

Discourse 21

“Natata L’Yerei’echa Neis LeHitnoseis -

You have given those who fear You a banner to be
raised”

Delivered Sunday of the week of Parshat Pinchas,

The 13th of Tammuz, 5712

By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁵⁵³ “You have given those who fear You a banner to be raised (*Neis LeHitnoseis*-נס להתנוסס) for the sake of truth, always!” His honorable holiness, my father-in-law, the Rebbe, cites¹⁵⁵⁴ the Targum¹⁵⁵⁵ (and other commentaries) who explain, that the term “banner-*Neis*,” also refers to the matter of “tests-*Nisyonot*” נסיונות.” It is thus explained that the words “a banner to be raised (*Neis LeHitnoseis*-נס להתנוסס) teaches that the tests (*Nisyonot*-נסיונות) affect an elevation, causing one to be uplifted. It is further explained that the power for this comes from our forefather

¹⁵⁵³ Psalms 60:6

¹⁵⁵⁴ See the discourse entitled “*Natata L’Yerei’echa*” 12 Tammuz 5693 (that was printed with additional citations and notes by the Rebbe) in the pamphlet that was given out for 12-13 Tammuz 5711 (Kuntres 93). It was subsequently printed in *Sefer HaMaamarim* 5711, p. 289 and on; *Sefer HaMaamarim* 5693, p. 532 and on. Also see the discourse by the same title of the year 5711, adapted into English in *The Teachings of The Rebbe* 5711, Discourse 13.

¹⁵⁵⁵ Targum to Psalms 60:6

Avraham. For, this is the meaning of the continuing words, “for the sake of truth, always!” That is, “truth” refers to Avraham.¹⁵⁵⁶

Now, this explanation does not contradict the simple explanation of the verse, that the term “*Neis*-נס” also refers to the matter of miracles (*Nissim*-נסים). That is, the words “a banner to be raised (*Neis LeHitnoseis*-נס להתנוסס),” mean that when the Holy One, blessed is He, performs miracles (*Nissim*-נסים) for the Jewish people, the Jewish people are thereby elevated and uplifted, which particularly occurs to, “those who fear You.” However, the reason miracles are brought about in the world, is “for the sake of truth, always!” That is, for the sake of drawing forth and the revelation of,¹⁵⁵⁷ “the eternal truth of *HaShem*-ה'יהו”!

2.

The explanation is that through miracles (*Nissim*-נסים), the “the eternal truth of *HaShem*-ה'יהו” is drawn forth. This is because miracles are the diametric opposite of the natural order. The natural order (*Teva*-טבע) is that the world follows its regular course, so much so, that a person can come to err and think that the world is like a city without a ruler. However, through miracles, the natural order is overturned, causing changes in the natural course of the world, which in turn, brings about an awakening in whoever contemplates it.

¹⁵⁵⁶ As stated in the Targum there.

¹⁵⁵⁷ Psalms 117:2

If the miracle is particularly wondrous, even contemplation is unnecessary, for it becomes plainly evident that indeed the city has a Ruler.¹⁵⁵⁸

Now, to understand matters that are drawn forth through miracles in greater depth,¹⁵⁵⁹ the Talmud states,¹⁵⁶⁰ “A person should never place himself in danger, saying (to himself) that a miracle will be performed for him, for perhaps a miracle will not be performed for him. Moreover, even if a miracle is performed for him, it will be deducted from his merits.” What is understood from this, is that the occurrence of a miracle is like the reward for the fulfillment of a *mitzvah*. That is, he only is given one of the two. Either he is given the reward for fulfilling the *mitzvah* or he is given a miracle instead of the reward of the *mitzvah*.

Now, what the reward of a *mitzvah* is, may be understood from the statement in Emek HaMelech,¹⁵⁶¹ that the fulfillment of Torah and *mitzvot*, brings about a drawing forth of the aspect of the Limitless Light of the Unlimited One, blessed is He, that precedes the restraint of the *Tzimtzum*, to illuminate in a revealed manner etc.¹⁵⁶² For, the creation of the worlds was brought about through the restraint of *Tzimtzum* and the subsequent drawing down of the short, thin

¹⁵⁵⁸ Midrash Bereishit Rabba 39:1

¹⁵⁵⁹ See the discourse entitled “*Katonti*” (the 1st one) 5678 (Sefer HaMaamarim 5678 p. 84 and on); Discourse entitled “*Katonti*” and “*Padah B'Shalom*” 5698 (Sefer HaMaamarim 5698 p. 155 and on; p. 162 and on).

¹⁵⁶⁰ Talmud Bavli, Shabbat 32a

¹⁵⁶¹ Emek HaMelech, Shaar 1 (Shaar Sha'ashu'ey HaMelech), Ch. 1

¹⁵⁶² See *Hemshech* 5666, p. 3 and on; p. 509, Sefer HaMaamarim 5702 p. 28.

line of illumination (*Kav*).¹⁵⁶³ However, *HaShem*'s יהו"ה ultimate intention in His creation is that through the fulfillment of Torah and *mitzvot*, we even draw forth the Limitless Light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, that preceded the restraint of the *Tzimtzum*.

Now, these two general matters, namely, the light of the line (*Kav*) that follows the restraint of the *Tzimtzum* and the Limitless Light of the Unlimited One, blessed is He, that precedes the restraint of the *Tzimtzum*, constitute the two levels; how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*) and how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*).¹⁵⁶⁴

The light of the line (*Kav*) illuminates throughout the entire chaining down of the worlds (*Hishtalshelut*), which is drawn down with order and gradation, like a chain (*Shalsholet*),¹⁵⁶⁵ wherein the upper link is connected to the link below it and the lower link is connected to the link below it, until the lowest link of the chain. Now, two matters are understood from this. The first, is that the line (*Kav*) has a division of particulars, that is, “up” and “down,”¹⁵⁶⁶ like a chain, in which the level of each link is distinct from the level of the other links. The second, is that all the levels of the light of the line (*Kav*) are related to each other, like a chain, in

¹⁵⁶³ See Etz Chayim, Shaar 1 (Shaar Iggulim v'Yosher) Anaf 2.

