

Discourse 15

*“Liviyatan Zeh Yatzarta Lesachek Bo -
This Leviathan You fashioned to be amused with”*

Delivered on Shabbat Parshat Shmini
Shabbat Mevarchim Iyyar, 5712
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁸⁸ “This Leviathan You fashioned to be amused with.” The Talmud states,¹⁰⁸⁹ “There are twelve hours in the day. During the first three, the Holy One, blessed is He, sits and engages in Torah study. During the second three, He sits and judges the world. Once he sees that the world has rendered itself worthy of destruction, He rises from the throne of judgment and sits upon the throne of mercy. Thus, during the third three, He sits and sustains the entire world, from the horns of the wild oxen to the eggs of lice. During the fourth three,” – towards the end of the day, the time of the Mincha prayer¹⁰⁹⁰ – “He sits and is amused by the Leviathan, as it states, ‘This Leviathan You fashioned to be amused with.’”

¹⁰⁸⁸ Psalms 104:26

¹⁰⁸⁹ Talmud Bavli, Avodah Zarah 3b

¹⁰⁹⁰ “The third three hours of the day are called ‘close to Mincha’ as it states in the Talmud at the beginning of the chapter “*Arvei Psachim*” – See Likkutei Torah, Shmini 18b.

This matter¹⁰⁹¹ may be understood by the explanation in Likkutei Torah,¹⁰⁹² that the name “Leviathan-*Livyatan*-לִיְוִיָּתָן” is of the same root as the word in the verse,¹⁰⁹³ “This time, my husband will accompany-*Yilveh*-יִלְוֶה me.” That is, it is a term of “attachment” and “bonding,” and refers to souls, whose purpose is to affect a bond between the worlds and *HaShem*’s-ה' Godliness. The matter of “amusement” in relation to the Leviathan, refers to the delight that the Holy One, blessed is He, has from the service of the souls when they bond the worlds to His Godliness.

By way of analogy, this may be understood from how it is below,¹⁰⁹⁴ that if someone wishes to rouse the amusement and pleasure of a minister, and certainly of the king, he does not do so by giving him something very grand or precious, because, to him, even grand and precious things are of no consequence. Instead, this is accomplished through giving him some kind of unusual novelty, like a talking bird,¹⁰⁹⁵ or the like. For, although the speech of a bird cannot at all be compared to the speech of a human being, nevertheless, because it is a novelty, it causes amusement and delight.

The same is true in the analogue, regarding the bonding the worlds to *HaShem*’s-ה' Godliness which is affected through the service of *HaShem*-ה', blessed is He, of

¹⁰⁹¹ See Sefer HaMaamarim 5654 p. 68 and on; 5704 p. 67 and on; Also See Torat Chayim Toldot 158d and on.

¹⁰⁹² Likkutei Torah, beginning of Shmini ibid.

¹⁰⁹³ Genesis 29:34

¹⁰⁹⁴ See Likkutei Torah Shlach 48c and on; Pinchas 77c; Ohr HaTorah Shmot p. 56 and on; Likkutei Torah Masei 91c.

¹⁰⁹⁵ See Likkutei Torah Shlach ibid. p. 48a.

the souls below. Although the service of *HaShem*-יהו"ה, blessed is He, performed by souls as they are below, cannot at all be compared to their manner of service as they were above, since even a perfectly righteous *Tzaddik* (*Tzaddik Gamur*) who serves *HaShem*-יהו"ה with fear and abundant love and delight, is nevertheless in the state that, "there is one who loves,"¹⁰⁹⁶ and therefore, does not reach anywhere near the level of the soul as it is above, nevertheless, because it is a novelty, it causes pleasure and amusement Above. This then, is the meaning of the verse, "This Leviathan You fashioned to be amused with."

Now, the explanation of the matter of, "During the fourth set of three hours, He sits and is amused by the Leviathan," is as follows: The Talmud stated, "There are twelve hours in the day." The twelve hours of the day differ from each other, according to the differences in the twelve permutations of the Name *HaShem*-יהו"ה, blessed is He, each of which illuminates a particular hour of the day.¹⁰⁹⁷ However, they are generally divided into four divisions of three hours each.¹⁰⁹⁸ When it states that, "During the first three, the Holy One, blessed is He, sits and engages in Torah study," this refers to the Torah study of the Holy One, blessed

¹⁰⁹⁶ See Tanya Ch. 35 (44a and on), and Ch. 37 (48a).

¹⁰⁹⁷ See Tanya Ch 41 (48b);

¹⁰⁹⁸ There are twelve possible permutations of the Name *HaShem*-יהו"ה, as follows: יהו"ה יוה"ה יהו"ה יהו"ה, הוה"ו הוה"ו הוה"ו הוה"ו, והו"ו והו"ו והו"ו והו"ו, היה"ו היה"ו היה"ו היה"ו. As you can see, these are divided into four categories of three permutations, each beginning with one of the letters of the four letters of the Name *HaShem*-יהו"ה. These correspond to the division of the twelve hours into four groupings of three hours. See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1.

is He, in and of Himself. This is as explained before,¹⁰⁹⁹ about the difference between the teaching of our sages, of blessed memory that,¹¹⁰⁰ “Whoever sits and studies Torah, the Holy One, blessed is He, reads and studies opposite him,” and the teaching that, “During the first three, the Holy One, blessed is He, sits and engages in Torah study.”¹¹⁰¹ That is, the matter of, “whoever sits and studies Torah, the Holy One, blessed is He, reads and studies opposite him,” indicates that this applies throughout the day. It therefore refers to the awakening from Above, that is preceded and effected by an awakening from below. However, such is not the case in the matter of, “During the first three, the Holy One, blessed is He, sits and engages in Torah study,” which is the aspect of an awakening from Above, from Himself, independent of an awakening from below. This refers to the matter of the, “dew-*Tal*-טל” of Torah, in that dew comes from Above, on its own.¹¹⁰² This is also called, “the light of Torah” (*Ohr Torah*).

