

Discourse 18

“*Ki Tisa*... -
When you take a census...”

Delivered on Shabbat Parshat Mishpatim,
Parshat Shekalim, Shabbat Mevarchim Adar, 5729
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹²³ “When you take a census of the children of Israel... This shall they give... a half shekel.... To atone for your souls.” Now, in the half shekel there are two matters. The first is at the beginning of the contributions for the Tabernacle (*Mishkan*) in which each person gave a half shekel from which the base-sockets (*Adanim*) were made. The second was after the erection of the Tabernacle (*Mishkan*) in that each person gave a half shekel with which to purchase the congregational sacrifices every year.¹¹²⁴

Now, we must understand the relationship between these two matters of the half shekel and the base-sockets (*Adanim*) and sacrifices (*Korbanot*). For, at first glance, they are two different and distinct matters that are completely unrelated to each other. To explain, the base-sockets (*Adanim*) are the lowest part of the Tabernacle (*Mishkan*), such that they

¹¹²³ Exodus 30:12-15

¹¹²⁴ Rashi to Exodus 30:15

are not part of the main essence of the Tabernacle (*Mishkan*) but are only its foundation.

This is because the Tabernacle (*Mishkan*) itself is the beams (*Krashim*) and curtains (*Yeriyot*), and the Talmud concludes¹¹²⁵ that, “The verse said,¹¹²⁶ ‘And you shall make beams (*Kerashim*) **for** the Tabernacle (*Mishkan*),’ [from which it is derived that] the [curtains (*Yeriyot*) of the] Tabernacle (*Mishkan*) are called ‘the Tabernacle (*Mishkan*),’ whereas the beams (*Kerashim*) are not called ‘the Tabernacle (*Mishkan*).’” That is, the primary aspect of the Tabernacle (*Mishkan*) is the curtains (*Yeriyot*), as it states,¹¹²⁷ “You shall make the Tabernacle (*Mishkan*) of ten curtains (*Yeriyot*) etc.”

In contrast, the base-sockets (*Adanim*) were at the base of the Tabernacle (*Mishkan*), such that they stood upon the dirt of the floor of the Tabernacle (*Mishkan*) with the beams (*Kerashim*) over them, and the curtains (*Yeriyot*) over them, these being the lower curtains, and upon them were the curtains of goat hair, and upon them were the curtains of red-dyed ram skins and the *tachash* skins. From this it is understood that the sockets (*Adanim*) were the lowest level in the Tabernacle (*Mishkan*).¹¹²⁸

The same is so of the aspects in the order of the chaining down of the worlds (*Seder Hishtalshehut*) hinted in the particulars of the Tabernacle (*Mishkan*). That is, the base-

¹¹²⁵ Talmud Bavli, Shabbat 28a

¹¹²⁶ Exodus 26:15

¹¹²⁷ Exodus 26:1

¹¹²⁸ See Biurei HaZohar of the Tzemach Tzedek, Tisa (Vol. 2) p. 831.

sockets (*Adanim*) hint at the lowest aspect. For, as known,¹¹²⁹ the name “base-sockets-*Adanim*-אֲדָנִים” is of the same root as *HaShem*’s-יהו"ה title “my Lord-*Adona*”אֲדֹנָיִי, which in the *Sefirot* is the *Sefirah* of Kingship-*Malchut*,¹¹³⁰ the lowest *Sefirah*.

In contrast, the sacrifices (*Korbanot*) are the primary matter of the Tabernacle (*Mishkan*),¹¹³¹ and are a very lofty matter. For, as explained in the *Hemshech* of the Hilulah,¹¹³² the sacrifices (*Korbanot*-קִרְבָּנוֹת) are the matter of bringing close (*Kiruv*-קִירּוּב) one’s soul powers and talents. This is as stated in *Sefer HaBahir*,¹¹³³ “Why is it called ‘sacrifice-*Korban*-קִרְבָּן’? Because it ‘brings [one] close-*Mekarev*-מְקַרֵּב.” This is to such an extent that [it states],¹¹³⁴ “The mystery of the sacrifice (*Korban*) ascends to the mystery of the Unlimited One (*Ein Sof*).”

