

Discourse 4

“VaYihiyu Chayei Sarah - And Sarah’s lifetime was...”

Delivered on Shabbat Parshat Chayei Sarah,

Shabbat Mevarchim Kislev, 5712

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

1.

The verse states,¹⁷⁹ “And Sarah’s lifetime was one hundred years, twenty years, and seven years; the years of Sarah’s life.” The Zohar poses a question regarding this verse, as follows:¹⁸⁰ “Rabbi Yossi asked: ‘What is the reason that the death of Sarah is specifically recorded in the Torah, more than any other women in the world whose deaths are not recorded in the same manner in the Torah?’ Rabbi Chiya responded: ‘That is not so. Is it not written,¹⁸¹ ‘And Rachel died and was buried on the way to Ephrat’? Similarly, the verse states,¹⁸² ‘And Miriam died there,’ and likewise,¹⁸³ ‘And Devorah, Rivkah’s nursemaid, died,’ and,¹⁸⁴ ‘Shua’s daughter, the wife of Yehudah, died.’ Rabbi Yossi responded: “Regarding all these others it is not written in the same manner as it is written

¹⁷⁹ Genesis 23:1

¹⁸⁰ Zohar I 121b and on.

¹⁸¹ Genesis 35:19

¹⁸² Numbers 20:1

¹⁸³ Genesis 35:8

¹⁸⁴ Genesis 38:12

regarding Sarah. Regarding Sarah the verse states, ‘And Sarah’s lifetime was one hundred years, twenty years, and seven years; the years of Sarah’s life.’ That is, by all the others, the count of their days and years are not specified as they are in regard to Sarah. Similarly, by all the others there is not an entire Torah portion written, as there is with Sarah.”

The Zohar then continues and explains,¹⁸⁵ “Come and see: When Chavah came to the world, she adhered to the snake and he contaminated her, and she caused death to the world and to her husband. When Noach came to the world, it states,¹⁸⁶ ‘And he drank of the wine and became drunk, and he was uncovered within his tent.’ When Sarah came, she descended¹⁸⁷ and ascended,¹⁸⁸ and did not have any adhesion to him,¹⁸⁹ as it states,¹⁹⁰ ‘And Avram ascended from Egypt, he and his wife and all that he had.’ Thus, because Avraham and Sarah did not have any adhesion to the side of evil, Sarah merited eternal life for herself, for her husband and for her offspring who followed after her.’ It is for this reason that the Torah states, ‘And Sarah’s lifetime,’ indicating that she was meritorious throughout all the days of her life. It thus does not state, ‘And Chavah’s lifetime,’ or utilize this language with any of the other women. For, Sarah adhered to life, and thus, her life is true life.”

¹⁸⁵ Zohar I 122b

¹⁸⁶ Genesis 9:21

¹⁸⁷ From the Holy Land of Eretz Yisroel to Egypt.

¹⁸⁸ She ascended from Egypt in purity.

¹⁸⁹ The snake

¹⁹⁰ Genesis 13:1

Now, this must be better understood. For, if the question of the Zohar was about the difference between Sarah and all other women in the world (as opposed to men, such as Avraham, Yishmael, Yitzchak and Yaakov, about whom we do find this language “the life of” utilized), then why does the Zohar continue and bring an example from a man, Noach, stating, “When Noach came to the world etc.”? The indication seems to be that it is all one matter, namely that the damage caused by Chavah and the damage caused by Noach, was all repaired through Sarah. We therefore must understand this matter.

We must also understand why the verse concludes with the words, “the years of Sarah’s life,” which seemingly is redundant, since the verse already began with the words, “And Sarah’s lifetime was one-hundred etc.”

Now, this question is further exacerbated by what is explained in the teachings of Chassidut¹⁹¹ regarding the matter that, “Sarah’s lifetime was one hundred years, twenty years, and seven years; the years of Sarah’s life.” Namely, it is explained that this verse indicates the refinement of all the levels of creation, which was specifically accomplished by Sarah.

To further understand this, we must preface with what is well known, that the primary refinement was specifically accomplished by the founding mothers. It is for this reason that it states regarding Sarah (who was the first of the four

¹⁹¹ See Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 131b and on; Torat Chayim Chayei Sarah 126b and on.

mothers),¹⁹² “Whatever Sarah tells you, listen to her voice.” This is due to the fact that¹⁹³ “the Holy One, blessed is He, gave our forefathers a taste of the coming world while they were in this world,” and it states about the coming world,¹⁹⁴ “For *HaShem*-יהוה has created something new in the land – that the woman will transcend the man.”