Now, this matter also affects the hours that follow it. For, even in the second set of three hours, in which “He sits

¹⁰⁹⁹ In the discourse entitled “*Adona’y Sifatai Tiftach*-My Lord, open my lips,” of this year, Discourse 13, Ch. 3.

¹¹⁰⁰ Tana D’Vei Eliyahu Rabba, Ch. 18; Yalkut Shimon Eicha, Remez 1,034.

¹¹⁰¹ See discourse entitled “*Adona’y Sifatai Tiftach*” 5626 (Sefer HaMaamarim 5626 p. 283 and on); *Hemshech “V’Kachah”* 5637 Ch. 66 & 68 (Sefer HaMaamarim 5637 Vol. 2, p. 552 and on, p. 559 and on); Sefer HaMaamarim 5634 p. 41 and on; 5684 p. 211 and on & p. 222 and on; Discourse entitled “*Shlach Lecha*” 5711 Ch. 3 (Translated in The Teachings of The Rebbe 5711, Discourse 12).

¹¹⁰² The dew-*Tal*-טל has a numerical value of 39, and refers to the knowledge of *HaShem* is One-*HaShem Echad*-יהוה אחד-39 that accompanies the Torah. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1 and Talmud Bavli, Taanit 4a.

and judges the entire world;” from the perspective of the attribute of judgment,¹¹⁰³ “even the heavens are not pure in His eyes,” and,¹¹⁰⁴ “He finds fault even in His angels.” Nevertheless, due to the aspect of the first three hours of the day, which are the aspect of the, “three heads of the Ancient One-*Atik*,” and refer to the matter of awakening from Above, from Himself, there is a drawing forth of influence to below. This then, is the matter of the third set of three hours, wherein “He sits and sustains the entire world, from the horns of the wild oxen to the eggs of lice.” That is, He sustains the totality of the chaining down of the worlds (*Hishtalshelut*) from the highest heights to the lowest depth, from the “depth of the heights” (*Omek Rom*) to the “depths below” (*Omek Tachat*). In other words, it is because of the first three hours, in which He sits and engages in Torah study, that He then “rises from the throne of judgment and sits upon the throne of mercy.”

However, because the ultimate intention is that¹¹⁰⁵ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” the ultimate intention is specifically in the matter of the fourth set of three hours, wherein “He sits and is amused by the Leviathan.” For, this refers to the service of *HaShem*-יהוה, blessed is He, of souls that are below, in affecting a bond between the worlds and *HaShem*’s-יהוה Godliness. It is specifically this that rouses amusement and delight Above.

¹¹⁰³ Job 15:15

¹¹⁰⁴ Job 4:18

¹¹⁰⁵ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

2.

Through the above we may understand the statement of our sages, of blessed memory, in Midrash. They stated,¹¹⁰⁶ “In the coming future, the Holy One, blessed is He, will make a joust for the righteous *Tzaddikim*, between the Leviathan (*Livyatan*) and the Behemoth (*Shor HaBar*) and the Leviathan will slaughter the Behemoth with his fins.” The difference between the Leviathan (*Livyatan*) and the Behemoth (*Shor HaBar*) is explained in Likkutei Torah.¹¹⁰⁷ That is, the Leviathan (*Livyatan*) is a sea creature, whereas the Behemoth (*Shor HaBar*) is a creature of dry land. Sea creatures¹¹⁰⁸ are not separate from their source, and as soon as they ascend to dry land (leaving the sea, which is the source of their vitality,) they quickly die.¹¹⁰⁹ They therefore must always be immersed within their source of life.

Now, aside for the fact that when they are separated from their source of their they die, and their entire existence can only be as they are immersed in their source, beyond this, even as they are immersed in their source, their existence is not independent unto itself, but rather, their entire existence is within the source of their vitality. This is as explained

¹¹⁰⁶ Midrash Vayikra Rabba 13:3

¹¹⁰⁷ Likkutei Torah Shmini 18b and on; Also see Maamarei Admor HaZaken, Al Maamarei Razal, p. 145 (written by the Mittler Rebbe); Maamarei Admor HaZaken 5571 p. 163 (written by the Tzemach Tzeddek).

¹¹⁰⁸ Also see Biurei HaZohar of the Mittler Rebbe, Beshalach 42c and on, and elsewhere; Shaar HaEmunah of the Mittler Rebbe, Ch. 52 (84a).

¹¹⁰⁹ See Talmud Bavli, Avodah Zarah ibid.; Brachot 61b.

elsewhere¹¹¹⁰ regarding the reasoning for the view of Rabbi Shimon ben Gamliel,¹¹¹¹ that water creatures do not create a separation.¹¹¹² That is, although they are creatures of the sea, meaning that they have some kind of existence that is created of the water,¹¹¹³ nevertheless, their entire existence depends on the waters themselves, and therefore they do not create any separation.

However, with the creatures of the dry land this is not so. For, although “they all originate from dust and all return to dust,”¹¹¹⁴ meaning that the earth is their source, nevertheless, they can temporarily separate from their source. For example, they can temporarily be in the air.¹¹¹⁵ Moreover, even when they are upon the earth, they are not part and parcel of the earth, but exist independently of it.