We thus find that the base-sockets (*Adanim*) and the sacrifices (*Korbanot*) are two different and distinct matters that are completely unrelated. This being so, what is the relationship between them that they thus both come from the half shekel?

¹¹²⁹ See Likkutei Torah of the Arizal to the end of Vayakhel and beginning of Pekudei. Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹¹³⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹¹³¹ See Mishneh Torah, beginning of Hilchot Beit HaBechirah.

¹¹³² The discourse entitled “*Bati LeGani*” 5710, Ch. 2.

¹¹³³ *Sefer HaBahir*, Section 46 (109); See *Sefer HaMaamarim* 5698 p. 227.

¹¹³⁴ See *Zohar* II 239a; *Zohar* III 26b

We also must understand the general matter of the giving of the half shekel for the purchase the communal sacrifices. About this the verse states, “To atone for your souls,” in that “the sacrifices come for atonement,”¹¹³⁵ this being the matter of atonement for sins. This is as in the known explanation¹¹³⁶ of the words,¹¹³⁷ “Whosoever passes through the census-*Kol HaOver Al HaPekudim*-כל העובר על הפקודים,” – “Whosoever transgresses-*Over*-עובר the commandments-*Pikudim*-פקודים of the Torah,” referring to the sin of the [golden] calf,¹¹³⁸ which is a general sin that is the source and root of all sins, and is similar to the sin of the tree of the knowledge of good and evil.

This is as stated in Talmud,¹¹³⁹ that at the time of the sin of the tree of knowledge, “the snake infected Chavah with contamination, and when the Jewish people stood at Mount Sinai, their contamination ceased,” but “upon the sin of the [golden] calf, their contamination returned.”¹¹⁴⁰

Now, although the contamination did not return to the same degree as it was at the time of the sin of the tree of knowledge, which is proven by the fact that even after the sin of the [golden] calf, there is a difference between the bodies of

¹¹³⁵ Rashi to Exodus 30:15 *ibid*.

¹¹³⁶ Ohr HaChayim, citing Zohar - see Zohar Chadash, Tisa (43d), cited in Sefer HaMaamarim 5665 p. 189; 5680 p. 263, and elsewhere. Also see Ohr HaTorah, Tisa p. 1,847; Vol. 8 p. 3,096.

¹¹³⁷ Exodus 30:13

¹¹³⁸ See Talmud Yerushalmi 2:3; Midrash Tanchuma Tisa 10

¹¹³⁹ Talmud Bavli, Shabbat 146a

¹¹⁴⁰ Zohar I 52a; 126b; Zohar II 193b and elsewhere. Also see Tanya, Likkutei Amarim, Ch. 36.

the nations of the worlds and the bodies of the Jewish people, not to draw any measure of comparison between them, [and] as in the words of the Talmud,¹¹⁴¹ “The Jewish people stood at Mount Sinai, [and] their contamination ceased, [whereas] the gentiles did not stand at Mount Sinai [and] their contamination never ceased.”

Nevertheless, the contamination did return, at least to a small degree.¹¹⁴² This is because the sin of the [golden] calf bears a likeness to the sin of the tree of knowledge. It is in this regard that about the sin of the [golden] calf it states,¹¹⁴³ “On the day that I take account of them (of their other sins), I will take their sin [of the golden calf] into account etc.” In other words, if not for the sin of the [golden] calf, there would be no possibility for the general matter of sins altogether. This is because the sin of the golden calf bears a likeness to the sin of the tree of knowledge, which is the root and cause of all sins.

Now, as known, the sin of the tree of knowledge chained down from the diminishment of the moon, and the diminishment of the moon chained down from the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*, and the shattering of the vessels (*Shevirat HaKeilim*) chained down from the diminishment and lack of the light Above brought about by the restraint of the first *Tzimtzum*, (as explained in the discourses of his honorable holiness, my

¹¹⁴¹ Talmud Bavli, Shabbat 146a *ibid*.

