

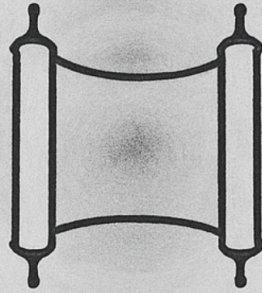
בס"ד

Alter Rebbe

Torah Ohr

Parshas Vayakhel

קָחוּ מֵאֵתְכֶם תְּרוּמָה לַיהוָה



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Introduction

Rabbi Shneur Zalman of Liadi (1745–1812), known as the Alter Rebbe, was the founder of the Chabad school of Chassidut and the author of foundational works such as Tanya and Shulchan Aruch HaRav. His teachings uniquely integrate deep Kabbalistic metaphysics with systematic intellectual explanation. In this maamar on the verse “קחו מאתכם תרומה להנני” (Exodus 25:2), the Alter Rebbe analyzes the two types of “terumah” mentioned in the verse and uses them as a framework to explain the relationship between the Divine lights of עֲלְמִין (Memaleh Kol Almin) and סוֹבֵב כָּל עֲלְמִין (Sovev Kol Almin), the inner and transcendent Divine vitality that sustains creation, and how human spiritual work draws these levels into the world.

Take from among you an offering to Havayah; every willing-hearted one shall bring it, the offering of Havayah. And to understand the matter of these two offerings: one to Havayah, and the second the offering of Havayah.

קחו מאתכם תרומה להנני כל נדיב לבו יביאה את תרומת הנני. ולהבין ענינו ב' תרומות אלו. אחת להנני ונהב' תרומת הנני.

Behold, terumah is an expression of exaltation, as in “I will exalt You, my God the King” (Psalms 145:1), and also terumah is an expression of separation, to separate a terumah.

הנה תרומה לשון רוממות. ארוממה אלקי המלך כו' וגם תרומה לשון הפרשה (Psalms 145:1) להפריש תרומה.

And to understand the matter of exaltation: behold it is known that there are two levels in the chain of emanation, Memaleh Kol Almin and Sovev Kol Almin.

ולהבין ענינו הרוממות הוא פי הנה נודע שיש ב' בחי' בהשתלשלות ממלא כל עלמין וסובב כל עלמין.

For the level of Memaleh Kol Almin is like the analogy of the soul that gives life to the body and enclothes itself within it to give life in the form of division of thought, speech, and action.

שבחי' ממלא כל עלמין הוא כמשל הנשמה שמחיה את הגוף ומתלבשת בו להחיות בבחי' התחלקות מחשבה ודבור ומעשה.

And the intellect enclothes in the head, and likewise in every limb a particular vitality.

והתלבשות המוחין בראש כו'. וכן בכל אבר חיות פרטית.

For the vitality enclothes itself in each limb according to its temperament and its nature.

ושהחיות מתלבש בכל אבר לפי מזגו ותכונתו.

That is to say, the general revelation of the vitality of the soul is in the intellect, and from there an illumination is drawn to every vessel and limb according to its level.

דהיינו שכללות גלוי חיות הנשמה היא במוחין ומשם נמשך הארה לכל כלי ואבר כפי בחינתו.

In the eye is drawn and enclothed the power of sight; in the ear is drawn and enclothed the power of hearing.

בעין נמשך ומתלבש כח הראיה. ובאזן נמשך ומתלבש כח השמיעה.

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And the power of action is drawn and en clothed in the hands, until the power of walking that is drawn and en clothed in the legs.

וכח המעשה נמשך ומתלבש בידיים עד כח ההלוח
 ושנמשך ומתלבש ברגלים.

Thus the light and vitality shine and en clothe in every vessel according to its level and its essence.

נמצא האור והחיות מאיר ומתלבש בכל כלי לפי
 בתינתו ומהותו.

Therefore in the intellect there shines a greater illumination and vitality, because the vessel is more refined and more elevated.

ועל כן במוחין מאיר הארה וחיות יותר גדול מפני
 שהכלי מזופך ונעלה יותר.

Therefore it can receive a greater illumination, and that is the revelation of intellect and thought.

על כן יכול לקבל הארה יותר גדולה והיא גלוי
 השכל והמחשבה.

But in the hands the vessel cannot receive this level of revelation, therefore there is drawn and en clothed in them only the revelation of the power of action.

מה שאין בו בידיים אין הכלי יכול לקבל בתי גלוי
 זה לכן אין נמשך ומתלבש בהם רק גלוי כח
 המעשה.

Nevertheless there is in them a greater illumination than the power drawn and en clothed in the legs, where there is only the power of walking.

ואף על פי כן יש בהם הארה יותר גדולה מבכח
 הנמשך ומלובש ברגלים שאין בהם רק כח ההלוח.

For the hand can do every work of thought and write words of wisdom.

מה שאין בו ביד יוכל לעשות כל מלאכת מחשבת
 ולכתב דברי חכמה.

Thus the intellect, although it is not en clothed in revealed form in the hand, is drawn and revealed through the medium of the power of action in the hands.

הרי שהשכל אף על פי שאינו מלובש בגלוי ביד
 נמשך הוא ומתגלה על ידי אמצעות כח המעשה
 שבידיים.

But in the power of walking that is in the legs such a drawing does not apply.

מה שאין בו בכח ההלוח שברגל אין שיהו בו
 המשכה זו.

Nevertheless in another aspect there is an advantage in the leg, for it carries the head.

ואף על פי כן בבחי אחרת יש מעלה ברגל שנושא
 את הראש.

And this is because the end is rooted in the beginning, and there is a level in the end from the level of the beginning.

וזהו משום דנעוץ סופן בתחלתן ויש בתי ביהסוף
 מבחי תחלתן.

But nevertheless the leg is called the end, and not so the hand.

אף מפל מקום נקרא הרגל סוף ולא כן היד.

That is to say, that in the hand there is a greater revelation of vitality than in the leg, as mentioned above from the analogy of writing intellect specifically through the hands.

והינו שביד יש גלוי החיות יותר מברגל כפי
 ממשל פתיבת השכל על ידי הידיים דיקא.

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And all this is because the vitality is drawn and en clothed in every limb according to its value and its nature.

וקל זה מפני שהחיות נמשך ומתלבש בכל אבר לפי ערכו ותכונתו.

And from this the analogy will be understood regarding the order of the chain of emanation and the drawing of vitality from the Infinite Light, blessed be He, that is drawn within all worlds.

ומזה יובן הנמשל בענין סדר השתלשלות והמשכת החיות מאור אין סוף ברוך הוא הנמשך בתוך כל עולמין.

In every world and in every created being according to its measure of capacity to bear.

בכל עולם ובכל נברא לפי שער יכולת הקבלה.

And the general vitality is called in the Zohar “Memaleh Kol Almin”.

וקללות חיות זה נקרא בזהר ממלא כל עולמין.

For in Gan Eden HaElyon, the dwelling of the great righteous, it shines with greater revelation, and it is like the analogy of intellect revealed in the intellect of the head.

שבגן יוטר והוא כמשל השכל המתגלה במוחין אשראש.

And afterwards in the world of the angels, whose essential nature is mainly natural love and fear, and they do not have comprehension like the souls of the great righteous.

ואחר כך בעולם המלאכים שעקר מהותם באהבה ויראה טבעיים ואין להם השגה כמו נשמות הצדיקים הגדולים.

This is like the analogy of the vitality that is drawn and en clothed in the hands, kindness is the right arm, the level of love, the camp of Michael.

זהו כמשל החיות הנמשך ומלוכש בידיים חסד דרועא ומינא בחי' אהבה מחנה מיכאל.

And Gevurah is the left arm, which is the level of fear, the camp of Gabriel.

וגבורה דרועא שמאלא היא בחי' יראה מחנה גבריאל.

Nevertheless they also have comprehension, just as the intellect is drawn through the hands.

ואף על פי כן יש להם השגה גם כן כמו שהשכל נמשך על ידי הידיים.

And also just as the intellect is drawn and en clothed in the emotions of the heart, which is a more internal revelation than the hands.

וגם כמו שהשכל נמשך ומתלבש במדות שבלב ושהוא גלוי פנימי יותר מבידיים.

For the hands are the external aspect of the emotions.

כי הידיים הם חיצוניות המדות.

And thus there are angels from the aspect of the inner dimension of Michael and Gabriel, fire and water, which are the emotions of the heart.

וכך יש מלאכים מבחי' פנימיות מיכאל וגבריאל אש ומים שהם מדות שבלב.

And there are those from the aspect of the external dimension of the right arm, meaning to be the flow downward that sustains life with kindness.

ויש מבחי' חיצוניות דרועא מינא דהיינו להיות ההשפעה למטה מכללל חיים בחסד כו'.