Now, the difference between the souls of the concealed world (*Alma D’Itkasya*) and the souls of the revealed world (*Alma D’Itgalya*), is similar to these differences. That is, the souls of the concealed world (*Alma D’Itkasya*) are always immersed in their Source, meaning that they are always aware of their Source and that their entire existence is the existence of the Source. However, such is not the case with souls of the revealed world (*Alma D’Itgalya*). For, although they may understand and comprehend that their entire existence is

¹¹¹⁰ Sefer HaMaamarim 5662 p. 352.

¹¹¹¹ Mishnah Mikva’ot 6:7

¹¹¹² A halachic separation (*Chatzitzah*) in a tube that connects the ritual pools of two *Mikvah*’s.

¹¹¹³ Talmud Bavli, Chullin 27b

¹¹¹⁴ Ecclesiastes 3:20

¹¹¹⁵ Like a bird

dependent on the Source, nevertheless, their existence is not nullified in their source. Rather, this phenomenon is specific to souls of the concealed world (*Alma D'Itkasya*), for since they are always aware of their Source, their existence is in a state of nullification to their Source, literally. An example of this is Rabbi Shimon Bar Yochai, who said,¹¹¹⁶ “I am a sign of *HaShem*-ה' in the world.” That is, his existence was in a state of complete nullification to his Source, (and since he was entirely nullified to his Source in a manner that his very existence was the existence of the Source, blessed is He, in truth, his was a very great existence).¹¹¹⁷

The same is true of all souls of the concealed world (*Alma D'Itkasya*), which are in the aspect of, “the fish of the sea,” (*Noonei Yama*), since they are in a constant state of adhesion (*Dveikut*) to Godliness. In *Likkutei Torah*,¹¹¹⁸ the example given for this is Rabbi Shimon bar Yochai. (Elsewhere,¹¹¹⁹ it is stated that it was the same way with our forefathers, Avraham, Yitzchak and Yaakov. That is, when it states that, “our forefathers fulfilled all of Torah before it was given,”¹¹²⁰ the explanation is not that they fulfilled everything in actuality, but rather, that they affected all the supernal unifications that are currently accomplished through the

¹¹¹⁶ Zohar I 225a

¹¹¹⁷ See *Maamarei Admor HaZaken* 5564 p. 106; *Ohr HaTorah VaYechi* 359a; *Sefer HaMaamarim* 5633 Vol. 1, p. 50 and on; 5655 p. 55 and on, and elsewhere.

¹¹¹⁸ *Likkutei Torah*, Shmini 18a

¹¹¹⁹ See *Maamarei Admor HaZaken* 5571 *ibid.*, p. 163.

¹¹²⁰ *Talmud Bavli*, *Kiddushin* 82a

physical commandments. That is, they caused and affected this through their spiritual intentions.)

His honorable holiness, the Tzemach Tzedek, adds to the words of the Alter Rebbe,¹¹²¹ and states that the same is true of the Baal Shem Tov, of righteous memory. From this, it is understood that the same applies to all the successors of the Baal Shem Tov, and particularly, to the soul of the Alter Rebbe. For, as in the words of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, the Alter Rebbe was a soul of the world of Emanation-*Atzilut*, and as explained in Iggeret HaKodesh¹¹²² regarding a soul of the world of Emanation-*Atzilut*, even as it is below there is no change to its state of being. That is, it is as if it is above, in the world of Emanation-*Atzilut*. Thus, even when there is something that is not as it should be, this does not at all cause a soul such as this, to become confused.

All the above relates to souls of the world of Emanation-*Atzilut*, which are called, “the fish of the sea” (*Noonei Yama*). However, the same is true even of souls of the world of Creation-*Briyah*, which also are called, “the fish of the sea” (*Noonei Yama*). For although, in general, the world of Emanation-*Atzilut* is the concealed world (*Alma D’Itkasya*) and the worlds of Creation-*Briyah*, Formation-

¹¹²¹ Cited in the notes of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, to the Likkutei Torah of Parshat Shmini *ibid.*, (printed in the additions to Likkutei Torah there 18b); Also see Maamarei Admor HaZaken 5571 *ibid.*, and Maamarei Admor HaZaken al Maamarei Razal *ibid.*; Also see the discourse entitled “*Shlach Lecha*” 5711 Ch. 2 (Translated in The Teachings of The Rebbe 5711, Discourse 12).

¹¹²² Tanya, Iggeret HaKodesh, Epistle 20 (130a)

Yetzirah, and Action-*Asiyah* are the revealed world (*Alma D'Itgalya*), nevertheless, when discussing these matters more particularly, there is a difference between the world of Creation-*Briyah* and the world of Formation-*Yetzirah*. That is, the world of Creation-*Briyah* is the world of thought, which is the concealed world (*Alma D'Itkasya*). In contrast, the world of Formation-*Yetzirah* is the world of speech, and the world of Action-*Asiyah* is the aspect of action, and they thus are called the revealed world (*Alma D'Itgalya*).

This then, explains the matter of the Leviathan (*Livyatan*), which refers to the souls of the concealed world (*Alma D'Itkasya*) who are the aspect of, “the fish of the sea” (*Noonei Yama*). They are called Leviathan, since he is the greatest of all sea creatures.