¹⁵⁶⁴ See *Hemshech* 5666 p. 189 and elsewhere.

¹⁵⁶⁵ See Likkutei Torah, Zot HaBrachah 95b; Shir HaShirim 42b, and elsewhere. Also see Discourse 18 of earlier this year 5712, entitled “*BeSha'ah SheHeekdeemoo* – When Israel accorded precedence.”

¹⁵⁶⁶ See Etz Chayim *ibid.*; Also see *Hemshech* 5666 p. 49, and elsewhere.

which all the links are bound and connected to each other. All this is within the chaining down of the worlds (*Hishtalshelut*).

However, above the chaining down of the worlds (*Hishtalshelut*), particularly in the limitless Light of the Unlimited One, blessed is He, that precedes the restraint of *Tzimtzum*, there is no division of “up” and “down.” Moreover, there altogether is no divisions of particulars.

This then, is the difference between the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*) and the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*).¹⁵⁶⁷ For, the light of how *HaShem*-יהו"ה fills all worlds (*Memale Kol Almin*), is the inner light (*Ohr Pnimi*), in which there are divisions of particulars. Moreover, since it is an inner light (*Ohr Pnimi*), therefore, even as it is drawn down to the worlds (that is, the vessels), it is drawn to them in an inner manner, meaning that it becomes unified with them, and understandably, it therefore possesses divisions of particulars. For, since it is drawn to each world according to the capacity of that world, it is understood that the light too, divides into many particulars. From this it is also understood that this light is only a matter of revelation (*Giluy*), and is not an essential light. For, as known, by definition, an essence is indivisible.¹⁵⁶⁸

In contrast, the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), is a transcendent

¹⁵⁶⁷ See Tanya, Ch. 48 (p. 67b and on); Likkutei Torah Emor 31a and on, and elsewhere.

¹⁵⁶⁸ See Imrei Binah, Shaar HaKriyat Shma, Ch. 8 & Ch. 14, and elsewhere.

encompassing light (*Ohr Makif*). That is, in and of itself, it is transcendent and encompassing (*Makif*), has no division of particulars, nor the divisions of “up” and “down,” nor divisions of width.¹⁵⁶⁹ Thus, since, in and of itself, it is transcendent and encompassing (*Makif*), therefore, even as it is drawn to the worlds, it is drawn in a way that transcends and encompasses the worlds. However, what is meant here is not that it is only transcendent and encompassing (*Makif*), for after all, it indeed is found in the innermost being of every creature, in an inner way (*Pnimiyut*). Rather, what is meant, is that it does not illuminate in a revealed manner within the worlds (since it has no aspect of division. The worlds, on the other hand, are in a state of division and order of chaining down, one under the other. They therefore are incapable of withstanding the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*). Therefore, it is in them, but in a concealed manner.) This is why it is called,¹⁵⁷⁰ “the light of how *HaShem*-יהו"ה encompasses and transcends all worlds – *Sovev Kol Almin*.”

Thus, although in actuality, the primary vitality of the worlds is specifically due to the light of *HaShem*-יהו"ה, blessed is He, that transcends and encompasses the worlds (*Sovev*),¹⁵⁷¹ nevertheless, it remains concealed within them. For, if it would be revealed, they would be nullified of their existence (and the entire chaining down of the worlds (*Hishtalshelut*))

¹⁵⁶⁹ See the Opening Gateway to Imrei Binah (translated as The Gateway to Understanding), Ch. 3; Also see “*Reshimat HaMenorah*” p. 122 and elsewhere.

¹⁵⁷⁰ See Tanya *ibid.*; *Hemshech* 5672 Vol. 1, p. 86 & p. 106 and on.

¹⁵⁷¹ Tanya *ibid.*; Torah Ohr, Megilat Esther 90a and on.

would be nullified out of existence). Thus, since they are within the parameter of “worlds,” they therefore are incapable of withstanding a revelation of the light of how *HaShem*-יהו"ה, blessed is He, transcends the worlds (*Sovev*), in a revealed manner.

In contrast, the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*) is indeed revealed in all the worlds, even in this world. That is, although in this world we do not sense the light of how *HaShem*-יהו"ה, blessed is He, fills the world (*Memale*), in reality however, the only reason for this, is lack of knowledge and recognition that all vitality is *HaShem*'s-יהו"ה Godly vitality. Nevertheless, the creatures do indeed feel the lifeforce and vitality that brings them into being, enlivening and sustaining them.¹⁵⁷² In other words, not only do they understand this intellectually, but they actually feel that the lifeforce and vitality is their very existence.¹⁵⁷³ However, since they do not know and recognize what the vitality truly is, it therefore seems to them to simply be vitality, when in reality, it is *HaShem*'s-יהו"ה Godly vitality.

Now, since the essential vitality is indeed revealed in the world, and it is only because of the grossness and concealment of physicality (*Chomer*) that it is not recognizably known that, in truth, the vitality is *HaShem*'s-יהו"ה Godly vitality, it thus is understood that through serving *HaShem*-יהו"ה, blessed is He, by refining and purifying our

¹⁵⁷² See Likkutei Torah, VaEtchanan 4a and on.

¹⁵⁷³ See the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 24.

physicality (*Chomer*), it is possible to come to feel that it is *HaShem's* יהו"ה Godly vitality.