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<p>And so the vitality descends further in the level of action, in every world according to its level.</p>	<p>וְכֵן יוֹרֵד עוֹד הַחַיּוֹת בְּבַחֲוֵי עֲשִׂיָּהּ בְּכֹל עוֹלָם לְפִי עֲרֹכוֹ.</p>
<p>And thus it is written: “You have made the heavens and the heavens of the heavens... the seas and all that is in them, and You give life to them all” (Nehemiah 9:6).</p>	<p>וְכַךְ כְּתִיב אַתָּה עֲשִׂיתָ אֶת הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם כּוֹ הַיַּמִּים וְכֹל אֲשֶׁר בֵּיהֶם וְאַתָּה מַחְיֶה אֶת כָּלֵם (Nehemiah 9:6).</p>
<p>For that vitality from the level of “You give life to them all” enclothes within the worlds and fills every world according to its level.</p>	<p>שֶׁהַחַיּוֹת הֵוא מְבַחֲוֵי וְאַתָּה מַחְיֶה אֶת כָּלֵם מִתְלַבֵּשׁ תוֹרָה עֲלֵמִין וּמְמַלֵּא הוּא בְּכֹל עוֹלָם לְפִי עֲרֹכוֹ.</p>
<p>In the heavens of the heavens there is revealed a higher level than in the heavens.</p>	<p>בְּשָׁמַיִם הַשָּׁמַיִם גְּלוּי בְּחַיִּי עֲלִיוֹנָה יוֹתֵר מִבְּשָׁמַיִם.</p>
<p>And likewise in the heavens there is revealed a higher level than in the earth, as can be seen perceptibly.</p>	<p>וְכֵן בְּשָׁמַיִם יֵשׁ גְּלוּי בְּחַיִּי יוֹתֵר עֲלִיוֹנָה מִבְּאֶרֶץ כְּמוֹ שֶׁנִּרְאָה בְּחַוֵּשׁ.</p>
<p>And this will be understood more from what was seen perceptibly regarding the drawing of the manna.</p>	<p>וַיּוֹבֵן זֶה יוֹתֵר מִמָּה שֶׁהָיָה נִרְאָה בְּחַוֵּשׁ בְּעֵנֵן הַמְּשַׁכֵּת הַמָּן.</p>
<p>As it is written: “Behold I will rain bread for you from the heavens” (Exodus 16:4).</p>	<p>(Exodus 16:4) דְּכִתִּיב הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם</p>
<p>And it is written: “And when the dew descended, the manna descended” (Numbers 11:9).</p>	<p>(Numbers 11:9) וְכִתִּיב וּבִרְדַּת הַטֵּל יֵרֵד הַמָּן</p>
<p>And behold the manna is also called “bread of the mighty” (Psalms 78:25), which the ministering angels are nourished by.</p>	<p>וְהִנֵּה הַמָּן נִקְרָא גַם כֵּן לֶחֶם אַבְיָרִים שֶׁמְלַאֲכֵי הַשָּׁרֵת נִזְוָנִים בּוֹ (Psalms 78:25).</p>
<p>And this is astonishing: how could the angels, who are spiritual, eat the manna, which was a physical substance.</p>	<p>וְהוּא תְמוּנָה דְּאִיךָ הַמְּלַאֲכִים שֶׁהֵם רוּחָנִיִּים יֹאכְלוּ הַמָּן שֶׁהָיָה דְבַר גִּשְׁמִי.</p>
<p>As it is written: “And they ground it in mills or crushed it in a mortar” (Numbers 11:8).</p>	<p>(Numbers 11:8) כְּמוֹ שֶׁנֶּאֱמַר וְטָחֲנוּ בְרִחִים אוֹ דָכוּ בְּמִדּוּכָה</p>
<p>But the matter is that the root of the manna is exceedingly high, for it is drawn from the level of the dew of heaven.</p>	<p>אֵדָה הַעֲנָן שֶׁהַמָּן שָׁרְשׁוֹ גְבוּהַ מְאֹד שֶׁנִּמְשָׁף מִבְּחִינַת טֵל הַשָּׁמַיִם.</p>
<p>And this is the level of the crystal dew, which is truly a level of supernal lights.</p>	<p>וְהוּא בְּחַיִּי טֵלָא דְבְדוּלְתָא שֶׁהוּא בְּחַיִּי אִוְרוֹת עֲלִיוֹנִים מְמִשׁ.</p>
<p>As it is written: “For Your dew is a dew of lights” (Isaiah 26:19).</p>	<p>(Isaiah 26:19) וְכֵמוֹ שֶׁנֶּאֱמַר כִּי טֵל אִוְרוֹת טֵלָהּ.</p>
<p>Thus it is truly supernal spiritual lights.</p>	<p>נִמְצָא שֶׁהוּא מְמִשׁ אִוְרוֹת עֲלִיוֹנִים הַרוּחָנִיִּים.</p>
<p>And it is called in the Zohar the dew that drips from Atika to Zeir Anpin.</p>	<p>וְנִקְרָא בַּזוּהַר טֵלָא דְנִטְיָר מֵעֵתִיקָא לְזַעִיר אֲנָפִין.</p>
<p>And this is the dew of heaven.</p>	<p>זֶהוּ טֵל הַשָּׁמַיִם.</p>
<p>These indeed were drawn and enclothed within the manna.</p>	<p>הֵם מְמִשׁ נִמְשָׁכוּ וְנִתְלַבְּשׁוּ בְּמָן.</p>

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And how could such a drawing be from such a lofty place downward, it is certainly not as the light itself above is drawn and revealed below.

ואיך תהיה ההמשכה זו ממקום עליון כל כך למטה הוא ודאי לא כמו שהאור ממש למעלה נמשך ומתגלה למטה.

For behold the level of “dew of lights” is truly supernal lights that are above even the level of the vessels of the Ten Sefirot of Atzilut.

פי הרי בחי' טל אורות הוא אורות עליונים ממש שקלמעלה אפי' מבחי' הכלים דעשר ספירות דאצילות.

Therefore it is specifically called “dew of lights”, and if so how could it be drawn below as it is.

ולכן נקרא טל אורות דוקא ואם כן איך יומשך למטה כמו שהוא.

Rather certainly this is through enclothing in the order of the chain of emanation from level to level, from the heavens of the heavens to the level of heaven.

אלא ודאי היינו על ידי התלבשות בסדר ההשתלשלות ממדרגה למדרגה שמי השמים לבחי' שמים.

And afterwards to the level of earth.

ואחר כך לבחי' ארץ.

Therefore while it was above the ministering angels were nourished from it, for then it was still spiritual food and not physical at all.

ולכן בעודו למעלה מלאכי השרת נזוּנִין בו שאז עדוּן. הנה מזון רוחני ולא גשמי כלל.

And afterwards it became materialized and became physical food.

ואחר כך נתגשם ונעשה מזון גשמי.

Nevertheless the supernal lights themselves were enclothed within it.

ומכל מקום מלוּבֶשׁ בו אורות העליונים ממש.

Therefore also below it is the “bread of the mighty” that is absorbed into the two hundred and forty-eight limbs and leaves no waste.

ולכן הוא גם כן למטה לחם אבירים שנקלע ברמ"ח אבירים ואין מפגז פסולת.

And therefore on Shabbat the manna did not descend.

ועל כן בשבת לא ירד מן.

Whereas other flows of influence are drawn even on Shabbat, even though there is no blade of grass that does not have a mazal above that strikes it and says to it “grow” (Bereishit Rabbah 10:6), even on Shabbat.

מה שאין כן שאר השפעות נמשכים גם בשבת אף על פי שאין לה עשב שאין לו מזל מלמעלה המכה בו גם (Bereishit Rabbah 10:6) ואומר לו גדל בשבת.

Not so with the manna.

מה שאין כן במן.

And that is because in the manna it was drawn from the level of “dew of lights”.

והיינו משום דבמן הנה נמשך מבחי' טל אורות.

And this level cannot descend on Shabbat, because then there is the ascent of the worlds above.

ובחי' זו אי אפשר לה לירד בשבת לפי שאז הוא עלית העולמות למעלה.

Only that this ascent is only in the inner dimension and not in the external dimension.

רק שלפי שעליה זו רק בפנימיות ולא בחיצוניות.

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<p>Therefore the other flows of influence descend on Shabbat, because they are from the external dimension.</p>	<p>לכן שאר השפעות יורדים בשבת לפי שהם מבחי' חיצוניות.</p>
<p>And thus it is understood from this how in the manna there was the enclothing of the dew of lights.</p>	<p>ואם פן מובן מזה איך שבפמן הנה התלבשות טל אורות.</p>
<p>And this was through the chain of descent from level to level.</p>	<p>והיינו על ידי השתלשלות ממדרגה למדרגה.</p>
<p>Therefore the manna below is not similar to how it is above.</p>	<p>ולכן אין דומה המן שלמטה לכמו שהוא למעלה.</p>
<p>For below it became physical.</p>	<p>שלמטה נעשה גשמי.</p>
<p>Whereas while it was above in the spiritual world it is spiritual and bread that the ministering angels are nourished by.</p>	<p>מה שאין פן בעודו למעלה בעולם הרוחני הוא רוחני ונקח שמלאכי השרת נזונים בו.</p>
<p>And that is the manna as it still is above in the supernal levels before its descent below.</p>	<p>והיינו מן כמו שהוא עדין למעלה בבחי' עליונות טרם ירדתו למטה.</p>
<p>From this a person can understand the matter of the level of Memaleh Kol Almin, which is the descent of vitality from the highest heights to descend and be drawn and enclothed in every world according to its level and aspect.</p>	<p>נמצא מזה יוכל האדם להשכיל ענין בחי' ממלא כל עלמין שהוא ירידת החיות מרום המעלות להיות יורד ונמשך ומתלבש בכל עולם לפי ערכו ובחינתו.</p>
<p>And this is what is written: "And You give life to them all" (Nehemiah 9:6).</p>	<p>(Nehemiah 9:6) והוא מה שכתוב ואתה מחיה את כלם עוד יובן זה ממה שכתוב בפרשת שלח היש בה עץ (Numbers 13:20) ואם אין.</p>
<p>Further this will be understood from what is written in Parashat Shelach: "Is there a tree in it or not?" (Numbers 13:20).</p>	<p>ופירוש הזהר שם שרצו לידע מהות ההשפעה הנמשך בארץ ישראל.</p>
<p>And the Zohar explains there that they wanted to know the nature of the influence drawn in the Land of Israel.</p>	<p>אם היא רק מבחינת עץ הוא בחי' עץ החיים שהוא בחי' חכמה כמו שכתוב והחכמה תחיה (Ecclesiastes 7:12).</p>
<p>Whether it is only from the level of "tree", which is the Tree of Life, which is the level of Chochmah, as it is written "and wisdom gives life" (Ecclesiastes 7:12).</p>	<p>וגם עץ לשון עצה ותושיה והוא בחי' חכמה.</p>
<p>And also "etz" is an expression of counsel and wisdom, which is the level of Chochmah.</p>	<p>או שנמשך מבחי' אין שהוא בחי' שלמעלה מעלה ממדרגת החכמה.</p>
<p>Or whether it is drawn from the level of "Ayin", which is a level far above the level of wisdom.</p>	<p>(Job 28:12) כמו שכתוב והחכמה מאין תמצא</p>
<p>As it is written: "And wisdom is found from Ayin" (Job 28:12).</p>	<p>והסימן הנה אם יראו גדול הפרות על דרך שאר הארצות לבד אז היא רק מבחי' עץ.</p>
<p>And the sign was: if they would see the growth of the fruits in the manner of the other lands alone, then it is only from the level of "tree".</p>	