Now, the Behemoth (*Shor HaBar*) refers to the souls of the revealed world (*Alma D'Itgalya*), which are creatures of the dry land. However, they are called by the name Behemoth (*Shor HaBar* שור הבר), for which there are three explanations.¹¹²³ The first explanation is that it is of the root,¹¹²⁴ “a pure heart-*Bar Levav* לבב בר,” which is a term of refinement-*Birur* בירור and purity. In other words, this indicates that although he is in the aspect of an ox-*Shor* שור, he nevertheless is refined and purified. The second explanation is that it means “grain” as in the verse,¹¹²⁵ “to acquire grain-*Lishbor Bar* לשבור בר.” This refers to the matter

¹¹²³ Likkutei Torah, Shmini 18c and on.

¹¹²⁴ Psalms 24:4

¹¹²⁵ Genesis 42:3

expressed in the verse,¹¹²⁶ “Many crops come through the power of the ox-*Shor*-שׁוֹר.” In other words, although the actual growth of the crops comes from the power of growth, meaning that when seeds are sown in the earth, the actual growth comes from the power of growth (*Ko’ach HaTzome’ach*) in the earth, nevertheless, in order for there to be an abundance of growth in the crops, the field must first be plowed, which is the work of the ox-*Shor*-שׁוֹר. Thus, “Many crops come through the power of the ox-*Shor*-שׁוֹר.”

The third explanation is that the term “*Bar*-בֵּר” indicates something that is “external.” Now, in this explanation itself, there are two aspects. The first is that it indicates something that is external, but which assists the inner. In other words, not only does it not oppose or obstruct the inner, but on the contrary, it assists it.

(This is not the same as the matter as, “many crops come through the power of the ox,” in that the ox affects abundant growth, for this itself refers to something inner. Rather, the term *Shor HaBar*-שׁוֹר הַבֵּר as a term meaning “external,” is that it is found on the outside, but assists the inside. This may be understood by the explanation¹¹²⁷ of the matter of the service of refinements (*Birurim*), in that there is a first refinement and a second refinement. The first refinement is a matter of ascension, meaning that he stands outside, but ascends above. The second refinement is a matter

¹¹²⁶ Proverbs 14:4

¹¹²⁷ Likkutei Torah, Tzav 7c; Maamarei Admor HaZaken 5571 ibid., p. 164.

of inclusion, meaning that he already finds himself within, but must only become included.

This is likewise the difference between the second explanation of the Behemoth-*Shor HaBar*-שור הבר, which is the matter of, “many crops come through the power of the ox-*Shor*-שור,” that is like the second refinement, and the third explanation of the Behemoth-*Shor HaBar*-שור הבר, which is a term of something “external,” that is like the first refinement. This then, is the first aspect of the term, “outside-*Bar*-בר,” indicating that it is secondary, but assists the inner.) The second aspect of the term *Shor HaBar*-שור הבר, as a term meaning “external,” is that it refers to something external that stands in opposition to the inner.

Now, these three explanations of the matter of the *Shor HaBar*-שור הבר stated above, correspond to the three levels of the righteous-*Tzaddikim*, the intermediates-*Beinonim*, and the wicked-*Resha'im*. The righteous-*Tzaddikim*, refer to the aspect of the *Shor HaBar*-שור הבר as a term of refinement-*Birur*-בירור and purity. The intermediates-*Beinonim* are the aspect reflected by the matter of, “many crops come through the power of the ox.” For, the intermediate-*Beinoni* refers to someone who has never transgressed in his life, nor will he ever transgress.¹¹²⁸ (In other words, he currently is in a state and standing in which he will never transgress.¹¹²⁹ The wicked-*Resha'im* are reflected in the term “*Bar*-בר” as a term

¹¹²⁸ Tanya Ch. 12.

¹¹²⁹ See Maarei Mekomot, V'Haarot Ktzarot to Tanya ibid. (p. 88 and on); and in Likkutei Pirushim.

meaning, “external,” that stands in opposition to the inner, meaning that they battle against the righteous-*Tzaddikim*.

3.

Through this, we may understand the matter of the Leviathan slaughtering the Behemoth (*Shor HaBar*) with his fins. For, the Leviathan refers to the souls of the concealed world (*Alma D'Itkasya*), who are called, “the fish of the sea” (*Noonei Yama*) and are in a state of constant adhesion to *HaShem's* יהו"ה Godliness. The Behemoth (*Shor HaBar*) refers (even) to the wicked-*Resha'im* who battle against the righteous-*Tzaddikim*. This then, is the meaning of the joust between the Leviathan and the Behemoth, and what is meant that the Leviathan will slaughter the Behemoth.

For, the matter of slaughtering (*Shechitah*) is as our sages, of blessed memory, stated,¹¹³⁰ “The term ‘and he shall slaughter-*V'Shachat*-ושחט,’ only means, ‘and he shall draw-*V'Mashach*-ומשך,’” and therefore refers to the drawing and elevating of something from one domain to another domain. In other words, the souls of the aspect of Leviathan will even affect the wicked, drawing and elevating them from the domain of the external husks of evil (*Kelipah*) to the domain of the holy (*Kedushah*).

This is also why the slaughtering will be done with his fins, which are the two “wings” with which he swims. The

¹¹³⁰ Talmud Bavli, Chullin 30b; See Maamarei Admor HaZaken, Inyanim p. 410, and elsewhere.

explanation is that the fins refer to the aspects of love and fear of *HaShem*-יהו"ה, blessed is He, by which he ascends above.¹¹³¹ That is, the righteous *Tzaddik*'s love and fear of *HaShem*-יהו"ה, blessed is He, relate not only to himself, and not only to the aspect of the Leviathan (*Livyatan*-לויתן) as indicated by the verse, "This time, my husband will accompany-*Yilveh*-ילוה me," referring to those who adhere and bond to the righteous *Tzaddik*, but rather, their love and fear of *HaShem*-יהו"ה, blessed is He, also relates to the Behemoth, the *Shor HaBar*, as a term meaning "outside," which even refers to those who stand in opposition to the *Tzaddik*. That is, the *Tzaddik*'s love and fear of *HaShem*-יהו"ה, blessed is He, affects even the wicked-*Resha'im* and those who intentionally sin and rebel against the righteous *Tzaddikim*, thus drawing and causing them to ascend from the domain of the external husks of evil (*Kelipot*) to the domain of holiness (*Kedushah*).