Proof of this is from what we find about Adam, the first man, before the sin. As stated in Pirke d'Rabbi Eliezer,¹⁵⁷⁴ Adam told all the creatures,¹⁵⁷⁵ "Come! Let us prostrate and bow, let us kneel before *HaShem*-יהו"ה our Maker," and all the creatures were in a state of sublimation, "before *HaShem*-יהו"ה our Maker," referring to the revelation of the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale*). This is true even now. That is, the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale*), is **revealed** in the creatures, in that they feel their life and vitality. Only that they err in their understanding, and do not know and recognize that their life and vitality is *HaShem's*-יהו"ה Godly vitality. All this is true of the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), which indeed is revealed in the creatures. (This is what is meant when we say that it is an inner illumination within the creatures.)

However, in regard to the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*) this is not the case, since it is concealed within the creatures. For, as the creatures are in their state of existence, they are incapable of withstanding the illumination of the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*)

¹⁵⁷⁴ Pirke d'Rabbi Eliezer Ch. 11.

¹⁵⁷⁵ Psalms 95:6

and if it would be revealed, they would be utterly nullified out of existence.

3.

Now, the reward of the *mitzvot*, is that the light of how *HaShem*-יהו"ה, blessed is He, transcends the worlds (*Sovev Kol Almin*) is brought forth, and even beyond this, that the Limitless Light of the Unlimited One, blessed is He, that precedes the restraint of the *Tzimtzum* altogether, is brought forth. This is as mentioned before (citing Emek HaMelech), that through the fulfillment of *HaShem*'s-יהו"ה's commandments, we draw down the light of *HaShem*-יהו"ה that precedes the restraint of the *Tzimtzum*. It is because of this that the drawing forth affected by Torah and *mitzvot*, is not openly revealed and apparent in the worlds.

That is, although in the performance of a *mitzvah* there is a drawing down of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, upon the one who performs it, and as stated in Tanya,¹⁵⁷⁶ this is why our sages, of blessed memory, required that one stand up in the presence of anyone who is occupied in fulfilling a *mitzvah*, even if he is a boor and an ignoramus,¹⁵⁷⁷ nevertheless, all this is also completely concealed. In other words, not only does a person not have any understanding of the nature of the revelation, but beyond this, he does not sense the revelation at all.

¹⁵⁷⁶ Tanya Ch. 46 (66a).

¹⁵⁷⁷ See Talmud Yerushalmi, Bikurim 3:3; Talmud Bavli Kiddushin 33a.

The same is true of the matter of,¹⁵⁷⁸ “A *mitzvah* pulls (*Goreret*-גוררת) another *mitzvah* (in its train).” That is, the fulfillment of *mitzvah* has an effect on the animalistic soul and the body,¹⁵⁷⁹ causing them to have a desire to fulfill yet another *mitzvah*. However, in regard to this, it is not that he feels or is aware of the revelation in the *mitzvah*. In other words, in and of himself, he does not know what is motivating him to go and do another *mitzvah*. Rather, the *mitzvah* draws him to do another *mitzvah* automatically (it compels him and has a pull on him), for, as known, this is why the term, “pulls-*Goreret*-גוררת,” was specifically used. However, this is not something that is revealed, since he is not at all aware of the revelation affected by the *mitzvah*.

Now, in addition to the above, just as the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*) and the drawing down affected by the fulfillment of Torah and *mitzvot* is concealed in this world and in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*; in addition, in the world of Emanation-*Atzilut* this is likewise so. That is, the unifications (*Yichudim*) and influx of additional light into the world of Emanation-*Atzilut* through the performance of Torah and *mitzvot*, remain in a state of concealment. This is as explained elsewhere,¹⁵⁸⁰ that the

¹⁵⁷⁸ Mishnah Avot 4:2

¹⁵⁷⁹ That is, the Godly soul as it is manifest within the animal soul and the body.

¹⁵⁸⁰ Sefer HaMaamarim 5651 p. 96 (Also see the discourse entitled “*Mi Yitencha*” 5642, Ch. 6-7, Ch. 14-15); Sefer HaMaamarim 5658 p. 33; Discourse entitled “*Bati LeGani* – I have come to My garden” 5711 (translated in The Teachings of The Rebbe 5711 – Discourse 1), Ch. 5.

additional light that is drawn down to the world of Emanation-*Atzilut* through the fulfillment of Torah and *mitzvot*, is like something placed in storage. This is because even the world of Emanation-*Atzilut*, is within the category of a “world,” and is part of the order of the chaining down of the worlds (*Seder Hishtalshelut*). It therefore is not possible for the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), to be revealed in it.¹⁵⁸¹

It is only in the coming future when, as prophesied,¹⁵⁸² “The glory of *HaShem*-יהו"ה will be revealed,” that the effect of Torah and *mitzvot*, in that they draw down the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), that the drawing down of the light of *HaShem*-יהו"ה that precedes the restraint of the *Tzimtzum* will be revealed. This then, is the meaning of the teaching,¹⁵⁸³ “There is no reward for the fulfillment of a *mitzvah* in this world.” In other words, since the reward of a *mitzvah* is the drawing down of the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), it cannot be revealed in this world, nor can it be revealed in the entire chaining down of the worlds (*Seder HaHishtalshelut*).

It will only be revealed in the coming future, for in the coming future, the essential root of the Indwelling Presence (*Ikar Shechinah*) of *HaShem*-יהו"ה, blessed is He, will be in the

¹⁵⁸¹ See Maamarei Admor HaZaken, Hanachot HaRav Pinchas z"l, p. 57 and on; Ohr HaTorah Bamidbar Vol. 4, p. 1,487 and on; Discourse entitled “*Mi Yitencha*” 5642, Ch. 6-7, Ch. 14-15.