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<p>As it is written: "All of them You made with wisdom; the earth is full of Your possessions" (Psalms 104:24).</p>	<p>וּכְמוֹ דְכַתִּיב בְּלִים בְּחֻכְמָה עָשִׂיתָ מְלֵאָה הָאָרֶץ קִנְיָיִךְ (Psalms 104:24).</p>
<p>For the entire world and all that fills it has its root from the level of Supernal Wisdom, "Bereishit".</p>	<p>שָׁפֵל הָעוֹלָם וּמְלוֹאוֹ שָׁרְשׁוֹ מִבְּחִי' חֻכְמָה עֲלֵאָה בְּרֵאשִׁית.</p>
<p>And the Targum renders it: "with wisdom".</p>	<p>וְתַרְגְּמוֹ בְּחֻכְמָתָא.</p>
<p>But if they would see the growth of the fruits and the flow of influence with great elevation beyond all the lands.</p>	<p>אָבֵל אִם יֵרְאוּ גְדוּלַּת הַפְּרוֹת וְהַשְּׁפָעָה בְּעֵלוּי רַב שְׁלֵא בְּעֵרְךָ כָּל הָאָרְצוֹת.</p>
<p>As mentioned in the words of our Sages at the end of tractate Ketubot (Ketubot 111b).</p>	<p>(Ketubot) וּכְנֻכָּר בְּדַבְרֵי רַז"ל סוּף מְסַכֵּת כְּתוּבוֹת 111b).</p>
<p>Then it will be understood that the influence drawn there comes from the level of "Ayin".</p>	<p>אִז יוֹבֵן שֶׁהַשְּׁפָעָה לְשָׁם נִמְשָׁךְ מִבְּחִי' אֵין.</p>
<p>Which is above the level of wisdom.</p>	<p>שֶׁהוּא לְמַעְלָה מִבְּחִי' חֻכְמָה.</p>
<p>From there it is drawn in greater revelation, not by means of contractions.</p>	<p>שֶׁנִּמְשָׁם נִמְשָׁךְ בְּגֵלוּי יוֹתֵר שְׁלֵא עַל יְדֵי צְמֻצוּמִים כּו'. </p>
<p>Thus it is also understood from this how even in a completely physical influence it is drawn and en clothed from the level of "Ayin".</p>	<p>הָרִי מוֹבֵן מִזֶּה גַם כֵּן אֵיךְ אִפִּי' בְּהַשְּׁפָעָה גִּשְׁמִית מִמֶּשׁ נִמְשָׁךְ וּמִתְלַבֵּשׁ מִבְּחִי' אֵין.</p>
<p>Which is above even the level of wisdom.</p>	<p>שֶׁלְמַעְלָה אִפִּי' מִבְּחִי' חֻכְמָה.</p>
<p>And how is this so?</p>	<p>וְאֵיךְ הוּא.</p>
<p>Rather certainly it is through the chain of many levels without end.</p>	<p>אֵלָא וְדָאֵי עַל יְדֵי הַשְּׁתַלְשְׁלוֹת מְדַרְגוֹת רַבּוֹת עַד אֵין קֵץ.</p>
<p>Only that nevertheless it is truly en clothed within it from the level of "Ayin".</p>	<p>רַק שֶׁמִּכָּל מְקוֹם מְלוּבָּשׁ בְּזֶה מִמֶּשׁ מִבְּחִי' אֵין.</p>
<p>And from this there is drawn an additional blessing and growth in great abundance.</p>	<p>וּמִזֶּה נִמְשָׁךְ תּוֹסֶפֶת הַבְּרָכָה וְהַגְדוּל בְּתוֹסֶפֶת מְרֻבָּה.</p>
<p>Thus from all this the discerning person will understand the matter of the level of Memaleh Kol Almin.</p>	<p>אִם כֵּן מִכָּל זֶה יוֹבֵן לְמִשְׁכִּיל עֲנִין בְּחִינַת מְמַלֵּא כָּל עֲלָמִין.</p>
<p>That the influence is drawn from the highest heights themselves.</p>	<p>שֶׁהַשְּׁפָעָה נִמְשָׁךְ מֵרוּם הַמַּעְלוֹת מִמֶּשׁ.</p>
<p>Only that it is drawn and en clothed in every world and in every created being according to its level.</p>	<p>רַק שֶׁנִּמְשָׁךְ וּמִתְלַבֵּשׁ בְּכָל עוֹלָם וּבְכָל נִבְרָא לְפִי עֲרֻכּוֹ.</p>
<p>Therefore in this light and vitality there are many divisions of levels without end.</p>	<p>וְלָכֵן יֵשׁ בְּאֹר וְחַיּוֹת זֶה הַתְּחַלְקוֹת מְדַרְגוֹת רַבּוֹת עַד אֵין קֵץ מִמֶּשׁ.</p>
<p>For even in every world it divides into the four levels: inanimate, plant, animal, and speaking.</p>	<p>שֶׁאִפִּי' בְּכָל עוֹלָם מִתְחַלֵּק לְאַרְבַּע בְּחִי' דּוּמָם צוּמָח חַי מְדַבֵּר.</p>

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<p>And also within each of these four levels there are different levels without end or number.</p>	<p>וגם בכל בחינה מארבע בחי' אלה יש מדרגות שונות עד אין קץ ומספור.</p>
<p>And for every level according to its measure, so is the drawing of influence.</p>	<p>ולכל בחינה לפי ערכה כך היא ההמשכה.</p>
<p>And this is the meaning of “for each one according to his measure”.</p>	<p>ונהו לכל חד לפום שיעורא דיליה.</p>
<p>And the level of Sovev Kol Almin is a Divine light and vitality that does not enclothe itself within the worlds at all.</p>	<p>ובחינת סובב כל עלמין הוא אור וחיית אלקי שאינו מתלבש תוך עלמין ממש.</p>
<p>And the meaning of “surrounds” is not that it rises and surrounds from above.</p>	<p>ואין פירוש סובב עולה וסובב מלמעלה.</p>
<p>Rather it is also within the worlds, only that it does not enclothe itself in them.</p>	<p>אלא שהוא גם כן תוך עלמין אלא שאינו מתלבש בהם.</p>
<p>As it is written: “Do I not fill the heavens and the earth, says Havayah” (Jeremiah 23:24).</p>	<p>וכמו שכתוב הלוא את השמים ואת הארץ אני מלא (Jeremiah 23:24) נאם ה'.</p>
<p>“I” specifically, for in that vitality there is no division at all.</p>	<p>אני דוקא שאין בחיית ההוא בחי' התחלקות כלל.</p>
<p>“I am the First and I am the Last” (Isaiah 44:6), the Ancient of all ancients.</p>	<p>קדמון לכל (Isaiah 44:6) אני ראשון ואני אחרון הקדומים כו'.</p>
<p>But the level of Memaleh Kol Almin is within limitation, “a journey of five hundred years” (Chagigah 13b), the legs of the Chayot.</p>	<p>מה שאין כן בחי' ממלא כל עלמין הוא בבחי' גבול רגלי החיות (Chagigah 13b) מהלך ת"ק שנה כו' כו'.</p>
<p>And this is the meaning of “I will exalt You”, that His essence and being are exalted and elevated without end or limit.</p>	<p>ונהו ארוממה שעצמותו ומהותו מרומם ומנושא עד אין קץ ותכלית.</p>
<p>“My God”, that the light and vitality drawn from the level of Sovev Kol Almin is through “the King”.</p>	<p>אלקי שבחי' האור וחיית שנמשך מבחי' סובב כל עלמין הוא על ידי המלך.</p>
<p>For the king, his name is called upon them, like the analogy of a king whose name and spread extends over the provinces of his kingdom.</p>	<p>שמלך שמו נקרא עליהם כמשל המלך שרק שמו והתפשטותו על מדינות ממשלתו.</p>
<p>And this drawing from the level of Sovev Kol Almin to become the level of Malchut that fills the worlds is through Israel.</p>	<p>והמשכה זו שמבחי' סובב כל עלמין להיות בחי' מלכות ממלא כל עלמין הוא על ידי ישראל.</p>
<p>For there is no king without a people.</p>	<p>אין מלך בלא עם כו'.</p>
<p>And David said this verse on behalf of all Israel: “I will exalt You, my God”, through the King.</p>	<p>ודוד אמר המקרא הזה בעד כלל ישראל ארוממה אלקי הוא על ידי המלך כו'.</p>