This then, is the meaning of the teaching that,¹¹³² "In the coming future, the Holy One, blessed is He, will make a joust for the righteous-*Tzaddikim*." That is, He will show everyone, both the righteous and the wicked, the battle between the righteous and the wicked, and at its conclusion, the Leviathan will slaughter the Behemoth with his fins.

¹¹³¹ See Tanya, Ch. 40; Also see Torat Chayim ibid. p. 159c.

¹¹³² Midrash Vayikra Rabba 13:3

Now, we still must understand the meaning of this teaching that,¹¹³³ “In the coming future, the Holy One, blessed is He, will make a joust for the righteous-*Tzaddikim* between the Leviathan (*Livyatan*) and the Behemoth (*Shor HaBar*).” For, the primary matter of battle specifically applies currently, whereas about the coming future, it is written,¹¹³⁴ “I will remove the spirit of impurity from the land.” Therefore, the matter of battle primarily applies currently, particularly during exile, and especially during the “footsteps of Moshiach.” This being so, why does it state that this joust will happen in the coming future?

However, the explanation is that the power for victory in the battle specifically comes from the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who transcends all aspects of illuminations and revelations. For, it is written,¹¹³⁵ “Is not Esav the brother of Yaakov?” – the word of *HaShem*-יהו"ה!” Now, this matter is something that is from an aspect that transcends the chaining down of the worlds (*Hishtalshelut*). For, from the angle of the chaining down of the worlds (*Hishtalshelut*), Esav is rooted in the world of chaos-*Tohu*, which preceded the world of rectification-*Tikkun*, whereas Yaakov is rooted in the world of rectification-*Tikkun*, which refines the world of chaos-

¹¹³³ Midrash Vayikra Rabba 13:3

¹¹³⁴ Zachariah 13:2

¹¹³⁵ Malachi 1:2

Tohu.¹¹³⁶ It is about this that the verse states,¹¹³⁷ “One regime will overcome the other,” meaning that,¹¹³⁸ “when one rises, the other one falls.” Thus, from this angle, it is unbefitting to state, “Is not Esav the brother of Yaakov?” For, the term “brother-*Ach*-אח” is of the root “fusion-*Ichuy*-אִיחוי,” which is a term of union and bonding,¹¹³⁹ and it is unbefitting to say this about Yaakov and Esav as they are in the chaining down of the worlds (*Hishtalshelut*). It is only from the perspective of an aspect that transcends the chaining down of the worlds (*Hishtalshelut*), and thus is higher than both chaos-*Tohu* and rectification-*Tikkun*, that it is fitting to say, “Is not Esav the brother of Yaakov?” Since, from this aspect, “it is not known which of them He desires.”¹¹⁴⁰ This is as stated,¹¹⁴¹ “If you have sinned, how have you affected Him? If your transgressions multiply, what have you done to Him? If you were righteous, what have you given Him, or what has He taken from your hand?”¹¹⁴²

From this it is understood that the power for victory is not due to the aspect of illuminations and revelations; certainly not those that are according to the order of the chaining down of the worlds (*Seder HaHishtalshelut*). Rather, the contrary is

¹¹³⁶ See Likkutei Torah of the Arizal, end of Parshat Vayishlach; Torah Ohr Vayishlach 24a and on; Torat Chaim *ibid.* p. 153b and on, and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 20-21.

¹¹³⁷ Genesis 25:23

¹¹³⁸ See Rashi to Genesis 25:23 (citing Talmud Bavli, Megillah 6a); Also see Tanya Ch. 9 (13b and on) & Ch. 13 (18b), and elsewhere.

¹¹³⁹ See Likkutei Torah, Behar 38c, and elsewhere.

¹¹⁴⁰ Midrash Bereishit Rabba 2:5

¹¹⁴¹ Job 35:6-7

¹¹⁴² That is, from this angle, Esav’s wickedness and Yaakov’s righteousness are of no consequence.

true, that “his arguments came first,”¹¹⁴³ in that chaos-*Tohu* preceded rectification-*Tikkun*. Even from the perspective that transcends the chaining down of the worlds (*Seder HaHishtalshehut*), and transcends both chaos-*Tohu* and rectification-*Tikkun*, they both are equal. This being the case, it would be impossible for there to ever be victory in this war. About this our sages, of blessed memory, stated,¹¹⁴⁴ “If not for the Holy One, blessed is He, who assists him, he would be incapable of overcoming him.” This refers to assistance from the Essential Being, *HaShem*-יהו"ה Himself, blessed is He. This is because the Jewish people are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and therefore, as the verse concludes,¹¹⁴⁵ “But I loved Yaakov and I hated Esav!” This is as stated,¹¹⁴⁶ “You are children of *HaShem*-יהו"ה your God.” For, as known,¹¹⁴⁷ although a son becomes a separate being unto himself, he nevertheless is one essence with the father. Thus, due to the strength of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, it is possible for there to be victory in this war.