¹⁵⁸² Isaiah 40:5

¹⁵⁸³ Talmud Bavli, Kiddushin 39b; Tanya Iggeret HaKodesh, Epistle 3.

lower worlds.¹⁵⁸⁴ The main point here is that it is specifically the essential root of the Indwelling Presence – the *Ikkar Shechinah* – of *HaShem*-יהו"ה, blessed is He, that will be revealed in the coming future. That is, it does not refer to the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), but rather, to the light of how *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), and beyond that, it refers to the aspect of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, (the Essential Self of *HaShem*-יהו"ה).¹⁵⁸⁵

The explanation is that in regard to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*), there are divisions in the manner of revelation. That is, there is a difference in the manner of revelations of the upper worlds relative to the manner of revelations in the lower worlds. For, in the upper worlds, there is much greater revelation of Godliness, whereas in the lower worlds, even if there is refinement of the gross physicality (*Chomer*) and even as conditions were before the sin, in which there were open revelations of Godly light even in this world, it nevertheless cannot compare to the revelations of Godliness in the upper worlds.

This accords with the teaching,¹⁵⁸⁶ “He stretched out His right hand and created the heavens and He stretched out

¹⁵⁸⁴ See *Hemshech* 5666 p. 353 and on, and elsewhere.

¹⁵⁸⁵ See the discourse entitled “*Bati LeGani* – I have come to My garden” 5711 (translated in *The Teachings of The Rebbe* 5711 – Discourse 1), Ch. 1.

¹⁵⁸⁶ See *Pirke D'Rabbi Eliezer* Ch. 18; *Zohar* I, 30a, 20a, 37a, 85b.

His left hand and created the earth.”¹⁵⁸⁷ That is, “the heavens” refers to the upper worlds, and it is about them that it states, “He stretched out His right hand,” referring to the revelation of the supernal lights. In contrast, “the earth” refers to the lower worlds, and it is about them that it states, “He stretched out His left hand,” referring to the fact that the Godly light is not revealed to such a great extent in them. The reason is because the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*), consists of particular levels and divisions and is drawn down to the creatures in an inner manner. Thus, even when the work of refinement and purification of one’s gross physicality (*Chomer*) has been accomplished, nonetheless, the illumination of Godly light below cannot at all be compared to the illumination of Godly light above.

In contrast, when it comes to the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds, it is revealed equally everywhere. This is because there are no divisions of particulars in it. Moreover, its illumination in the worlds is not in a way of light that manifests within vessels, each according to its capacity. Rather, it is the matter of¹⁵⁸⁸ the elevation of the Glory of the Holy One, blessed is He, due to serving Him. Thus, it specifically illuminates below, since

¹⁵⁸⁷ The heavens were created with His right hand, referring to His attribute of *Chessed*-Kindness, which is an expansive revelation of Godly light, whereas, the left hand, by which the earth was created, refers to *Gevurah*-Might, which, in comparison, is a more restrained revelation of Godly light. We thus see that there was a greater degree of revelation in the heavens than in the earth.

¹⁵⁸⁸ See Zohar II 128b, 67b, 184a; Tanya Ch. 27 (34a); Likkutei Torah, Pekudei; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c.

serving *HaShem*-יהו"ה, blessed is He, can only be done specifically in this world, and it is specifically this world that is the ultimate purpose and intention in the creation. Moreover, the ultimate intention in creating the upper worlds, was specifically for this world.

4.

From the above, we may understand that the matter of miracles is like the matter of reward for fulfilling the commandments. For, just as the reward of the *mitzvah* is the matter of drawing down the light of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Seder HaHishtalshelut*), the same is true of miracles, which likewise transcend the natural order. For, the term, “nature-*Teva*-הטבע,” is of the same root as “sinking-*Tviyah*-טביעה,” as in the verse,¹⁵⁸⁹ “The choicest of his officers were sunken-*Tubu*-טבעו in the Sea of Reeds.” In other words, the term “nature-*Teva*-טבע indicates that Godliness is hidden and concealed in the creatures. It also is of the same root as, “a coin-*Matbe'a*-מטבע,” similar to the teaching in Sanhedrin,¹⁵⁹⁰ “A person mints-*Tove'a*-טובע many coins-*Matbe'ot*-מטבעות with a single stamp and they are all identical to each other. However, the King, King of kings, the Holy One, blessed is He, stamped-*Tove'a*-טובע all people with the seal of Adam, the first man,

¹⁵⁸⁹ Exodus 15:4

¹⁵⁹⁰ Talmud Bavli, Sanhedrin 37a

and they are all dissimilar from each other,” in that,¹⁵⁹¹ “their faces are all dissimilar from one another.” The reason is because the natural order – *Teva*-הַטֵּבַע – is brought about by the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*), in which there also is a division of many particulars.

However, the matter of miracles that transcend the natural order, is in such a way that there is an illumination of a novel light in the world. That is, it is drawn forth from the light of *HaShem*-יהו"ה, blessed is He, that entirely transcends all the worlds (*Sovev Kol Almin*). Moreover, when a miracle occurs, the revelation of the light of *HaShem*-יהו"ה, that transcends the worlds (*Sovev*), illuminates within the worlds, as they remain in their state of existence, meaning that they stay within the parameters of their natural limitations. For, even once a miracle has occurred, the world at large, remains in its state of existence, according to its natural order, just as it was before the miracle. That is, it is just in one detail of the world that a miracle occurred. This being so, the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds, is drawn down into the world, as the world is in its state and standing.

This then, is the meaning of the verse, “You have given those who fear You a miracle by which to be **raised**,” in that the miracle affects an elevation in the world itself, similar to the state and standing of the world, as it will be in the coming future.

¹⁵⁹¹ Talmud Bavli, Sanhedrin ibid. 38a.