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<p>And the explanation of the matter is that the level of Sovev Kol Almin is a drawing from the Infinite Light, blessed be He, to be exalted above the worlds.</p>	<p>ופירוש הענין הוא דבחי' סובב כל עלמין זהו המשכה מאין-סוף ברוך הוא שגמשה להיות מתנשא על העולמים.</p>
<p>And through this exaltation He gives them life.</p>	<p>ובהתנשאות זו הוא מחיה אותם.</p>
<p>And this vitality is in the aspect of surrounding, for the exaltation and elevation that a king is exalted above his people is not a drawing into their inner dimension.</p>	<p>והוא החיות בבחי' מקיף שהרי ההתנשאות והרוממות שהמלך מרום ומתנשא על עמו אין זה בבחי' המשכה בפנימיותם.</p>
<p>Rather it is like a radiance from outside and in a surrounding manner.</p>	<p>כי אם הוא כמו ענין הארה מבחוץ ובדרך מקיף</p>
<p>And above, through this, vitality and existence are drawn to them from this exaltation and surrounding level.</p>	<p>ולמעלה על ידי זה נמשך להם חיות וקיום מבחי' ההתנשאות ומקיף זה</p>
<p>And this is what is called Sovev Kol Almin, and it is the level of "Your kingship is the kingship of all worlds" (Psalms 145:13).</p>	<p>וזהו הנקרא סובב כל עלמין והוא בחי' מלכותך (Psalms 145:13) מלכות כל עולמים</p>
<p>And the vitality that enclothes within their inner dimension, which is the level of Memaleh Kol Almin, is from the level of the word of Havayah.</p>	<p>והחיות המתלבש בפנימיותם שזהו בחינת ממלא כל עלמין היא מבחינת דבר ה'</p>
<p>As it is written: "And You give life to them all" (Nehemiah 9:6).</p>	<p>(Nehemiah 9:6) ואתה מחיה את כלם</p>
<p>That is, the letters from Aleph to Tav and the five organs of speech.</p>	<p>הגנו האותיות מאל"ף עד תי"ו וה' מוצאות</p>
<p>And this is the meaning of "You", which enclothes within their inner dimension.</p>	<p>וזהו פירוש אתה הוא המתלבש בפנימיותם</p>
<p>But the level of "Your kingship" and the exaltation is the level of Sovev Kol Almin.</p>	<p>מה שאין כן בחי' מלכותך וההתנשאות זהו בחי' סובב כל עלמין</p>
<p>But His essence and being, may He be blessed, are far above the level of Sovev Kol Almin.</p>	<p>אבל מהותו ועצמותו תברך הוא למעלה מעלה מבחי' סובב כל עלמין</p>
<p>As in the analogy of a king whose essence and being are not the fact that he is exalted above the people.</p>	<p>וכמשל המלך שמהותו ועצמותו אינו מה שמתנשא על עם</p>
<p>For that exaltation is only a spreading radiance from him alone.</p>	<p>כי ההתנשאות זו היא רק התפשטות הארה ממנו לבד</p>
<p>And this is the meaning of "I will exalt You, my God the King".</p>	<p>וזהו ארוממה אלתי המלך</p>
<p>For this level of exaltation is the level of Sovev Kol Almin.</p>	<p>דבחי' רוממות זהו בחי' סובב כל עלמין</p>

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Because this level is the matter of exaltation and elevation, which surrounds all worlds and gives them life through this.

לפי שְׂבִיחָהּ זוֹ הוּא עֲנֵן הַרוּמָמוֹת וְהַתְּנַשְׂאוֹת שֶׁזֶהוּ מְקוּרָה עַל כָּל עֲלָמִין וּמִחֲזֵה אוֹתָם עַל יְדֵי זֶה.

And this too is only from the level of the King, the attribute of His kingship, may He be blessed.

וְהוּא גַם כֵּן רַק מִבְּחִי' הַמְּלָךְ מִדַּת מַלְכוּתוֹ יִתְבָּרַךְ.

And "my God" is the level of the radiance that enclothes within all worlds.

וְנֶאֱלָקִי הוּא בְּחִי' הַהֶאֱרָה הַמְּתַלַּבֶּשֶׁת בְּתוֹךְ כָּל עֲלָמִין.

And it is a radiance from the level of Malchut.

וְהִיא הֶאֱרָה מִבְּחִי' מַלְכוּת.

Therefore the meaning of "I will exalt You" is the drawing from His essence and being, may He be blessed, to become the level of Sovev Kol Almin.

וְעַל כֵּן פִּירוּשׁ אַרְוַמְמָהּ הִיא הַהֶמְשָׁכָה מִמֵּהוּתוֹ וְעֲצֻמוֹתוֹ יִתְבָּרַךְ לְהִיּוֹת בְּחִי' סוֹבֵב כָּל עֲלָמִין.

And David, peace be upon him, who was a chariot for the attribute of His kingship, said this.

וְדָוִד עַלֵּיו הַשְּׁלוֹם שֶׁהֵיךָ מְרַכְבֶּה לְמַדַּת מַלְכוּתוֹ אָמַר זֶה.

As explained above.

וְכַבֵּ"ל.

However, for this power to exist in the soul, through which the level of Sovev Kol Almin will be drawn to become the level of Malchut to give life to created beings with limitation.

אֲךָ לְהִיּוֹת הַכַּחַ הַזֶּה בְּנַפְשׁ שֶׁעַל יְדוֹ יוֹמַשֵּׁף בְּחִי' סוֹבֵב כָּל עֲלָמִין לְהִיּוֹת בְּבִחִי' מַלְכוּת לְהַחֲיוֹת נִבְרָאִים בְּעֶרְךָ גְּבוּל.

This is according to what is written: "Seven days you shall eat matzot, bread of affliction" (Deuteronomy 16:3).

הוּא עַל פִּי מַה שֶׁכָּתוּב שֶׁבַע יָמִים תֹּאכַל מַצּוֹת לֶחֶם (Deuteronomy 16:3) עֲנֵי כו'.

For in order to receive the Torah on Shavuot face to face after their departure from Egypt, which was in the aspect of the back.

שֶׁפָּדִי לְקַבֵּל הַתּוֹרָה בְּשִׁבּוּעוֹת פְּנִים בְּפָנִים כּו' אַחֲרֵי יְצִיאָתָן מִמִּצְרַיִם שֶׁהֵיךָ בְּבִחִי' אַחֲרָיִים.

They were commanded to count the counting of the Omer for seven weeks.

וְנִצְטוּ לְסַפֵּר סְפִירַת הָעוֹמֵר ז' שְׁבִיּוּעוֹת.

And in the first week specifically to eat matzah.

וּבְשִׁבּוּעַ רִאשׁוֹנָה לְאָכּוֹל מַצָּה דְּוָקָא.

And the matter is that in the animal soul there are seven evil attributes.

וְהָעֲנָן שֶׁיֵּשׁ בְּנַפְשׁ הַבְּהֵמָיִת ז' מַדּוֹת רַעוּת כּו'.

And each one includes all of them, seven times seven, which are forty-nine.

וְכָל אַחַת כְּלוּלָה מִכָּל ז' פְּעָמִים ז' הֵם מ"ט.

And this is the matter of the counting, that the attributes should become transformed.

וְהוּא עֲנֵן הַסְּפִירָה לְהִיּוֹת הַמַּדּוֹת בְּחִי' אֶתְהַפְּכָא כּו'.

And this is the matter of the Omer, which comes from barley, the food of animals, the level of the animal soul.

וְזֶהוּ עֲנֵן הָעוֹמֵר שֶׁבָּא מִן הַשְּׂעוּרִים מֵאֲכָל בְּהֵמָה בְּחִי' נַפְשׁ הַבְּהֵמָיִת כּו'.

And in these seven weeks they transform them little by little, kindness within kindness and so forth.

וּבז' שְׁבִיּוּעוֹת אֵלּוּ מְהַפְּכִין מְעַט מְעַט חֶסֶד שֶׁבְּחֶסֶד כּו'.

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Through the fact that a light shines and is drawn into them, like the analogy of a candle that pushes away the darkness.

על ידי שִׁמְאִיר ומְמַשִּׁיף בָּהֶן בְּחַי אור כְּמִשְׁלֵל הַנֵּר לְשִׁדּוּחָהּ הַחֹשֶׁךְ כּו'.

And this is the meaning of “And you shall count”, which is an expression of illumination and light.

וְזֶהוּ וּסְפָרְתֶם לְשׁוֹן הָאָרֶה וְאוֹר.

And they say every day: today is such and such.

וְאוֹמְרִים בְּכָל יוֹם הַיּוֹם כּו' הַיּוֹם כּו'.

And the drawing of the light is from above the level of the attributes.

וְהַמְשִׁכֵת הָאוֹר הוּא מִלְמַעְלָה מִבְּחֵי הַמַּדּוֹת.

And through this the attributes are transformed from love in the side of impurity to love of Havayah.

שֶׁעַל יְדֵי זֶה מִתְהַפְּכִים הַמַּדּוֹת מִבְּחֵי אֲהָבָה שְׂבִלְעוּזוֹ לְאֲהָבַת ה' כּו'.

As it is written: “And you shall count for yourselves from the morrow of the Shabbat” (Leviticus 23:15), from above the level of the attributes.

וּכְמוֹ שֶׁכָּתוּב וּסְפָרְתֶם לָכֶם מִמָּחָרַת הַשַּׁבָּת (Leviticus 23:15) הַמַּדּוֹת מִבְּחֵי הַמַּדּוֹת.

But it is impossible for there to be transformation unless first there precedes subjugation, which is the aspect of nullification.

אִךְ אִי אֶפְשֶׁר לְהֵיוֹת בְּחַי אֲתֵהֶפְכָּא מִבְּלֵי שְׂתַקְדִּים תַּחֲלָה בְּחַי אֲתֵכְפִיא שֶׁהִיא בְּחַי בְּטוֹל.

As in the expression: nullify your will.

בְּטֹל רְצוֹנְךָ כּו'.

As is known, it is impossible for something to come into existence from something, like the analogy of a seed that is planted in the ground.

וּכְנוּדָע שְׂאִי אֶפְשֶׁר לְהֵיוֹת הַתְּהוּוֹת יֵשׁ מִיֵּשׁ כְּמִשְׁלֵל הַגֵּרְעִין הַנִּזְרָע בְּאֶרֶץ.

For it first decays and becomes the level of nothingness.

שֶׁמִּתְרַקֵּב תַּחֲלָה וְנִעְשָׂה בְּחַי אֵין.

And then it can grow also with much additional increase through the growing power that is in the earth.

וְאֵין יָכוֹל לְהֵיוֹת צוּמַח גַּם בְּתוֹסֶסֶף מִרְבָּה עַל יְדֵי כַח הַצּוּמַח שְׂבִאָרֶץ.

But before the decay, while it is still in the aspect of somethingness.