Now, the drawing forth of the power of the Essential Self of *HaShem*-יהו"ה blessed is He, is through accepting the

¹¹⁴³ See Zohar I 179b – That is, the animalistic soul and evil inclination are present from birth, and thus precede the arrival and development of the Godly soul, which begins at the age of thirteen when one becomes a Bar Mitzva. Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Ch. 39.

¹¹⁴⁴ Talmud Bavli, Sukkah 52b

¹¹⁴⁵ Malachi 1:2

¹¹⁴⁶ Deuteronomy 14:1

¹¹⁴⁷ See Likkutei Torah, Balak 73; Shir HaShirim 6b

yoke of the Kingship of Heaven upon oneself.¹¹⁴⁸ This is like the teaching,¹¹⁴⁹ “One should always accept the yoke of the Kingship of Heaven upon himself first, and only then accept the yoke of the commandments-*mitzvot*.” For, the matters of Torah and *mitzvot*, as they are in the *Sefirot*, correspond to the aspects of *Zeir Anpin* and *Malchut*,¹¹⁵⁰ or alternatively, to the concealed wisdom-*Chochmah Stima’ah* and *Arich Anpin*,¹¹⁵¹ all of which relate to the chaining down of the worlds (*Seder HaHishtalshelut*). The matter of the **yoke** (*Ol-עול*)¹¹⁵² of the commandments, however, transcends the chaining down of the worlds (*Seder HaHishtalshelut*), but is nonetheless an aspect of illuminations and revelations.

The yoke of the Kingship of Heaven, however, is from the Singular Preexistent Intrinsic and Essential Being of *HaShem-יהו"ה* Himself, blessed is He. For “the heavens” (*Shamayim*) are the aspect of the encompassing lights, meaning, the aspect of how *HaShem-יהו"ה*, blessed is He, transcends all worlds (*Sovev Kol Almin*). However, the **yoke** (*Ol-עול*) of the Kingship of Heaven refers to the aspect of the Singular Preexistent Intrinsic and Essential Being of *HaShem-יהו"ה* Himself, blessed is He, who is beyond relating to worlds altogether, and thus, He Himself, transcends even the aspect of the illumination of how *HaShem-יהו"ה*, blessed is He, transcends all worlds (*Sovev Kol Almin*). Thus, it is

¹¹⁴⁸ See Sefer HaMaamarim 5664 p. 181; 5691 p. 298 and on.

¹¹⁴⁹ Talmud Bavli, Brachot 13a

¹¹⁵⁰ See Likkutei Torah, Shlach 46a and elsewhere.

¹¹⁵¹ See Likkutei Torah, Bamidbar 14c and Shir HaShirim 23a

¹¹⁵² The term “yoke-*Ol-עול*” is of the root “*על-Al*” which means, “above,” indicating that the yoke is above that which it is upon.

specifically through accepting the yoke of the Kingship of Heaven, that we draw forth the aspect of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

This matter is further understood by what is explained elsewhere, that even in the limitless light of the Unlimited One, blessed is He, that is, the *Ohr Ein Sof* that precedes the restraint of the *Tzimtzum*, there is an aspect of Kingship of Kingship (*malchut* of *malchut*) of the Unlimited One (*Ein Sof*), and it was in this level that the restraint of the *Tzimtzum* occurred. In this itself, there is the aspect of a *Malchut*, and therefore an aspect of a Crown of Kingship-*Keter Malchut*, which is the desire for kingship.¹¹⁵³ However, the souls of the Jewish people are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, that even transcends the aspect of the Crown of Kingship-*Keter Malchut*. This accords to the teaching that,¹¹⁵⁴ “The Holy One, blessed is He, consulted the souls of the righteous *Tzaddikim* to create the world.” This refers to the souls of the Jewish people, for they are the righteous *Tzaddikim*, as it states,¹¹⁵⁵ “Your people are all righteous-*Tzaddikim*.” Therefore, the desire and decision for kingship was by their hand. It therefore is understood that they even transcend the aspect of the desire for kingship which was rendered by their hand.

¹¹⁵³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

¹¹⁵⁴ Midrash Ruth Rabba 2:3

¹¹⁵⁵ Isaiah 60:21

The drawing forth of this aspect, is specifically through the acceptance of the yoke of Heaven. This is as explained in the discourses of Rosh HaShanah¹¹⁵⁶ regarding the coronation of the King, that the coronation comes about not because of our comprehension or grasp, and not because of our emotional arousal, but specifically through the sublimation (*Bittul*) of the nation to the King. It is specifically through this, that the desire for kingship is awakened in Him. For, this sublimation reaches His Essential Self, blessed is He, which transcends desire, and therefore, it is specifically the sublimation that awakens the desire.¹¹⁵⁷ This is the meaning of the teaching, “One should always accept the yoke of the Kingship of Heaven upon himself first.” For, the acceptance of the yoke of the Kingship of Heaven by the Jewish people, reaches the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic and Essential Being Himself, blessed is He, and it is from Him that there is the strength to be victorious in the war.

With this, we may now understand the statement in Midrash, that “In the coming future, the Holy One, blessed is He, will make a joust for the righteous *Tzaddikim*.” For, we previously explained¹¹⁵⁸ that in the coming future there will be a revelation of the Essential Being of *HaShem*-יהו"ה Himself,

¹¹⁵⁶ See *Hemshech Rosh HaShanah* 5709 Ch. 10 – Kuntres Rosh HaShanah of this year 5712 (and subsequently printed in *Sefer HaMaamarim* 5709 p. 15).

¹¹⁵⁷ This will be further expounded upon in later discourses of this year, 5712, particularly in the discourse entitled “*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*-יהו"ה,” (Discourse 24).