Thus, it is explained regarding the verse, “And Sarah’s lifetime was one hundred years, twenty years, and seven years; the years of Sarah’s life,” that these divisions refer to all the particular levels. That is, the “one-hundred years” refers to the aspect of the crown-*Keter*, which is the beginning of the revelation of the existence of an external illumination of light from the Essential Being of *HaShem*-יהוה, blessed is He. For, as known in the wisdom of numerology, the hundreds refer to the crown-*Keter*.

Although at times we find¹⁹⁵ that thousands (*Elef*-אלף) and myriads (*Revavah*-רבבה) refer to the crown-*Keter*, they refer to the crown-*Keter*, as it is unto itself. However, with respect to how the aspect of the crown-*Keter* becomes the root and source of the world of emanation-*Atzilut*, which is the aspect of *Arich Anpin*, it corresponds to the numeral one-hundred. This is because, the numeral one-hundred is comprised of ten that include ten, which is reflective of the ultimate completion and perfection. The reason for this is

¹⁹² Genesis 21:12 – See Rashi who cites Shemot Rabba 1:1 and Tanchuma Shemot 1, that we learn from this that Avraham was actually inferior to Sarah in prophecy.

¹⁹³ Talmud Bavli, Bava Batra 16b

¹⁹⁴ Jeremiah 31:22

¹⁹⁵ See Biurei HaZohar and Torat Chayim ibid.

because it is indicative of the aspect of how the crown-*Keter* (is not just an aspect of a single point-*Nekudah*, nor the aspect of a *Sefirah*, that divides into ten, but is rather as it) is in a state of being a complete stature-*Partzuf*, wherein it possesses all of the particular levels within itself, which altogether total one-hundred.¹⁹⁶

Nevertheless, the verse specifies “one-hundred year-*Me’ah Shanah*-מאה שנה,” utilizing the term “year-*Shanah*-שנה” in the singular. This is because the crown-*Keter* is the intermediary between the Emanator, *HaShem*-יהו"ה, blessed is He, and the emanated,¹⁹⁷ and every intermediary must necessarily possess something of the two aspects to which it is an intermediate. That is, it possesses the lowest aspect of the Upper, and the highest aspect of the lower. Thus, the lowest aspect of the Emanator, blessed is He, even though it is the lowest level, to the extent that it is called by the term, “year-*Shanah*-שנה,” indicating a relationship with the parameters of time, nevertheless, it still is the lowest level of the **Emanator**, blessed is He, and is thus in the singular form, “year-*Shanah*-שנה.”

The verse then continues and states, “twenty year-*Esreem Shanah*-עשרים שנה,” which refers to the two aspects of wisdom-*Chochmah* and understanding-*Binah*. They do not possess the perfection of ten times ten, but each only include ten, and thus, together they only total twenty. These faculties

¹⁹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

¹⁹⁷ Likkutei Torah, Bracha 99a

refer to the intellect, which is the aspect of tangible comprehension (*Hasagah*). They therefore already possess a relation to tangible and separate existence (*Yesh*). Nevertheless, even when it comes to them, the term “year-*Shanah*-שנה” is used, in the singular form. This is because the intellectual faculties are the beginning of the novel existence of tangible somethingness (*Yesh*), and as known, it is specifically and solely within the power of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, to bring tangible novel beings into existence. That is, it is solely within His unlimited power and ability to bring limited novel beings into existence from nothing (*Yesh MeAyin*).¹⁹⁸ Therefore, the term “year-*Shanah*-שנה” here is also stated in the singular form (since the singularity of the Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, transcends all division, and transcends even the aspects conveyed by the terms, “One-*Echad*-אחד and “Singular-*Yachid*-יחיד”).¹⁹⁹

The verse then continues, “and seven years-*v'Sheva Shananim*-ושבע שנים,” which refers to the aspect of the seven emotive attributes through which the worlds are conducted. This is as stated,²⁰⁰ “Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses, for they are of the world.” Now, the

¹⁹⁸ Tanya Iggeret HaKodesh, Epistle 20

¹⁹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 & 11; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Volume 1, The Gate of Intrinsic Being.