מֵה שְׂאִין כּו' קֹדֶם הִרְקָבוֹן שֶׁהוּא עֲדִין בְּבְחֵי יֵשׁ.

Therefore our Sages said regarding the emergence of a chick from the egg: when it congeals it is merely dust of the earth.

לְכֵן אָמְרוּ רַבּוֹתֵינוּ ז"ל בִּיצִיאַת אֶפְרוּחַ מִן הַבֵּיצָה כִּי כֵּא גָבִיל עֶפְרָא בְּעֵלְמָא הוּא כּו'.

And likewise it is impossible for the level of love that is on the side of opposition to become the level of love of Havayah unless the level of nullification first precedes.

וְכֵן אִי אֶפְשֶׁר לְהֵיוֹת מִבְּחֵי אֲהָבָה שְׂבִלְעוּמַת זֶה בְּחַי אֲהָבַת ה' אִם לֹא שְׂתַקְדִּים תַּחֲלָה בְּחַי בְּטוֹל.

As it is written in the Shema: “One”, and “You shall love”, that first there must be self-sacrifice, the level of nullification, to give over his soul in “One”.

וּכְמוֹ שֶׁכָּתוּב בְּקִרְיַאת שְׁמַע אַחַד וְאֲהָבַת שְׂתַחֲלָה צָרִיף לְהֵיוֹת מְסִירַת נַפְשׁ בְּחַי בְּטוֹל לְמִסַּר נַפְשׁוֹ בְּאַחַד.

And through this: “And you shall love Havayah your God with all your heart”, with both of your inclinations.

וְעַל יְדֵי זֶה וְאֲהָבַת בְּכָל לִבְכָּךְ בְּשְׁנֵי יְצָרֶיךָ כּו'.

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Which is the matter of transformation.	וְזֶה עֲנִינוּ אֶת־הַפֶּכָא כּו'.
And this is the matter of the matzah that they were commanded to eat in the first week of the counting.	וְזֶהוּ עֲנִינוּ הַמַּצָּה שֶׁנִּצְטִיבוּ לֶאֱכֹל בְּשָׁבוּעַ הָרִאשׁוֹן שֶׁל הַסְּפִירָה.
And also before the counting.	וְגַם קִדְם הַסְּפִירָה.
For matzah is the level of subjugation and nullification.	כִּי מַצָּה בְּחִי' אֶת־כִּפְּיָא וּבִטּוּל.
For the matzah has no exaltation to swell and rise.	כִּי הַמַּצָּה אֵין בָּהּ הִתְנַשְּׂאוֹת לְהִיּוֹת תּוֹפֵחַ וְעוֹלָה.
And it also has no taste like chametz.	וְגַם אֵין בָּהּ טַעַם כְּמוֹ הַחֲמֵץ.
And the two depend on each other.	וְנִהָא בָּהּא תְּלִיא.
As is known, that one who does not have the aspect of exaltation does not seek to find taste in his service.	כְּנוֹדָע שֶׁמִּי שֶׁאֵין בּוֹ בְּחִי' הִתְנַשְּׂאוֹת אֵינוֹ רוֹצֵה לְמִצָּא טַעַם בְּעִבּוּדָתוֹ כּו'.
And this is the matter of the matzah, bread of affliction, before the receiving of the Torah.	וְזֶהוּ עֲנִינוּ הַמַּצָּה לְחֵם עֲנִי לְפָנֵי קַבְּלַת הַתּוֹרָה.
As it is written: "Let my soul be like dust to all" and afterwards "Open my heart in Your Torah".	כְּמוֹ שֶׁכָּתוּב וְנִפְשִׁי כְּעָפָר לְכָל תְּהִינֶה וְאַחַר כֵּן פָּתַח לְבִי בְּתוֹרַתְךָ כּו'.
For through "let my soul be like dust" it can afterwards be the level of transformation and to be face to face.	שֶׁעַל יְדֵי נִפְשִׁי כְּעָפָר יוּכַל לְהִיּוֹת אַחַר כֵּן בְּחִי' אֶת־הַפֶּכָא וְלְהִיּוֹת פְּנִים בְּפָנִים.
And behold in this level, the level of subjugation is higher than the level of transformation.	וְהִנֵּה בְּבַחֲיָנָה זֶה בְּחִינַת אֶת־כִּפְּיָא הוּא לְמַעְלָה מִבְּחִי' אֶת־הַפֶּכָא.
For although he does not yet transform the attributes, nevertheless he is nullified completely.	כִּי הֵגַם שֶׁאֵינוֹ מְהַפֵּךְ אֶת הַמִּדּוֹת עֲדִין מְכַל מְקוֹם הָרִי הוּא בִטּוּל מְכַל וְכָל.
And through this arousal from below in the aspect of nullification, where he removes himself from everything in the level of subjugation.	וּבִאֲתַעְרוּתָא דְלִתְמָא זֶה בְּבַחֲי' בִטּוּל שֶׁמְסַלֵּק עַצְמוֹ מְכַל בְּבַחֲי' אֶת־כִּפְּיָא.
There is an arousal from above to draw from the level of Sovev Kol Almin, the level of Malchut.	אֶתַעְרוּתָא דְלַעֲיָלָא לְהִיּוֹת נִמְשָׁךְ מִבְּחִי' סוֹבֵב כָּל עֲלָמִין בְּחִי' מַלְכוּת.
Which is also the level of withdrawal of His essence and being, may He be blessed, to give life to the spirit of the lowly and the heart of the crushed.	שֶׁהוּא גַם כֵּן בְּחִי' הַסְּתַלְקוֹת עַצְמוֹתוֹ וּמֵהוּתוֹ יִתְבָּרַךְ לְהַחְיִית רּוּחַ שְׁפָלִים וְלֵב נִדְכָּאִים כּו'.
And this is "Blessed be the name of the glory of His kingdom forever and ever".	וְזֶהוּ בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.
That is, to bring blessing and drawing into the level of His kingship forever and ever.	הֵינֵינוּ לְהִיּוֹת בְּחִי' בְּרָכָה וְהִמְשָׁכָה בְּבַחֲי' מַלְכוּתוֹ לְעוֹלָם וָעֶד.
For "Va'ed" by interchange of letters is "Echad".	כִּי וָעֶד בְּחֻלּוּפֵי אוֹתִיּוֹת אֶחָד.

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<p>And our Sages said: wherever “Va’ed” is stated it has no interruption.</p>	<p>ואמרו רבותינו ז"ל כל מקום שנאמר וַעַד אִין לוֹ הַפֶּסֶק.</p>
<p>That is, that He will be King, He was King, He will reign without end.</p>	<p>הַיְיָנוּ לְהִיּוֹת מְלֶכֶךְ מְלֶכֶךְ וְיִמְלֹךְ עַד אִין קֵץ כּוֹי.</p>
<p>And in the soul this means that there should not be changes during prayer and after prayer throughout the entire day.</p>	<p>וּבְנַפְשׁ הַיְיָנוּ שְׁלֵא לְהִיּוֹת בְּחַי' שְׁנוּיִים תּוֹךְ הַתְּפִלָּה וְאַחַר הַתְּפִלָּה כָּל הַיּוֹם.</p>
<p>For the changes are from the level of “and he reigned and he died”.</p>	<p>שֶׁהַשְּׁנוּיִים הוּא מִבְּחַי' וְיִמְלֹךְ וְיָמָת כּוֹי.</p>
<p>And this is the matter of “an offering to Havayah”, which is the level of nullification from below upward.</p>	<p>וְנָהוּ עֲגִין תְּרוּמָה לַה' שֶׁהוּא בְּחַי' הַבְּטוּל מִלְּמַטָּה לְמַעְלָה.</p>
<p>And the matter is that this drawing to be “Blessed be the name of the glory of His kingdom forever and ever” is through an arousal from below also in this level that has no interruption.</p>	<p>וְהַעֲגִין שֶׁהַמְּשֻׁכָּה זֶה לְהִיּוֹת בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד הוּא עַל יְדֵי אֲתַעְרוּתָא דְלַתְמָא גַם כֵּן בְּבַחֲיָנָה זֶה שְׁאִין לָהּ הַפֶּסֶק.</p>
<p>That is, the acceptance of the yoke of the kingdom of heaven.</p>	<p>דְּהַיְיָנוּ בְּחַי' קִבְּלַת עוֹל מְלְכוּת שְׁמַיִם.</p>
<p>For the matter of the yoke is the level of subjugation and nullification of the will.</p>	<p>שֶׁעֲגִין עוֹל הוּא בְּחַי' אֲתַפְּקֵא וּבְטוּל רְצוֹן.</p>
<p>And this level has no interruption, for this level can exist equally the entire day.</p>	<p>שֶׁבַחֲיָנָה זֶה אִין לָהּ הַפֶּסֶק כִּי בַחֲיָנָה זֶה יוֹכַל לְהִיּוֹת בְּשׁוּנָה כָּל הַיּוֹם כְּלוֹ.</p>
<p>That is, that even after prayer, although he is not engaged in deep contemplation.</p>	<p>הַיְיָנוּ שְׁגַם אַחַר הַתְּפִלָּה אַף עַל פִּי שְׁאִינוּ עוֹסֵק בְּעוֹמֵק הַהִתְבּוֹנְנוּת.</p>
<p>Nevertheless he can still be in the level of subjugation because of the resolve that remained with him from the time of prayer.</p>	<p>מְכַל מְקוֹם יוֹכַל לְהִיּוֹת בְּבַחֲיָנָה אֲתַפְּקֵא מִצַּד הַהֶסְכֵּם שֶׁנִּשְׁאָר אֲצִלוּ בְּשַׁעַת הַתְּפִלָּה.</p>
<p>But in the level of love there is change between the time of prayer and after prayer.</p>	<p>מֵה שְׁאִין כֵּן בְּבַחֲיָנַת אַהֲבָה יֵשׁ שְׁנוּי בֵּין שַׁעַת הַתְּפִלָּה לְאַחַר הַתְּפִלָּה כּוֹי.</p>
<p>Thus the superiority of nullification of the will and subjugation has an additional advantage in this aspect as well.</p>	<p>וְנִמְצָא מַעֲלַת בְּטוּל רְצוֹן וְאֲתַפְּקֵא יֵשׁ לָהּ מַעֲלָה יִתְרָה בְּבַחֲיָנָה זֶה גַם כֵּן.</p>
<p>Which is that there are no changes within it.</p>	<p>וְהוּא מֵה שְׁאִין בֵּה שְׁנוּיִים.</p>
<p>And the matter is that it is known that all changes come from the level of the breaking of the vessels.</p>	<p>וְהַעֲגִין הוּא כִּי הַנְּהַי יְדוּעַ דְּכָל הַשְּׁנוּיִים הוּא מִבְּחַי' שֶׁבִּירַת הַכֵּלִים.</p>
<p>As it is written in the Zohar regarding “and he reigned and he died”.</p>	<p>וּכְמוֹ שֶׁכְּתוּב בְּזֹהַר הַקְּדוּשׁ בְּעֲגִין וְיִמְלֹךְ וְיָמָת כּוֹי.</p>
<p>The seven kings of Tohu, that whoever falls from his level is called death.</p>	<p>דְּז' מְלָכִין דְּתַהוּ דְּמֵאן דְּנָפִיל מִדְּרָגְיָה אֲקָרִי מוֹת.</p>