Now, to gain a deeper understand of the drawing down that is affected upon the occurrence of miracles, the verse states,¹⁵⁹² “For *HaShem*-יהו"ה is a God of knowledges,” wherein the word “knowledges-*De'ot*-דעות” is in the plural, indicating that there are two knowledges.¹⁵⁹³ That is, there is the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*).¹⁵⁹⁴ The lower knowledge (*Da'at Tachton*) is from the perspective of the creatures, or more particularly, from the perspective of the order of the chaining down of the worlds (*Seder HaHishtalshehut*). The upper knowledge (*Da'at Elyon*) is from the perspective of the Holy One, blessed is He, or more particularly, from the perspective of the Limitless Light of the Unlimited One, blessed is He, that precedes the restraint of the *Tzimtzum*.

Now, the perspective of the lower knowledge (*Da'at Tachton*), is that the coming into being of the creatures is in a manner of something from nothing (*Yesh Me'Ayin*). That is, the created being feels himself to exist as a tangible being, a “something-*Yesh*-יש.” In contrast, regarding the Source who brings him into being, he has no grasp of Him at all, neither in a way of comprehension, nor in a way of sensory perception. He therefore calls the Source, “nothing-*Ayin*-אין.” In other words, even though he understands that he has a Source that

¹⁵⁹² Samuel I 2:3

¹⁵⁹³ See Tikkunei Zohar, Tikkun 69.

¹⁵⁹⁴ See Torah Ohr, Yitro 68a; Likkutei Torah Re'eh 23d.

brings him into existence, nonetheless, because he has no perception of the Source, he calls Him by the term, “nothing-*Ayin*-אין.” This can come to such a point, that he can have no sense of his Source at all, as mentioned before, that the term “nature-*Teva*-טבע,” is of the same root as, “The choicest of his officers were **sunken**-*Tubu*-טבע in the Sea of Reeds,” indicating that the Source who brings everything into existence is concealed and hidden in creation, to the point that the created can have no sense of Him at all.

In contrast, the perspective of the upper knowledge (*Da’at Elyon*), is that the One Above is, “something-*Yesh*-יש,” and everything below is, “nothing-*Ayin*-אין.” For, His “something-*Yesh*-יש” is the true something. That is, since only His existence is intrinsic, He is the only True Being.¹⁵⁹⁵ Thus, all creation is of utterly no comparison to Him whatsoever, for everything is literally nothing before Him. Even lower than this, “it is considered **like** nothing-*K’Lo Chashivi*-כלא חשיבי,” with the prefix *Khaf*-כ, meaning “it is considered to be **like** nothing,” which is also a matter of “nothing-*Ayin*-אין.”¹⁵⁹⁶

¹⁵⁹⁵ Mishneh Torah, Hilchot Yesodei HaTorah, Ch. 1; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Volume 1, The Gate of Intrinsic being; Also see Tanya Iggeret HaKodesh, Epistle 20 (130b).

¹⁵⁹⁶ See the discourse entitled “*Boke’a Yam Lifnei Moshe*” of the Mittler Rebbe (Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 380); Sefer HaMitzvot of the Tzemach Tzeddek, p. 54b. – The distinction is that when it is stated that “everything is literally nothing before Him,” this refers to before to the creation. However, after the creation it states, “everything is literally **like** nothing before Him,” meaning that it does indeed have an existence. Since Torah indeed begins with the account of the creation of the world, it therefore indeed has existence. However, its existence is entirely subsumed and nullified in the true reality of *HaShem*-יהוה, so that it is like the ray of sunlight as it is in the sun, wherein even as it exists, it still is like nothing. For further elaboration of the nuance of this

Now, although in both these knowledges (*De'ot*-דעות) there is an aspect of “something-*Yesh*-יש” and an aspect of “nothing-*Ayin*-אין,” nonetheless, they are not equal. For, regarding the perspective of the upper knowledge (*Da'at Elyon*), its “something-*Yesh*-יש” is truly a something, since *HaShem*-יהו"ה is the True Being whose existence is intrinsic to Him. Likewise, its “nothing-*Ayin*-אין” is actual (true) nothing, since everything is literally like nothing before Him, and in relation to Him, takes up no space. How much more is this certainly the case, as it still is included in its root and source in the Essential Self of *HaShem*-יהו"ה, blessed is He, in which it takes up no space whatsoever. This is true even though, as it is in its Source, it is there with far greater strength, like the analogy of the ray of the sun, as it is, when it still is included in the sun, wherein it illuminates and shines with much greater intensity.¹⁵⁹⁷ However, on the other hand, the opposite is also true, that as it is in its source, it is so greatly nullified that it has no existence at all and is absolute zero (*Efes*-אפס). Now, even though from the perspective of the upper knowledge (*Da'at Elyon*) it is called, “nothing” (*Ayin*-אין) as opposed to “absolute zero” (*Efes*-אפס), nevertheless, this refers to how it is, as it comes out of its Source and is felt, in that even then, it **still** is truly nothing (*Ayin*-אין).

This is not so regarding the perspective of the lower knowledge (*Da'at Tachton*), wherein its “something-*Yesh*-יש”

point, see the citations above (as well as the discourse entitled “*Mi Kamocha*” 5629, translated under the title True Existence).

¹⁵⁹⁷ See Tanya Ch. 33 & Shaar HaYichud VeHaEmunah Ch. 3.

is not a true “something” at all, being that it is a created “something,” and its entire existence is due solely to the power of the Actor that manifests within it. Thus, in reality, in and of itself, it has no existence of its own. Likewise, from the perspective of the lower knowledge (*Da’at Tachton*), its “nothing-*Ayin*-אין, is not a true nothing at all. For, since He is the very source of the “something-*Yesh*-יש,” it cannot be said that He is, “nothing-*Ayin*-אין,” having no existence at all. Therefore, since we see the “something-*Yesh*-יש” as having existence, then the opposite is also true, that the Source who brings the “something-*Yesh*-יש” into existence, has a far greater existence that is much more real. It is only because the created “something” has no grasp of his Source that he calls Him by the term, “nothing-*Ayin*-אין.” We thus find that when it comes to the perspective of the lower knowledge (*Da’at Tachton*), both the “nothing-*Ayin*-אין” and the “something-*Yesh*-יש,” are not entirely true.