¹¹⁴² See Likkutei Sichot, Vol. 21 p. 151, note 52.

¹¹⁴³ Exodus 32:34 and Rashi there, citing Talmud Bavli, Sanhedrin 102a

father-in-law, the Rebbe,¹¹⁴⁴ as well as in discourses that precede them).¹¹⁴⁵

With the above in mind, we can understand the great elevation of the matter of the half shekel, since through it atonement and repair is brought about for the sin of the [golden] calf, which is like the sin of the tree of knowledge, which is rooted in the lack of light caused by the first *Tzimtzum*, thus repairing the lack of the light through drawing down the light that precedes the *Tzimtzum*.

We thus find that the half shekel is a general matter that relates to the totality of service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot*, the matter of which is to affect the drawing down of the Godly light to below.

This also is the connection with the second explanation of the words, “Whosoever passes through the census-*Kol HaOver Al HaPekudim*-על הפקודים,” meaning, “Whosoever passed through-*Avar*-עבר the sea.”¹¹⁴⁶ For, at the splitting of the sea there was a revelation of Godliness in the loftiest way, as the verse states,¹¹⁴⁷ “This is my God,” in that,¹¹⁴⁸ “They pointed with their fingers and said ‘This-*Zeh*-זה,’” and “even a maidservant at the sea saw what Yechezkel ben Buzi, one of the greatest prophets, did not see,”¹¹⁴⁹ this being the general matter of the drawing down of the Godly light to below.

¹¹⁴⁴ See the discourse entitled “*Al Kein Yomru HaMoshlim*” 5691 (Sefer HaMaamarim, Kunreisim Vol. 1, p. 192a and on; 5691 p. 317 and on).

¹¹⁴⁵ Sefer HaMaamarim 5664 (5754 edition) p. 187 and on.

¹¹⁴⁶ Talmud Yerushalmi, Shekalim ibid. Also see Ohr HaTorah, Tisa p. 1,831; Sefer HaMaamarim 5668 p. 140; *Hemshech* 5672 Vol. 2, p. 874.

¹¹⁴⁷ Exodus 15:2

¹¹⁴⁸ Rashi to Exodus 15:2; Midrash Shemot Rabba, end of Ch. 23.

¹¹⁴⁹ Mechilta to Exodus 15:2 (Beshalach)

With this in mind, we must understand the relationship between the half shekel and the matter of the sacrifices (*Korbanot*) (in that with the half shekel they purchased the communal sacrifices for the whole year). For, as known, the matter of the sacrifices (*Korbanot*) is the ascent from below to Above.

About this the verse states,¹¹⁵⁰ “For I desire kindness (*Chessed Chafatzti*-חפצתי חסד), not sacrifice,” since the matter of sacrifice is the ascent from below to Above, whereas *HaShem*’s-ה"ה ultimate Supernal intent is specifically in the matter of drawing to below, this being the matter of kindness-*Chessed*. (That is, even though there also is a desire for the ascent of the sacrifices, this only is the externality (*Chitzoniyyut*) of the desire, whereas the innerness (*Pnimiyyut*) of the desire, this being the kind of desire called “*Chafetz*”-חפץ,” is for the matter of Kindness-*Chessed*, which is specifically the matter of the drawing down to below).

Now, since the matter of the sacrifices (*Korbanot*) is ascent, we must understand what their relationship is to the half shekel, the matter of which is specifically the drawing down of the light to below.

3.

Now, to understand this, we first must preface with the explanation in the discourse entitled “*Eem Kesef Talveh*” of

¹¹⁵⁰ Hosea 6:6; See Ohr HaTorah, Mishpatim p. 1,162; Sefer HaMaamarim 5629 p. 69.

Parshat Mishpatim of the year 5629¹¹⁵¹ (this year being one hundred years from the time it was said). There he asks the same question posed above, but from different angle.