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<p>And the meaning of their falling is that they were in the level of “ratzo” alone and there was not within them the level of “shov”.</p> <p>Therefore there is no existence for this level.</p> <p>And likewise in the soul of a person there must specifically be the level of ratzo and shov.</p> <p>As it is written: “And you shall love” and afterwards “and you shall speak of them” in words of Torah.</p> <p>As is known.</p> <p>And behold from the aspect of the breaking of the vessels mentioned above there are drawn all the changes also in a person.</p> <p>For even though he prays with love, nevertheless after the prayer he may be drawn, Heaven forbid, after the desires of this world.</p> <p>But the protection for this is the aspect of “return”, “and you shall speak of them”, and in the fulfillment of the commandments.</p> <p>However it is known that the breaking was only in the seven attributes.</p> <p>But in the level of Malchut there was not any breaking at all.</p> <p>As it is written in Sifra DeTzniuta and in the explanation of the Ari, of blessed memory, there.</p> <p>And this is the matter that the level of acceptance of the yoke of the kingdom of heaven, which is the level of nullification of the will, has no change.</p> <p>And it is the level of “forever and ever” which has no interruption.</p> <p>And through an arousal from below in this level it also arouses above that it should be “Blessed be the name of the glory of His kingdom forever and ever”.</p> <p>That is, that there should be blessing and drawing from the essence of the Infinite Light, blessed be He.</p> <p>To become the level of the name of the glory of His kingship.</p>	<p>וַעֲנִנוּ נְפִילָה זוֹ שְׁלָהֶם הוּא שְׁהָיוּ בְּחִי' רְצוּא לְבַד וְלֹא הָיָה בָּהֶם בְּחִי' הַשׁוּב וְלָכֵן אִין קִיּוּם לְבַחֲיָנָה זוֹ</p> <p>וְכֵן בְּנִפְשׁ הָאָדָם צָרִיף לִהְיוֹת בְּחִי' רְצוּא וְשׁוּב דְּוָקָא כְּמוֹ שְׁכַתּוּב וְאַהֲבַת וְאַחַר כֵּף וְדַבְרַת בָּם בְּדַבְרֵי תוֹרָה כּו'. כַּנּוּדָע</p> <p>וְהִנֵּה מֵצַד בְּחִי' שְׁבִירַת הַכֵּלִים הַנ"ל נִמְשָׁכִים כָּל הַשְּׁנוּיִים גַּם כֵּן בְּאָדָם</p> <p>שְׂאֵף עַל פִּי שְׁמַתְפַּלֵּל בְּאַהֲבָה עִם כָּל זֶה אַחַר הַתְּפִלָּה יֻכַל לִהְיוֹת נִמְשָׁךְ חֵס וְשְׁלוֹם אַחַר תַּאֲוֹת עוֹלָם הַנֶּה</p> <p>אַלֵּא הַשְּׁמִירָה לְזֶה הִיא בְּחִי' הַשׁוּב וְדַבְרַת בָּם וּבְקִיּוּם הַמִּצְוֹת כּו'</p> <p>אִף הִנֵּה יָדוּעַ דִּהֲשִׁבִירָה הִיָּתָה בְּזו' מִדּוֹת לְבַד</p> <p>אַבְל בְּבְחִי' מַלְכוּת לֹא הִיָּתָה כְּלָל שְׁבִירָה מִמֶּשׁ וְכְמוֹ שְׁכַתּוּב בְּסִפְרָא דְּצִנְיָעוּתָא וּבְפִירוּשׁ הָאֲר"י ז"ל שֵׁם</p> <p>וְנָהוּ הָעֲנִנוּ שְׁבִחֵי קַבְּלַת עוֹל מַלְכוּת שְׁמַיִם שְׁהִיא בְּחִי' בְּטוֹל רְצוּן אִין בָּהּ שְׁנוּי</p> <p>וְהוּא בְּחִי' וְעַד שְׂאִין לָהּ הַפְּסֵק</p> <p>וְעַל יְדֵי אֲתַעֲרוּתָא דְּלִתְמָא בְּבַחֲיָנָה זוֹ מְעוֹרֵר גַּם כֵּן לְמַעְלָה לִהְיוֹת בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעַד</p> <p>דִּהִינּוּ שְׂיִהְיֶה בְּרִכָּה וְהִמְשָׁכָה מֵעֲצָמוֹת אִין־סוּף בְּרוּךְ הוּא</p> <p>לִהְיוֹת בְּחִי' שֵׁם כְּבוֹד מַלְכוּתוֹ</p>
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As in the matter explained above in the explanation of “I will exalt You, my God the King”.	וּכְעֵנֶנּוּ הַמְבֹאֵר לְמַעְלָה בְּפִירוּשׁ אֲרוּמְמָה אֱלֹקֵי הַמֶּלֶךְ.
And this is the matter of the first offering “to Havayah”.	וְזֶהוּ עֵנֶנּוּ תְרוּמַה הָרֵאשׁוֹנָה לֵה.
The letter lamed indicates elevation from below upward.	הַלָּמ"ד מוֹרָה עַל הַהֶעֱלָאָה מִלְמַטָּה לְמַעְלָה.
And this is because the drawing of exaltation and the level of kingship from His essence and being, may He be blessed.	וְהֵינּוּ מִפְּנֵי שֶׁהַמְשַׁכֵּת הָרוּמָמוֹת וּבְחַי"י מַלְכוּת מְמַהוּתוֹ וְעֲצָמוֹתוֹ יִתְבָּרַךְ.
Although this is a drawing and descent from His essence to become Sovev Kol Almin.	עִם הַיּוֹת שֶׁזֶהוּ הַמְשַׁכֵּה וִירִידָה מֵעֲצָמוֹתוֹ לְהִיּוֹת סוֹבֵב כָּל עֲלָמִין.
Nevertheless the essence of this drawing is not in enclothing within the worlds.	אֲךָ מֵהוּת הַמְשַׁכָּה זֶה הָרִי אֵינָה בְּהַתְלַבְּשׁוֹת בְּהַעוֹלָמוֹת.
Rather it is the level of exaltation and elevation over them.	רַק בְּחַי"י רוּמָמוֹת וְהַתְנַשְּׂאוֹת עֲלֵיהֶם.
Which is like an elevation from below upward.	שֶׁזֶהוּ כְעֵין הַעֲלָאָה מִלְמַטָּה לְמַעְלָה.
Therefore this drawing is called in the Zohar with the expression “the glory of the Holy One, blessed be He, is elevated”.	לְכֹן נִקְרָאת הַמְשַׁכָּה זֶה בְּזֵהָר בְּלִשׁוֹן אֶסְתֵּלֶק יִקְרָא דְקוּדְשָׁא בְּרִיךְ הוּא.
As the known statement: when the sitra achra is subdued, the glory of the Holy One, blessed be He, is elevated in all the worlds.	כְּמֵאִמֵר הַיְדוּעַ כִּד אֶתְכַפֵּינָא סִטְרָא אַחְרָא אֶסְתֵּלֶק יִקְרָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּכוּלְהוּ עֲלָמִין.
And this does not mean removal of the light, Heaven forbid.	וְאִין זֶה עֵנֶנּוּ סְלוּק הָאוֹר מִמָּשׁ חַס וְשָׁלוֹם.
For if so what superiority would there be.	דְּאֵם כֵּן מֵאִי מַעְלִיּוֹתָא.
Rather on the contrary it is certainly the drawing and revelation of the Infinite Light, blessed be He.	אֲלֵא אֲדַרְבֵּה וְדֵאִי הִיא הַמְשַׁכָּה וְגִלּוֹי אֹר אֵין-סוּף בְּרוּךְ הוּא.
Only that it is the revelation of the light of Sovev Kol Almin.	רַק שֶׁהוּא בְּחַי"י גִלּוֹי אֹר הַסוֹבֵב כָּל עֲלָמִין.
Which cannot be revealed internally within the vessel.	שֶׁאִי אֶפְשָׁר שִׁיְהִיָּה הַגִּלּוֹי בְּפְנִימִיּוֹת תוֹף הַכֵּלִי.
Rather only in the aspect of exaltation.	כִּי אֵם בְּבַחֲיִנַת רוּמָמוֹת.
Therefore it is called “elevated”, as though the light is revealed only a little and then departs.	לְכֹן נִקְרָא אֶסְתֵּלֶק כְּאֵלוֹ הָאוֹר מִתְגַּלֶּה רַק מְעַט וּמִסְתַּלֵּק.
Therefore it is said “an offering to Havayah”, that it should be in the aspect of exaltation and elevation.	עַל כֵּן נֵאֵמֵר תְרוּמָה לֵה' שִׁיְהִיָּה בְּבַחֲיִנַת רוּמָמוֹת וְהַתְנַשְּׂאוֹת.
And this is the drawing of the light of Sovev Kol Almin from its source.	וְהוּא הַמְשַׁכֵּת אֹר הַסוֹבֵב כָּל עֲלָמִין מִמְקוּרוֹ.
And this drawing is like an elevation.	שֶׁהַמְשַׁכָּה זֶה הִיא כְּמוֹ הַעֲלָאָה.