Now, this is so, even though the perspective of the lower knowledge (*Da’at Tachton*) indeed is true, in that even the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*) is Godliness. Thus, the lower knowledge (*Da’at Tachton*) is also true. Further proof of this is from the fact that Torah and *mitzvot* were given within the order of the chaining down of the worlds (*Seder HaHishtalshelut*), particularly in this world. However, although it is true, it nevertheless is not as true as the **true reality** of the upper knowledge (*Da’at Elyon*).

This is similar to the title God-*Elohi*”m-אלהי”ם, which is one of the seven names by which *HaShem*-יהו”ה, blessed is He, is called in the Torah, that are forbidden to erase.¹⁵⁹⁸ It too is true, but nonetheless, it cannot compare to the truth of the Name *HaShem*-יהו”ה, which is the Name of His Essential Self (*Shem HaEtzem*), blessed is He.¹⁵⁹⁹ For, as known, there are different levels of truth, these being, “the lip of truth-*Sfat Emet*”אמת-שפת,“¹⁶⁰⁰ “truth-*Emet*”אמת-מת, and “the truest truth-*Emet L’Amito*”אמת לאמיתו-מת.”¹⁶⁰¹ The superiority of the Name *HaShem*-יהו”ה, over and above His titles, is that it is, “the truest truth-*Emet L’Amito*”אמת לאמיתו-מת.”¹⁶⁰² This is similar to what we find about the rulings of Torah law – *Halachah* – wherein although, “these and these are the words of the Living God,”¹⁶⁰³ and both opinions are true, nevertheless, the final legal ruling of *Halachah* is only according to one opinion, which is the aspect of, “the truest truth-*Emet L’Amito*”אמת לאמיתו-מת.” This is because it is from the Name *HaShem*-יהו”ה, as in the teaching of our sages, of blessed memory that,¹⁶⁰⁴ “the words,¹⁶⁰⁵ ‘*HaShem*-יהו”ה is with him – יהו”ה עמו,’ mean that,

¹⁵⁹⁸ Talmud Bavli, Shevuot 35a; Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah 6:2

¹⁵⁹⁹ See Kessef Mishneh to Mishneh Torah, Hilchot Avoda Zarah 2:7; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of The Title (*Shaar HaKinuy*); Pardes Rimonim Shaar 19 (Shaar Shem Ben Dalet); Moreh HaNevuchim Vol. 1, Ch. 61 and on; Ikkarim, Maamar 2, Ch. 28.

¹⁶⁰⁰ Proverbs 12:19

¹⁶⁰¹ Talmud Bavli, Shabbat 10a

¹⁶⁰² See Maamarei Admor HaZaken, HaKetzarim p. 327 and on; Ohr HaTorah Yitro p. 893 and on; Sefer HaMaamarim 5627 p. 287 & p. 291 and on; *Hemshech* 5666 p. 431 and on.

¹⁶⁰³ Talmud Bavli, Eruvin 13b

¹⁶⁰⁴ Talmud Bavli, Sanhedrin 93b

¹⁶⁰⁵ Samuel I 16:18

‘In every matter, the legal ruling – *Halachah* - is according to him.’”

Based on this, we may understand the novelty that is brought about in the lower knowledge (*Da'at Tachton*) through drawing the upper knowledge (*Da'at Elyon*) into it. For, although the lower knowledge (*Da'at Tachton*) is true, and, at the very least, has the aspect of the lower unity of *HaShem*-יהו"ה (*Yichuda Tata'ah*), that is, although it is, “lower,” it nevertheless is unity, which is the matter of sublimation to *HaShem*-יהו"ה. In other words, through the toil of the creatures in refining themselves in their service of *HaShem*-יהו"ה, blessed is He, they come to sense the “Nothing-*Ayin*-אין” who brings them into existence. Nevertheless, this cannot at all compare to drawing down the upper knowledge (*Da'at Elyon*) and therefore the toil of drawing down the upper knowledge (*Da'at Elyon*) into the lower knowledge (*Da'at Tachton*) is necessary.

We now must explain how it is possible for the upper knowledge (*Da'at Elyon*) to be drawn into the lower knowledge (*Da'at Tachton*) as follows: The root of the created something (*Yesh HaNivra*) is from the True Something (*Yesh Ha'Ameete*),¹⁶⁰⁶ whose existence is intrinsic to Him, blessed is He, and is not preceded by any cause, God forbid to think so. Therefore, He alone has the power and ability to bring a something (*Yesh*) that senses itself as existing

¹⁶⁰⁶ See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c; Discourse entitled “*Bati LeGani* – I have come to My garden” of the year 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 4.

intrinsically into being, even though in reality this is untrue, and is delusional and erroneous. Nonetheless, the very fact that there is the possibility of considering one's own existence as being intrinsic, is only because his root and the root of his root, is from *HaShem*-יהו"ה, the Singular Intrinsic Being Himself, blessed is He, whose existence **is** intrinsic to Him. It is only because of this that it can even be possible for a person to feel that his existence is independent and intrinsic to him.