That is, our sages, of blessed memory, stated,¹¹⁵² “The world stands upon three things, the Torah, the Temple service, and acts of lovingkindness,” these being the three lines. This is because acts of lovingkindness (“When you lend money”)¹¹⁵³ is the right line, that is the drawing down from Above to below, Torah is the middle line, and the Temple service, which is the matter of the sacrifices (*Korbanot*) is the left line, which is that of ascent from below to Above. Now, we must understand how the alignment is between the matter of the world standing upon the Temple service (which is the matter of the sacrifices) and the verse, “For I desire kindness, not sacrifice.”

In the continuation of the discourse¹¹⁵⁴ he brings the statement in Talmud,¹¹⁵⁵ “There are six things from which a person enjoys the profits of in this world, and [nonetheless] the principal remains for him in the coming world,” in which “delving in prayer” (*Iyyun Tefillah*) is also enumerated.

The Talmud then asks, “Is this so? Did we not learn, ‘These are the things that a person does and enjoys their profits in this world, and the principal [nonetheless] remains for him in the coming world etc.,’ which only enumerates three things? The Talmud then answers, “These too are related to those,” to

¹¹⁵¹ Sefer HaMaamarim 5629 p. 69 (also see the citations there).

¹¹⁵² Avot 1:2

¹¹⁵³ Exodus 22:24

¹¹⁵⁴ Sefer HaMaamarim 5629 *ibid.* p. 71.

¹¹⁵⁵ Talmud Bavli, Shabbat 127a and on

which Rashi explains,¹¹⁵⁶ “delving in prayer (*Iyyun Tefilah*) is included in acts of lovingkindness (*Gemilut Chassadim*), as the verse states,¹¹⁵⁷ “A man of kindness brings good upon his soul (*Nafsho*-נפשו),” and the Ra”Sh adds to this,¹¹⁵⁸ “The soul (*Nefesh*-נפש) is prayer, as the verse states,¹¹⁵⁹ “I poured out my soul (*Nafshi*-נפשי) before *HaShem*-יהו”ה.” That is, prayer causes a drawing forth of one’s soul, this being similar to the matter of acts of lovingkindness (*Gemilut Chassasim*), which is the matter of man bestowing kindness to his fellow.

About this he asks: The matter of prayer is included in the line of the Temple service (*Avodah*), which is the matter of the sacrifices (*Korbanot*), as our sages, of blessed memory, taught,¹¹⁶⁰ “The prayers were established corresponding to the sacrifices,” and the matter of the sacrifices is ascent from below to Above (as mentioned before). This being so, how can it be said that prayer is included in acts of lovingkindness (*Gemilut Chassadim*), which is the matter of drawing down from Above to below?

4.

However, the explanation is as the discourse explains, that even though prayer corresponds to the general matter of the sacrifices, nevertheless, the primary matter in this is the daily

¹¹⁵⁶ Rashi to Talmud Bavli, Shabbat 127b, entitled “*Hanei*-הנני.”

¹¹⁵⁷ Proverbs 11:17

¹¹⁵⁸ Ra”Sh (the Tosafist, Rabbi Shimshon of Shantz (Snes) to Mishnah Pe’ah 1:1 *ibid*.

¹¹⁵⁹ Samuel I 1:15

¹¹⁶⁰ See Talmud Bavli, Brachot 26a-b; Also see Zohar III 28b (Ra’aya Mehemna).

Tamid offerings, as in the teaching of our sages, of blessed memory,¹¹⁶¹ “The prayers were instituted corresponding to the daily *Tamid* offerings,” specifying “the daily *Tamid* offerings” (*Temidin*-תמידין).

