’ it indicates that the matter is eternally unmoved, neither in this world nor in the next world.” For since, this matter does not depend on man’s toil, but comes by way of an arousal from Above, it therefore is inapplicable for there to be any changes in it whatsoever, and it thus is established and unmoved eternally, forever and ever.

However, after the matter of the arousal from Above, (this being the matter indicated by the words, “Let them take Me a portion”), there then must also be man’s toil in a way of arousal from below. About this the verse continues, “from every man whose heart motivates him etc.”

The explanation is that even though the arousal from Above is elevated beyond all comparison relative to the arousal from below, nonetheless, it is not enough for the labor to stem solely from the arousal from Above, but there rather must also be the matter of arousal from below. This is as explained in Likkutei Torah¹²⁷² that when the toil stems solely from the arousal from Above, therefore since this stems solely from being awakened from Above, without first making any

¹²⁷⁰ Sifri to Beha’alotcha 11:16; Yalkut Shimoni, Terumah, Remez 364

¹²⁷¹ Midrash Vayikra Rabba 2:2

¹²⁷² Likkutei Torah, Vayikra 2b and on

preparations for this in his own heart, the arousal is then fleeting and passes without being sustained. Therefore, there also must be the toil of arousal from below, as indicated by the words, “from every man whose heart motivates him etc.”

3.

The explanation in greater detail, as it is in man’s service of *HaShem* יהו"ה, blessed is He, is as follows: In regard to the matter of the “portion-*Terumah*-תרומה,” two explanations¹²⁷³ are stated in *Zohar*.¹²⁷⁴ The first explanation is that the word “portion-*Terumah*-תרומה” shares the same letters as “*Torah Mem*-מ'תורה,” referring to the Torah, which was given [to Moshe] in 40-מ days.

The second explanation is that the word “portion-*Terumah*-תרומה” means “two out of a hundred (2/100th) -*Trei MiMe'ah* ממאה-תרי.”¹²⁷⁵ This refers to the matter of reciting the *Shema* twice [each day], morning and evening, (“Evening and morning, twice each and every day, saying *Shema* in love”),¹²⁷⁶ and in each recital there are 49-מ"ט letters.

That is, there are 25-ה"ה letters in “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elo'heinu HaShem Echad*-אחד יהו"ה אלהינו יהו"ה” and there are 24-ד"ה letters in “Blessed is the Name of His

¹²⁷³ See Ohr HaTorah *ibid.* p. 1,355 and on; Sefer HaMaamarim 5629 p. 202 and on; 5709 p. 150 and on.

¹²⁷⁴ *Zohar* III 179a

¹²⁷⁵ See Mishnah Terumot 4:3 [that the average measure of *Terumah* is 1/50th (or 2/100th).]

¹²⁷⁶ See the liturgy of the *Keter* sanctification in the Musaf prayer of Shabbat and the holidays.

Glorious Kingdom forever and ever-*Baruch Shem Kevod Malchuto Le'Olam Va'ed* ועד לעולם ועד.” Now, two times 49-ט”ז is 98-צח, and thus there still are two parts of one hundred (2/100th) that are lacking, these being the matter of having self-sacrifice (*Mesirat Nefesh*) when reciting the word “One-Echad-אחד,” once in the morning and once in the evening.

The explanation is that Torah is in a way of being drawn down from Above to below, as the verse states,¹²⁷⁷ “I spoke to you from the heavens,” and is called “bread from the heavens.”¹²⁷⁸ Another verse similarly states,¹²⁷⁹ “Behold, My word is like fire,” [about which it is taught],¹²⁸⁰ “Just as fire does not contract ritual impurity, so too, the words of Torah do not contract ritual impurity.” In contrast, the matter of reciting the *Shema* and giving up one’s soul with self-sacrifice (*Mesirat Nefesh*) [upon reciting the word] “One-Echad-אחד” is in a way of ascent from below to Above.