We thus find that the power of the Essential Being, *HaShem*-יהו"ה Himself, blessed is He, is not just in the light (*Ohr*) that brings the "something-*Yesh*" into existence, but is in the very "something-*Yesh*" itself. That is, the matter of,¹⁶⁰⁷ "I am first and I am last, and aside from Me there is no God," is drawn into the created "something-*Yesh*-ש" by means of the "nothing-*Ayin*-אין" of the True Something (*Yesh HaAmeetee*-יש האמיתי), and subsequently, by means of the "nothingness-*Ayin*-אין" of the created something (*Yesh HaNivra*). Thus, since the aspect of the Essential Self of *HaShem*-יהו"ה is present in the "something-*Yesh*-ש," there comes a point in time when this matter becomes revealed in him. This then, explains the matter of drawing the upper knowledge (*Da'at Elyon*) into the lower knowledge (*Da'at Tachton*), which comes from the power of *HaShem*-יהו"ה, the Essential Being Himself, blessed is He, within the creatures.

Through the above, we can also understand the matter of the novelty that comes about through miracles, which is the matter of drawing down that which transcends the natural

¹⁶⁰⁷ Isaiah 44:6

order into the natural order, through which *HaShem's*-ה"ה title God-*Elohi*"m-אלהים is uplifted. That is, the natural order-*HaTeva*-הטבע-86, which is drawn into being through the title God-*Elohi*"m-אלהים-86,¹⁶⁰⁸ ascends and becomes included in the Name *HaShem*-ה"ה, which transcends the natural order. This is known as the interweaving (*Shiluv*-שילוב) of *HaShem's*-ה"ה titles, My Lord-*Adona*"y-אדני and God-*Elohi*"m-אלהים with the Name *HaShem*-ה"ה (יאהדונהי and יאהלוהים).¹⁶⁰⁹

As known,¹⁶¹⁰ there are two manners in the matter of interweaving (*Shiluv*-שילוב). The first is the interweaving of the Name *HaShem*-ה"ה with the titles My Lord-*Adona*"y-אדני and God-*Elohi*"m-אלהים (אידהנויה and אילהויהם) which is the way of service of the lower unity (*Yichuda Tata'ah*). However, above this, is the interweaving of the titles My Lord-*Adona*"y-אדני and God-*Elohi*"m-אלהים with the Name *HaShem*-ה"ה (יאהדונהי and יאהלוהים) which is the matter of drawing down the upper knowledge (*Da'at Elyon*) into the lower knowledge (*Da'at Tachton*), specifically. In other words, it is not just the matter of the revelation of the upper knowledge (*Da'at Elyon*) as it is unto itself, but rather, that the upper knowledge (*Da'at Elyon*) is drawn down to be revealed

¹⁶⁰⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1; Pardes Rimonim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaTeshuvah Ch. 6, section entitled "*V'HaMargil*" (121b); Shnei Luchot HaBrit 89a; Sha'lot uTeshuvot Chacham Tzvi 18 (cited in *Likkutei Torah*, Re'eh 22c); Tanya Shaar HaYichud VeHaEmunah Ch. 6.

¹⁶⁰⁹ See the discourse entitled "*Shiviti*" 5720.

¹⁶¹⁰ See Tanya, Shaar HaYichud VeHaEmunah Ch. 7 (82a and on); *Likkutei Torah*, *Drushim L'Shabbat Shuva* 65d, and elsewhere.

within the lower knowledge (*Da'at Tachton*), which is only within the ability of the Essential Self of *HaShem*-יהו"ה, blessed is He, to do, as explained before.

This then, is the meaning of the verse, "You have given those who fear You a miracle by which to be raised," in that the miracle affects an elevation in the natural order itself. This elevation is due to, "the sake of truth, always!" That is, there is a drawing down of¹⁶¹¹ "the eternal truth of *HaShem*-יהו"ה," into the natural order itself. For, the natural order-*HaTeva*-הטבע-86 when considered by itself, is *HaShem's*-יהו"ה title God-*Elohi*"m-אלהי"ם-86, which although true, is nevertheless not "the truest truth-*Emet L'Amito*-אמת לאמיתו."

However, upon the occurrence of a miracle, the aspect of the Name *HaShem*-יהו"ה, which is, "the truest truth-*Emet L'Amito*-אמת לאמיתו," is drawn down to the natural order. For, the Name *HaShem*-יהו"ה is the Name of the Essential Self and Identity of *HaShem*-יהו"ה, blessed is He, (which is not a descriptive term or title, nor does it describe any action).¹⁶¹² Thus, through miracles, there is a drawing down of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He and blessed is His Name.

¹⁶¹¹ Psalms 117:2

¹⁶¹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, *The Gate of Intrinsic Being*.

From the above, we may understand the relationship between the matter of miracles (*Nissim*-נסים) and the matter of tests (*Nisyonot*-נסיונות). For, the general matter of tests (*Nisyonot*-נסיונות) is that there is no reality to them, and therefore, a person's service of *HaShem*-יהו"ה, blessed is He, should not be affected by the test.¹⁶¹³ This is especially true of the righteous-*Tzaddikim*, the leaders and princes of the Jewish people, who in and of themselves, have already completed and perfected all their personal matters (having already accomplished everything). Thus, they have no relation to tests that come about due to concealment and hiddenness, but only because the generation is unworthy etc. Therefore, because in their path of ascent from strength to strength, the righteous-*Tzaddikim* also toil to affect the elevation of their generation, they therefore also have the matter of tests (*Nisyonot*). The purpose and intent of these tests (*Nisyonot*) is to nullify them and draw down the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*, which transcends the natural order) into the natural order itself, in a manner that everyone beholds the miracle, to the point that even the nations of the world behold the miracle.

¹⁶¹³ See the discourse entitled "*Natata L'Yerei'echa*" 12 Tammuz 5693 (that was printed with additional citations and notes by the Rebbe) in the pamphlet that was given out for 12-13 Tammuz 5711 (Kuntres 93). It was subsequently printed in *Sefer HaMaamarim* 5711, p. 289 and on; *Sefer HaMaamarim* 5693, p. 532 and on. Also see the discourse by the same title of the year 5711, adapted into English in *The Teachings of The Rebbe* 5711, Discourse 13.