[That is, the daily *Tamid* (תמיד) offerings indicate the constancy (*Temidiyut*-תמידיות) of the matter of sacrifices, in that the daily *Tamid* offerings are “two per day, as a continual (*Tamid*-תמיד) burnt-offering,”¹¹⁶² “in the morning and in the afternoon.”¹¹⁶³ This offering has an effect on the entire day and night. This is why the morning *Tamid* offering would atone for the sins of the night, and the afternoon *Tamid* offering would atone for the sins of the day.¹¹⁶⁴

(This also is explained in the teaching of our sages, of blessed memory,¹¹⁶⁵ “If you saw a Torah scholar transgress a prohibition at night, do not think [badly] of him during the day... in that he certainly has repented.”)] That is, it is corresponding to them that the morning Shacharit prayer and the afternoon Minchah prayer were instituted, (unlike the evening Arvit prayer which is not affixed).¹¹⁶⁶

Now, about the matter of the daily *Tamid* offerings, our sages, of blessed memory, stated¹¹⁶⁷ that through them the Jewish people are called “My beloved-*Ra'ayati*-רעייתי,” meaning, “My benefactor-*Mefarnesati*-מפרנסתי – in that they

¹¹⁶¹ Talmud Bavli, Brachot 26b

¹¹⁶² Numbers 28:3

¹¹⁶³ Numbers 28:4

¹¹⁶⁴ Midrash Bamidbar Rabba 21:21; Shir HaShirim Rabba 1:9:6

¹¹⁶⁵ Talmud Bavli, Brachot 19a

¹¹⁶⁶ See Talmud Bavli, Brachot 26a (in the Mishnah) and 27b.

¹¹⁶⁷ Midrash Shir HaShirim Rabba 1:9:6 *ibid.* Also see Yalkut Shimoni, Shir HaShirim, Remez 983

provide Me with two daily continual offerings. About this the verse states,¹¹⁶⁸ ‘The one lamb you shall make in the morning etc.’” That is, the daily *Tamid* offerings is the matter of “sustenance-*Parnassah*-פרנסה.”

That is, just as physical sustenance (*Parnassah*) is that through food a bond is caused between the soul and the body, in that if a person does not eat for some time he will become weakened, and over the course of many days his soul could possibly separate from his body, the same is likewise so of the “sustenance” (*Parnassah*) Above brought about through the daily *Tamid* offerings by which “the Jewish people provide sustenance to their Father in Heaven.”¹¹⁶⁹

“Heaven-*Shamayim*-שמים” refers to the aspect of *Zeir Anpin*, and “Their Father-*Avihem*-אביהם” refers to the aspects of Wisdom-*Chochmah* and Understanding-*Binah*. Through the daily *Tamid* offerings “the Jewish people sustain their Father in Heaven (*Avihem SheBaShamayim*-שבשמים),” so that there is a drawing forth in *Zeir Anpin*, Wisdom-*Chochmah* and Understanding-*Binah* from a much higher aspect, about which the verse states,¹¹⁷⁰ “He is not a man etc.,” and through this there is a drawing down of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, into the world.

This matter is comparable to the bond between the soul and the body, as in the teaching of our sages, of blessed memory,¹¹⁷¹ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.”

¹¹⁶⁸ Numbers 28:3

¹¹⁶⁹ See Zohar III 7b

¹¹⁷⁰ Samuel I 15:29

¹¹⁷¹ See Midrash Vayikra Rabba 4:8; Midrash Tehillim 103:1

Now, it can be said that just as the bond between the soul and the body is specifically by the power of He who does wonders,¹¹⁷² this likewise is so of the drawing of Godliness into the world, the bond of the spiritual and the physical, that it specifically is from the aspect of “He is not a man.”

The explanation¹¹⁷³ is that the daily *Tamid* offerings differ from all other sacrifices. This is because the matter of all the sacrifices is the matter of ascent, and as mentioned before, “The mystery of the sacrifices ascends to the mystery of the Unlimited One (*Ein Sof*).”

Nevertheless, the ascent (*Ha’ala’ah*) is for the sake of the drawing down (*Hamshachah*), being that *HaShem*’s-ה' ultimate Supernal intent is specifically in the matter of the drawing down (*Hamshachah*), this being the matter of [the verse], “I desire kindness, not sacrifice,” (as mentioned before).