This then, is the meaning of “Let them take Me a portion (*Terumah*-תרומה), from every man whose heart motivates him you shall take My portion (*Terumati*-תרומתי).” That is, when it states “Let them take Me a portion (*Terumah*-תרומה)” in a way of arousal from Above (as discussed in chapter two) this is according to the first explanation of the word “portion-*Terumah*-תרומה,” that it refers to the Torah-תורה, which is in a way of being drawn from Above to below. When it states, “from every man whose heart motivates him you shall take My portion (*Terumati*-תרומתי),” this refers to man’s toil in a way of

¹²⁷⁷ Exodus 20:18

¹²⁷⁸ Exodus 16:4; See Shnei Luchot HaBrit, Mesechet Pesachim 165b

¹²⁷⁹ Jeremiah 23:29

¹²⁸⁰ Talmud Bavli, Brachot 22a

arousal from below, which is the second explanation of the word “portion-*Terumah*-תרומה,” referring to the self-sacrifice (*Mesirat Nefesh*) [upon reciting the word] “One-*Echad*-אחד,” which is in a way of ascent from below to Above.

Now, it can be said that when the verse states “you shall take My portion (*Terumati*-תרומתי),” this too refers to the matter of Torah. For, even though the matter of Torah is hinted in the words, “Let them take Me a portion (*Terumah*-תרומה)” (as discussed before), as known, there is an element of superiority in engaging in Torah study after one prays, compared to studying Torah before prayer, as in the teaching of Abba Binyamin,¹²⁸¹ “Let my prayer be adjacent to my bed.”

Based on this, it can be said that the meaning of the words, “from every man whose heart motivates him you shall take My portion (*Terumati*-תרומתי),” is that through serving *HaShem*-יהו"ה, blessed is He, in the recital of *Shema* and in prayer, in a way that “his heart motivates him,” this causes his study of Torah to be in a much loftier way. This is the meaning of “you shall take My portion (*Terumati*-תרומתי),” meaning “My portion (*Terumati*-תרומתי)” literally, since it is the words of *HaShem*-יהו"ה that “I have placed in your mouth,”¹²⁸² [and as the verse states],¹²⁸³ “My tongue shall respond with Your word.”

After all this comes the general service of *HaShem*-יהו"ה, blessed is He, through fulfilling His *mitzvot*, including even permissible matters done in a way that, “all your deeds

¹²⁸¹ Talmud Bavli, Brachot 5b

¹²⁸² See Isaiah 59:21

¹²⁸³ Psalms 119:172

should be for the sake of Heaven,”¹²⁸⁴ and, “Know Him in all your ways.”¹²⁸⁵ About this, the verse continues, “This is the portion (*Terumah*-תרומה) that you shall take from them etc.”¹²⁸⁶

4.

Now, in addition to the general matter indicated by the verse “Let them take Me a portion etc.,” as it is in man’s service of *HaShem*-יהו"ה, blessed is He, (as explained at length before) there also is the matter of “They shall take Me a portion etc.,” the ultimate intent of which is, “They shall make a Sanctuary for Me etc.,” according to its literal meaning in the physical sense.

However, we still must understand¹²⁸⁷ the meaning of “They shall take Me (*Lee*-לי) a portion,” and, “They shall make a Sanctuary for Me (*Lee*-לי),” in that “Wherever [in Torah] it states ‘[for] Me-*Lee*-לי’ it indicates that the matter is eternal and unmoved, neither in this world nor in the next world.” However, presently there is no Holy Temple.

The explanation is as Rabbi Moshe Alshich wrote,¹²⁸⁸ that the supernal Temple, called “The Temple of the Lord-*Adona*”-אדני"י¹²⁸⁹ is literally bound to the lower Temple, as expressed in the verse,¹²⁹⁰ “[The built Yerushalayim] is like a

¹²⁸⁴ Mishnah Avot 2:12

¹²⁸⁵ Proverbs 3:6

¹²⁸⁶ See Ohr HaTorah, Terumah p. 1,413; Likkutei Sichot, Vol. 16, p. 293.

¹²⁸⁷ Also see Ohr HaTorah *ibid.* p. 1,424 and on; p. 1442; Discourse entitled “*v’Asu Lee Mikdash*” 5743 and elsewhere.

¹²⁸⁸ See the commentary of the holy Alshich to Exodus 25:8

¹²⁸⁹ Exodus 15:17

¹²⁹⁰ Psalms 122:3

city bound together in unity,” in that the supernal Yerushalayim is bound to the lower Yerushalayim.¹²⁹¹ This then, is the meaning of the teaching that it is “unmoved, even in this world,” in that even now, the Holy Temple illuminates spiritually.

