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אָמו"ר כּוֹתֵב שֶׁשָּׁמַע בְּשֵׁם רַבְּנוּ הַזְּקֵן, שְׁכָל הַמַּחְבְּרִים עַד הַט"ז וְהַש"ךְ, וְהֵם בְּכֻלָּם, עָשׂוּ הַחֲבוּרִים שְׁלֵהֶם בְּרוּחַ הַקּוֹדֵשׁ, וְעָנִין רוּחַ הַקּוֹדֵשׁ אֵימָא בְּקִרְבָּן הָעֵדָה סוּף פְּרָק ג' דְּשִׁקְלִים שְׁזָהוּ שְׁמִגְלִים לוֹ רְזִי תוֹרָה, שְׁזָהוּ מִבְּחִינַת הָעֵלָם דְּחֻכְמָה.

My revered father, the Rebbe [Rashab], writes¹ that he heard it cited in the name of the Alter Rebbe² that all the Torah authors until, and including, the authors of Turei Zahav³ and Sifsei Kohen,⁴ composed their works by ruach hakodesh, Divine inspiration.

The author of Korban HaEdah,⁵ at the end of ch. 3 of Tractate Shekalim, explains ruach hakodesh as a revelation of the secrets of the Torah. This revelation comes to an individual at the [preconscious] level of thought which [in the language of the Kabbalah] is called he'elem deChochmah [lit., "the latent dimension of wisdom"].