However, the matter of the drawing down (*Hamshachah*) in the sacrifices is accomplished through the meal-offering and the libations (in a burnt-offering it is with the meal-offering, and in the peace-offering it is with the libations),¹¹⁷⁴ and is not brought about by the sacrifices themselves.

In contrast, when it comes to the daily *Tamid* offerings, the matter of drawing down (*Hamshachah*) is brought about by the daily *Tamid* offerings themselves. This is the meaning of [the above-mentioned teaching] that through the daily *Tamid* offerings the matter of sustenance (*Parnassah*) is caused, [as in]

¹¹⁷² Rama to Orach Chayim 6:1

¹¹⁷³ Also see Sefer HaMaamarim 5665 p. 144

¹¹⁷⁴ See Talmud Bavli, Brachot 14b; Likkutei Torah, Shlach 40a and on; 42a and on, and elsewhere.

“My beloved-*Ra’ayati*-רעייתי,” meaning, “My sustainer-*Mefarnesati*-מפרנסתי,” this specifically being the matter of drawing down the light to below.

This then explains how the world stands upon the line of the Temple service, which is the matter of sacrifices, even though “I desire kindness, and not sacrifice.” This is because the world primarily stands upon the daily *Tamid* offerings, through which the light is specifically caused to be drawn down to below, as explained above.

This then, is the meaning of [the teaching], “The prayers were instituted corresponding to the daily *Tamid* offerings,” specifying “the daily *Tamid* offerings” (*Temidin*-תמידין). This is because the matter of prayer is not only in a way that the ultimate purpose of the ascent is for the sake of the drawing down, as it is with regular sacrificial offerings, but it rather is in a way that the prayer itself has the matter of drawing down to below, as with the daily *Tamid* offerings.

The explanation is that after the self-sacrifice (*Mesirat Nefesh*) of the *Shema* recital, this being the matter of ascent (*Ha’ala’ah*),¹¹⁷⁵ the primary matter of prayer comes in the eighteen benedictions of the Amidah prayer, “Blessed are You, *HaShem*-יהוה etc.,” this being the matter of drawing Godliness down to below, into the aspect of the “King of the world,” up to and including the *mitzvah* of prayer in the literal sense, which is the matter of pleading for one’s needs,¹¹⁷⁶ to heal the sick and bless the years etc.

¹¹⁷⁵ Likkutei Torah *ibid.*, and elsewhere.

¹¹⁷⁶ Mishneh Torah, Hilchot Tefilah 1:1-2

That is, the light should be drawn down to affect changes in the creations from how they are, such that the sick becomes healed, and the rains descend from heaven to earth for vegetation to sprout.¹¹⁷⁷ This is why prayer is included in acts of lovingkindness (*Gemilut Chassadim*), as the verse states, “A man of kindness brings good upon his soul.” For specifically through it there is caused to be a drawing down of the light to below, as with acts of lovingkindness (*Gemilut Chassadim*).

We can also add and explain why this matter, that prayer is included in acts of lovingkindness (*Gemilut Chassadim*), is derived from the verse, “A man of kindness brings good upon his soul,” specifically specifying, “His soul-*Nafsho*-נפשו.”

This is because the *Nefesh* is the lowest level of the aspects of the soul, the *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah* and *Yechidah*. This is as stated in the writings of the Arizal¹¹⁷⁸ in explanation of the verse,¹¹⁷⁹ “If a soul (*Nefesh*) commits a treachery,” that it specifically is the *Nefesh* that sins.