¹¹⁵⁸ In the prior discourse, “Like the days that you went out of the land of Egypt – *K'Ymei Tzeitcha*” 5712 – Discourse 14.

blessed is He. This is the meaning of the verse,¹¹⁵⁹ “They will no longer teach – each man his fellow, each man his brother – saying, ‘Know *HaShem*-יהו”ה!’ For they will all know Me, from their smallest to their greatest – the word of *HaShem*-יהו”ה.” In other words, there will be a revelation of the Essential Being of *HaShem*-יהו”ה Himself, blessed is He, who is the bearer of His Name *HaShem*-יהו”ה and thus transcends it, and who even transcends Being-*Havayah*-הו”ה itself.¹¹⁶⁰

This refers to the teaching,¹¹⁶¹ “Before the creation of the world there was Him and His Name alone.” Now, in the matter of, “His Name-*Shmo*-שמו,” there are two aspects; the revelation of His Name to Himself, and the revelation of His Name that relates to the worlds.¹¹⁶² However, in the coming future, there will be a revelation of the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהו”ה Himself, blessed is He, who transcends both the aspect of His Name-*Shmo*-שמו, and even the aspect indicated by the word Him-*Hoo*-הוא.¹¹⁶³

¹¹⁵⁹ Jeremiah 31:33

¹¹⁶⁰ That is, the Singular Being, *HaShem*-יהו”ה Himself, entirely transcends being that is defined as “being-*Havayah*-הו”ה,” which already implies the duality of “being” versus “non-being.” This is because the true reality of *HaShem*’s-יהו”ה Being is that He is, but His existence is unlike the existence of any other being. For, it is He who brings the existences of everything into being, as in the teaching (Mishneh Torah, Hilchot Yesodei HaTorah 1:1), “From the truth of His Being all beings exist.” He therefore cannot be defined by them in any way, shape or form, for He is altogether beyond conception. (See *Hemshech* 5666, Discourse One, translated under the title, “Revealing the Infinite.”)

¹¹⁶¹ Pirke D’Rabbi Eliezer Ch. 3

¹¹⁶² See *Hemshech* 5672 Vol. 2, p. 1,023 and elsewhere.

¹¹⁶³ That is, the word Him-*Hoo*-הוא in the third person, already indicates some relation to worlds, albeit in a concealed manner, similar to what was explained before regarding the aspect of how *HaShem*-יהו”ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), which already implies some relation to worlds, in a way of negation. This is further indicated by the numerical value of the word Him-*Hoo*-

This revelation will be to everyone equally. For, although even then, there will be different levels, that will only be in the matter of comprehension, that is, in the comprehension of the Name *HaShem*-יהו"ה. However, in the aspect of the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who is the bearer of the Name *HaShem*-יהו"ה, and thus transcends its letters, as indicated by the verse, "They will all know Me-*Oti*-אותי,"¹¹⁶⁴ there will not be different levels, but rather, "they will **all** know Me-*Oti*-אותי." This is to say that the matter of, "they will all know Me-*Oti*-אותי," will

הוא-12 which is inclusive of the numerals א-1 through י"ב-12 (known as *Cheshbon Kidmi*-triangular value), and thus is equal to י"ב ז"ח ט"י י"א י"ב which totals 78 (1+2+3+4+5+6+7+8+9+10+11+12=78), the numerical value of, "He is and He was and He will be-*Hoveh V'Hayah V'Yihyeh*-והיה והייה ויהייה-78," thus indicating how *HaShem*-יהו"ה, blessed is He, is the very source and foundation of the present, the past, and the future, and that He is present and unchanged in them all. This is further indicated by the fact that, "He is and He was and He will be-*Hoveh V'Hayah V'Yihyeh*-והיה והייה ויהייה-78," shares exactly the same letters and is equal to the three names *HaShem HaShem HaShem*-יהו"ה יהו"ה יהו"ה-78 expressed in the verses, (Ps. 10:16) "*HaShem* is King-מלך-יהו"ה," (Ps. 93:1) "*HaShem* was King-מלך-יהו"ה," (Ex. 15:18) "*HaShem* will be King-ימלך-יהו"ה." Thus, although transcendent and concealed, there is already some aspect of relation to worlds indicated by the term "He-*Hoo*-הוא." (See Ginat Egoz of Rabbi Yosef Gikatilla, translated and adapted into English under the title *HaShem is One*, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and Volume 2, The Gate entitled, "The Drawing Forth of Action from the Letters to *Elohi*"m-אלהים-ם.")

¹¹⁶⁴ That is, the term for "letter" or "letters" is "אות" and with the possessive suffix *Yud*-י, as in *Oti*-אותי thus also indicates He who bears the letters, the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, in that they are His and secondary to Him. Additionally, the term "אות" also means a "sign," and thus, the word "*Oti*-אותי" can be read "My sign," referring to the sign of the covenant between *HaShem*-יהו"ה, blessed is He, and the Jewish people, as it states (Ex. 31:13-17), "a sign-*Ot*-אות between Me and you for all your generations, so that you may know that it is I, *HaShem*-יהו"ה, who sanctifies you... a sign-*Ot*-אות between Me and the children of Israel forever etc." Thus, this eternal covenant and bond with the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, and the Jewish people, will become fully revealed in the coming future. (See Ginat Egoz, translated as *HaShem is One*, Vol. 2 (section on *Havdalah*), and Vol. 3 (section on The Particular Noun – *Etzem Prati*).)

be in everyone equally, this being the bonding of the soul to the Singular Essential Being, *HaShem*-יהו"ה Himself, blessed is He. (The meaning of the word, "they will know-*Yeidu*-ידעו" in this verse, is not knowledge as intellectual comprehension, but knowledge-*Yediyah*-ידיעה, meaning bonding and adhesion.)¹¹⁶⁵

Now, because in the coming future there will be a revelation of the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהו"ה Himself, blessed is He, therefore the matter of the "joust" (*Kenigya*) will be then, since it is specifically then that the victory will be achieved, which is only within the power of *HaShem*-יהו"ה Himself, to do. For, as explained before, "If not for the Holy One, blessed is He, who assists him," – meaning that the assistance is from the Singular Essence of *HaShem*-יהו"ה Himself, blessed is He – "he would be incapable of overcoming him."