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And furthermore this drawing is through an arousal from below in the aspect of elevation and nullification from below upward.

ועוד שהמשכה זו היא על ידי אתערוותא דלתתא
 שבבחינת העלאה ובטול מלמטה למעלה כנ"ל

And this is the matter of the first offering which is from below upward.

נהו ענין תרומה האחת שהיא מלמטה למעלה

And afterwards it is written: "Every willing-hearted one shall bring it, the offering of Havayah."

ואחר כך כתוב כל נדיב לבו יביאה את תרומת ה'

This is the level of drawing from above to below.

היא בחי' ההמשכה מלמעלה למטה

Terumah is an expression of separation, as mentioned above.

תרומה לשון הפרשה כנ"ל

Two from one hundred and so forth.

תרי ממאה כו'

That is, that it should be drawn from the level of Havayah, which is the level of Sovev Kol Almin.

היינו להיות נמשך מבחי' הוי' הוא בחי' סובב כל
 עלמין

That brings existence constantly.

מהנה תמיד

For the yud at the beginning indicates the action, like "Thus Iyov would do" (Job 1:5).

כי הי"ד שבראש מורה על הפעלה כמו ככה יעשה
 (Job 1:5) איוב כו'

In the level of Havayah, which is the level of Memaleh Kol Almin.

בבחי' הוי' שהיא בחי' ממלא כל עלמין

Yud is contraction and so forth.

יוד צמצום כו'

And this drawing is through the willing ones, the level of the Patriarchs, who are called nobles and shepherds.

המשכה זו על ידי נדיבים בחי' האבות שנקראים
 נדיבים ורועים

For a generous one is one who influences from his goodness to another.

כי נדיב הוא בחי' משפיע מטובו לזולתו

And likewise the shepherd shepherds his flock in good pasture and feeds and gives them drink.

וכן הרועה רועה צאנו במרעה טוב ומאכיל ומשקה
 אותם

As it is written: "The nobles of the peoples are gathered, the people of the God of Avraham" (Psalms 47:10).

וקמו שכתוב נדיבי עמים נאספו עם אלקי אברהם
 (Psalms 47:10)

"To seat with nobles, with the nobles of his people" (Psalms 113:8).

(Psalms 113:8) להושבי עם נדיבים עם נדיבי עמו

"The well which the nobles of the people dug" (Numbers 21:18).

(Numbers 21:18) ברוה נדיבי עם

For the deeds of the Patriarchs were to dig wells, "And Avraham dug".

שמעשה האבות הנה להפור בארות ויחפור אברהם
 כו'

"And all the wells which they dug in the days of Avraham" (Genesis 26:15).

(Genesis 26:15) וכל הבארות אשר חפרו בימי אברהם כו'

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For a well is the revelation of water from concealment within the earth.	וְהַבְּאֵר הַיְהוּדָה הִיא בְּחֵינַת גְּלוּי הַמַּיִם מִן הַהַעֲלָם תוֹךְ הָאָרֶץ.
For all their deeds were to bring the level of Sovev Kol Almin, the level of concealment, into revelation in the level of Memaleh Kol Almin.	שְׁכָל מַעֲשֵׂיהֶם הִנֵּה לְהֵבִיא בְּחַי' סוֹבֵב כָּל עֲלָמֵין בְּחַי' הַעֲלָם בְּגְלוּי בְּחַי' מְמַלֵּא כָּל עֲלָמֵין.
And this was the purpose of all their deeds and their service.	וְזֶה הִנֵּה תְּכַלִּית כָּל מַעֲשֵׂיהֶם וְעַבּוֹדָתָם.
And they are called “nobles of heart”, for the Holy One, blessed be He, is called by the name “heart”, as it were.	וְנִקְרְאוּ גְּדִיבֵי לֵב כִּי הַקְּדוֹשׁ בְּרוּךְ הוּא נִקְרָא בְּשֵׁם לֵב עַל דְּרָךְ מְשָׁל.
As it is written: “Rock of my heart” (Psalms 73:26).	(Psalms 73:26) כְּמוֹ שֶׁכָּתוּב צוּר לִבִּי.
For behold the heart gives life to the entire body through the blood of the soul that is enclosed within it.	כִּי הִנֵּה הַלֵּב מְחַיֶּה אֶת כָּל הַגּוּף עַל יְדֵי דַם הַנֶּפֶשׁ שֶׁנִּסְגָּר בְּתוֹכוֹ.
And afterwards it opens and goes out to all the limbs.	וְאַחֲרַי כִּי נִפְתָּח וַיּוֹצֵא לְכָל הָאֲבָרִים.
That it constantly closes and opens, opens and closes.	שֶׁתָּמִיד סוֹגֵר וּפּוֹתַח וּפּוֹתַח וְסוֹגֵר כּו'.
Which is the level of ratzo and shov, influencing and receiving.	שֶׁהוּא בְּחַי' רְצוּא וְשׁוּב מְשַׁפֵּיעַ וּמְקַבֵּל.
Thus the vitality of all the worlds is in the manner of ratzo and shov.	כִּי הִנֵּה הַחַיּוּת שֶׁל כָּל הָעוֹלָמוֹת הִיא בְּדְרָךְ רְצוּא וְשׁוּב כּו'.
And this drawing to be the level of ratzo and shov is through the Patriarchs.	וְהַמְשָׁכָה זוֹ לְהִיּוֹת בְּחַי' רְצוּא וְשׁוּב הוּא עַל יְדֵי בְּחַי' הָאֲבוֹת.
Therefore they are called nobles.	וְלָכֵן נִקְרְאוּ גְּדִיבִים.
For the attribute of Avraham is the attribute of love, going and journeying, ratzo and shov.	כִּי מִדְּתוֹ שֶׁל אַבְרָהָם מִדַּת הָאַהֲבָה הִלּוּף וְנִסּוּעַ רְצוּא וְשׁוּב.
And through this it arouses above like water reflects the face to the face (Proverbs 27:19), in the level of supernal love.	וְעַל יְדֵי זֶה מְעוֹרָר לְמַעַלָּה כַּמַּיִם הַפְּנִים לְפָנִים בְּבְחִינַת אַהֲבָה עֲלִיוֹנָה (Proverbs 27:19).
And the attribute of Yitzchak is in fear.	וּמִדְּתוֹ שֶׁל יִצְחָק בְּיִרְאָה.
“The fear of Yitzchak was with me” (Genesis 31:42).	(Genesis 31:42) וּפְחַד יִצְחָק הָיָה לִי.
Through the level of fear.	עַל יְדֵי בְּחַי' יִרְאָה כּו'.
Therefore we say “God of Avraham, God of Yitzchak”.	וְלָכֵן אוֹמְרִים אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק כּו'.
“God” by each one separately, because the attribute of one is not like the attribute of the other.	אֱלֹהֵי אֶחָד כֵּל אֶחָד וְאֶחָד לְפִי שֶׁמִּדְּתוֹ שֶׁל זֶה לֹא כְּמִדְּתוֹ שֶׁל זֶה.
And both levels are necessary.	וְצָרִיךְ לְהִיּוֹת שְׁתֵּי הַבְּחִינּוֹת.

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<p>For “His left hand is under my head and His right hand embraces me” (Song of Songs 2:6).</p> <p>For also through the level of the left that pushes away, it causes the lifting of the head.</p> <p>And this is the meaning of “every willing-hearted one shall bring the offering of Havayah”.</p> <p>That is, the drawing of the Torah from above downward.</p> <p>Which is called wine and oil.</p> <p>Which is the level of rich matzah kneaded with wine and oil.</p> <p>Which does not come to leavening at all.</p> <p>And that is sufficient understanding.</p>	<p>(Song of Songs 2:6) כי שמאלו תחת ראשי וימינו תחבקני</p> <p>ושגם על ידי בתי שמאל דוחה גורם נשיאת ראש כו'.</p> <p>וזהו כל נדיב לבו וביאה את תרומת ה'.</p> <p>היינו המשכת התורה מלמעלה למטה.</p> <p>ושנקרא יין ושמן כו'.</p> <p>שהיא בתי מצה עשירה הנלושה ביין ושמן.</p> <p>שאינה באה לידי חמוץ כלל כנ"ל.</p> <p>והוא כ"ל.</p>
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[NOTE Summary:

The Alter Rebbe begins by explaining that the verse mentions two offerings: “תרומה לה'” and “תרומת ה'.” These represent two opposite spiritual movements. One is an elevation from below to above, and the other is a drawing from above to below.

To understand this, he introduces the two fundamental modes through which Divine vitality relates to creation: Memaleh Kol Almin and Sovev Kol Almin. Memaleh Kol Almin is the Divine energy that becomes internally adapted to each level of creation. Just as the human soul animates the body differently in each limb, the Divine life-force manifests differently in each level of existence. In the intellect it appears as understanding, in the eye as sight, in the ear as hearing, and in the legs as movement. Each vessel receives according to its capacity. In the same way, each world and each creature receives Divine vitality according to its nature.

Sovev Kol Almin, however, is a completely different level. It does not adapt itself to the vessels of creation. It is an infinite Divine vitality that transcends all limitations and divisions. Although it permeates all worlds, it does not become internally grasped by them. It sustains them in a transcendent, surrounding way.