Although in Zohar,¹¹⁸⁰ on the verse,¹¹⁸¹ “Should a soul (*Nefesh*) sin,” it states that “the Torah and the Holy One, blessed is He, are astonished [about this] and say, ‘Should a soul (*Nefesh*) sin?’” In other words, even in relation to the aspect of the *Nefesh* there is astonishment as to how the matter of sin is possible.¹¹⁸² Nevertheless, after the astonishment in it, the

¹¹⁷⁷ Tanya, Kuntres Acharon 155a

¹¹⁷⁸ See Sefer HaGilgulim, cited in Nitzutzei Ohr to Zohar III 24b; Also see Zohar III 16a

¹¹⁷⁹ Leviticus 5:15

¹¹⁸⁰ Zohar III 16a; 13b

¹¹⁸¹ Leviticus 4:2

¹¹⁸² Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5713, [translated in The Teachings of The Rebbe, Discourse 9], Ch. 2 (Torat Menachem, Sefer HaMaamarim Shvat p. 286 and on).

matter of sin specifically relates to the *Nefesh* aspect [level of the soul].¹¹⁸³

This is likewise the meaning of “to atone for your souls-*Nafshoteichem*-נפשותיכם.” Similarly, we find that in Iggeret HaTeshuvah, the Alter Rebbe specifically uses the word “*Nefesh*-נפש” several times, such as,¹¹⁸⁴ “Every person who has a soul (*Nefesh*) and desires closeness to *HaShem*-יהו"ה, to repair his soul (*Nefesh*)... for every soul (*Nefesh*) knows its own anguish,” and the like. This is because just as the matter of sin is specifically in the *Nefesh* aspect [of the soul], so likewise, the atonement and repair is specifically in the *Nefesh* aspect [of the soul].¹¹⁸⁵

This likewise is the reason for the precise wording of the verse, “A man of kindness brings good upon his soul-*Nafsho*-נפשו.” That is, the drawing down brought about in prayer (which is why prayer is included in acts of lovingkindness) is all the way down to below, even in the *Nefesh* aspect of the soul, which is the lowest [level] of the soul.

5.

Now, based on this, we can also explain the matter of the half shekel, from which the base-sockets (*Adanim*) of the Tabernacle (*Mishkan*) were made, and from which the communal sacrifices were purchased for the whole year. The

¹¹⁸³ Also see Ramaz to the beginning of Mishpatim; Maamarei Admor HaZaken 5564, p. 106; Sefer HaMaamarim 5633 Vol. 1, p. 50; 5655 p. 54, and elsewhere.

¹¹⁸⁴ Tanya, Iggeret HaTeshuvah, Ch. 3

¹¹⁸⁵ See Shiurim b'Sefer HaTanya to Tanya *ibid.* (p. 942, note 10).

explanation is that the general matter of erecting the Tabernacle (*Mishkan*) came after the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, caused by the sin of the [golden] calf.¹¹⁸⁶ The matter [of the Tabernacle (*Mishkan*)] is to affect the drawing down of the *Shechinah* to below, as the verse states,¹¹⁸⁷ "They shall make a Sanctuary for Me and I will dwell within them," meaning, within each and every Jew.¹¹⁸⁸ Through this, there is the fulfillment of *HaShem*'s-יהו"ה's Supernal intent in creation, that "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds."¹¹⁸⁹ From this it is understood that all the particulars in the Tabernacle (*Mishkan*) are specifically connected to the matter of drawing down (*Hamshachah*) to below.

The same is so of the sacrifices (*Korbanot*), which are the most primary matter in the Tabernacle (*Mishkan*). For, as explained above, even though the matter of the sacrifices is that of ascent (*Ha'ala'ah*), nonetheless, the ultimate intention in this is specifically for the sake of the drawing down (*Hamshachah*) to below. This is especially so of the daily *Tamid* offerings, in that the matter of the drawing down (*Hamshachah*) is in and through them, in and of themselves.

¹¹⁸⁶ See Rashi to Exodus 31:18; 33:11, and elsewhere.

¹¹⁸⁷ Exodus 25:8

¹¹⁸⁸ Cited to our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled "*v'Shnei Pesukim*"); Alshich to Exodus 25:8 ("*Shamati Lomdim*"); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa"H), Terumah 325b, 326b; Likkutei Torah, Naso 20b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah's citation to Shaarei Orah there), and elsewhere.