This is because the war with the Behemoth (*Shor HaBar*), who battles with his horns against the Leviathan, is a very difficult war, for the Behemoth (*Shor HaBar*) is called,¹¹⁶⁶ "The beasts on a thousand mountains-*Beheimot B'Harerei Alef*-בהמות בהררי אלף." There are two explanations of this.¹¹⁶⁷ The first, is that every day, the Behemoth (*Shor HaBar*) consumes the animals of a thousand mountains. The second is that every day the Behemoth (*Shor HaBar*)

¹¹⁶⁵ As in Genesis 4:1, "And Adam knew-*Yada*-ידע Chava, his wife, and she conceived etc."; Also see Tanya Ch. 3 and Ch. 42 (59a and on).

¹¹⁶⁶ Psalms 50:10; Also see Targum Yonatan there; Talmud Bavli, Bava Batra 74b; Likkutei Torah, Shmini.

¹¹⁶⁷ See Rashi and the other commentators to Psalms 50:10

consumes the grass of a thousand mountains. It is because of this, that the war against him is so very difficult, so much so, that the assistance of *HaShem*-יהו"ה Himself is required.

However, it is self-understood, that when we say that the victory is with the assistance of *HaShem*-יהו"ה Himself, blessed is He, we do not at all mean that it can be accomplished without work. Certainly, there must be work, specifically strenuous toil. This is like the common saying amongst Chassidim,¹¹⁶⁸ "There is no room (it is unacceptable) for anything to be done automatically by rote." Rather, what is meant is that, because of the difficulty of the battle, even after all the strenuous work and toil, it is impossible to be victorious without the help and power of *HaShem*-יהו"ה Himself, blessed is He.

This is why the "joust" (*Kenigya*) will be in the coming future. For, since the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He, is presently concealed, therefore, because we are in the thick of a very difficult battle, it is impossible for us to know who will be victorious. For, as known, though presently, these matters affect additional illuminations in the world of Emanation-*Atzilut*, nonetheless, in this world, actual victory has yet to be achieved. Therefore, it is specifically in the coming future, when the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, will be revealed, that actual victory will be achieved. In that time, specifically, there will also be the matter of "amusement" and "laughter" (*Schok*-שחוק).

¹¹⁶⁸ See Sefer HaSichot 5702 p. 119

(This is as our sages, of blessed memory, stated, that from the day that the Holy Temple was destroyed, one is forbidden to fill his mouth with mirth and laughter.)¹¹⁶⁹ This mirth and laughter refers to the delight that will come with the actual victory of the war.

5.

There is yet another matter to explain about the victory of the Leviathan, who will slaughter the Behemoth (*Shor HaBar*) with his fins. That is, that through the love and fear of *HaShem*-יהו"ה, blessed is He, that the righteous *Tzaddikim*, who are called, "the fish of the sea" (*Noonei Yama*) have, they even elevate the Behemoth (*Shor HaBar*) to the side of holiness (*Kedushah*), as mentioned above. Now, this also affects an elevation in the righteous *Tzaddikim* who are the aspect of the Leviathan. This is because, when the righteous *Tzaddikim* bring about the elevation of the wicked *Resha'im*, they too are uplifted by it.

By way of analogy, this may be understood by the descent of the soul below. Namely, although the soul, in and of itself, requires no rectification, and did not descend to this world for its own benefit, but only to refine the body and the animalistic soul,¹¹⁷⁰ nevertheless, through service of *HaShem*-יהו"ה, blessed is He, the soul is also elevated.¹¹⁷¹ The same is

¹¹⁶⁹ Talmud Bavli Avoda Zarah 3b; Brachot 31a

¹¹⁷⁰ Tanya Ch. 37 (48b).

¹¹⁷¹ See Likkutei Torah, Re'eh 29a and elsewhere.

true of the influence of the righteous-*Tzaddikim* upon the wicked-*Resha'im*, through which they too become elevated.

This also explains the statement of our sages, of blessed memory,¹¹⁷² “Because I had not eaten ox meat, I was unable to concentrate on the reasoning of the matter.” In other words, it is specifically the consumption of “ox meat” (not fish meat, but specifically ox meat), referring to the matter of refining the Behemoth (*Shor HaBar*), that affects the reasoning of a matter with precision. This refers to the revelation of the hidden reasons of Torah, which will be revealed in the coming future.¹¹⁷³ The laughter and mirth (*Schok*-שחוק) will specifically be then,¹¹⁷⁴ for as explained above, in that time there will be a revelation of the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and the soul will bond with His Essential Being, blessed is He.

¹¹⁷² Talmud Bavli, Bava Kamma 72a and Rashi there.

¹¹⁷³ See Rashi to Song of Songs 1:2; Likkutei Torah Tzav 17a, and elsewhere.

¹¹⁷⁴ There is a portion of the discourse missing here.