The Alter Rebbe illustrates the descent of Divine vitality through the example of the manna. The manna's root is extremely high, originating from the level called “טל אורות” (dew of lights) (Isaiah 26:19), a level higher even than the vessels of the Ten Sefirot of Atzilut. When it existed in its spiritual source, the angels themselves were nourished by it. Yet through a long process of descent through the chain of worlds, it became physical food in this world. This demonstrates how even a physical phenomenon can contain within it an extremely high spiritual source.

A similar principle applies to the Land of Israel. The spies asked whether the land's vitality comes merely from the level of “עץ,” meaning the level of wisdom (Chochmah), or from the level of “אין,” a Divine source even

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higher than wisdom (Job 28:12). If its produce grows with extraordinary abundance beyond all other lands, this indicates that its vitality is rooted in that higher source.

From here the Alter Rebbe returns to the two offerings. “תרומה לה” represents the elevation from below to above through self-nullification. This corresponds to the work of subduing the ego (אתכפיא). A person begins by nullifying his self-centered desires. This stage is symbolized by matzah, which does not rise and has no taste. Matzah represents humility and self-nullification before the receiving of the Torah.

During the counting of the Omer, the seven emotional attributes of the animal soul are gradually transformed. First comes subjugation (אתכפיא), and afterward transformation (אתהכפא). Like a seed that must first decay in the soil before it can grow into something greater, the ego must first dissolve before higher spiritual life can emerge.

Interestingly, the Alter Rebbe explains that in some ways subjugation is higher than transformation. Even before the emotions are transformed, the person has already nullified himself entirely. This complete surrender arouses a corresponding response from Above, drawing down the transcendent Divine light of Sovev Kol Almin.

This is expressed in the phrase “ברוך שם כבוד מלכותו לעולם ועד.” The word “ועד” hints to an eternal continuity without interruption. The level of simple acceptance of the Divine kingship does not fluctuate like emotional inspiration. Even when the inspiration of prayer fades, the commitment to Divine service remains steady throughout the day.

The second offering, “תרומת ה,” represents the opposite movement: the drawing down of Divine energy into the world. This drawing occurs through the spiritual work of the Patriarchs. The Patriarchs are called “נדיבים” (nobles) and “רועים” (shepherds) because they draw Divine influence into the world and nurture the souls of Israel. Their work is compared to digging wells, revealing hidden water beneath the earth. Spiritually, this means revealing the hidden transcendent Divine light within the inner structure of creation.

Abraham revealed Divine love, Isaac revealed awe, and together they created the dynamic of “רצוא ושוב” the spiritual rhythm of yearning upward and returning downward. This movement sustains all existence, just as the heart continually contracts and expands to circulate life through the body.

Through this work the hidden transcendent light becomes revealed within the immanent order of creation. This is symbolized by the “rich matzah” kneaded with wine and oil, representing the Torah that descends from above into human understanding and life.

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Thus the two offerings represent the complete spiritual process. First, the human being elevates himself through humility and self-nullification. Then, in response, the Divine light descends and becomes revealed within creation.

Practical Takeaway:

The Alter Rebbe teaches that real spiritual transformation begins not with inspiration but with humility. A person may experience moments of great love for God during prayer, yet those feelings can fade afterward. What remains constant is simple acceptance of the Divine yoke and steady commitment to mitzvot. This stable foundation of humility allows higher Divine light to enter one's life.

Therefore the path of spiritual growth begins with matzah-like humility: the willingness to serve without ego, without seeking personal taste or emotional reward. When a person develops this inner openness, the transcendent Divine light that surrounds all worlds can descend into the details of daily life.

Chassidic Story:

A well-known story is told about Rabbi Shneur Zalman of Liadi. Once a group of chassidim approached him and complained that their prayers no longer felt inspired. In earlier years they had experienced intense emotions during davening, but now their hearts felt dry.

The Alter Rebbe listened carefully and then said something surprising. He told them that their current state might actually represent spiritual progress.

“In the beginning,” he explained, “you served God because you felt the sweetness of the experience. Now you serve Him even when you feel nothing. That means the service is no longer for yourselves but for Him.”

He compared the earlier stage to a person who enjoys a beautiful melody and the later stage to a soldier who follows the king's command regardless of emotion. The second form of service, he said, is deeper because it comes from pure commitment rather than personal feeling.

One of the chassidim later remarked that in that moment he understood the meaning of “להם עוני,” the bread of humility. Just as matzah has no taste yet sustains life, simple devotion without emotional excitement can sustain the deepest connection to God.

Through that humility, the chassidim realized, the highest Divine light can enter the world.

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The Hidden Light in Ordinary Life

The Alter Rebbe is describing something very deep about how divine energy interacts with the world and with our inner lives. On the surface the discussion sounds very mystical: *memaleh kol almin, sovev kol almin*,

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manna, sefirot, ratzo and shov. But underneath it is actually describing something very human and very practical about spiritual growth.

Let's break it down in psychological language.

Two Ways Life Energy Works

The Alter Rebbe explains that there are two types of divine energy.

One is **memaleh kol almin**. This is the energy that adapts itself to the world. It fills each thing according to its capacity. Think of electricity flowing into different devices. A phone, a light bulb, and a refrigerator all receive electricity, but each one expresses it differently.

This is like the human soul in the body. The same soul powers the brain, the eyes, the hands, and the feet. Yet each organ expresses the life force in its own way: seeing, thinking, moving, hearing.

Spiritually this is the part of life that we can grasp, understand, and internalize.

But there is another level called **sovev kol almin**. This is a level of divine energy that does not adapt itself to the world at all. It transcends the system. It is present everywhere but not contained by anything.

A helpful analogy is sunlight. A plant can absorb a small portion of sunlight and convert it into growth. But the sun itself is far beyond what the plant can contain.

This higher energy surrounds reality and sustains it from beyond its limits.

How Something Infinite Becomes Physical

The Alter Rebbe gives an incredible example: the manna that the Jewish people ate in the desert.

The Torah describes it as physical food. People ground it, cooked it, and ate it.

Yet the sages say that **angels also "ate" from it**.

How can that be?

The answer is that the root of the manna came from an extremely high spiritual level called "**dew of lights**". In its origin it was pure spiritual light. As it descended through the spiritual worlds it became gradually more concrete until it appeared as physical food.

So even something that looks completely material can actually be the final stage of a very high spiritual energy.

This is an important psychological idea too. Sometimes the most ordinary parts of life carry the deepest spiritual roots.

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Why Spiritual Inspiration Doesn't Last

The Alter Rebbe then turns to something every spiritual person struggles with.

You pray. During prayer you feel inspired. You feel love for God. Your mind is clear and your heart is open.

Then prayer ends.

An hour later you are distracted. Irritated. Thinking about nonsense. Pulled toward things you know are not meaningful.

What happened?

The Alter Rebbe explains that this instability comes from the spiritual structure of reality itself. The Kabbalah describes a stage called **the breaking of the vessels**. That break introduced fragmentation into existence. Because of this, human emotional states naturally fluctuate.

So the love we feel during prayer often fades afterward.

This is not failure. It is how the system was designed.

Why Humility Is Greater Than Inspiration

Here comes the surprising idea.

The Alter Rebbe says that **self-control (itkafya)** can actually be higher than emotional transformation (ithapcha).

Transformation means you change your desires. You genuinely love what is good.

Self-control means the desire is still there but you refuse to follow it.

At first glance transformation seems higher. But self-control contains something powerful: **complete surrender**.

It means you serve God not because you feel inspired but because you accept His authority.

This is called **kabbalat ol**, accepting the yoke.

Emotion can fluctuate. Commitment does not.

That is why the phrase "*Baruch Shem Kevod Malchuto Leolam Vaed*" represents something eternal and steady. The acceptance of divine kingship continues even when feelings change.

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The Matzah Principle

The Alter Rebbe explains that this process begins with **matzah**.

Chametz rises and expands. Matzah stays flat.

Chametz represents ego, self-importance, and the need to feel something exciting in our service of God.

Matzah represents humility. No swelling. No spiritual ego.

Psychologically this means: stop needing your spiritual life to feel impressive.

When a person stops chasing emotional highs and simply serves with humility, something profound happens. That humility creates the space for a much higher spiritual light to enter life.

The Work of the Patriarchs

The Alter Rebbe then describes the role of the patriarchs: Abraham, Isaac, and Jacob.

They are called **shepherds** and **nobles**.

A shepherd feeds and guides the flock. Spiritually the patriarchs drew divine energy into the world so that later generations could live with that connection.

Their work is described as **digging wells**.

A well does not create water. The water is already underground. The well simply removes the dirt covering it.

That is the spiritual model of life.

The divine light is already present inside reality. Our work is to remove the layers that conceal it.

The Rhythm of the Heart

The Alter Rebbe finishes with a beautiful metaphor.

The heart works through **two movements**: contraction and expansion. It pushes blood out and then receives it back.

Without both motions the body cannot live.

Spiritual life works the same way. Kabbalah calls it **ratzo and shov**.

Ratzo is the upward movement of longing, inspiration, and love.

Shov is the return to daily life: mitzvot, learning Torah, helping people, doing ordinary things.

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If a person only has ratzo, they burn out. If they only have shov, life becomes mechanical.

Real spiritual health requires both.

A Modern Story

A young man once asked a teacher why his spiritual life felt flat.

“When I first started learning,” he said, “everything felt powerful. Prayer moved me. Torah felt exciting. Now I don’t feel anything.”

The teacher smiled.

“When you first began,” he said, “God gave you emotional gifts so you would enter the path. Now He is giving you something greater.”

“What is greater than inspiration?” the student asked.

“Loyalty,” the teacher replied.

“When you continue showing up even without excitement, your relationship with God becomes real. Not based on feelings. Based on truth.”

The student thought for a moment and nodded.

It was the first time he realized that **steady devotion might be deeper than spiritual fireworks**.

And that quiet realization changed the way he prayed from that day forward.

END NOTE]