¹¹⁸⁹ See Midrash Tanchuma, Naso 16; Bechukotai 3; Bereishit Rabba end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

This is why about all the sacrifices the Torah states, “a pleasing aroma-*Rei’ach Nicho’ach* ריח ניחוח.” This is because “aroma-*Rei’ach* ריח” is a matter of ascent (*Ha’ala’ah*) and the word “pleasing-*Nicho’ach* ניחוח” is of the same root as “descend a level-*Neichot Darga* נחות דרגא,”¹¹⁹⁰ this being the drawing down (*Hamshachah*) brought about through this ascent (*Ha’ala’ah*).

This likewise is the content of the two matters in the half shekel, that they procured the sacrificial offerings with it, and that the base-sockets (*Adanim*) of the Tabernacle (*Mishkan*) were made with it, in which there is emphasis that the matter of the ascent of the sacrificial offerings, all the way to the ultimate ascent to the mystery of the Unlimited One (*Ein Sof*), is connected with the matter of drawing down to the lowest level of the base-sockets of the Tabernacle (*Mishkan*).

They are the lowest level of the Tabernacle (*Mishkan*) by which the bond to the floor of the Tabernacle (*Mishkan*) is caused, indicating the drawing down all the way to below. This is as explained before, that the matter of the base-sockets (*Adanim* אדנים) is the matter of the *Sefirah* of Kingship-*Malchut*, which is called the “*Shechinah* שכינה,” since “she dwells-*Shochenet* שוכנת” and manifests specifically in the lower worlds.¹¹⁹¹

¹¹⁹⁰ See Likkutei Torah, Pinchas 76a and elsewhere; As per the language of our sages, of blessed memory – Yevamot 63a; See Sefer HaBahir, Section 46 (109): “[The word] ‘pleasing-*Nicho’ach* ניחוח’ means only descent, as it is written (Leviticus 9:22), ‘He descended-*VaYeired* וירד’ which Targum translates as ‘*v’Nacheit* נחית etc.’” Also see Bachaye to Leviticus 1:9.

¹¹⁹¹ Tanya, Likkutei Amarim, Ch. 41 (57b), Ch. 52 (72b).

We should add and explain the matter of the half shekel as it is in man's service of *HaShem*-יהו"ה, blessed is He, this being similar to the matter of [the verse], "A man of kindness brings good upon his soul (*Nafsho*)," referring to the matter of serving *HaShem*-יהו"ה in prayer, which is included in acts of lovingkindness (as explained above).

This may be understood by prefacing with the precise wording¹¹⁹² of the verse,¹¹⁹³ "This shall they give... a half shekel... the shekel is twenty gera." At first glance, since it only is necessary to give a half shekel, why does the verse mention the value of a whole shekel, "twenty gera"? At first glance, it should have said, "This shall they give, a half shekel, ten gera."

About this it is explained¹¹⁹⁴ that the twenty gera hint at the two aspects of ten in the soul of man. That is, there are the ten powers of the part of the soul that manifests in the body which are in a state of revelation, and there are the ten powers of the root and source of the soul, which are in a state of concealment.

This then, is the meaning of the verse, "This shall they give... a half shekel... the shekel is twenty gera." That is, through serving *HaShem*-יהו"ה, blessed is He, by giving the half shekel, this being the work with the ten powers of the soul that

¹¹⁹² See Sefer HaMaamarim 5634 p. 127; 5651 p. 119 and elsewhere.

¹¹⁹³ Exodus 30:13

¹¹⁹⁴ See Ohr HaTorah, Tisa p. 1,907; Sefer HaMaamarim 5634 p. 130; 5651 p. 123.

are in a revealed state, there also is a drawing down of the ten powers of the soul that are in a state of concealment.

We thus find that the half shekel is the matter of “A man of kindness brings good upon his soul (*Nafsho*),” meaning that even his *Nefesh*, this being the part of the soul that manifests in the body - and in this itself, the aspect of the *Nefesh* is the lowest aspect, the aspect of “the foot” of the soul - should be drawn from the root and source of the soul, the aspect of “the head” of the soul.¹¹⁹⁵

¹¹⁹⁵ The conclusion of this discourse is missing.