We can add that even in regard to the physical Holy Temple, even though it was physically destroyed, [and this includes] both the first Holy Temple, from which the nations of the world removed the roof, and how much more so, the second Holy Temple, which they destroyed in a way of “Destroy! Destroy! To its very foundation,”¹²⁹² nonetheless, about the Tabernacle (*Mishkan*) (which [also] is called the Holy Temple-*Mikdash*),¹²⁹³ our sages, of blessed memory, stated,¹²⁹⁴ “It was hidden below in the tunnels of the Sanctuary.” This being so, the Tabernacle (*Mishkan*) remains in existence, even physically, only that it is concealed and hidden, and must be searched for etc.

Moreover, a person who is in a state and standing of being a soul of the world of Emanation (*Atzilut*) can see it even when it is concealed. Whoever does not see this, it only is because of his diminished state and standing, particularly because of matters such as sin and transgression etc., which is why one must toil all the more. [This is like what the Alter

¹²⁹¹ See Talmud Bavli, Taanit 5a and Chiddushei Aggadot of the Maharsha there. With respect to this, it is recalled that the Rebbe also mentioned the teaching of our sages, of blessed memory, (in Taanit there) that, “the Holy One, blessed is He, made an oath not to enter the supernal Yerushalayim (and Holy Temple) until He first enters the lower Yerushalayim (and Holy Temple).”

¹²⁹² Psalms 137:7; See Talmud Yerushalmi, Yoma 1:1; Midrash Tehillim to Psalms there.

¹²⁹³ Talmud Bavli, Eruvin 2a

¹²⁹⁴ Talmud Bavli, Sotah 9a

Rebbe said,¹²⁹⁵ that because of the matter of “your sins separate you,” one must toil all the more to come to have fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, as the verse states,¹²⁹⁶ “Search for it like a hidden treasure,” meaning, “In the way that a person seeks a hidden treasure buried in the depths of the earth, for which he tirelessly digs and toils.”] Thus, one must plead to *HaShem*-יהו"ה, blessed is He, to open his eyes so that he will see etc.

However, since even now the Tabernacle (*Mishkan*) remains in existence, even physically, only that it is concealed, it thus is easier to draw the physical Holy Temple into actualization and revelation, than if the Tabernacle (*Mishkan*) did not physically remain in existence. For, it then would require much greater toil and labor, beyond all comparison, to draw it down physically.

This then, is the meaning of “They shall take Me (*Lee-לי*) a portion,” and, “They shall make a Sanctuary for Me (*Lee-לי*),” specifying the word “[For] Me-*Lee-לי*,” indicating that the matter is eternal and unmoved. For, even now, the physical Tabernacle (*Mishkan*) exists, only that it is concealed etc.

This is similar to what is explained in the discourse of the Alter Rebbe, with the glosses of the Tzemach Tzeddek,¹²⁹⁷ (mentioned in the preceding discourses),¹²⁹⁸ about the order of the blessings and prayers established by the Men of the Great

¹²⁹⁵ Tanya, Likkutei Amarim, Ch. 42 (69b and on)

¹²⁹⁶ Proverbs 2:4

¹²⁹⁷ Maamarei Admor HaZaken 5562 p. 382; Ohr HaTorah, Inyanim p. 122

¹²⁹⁸ See the prior discourse of this year, 5725, entitled “*Vayigash Eilav Yehudah* – Then Yehudah approached him,” Discourse 18, Ch. 6 (Sefer HaMaamarim 5725, p. 113); Also see Torat Menachem, Sefer HaMaamarim Nissan p. 184.

Assembly (*Anshei Knesset HaGedolah*), to heal the sick and bless the years and the like. For, at first glance, this is not understood, as we see that sometimes the blessings are not fulfilled in actuality, meaning that the sick did not get healed etc. This being so, how is it that the Men of the Great Assembly established that we recite blessings in vain, Heaven forbid? [The answer cannot be that the blessings are fulfilled spiritually, being that the requests in prayers are for matters as they physically are, in the most literal sense.]

However, the explanation is that it is possible for the drawing down to remain concealed and not come into revelation, and it therefore is not called a prayer said in vain, Heaven forbid, since there certainly was a drawing forth of the aspect of healing to him etc., (even physically) only that it was not revealed and remained concealed etc. The same is so in regard to the Tabernacle (*Mishkan*), which is present but concealed etc. This likewise is as stated by Reb Hillel of Paritch¹²⁹⁹ in the name of the Alter Rebbe, that for lofty souls, such as Rabbi Shimon Bar Yochai, the Holy Temple was never destroyed altogether etc.¹³⁰⁰

¹²⁹⁹ Pelach HaRimon, Shemot p. 7

¹³⁰⁰ The conclusion of this discourse is missing.