This is the substance of the service of *HaShem*-יהו"ה, blessed is He, of the spiritual leaders of the Jewish people. That is, they draw down the matter of miracles into the natural order itself, within the physicality and gross materiality of this physical world, and in a way that even the opposing forces who conceal and hide Godliness, and even those about whom it states,¹⁶¹⁴ “those who ruin and destroy you will come forth from you,” will acknowledge “the eternal truth of *HaShem*-יהו"ה,” which is the meaning of the end of the verse, “for the sake of truth, always!”

The same is certainly true of the service of *HaShem*-יהו"ה, of the one whose joyous occasion we are celebrating today. That is, without paying heed to the great concealments and hiddenness of the tests, (and as explained,¹⁶¹⁵ the difference between the service of tests (*Nisyonot*) and the service of refinement (*Birurim*), is that the concealment and hiddenness of tests (*Nisyonot*) is much greater than that of the service of refinement (*Birurim*), in that tests touch the very life of the soul, including the Godly soul), he nevertheless served *HaShem*-יהו"ה, blessed is He, with utter and complete self-sacrifice (*Mesirat Nefesh*), which is the meaning of “for the sake of truth, always!” For, as explained, the word “truth-*Koshet* קושט” in this verse, refers to Avraham, who “opened

¹⁶¹⁴ Isaiah 49:17

¹⁶¹⁵ See the discourse by the same title of the year 5711, adapted into English in The Teachings of The Rebbe 5711, Discourse 13. Also see Likkutei Torah Re'eh 19b and on; Sefer HaMitzvot of the Tzemach Tzedek 185b and on; Sefer HaMaamarim 5689 p. 286 and on.

the channel” of self-sacrifice (*Mesirat Nefesh*),¹⁶¹⁶ and bestowed it as an inheritance to all the Jewish people, especially to the spiritual heads and the leaders of the generations, particularly the leaders of the generation of the “heels of Moshiach.” For, the superiority of the heel is that self-sacrifice (*Mesirat Nefesh*) is more greatly recognized in it.

Now, since the service of *HaShem*-יהו"ה, blessed is He, of the entire generation, is dependent upon the head and brain of the generation, in that, “the body follows the head,”¹⁶¹⁷ all his service of *HaShem*-יהו"ה, blessed is He, even during his youth, which was preparatory to his years of leadership, and certainly during the time of his leadership, was all done with complete self-sacrifice (*Mesirat Nefesh*). Moreover,¹⁶¹⁸ his self-sacrifice (*Mesirat Nefesh*) was not like the self-sacrifice of Rabbi Akiva, who said,¹⁶¹⁹ “The words, ‘with all your soul,’ mean, ‘even if He takes your soul,’ – and I say, ‘When will I have the opportunity to fulfill this?’” In other words, because he sought out physical self-sacrifice (*Mesirat Nefesh*), his self-sacrifice was not the purest form of self-sacrifice. For, the matter of self-sacrifice (*Mesirat Nefesh*) is that one must even be willing to give up his Godly soul. However, since in his case, he sought and desired to serve *HaShem*-יהו"ה, blessed

¹⁶¹⁶ See the discourse entitled “*Ki Ka’Asher HaShamayim HaChadashim, Ohr HaTorah Na’Ch*,” Vol. 3, p. 1,253; *Sefer HaMaamarim* 5678 p. 283 & p. 299, and elsewhere.

¹⁶¹⁷ Talmud Bavli, Eruvin 41a

¹⁶¹⁸ See *Sefer HaMaamarim* 5698 p. 170; Also see the discourse entitled “*Bati Legani* – I have come to My garden” 5711, translated in *The Teachings of The Rebbe* 5711, Discourse 1.

¹⁶¹⁹ Talmud Bavli, Brachot 61b

is He, by way of physical self-sacrifice (*Mesirat Nefesh*), this was not the self-sacrifice (*Mesirat Nefesh*) of the Godly soul.

In contrast, the service of *HaShem*-יהו"ה, blessed is He, of the one whose joyous occasion we are celebrating, was in such a manner that he was prepared to fulfill his mission in this world, in every possible way, up to and including physical self-sacrifice (*Mesirat Nefesh*). In other words, even if he would need to give up his very soul with self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, he was prepared to do so. Moreover, through his self-sacrifice, it was clearly visible to all that he affected the spiritual elevation of the entire Jewish people and succeeded in elevating his generation. For, he drew down the aspect of the One about whom it states,¹⁶²⁰ "I am first and I am last and aside from Me there is no God," to all of the Jewish people and their portion in the world at large.

This then, is the meaning of the verse, "You have given those who fear You a miracle by which to be raised." That is, the revelation of He who transcends the natural order, the aspect of, "the eternal truth of *HaShem*-יהו"ה," was drawn into revelation and perceived by eyes of flesh, so that everyone, not just the faithful, but all the Jewish people, including those about whom it states,¹⁶²¹ "those who ruin and destroy you will come out of you," and even the nations of the world, saw the revelation of He who transcends the natural order, within the natural order itself.

¹⁶²⁰ Isaiah 44:6

¹⁶²¹ Isaiah 49:17

All this was in preparation to the days of Moshiach, which are close at hand. For, then the natural order itself will be conducted differently. However, because every revelation is specifically dependent upon an awakening from below, his self-sacrifice (*Mesirat Nefesh*) was the awakening from below for the revelation of Moshiach. For, it was through his self-sacrifice (*Mesirat Nefesh*) that he drew down the aspect of “the eternal truth of *HaShem*-יהוה,” to all those who were connected to him, as well as to their children and their children’s children. Through this, we should merit the complete redemption, at which time¹⁶²² “The glory of *HaShem*-יהוה will be revealed,” may it happen speedily in our days, with the coming of our righteous redeemer Moshiach!

¹⁶²² Isaiah 40:5