²⁰⁰ Psalms 25:6; See Sefer HaMaamarim 5708, p. 273 and elsewhere. The words of the verse read, “*Ki Me'olam Heima*-כי מעולם המה” which although normally mean, “for they are eternal,” can also mean, “for they are of the world.”

conduct of the worlds is through a multiplicity of lines and modes of conduct.²⁰¹ This is as stated in the Midrash,²⁰² “The Holy One, blessed is He, said: ‘If I create the world with kindness and compassion alone, no one would be concerned about the consequences of their actions. If I create it with the attributes of judgment and justice alone, the world would not be able to withstand it and exist.’” It thus is necessary for there to be a multiplicity of lines and modes of conduct, kindness-*Chessed*, judgment-*Gevurah*, as well as mercy-*Tiferet* which is the intermediary between the two, and which binds them together. It is for this reason that the verse states, “and seven years-*V'Shevah Shananim* וְשֶׁבַע שָׁנִים,” utilizing the term “years-*Shanim* שָׁנִים” in the plural form.

It is for the above reasons that the verse regarding Sarah states, “And Sarah’s lifetime was one hundred-year, twenty year, and seven years,” since it was she who accomplished the primary refinement, and affected a drawing forth from *HaShem* יהו"ה, blessed is He, on all levels. This being the case, the question posed before is further strengthened. Namely, if the verse already stated that “Sarah’s lifetime was one hundred-year, twenty year, and seven years,” then what is added by the repetition at the conclusion of the verse, “the years of Sarah’s life”?

²⁰¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Chapter 21-23.

²⁰² Bereishit Rabba 12:15; See Sefer HaMaamarim 5659, p. 2, and elsewhere.

2.

The explanation is as follows: As known, the ultimate intention in creation is that²⁰³ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” The matter of a “dwelling place” is that it refers to a drawing forth of the Essential Intrinsic Being of the Singular Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This drawing forth of the Essential Being of *HaShem*-יהו"ה, blessed is He, is specifically caused through joy, and not by means of understanding and comprehension. For, through understanding and comprehension we grasp only the aspect of Godliness that is grasped within the parameters of understanding and comprehension. It is specifically through joy, however, that we reach all the way to the Essential Self of *HaShem*-יהו"ה, blessed is He.

An example of this can be gleaned from the service of *HaShem*-יהו"ה in prayer, which is the primary service of *HaShem*-יהו"ה, blessed is He. This is as our sages, of blessed memory, stated,²⁰⁴ “Which is the service of *HaShem*-יהו"ה that is performed in the heart? This is prayer.” Now, there are two matters in prayer. The first is the contemplation (*Hitbonenut*), understanding, and comprehension of Godliness. The second is the delight and joy in Godliness. Now, the understanding and comprehension are only the receptacles for the joy and

²⁰³ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

²⁰⁴ Talmud Bavli, Taanit 2a

pleasure, which are the primary aspects of the service of *HaShem*-יהו"ה, blessed is He, in prayer.

Additionally, although the understanding and comprehension, as well as the joy and delight, come together as one, since, when one understands and comprehends the matter, this causes delight and joy, nevertheless, they differ from each other in substance and differ in their source and root. For, understanding and comprehension themselves do not grasp the Essential Being of *HaShem*-יהו"ה, blessed is He, since the intellect, as it is here below, is of absolutely no comparison to the Supernal intellect. Thus, they are no different from all other novel created matters or beings that have utterly no comparison whatsoever to the Essential Self of *HaShem*-יהו"ה, blessed is He.

This is as explained²⁰⁵ regarding the words stated by our forefather Avraham,²⁰⁶ "I am but dust and ashes." That is, his attribute of kindness-*Chessed* is but an aspect of dust and ashes in comparison to the Supernal attribute of kindness-*Chessed*. How much more so is this certainly the case, with a person who is engaged in prayer, that his intellect is of utterly no comparison whatsoever to the aspect of the Supernal intellect. In other words, the chaining down of the lower intellect from the Supernal intellect is in such a manner that through the abundant levels upon levels, there is caused to be a change to its state of being entirely. This is similarly the case with the emotions, that the chaining down of the attribute

²⁰⁵ Tanya Iggeret HaKodesh, Epistle 15

²⁰⁶ Genesis 18:27

of kindness-*Chessed* of Avraham our forefather, peace be upon him, from the attribute of the Supernal kindness, is in such a way that there is a change to its state of being entirely.

It is thus understood from this, that understanding and comprehension do not grasp the Essential Self of *HaShem*-יהו"ה, blessed is He. This is not the case, however, with pleasure and joy that are roused in prayer, wherein there is indeed a revelation of the Supernal delight. This is similar to what is explained²⁰⁷ regarding the chaining down of the crowns-*Keter* one from the other. That is, although there are different levels between the crown-*Keter* of one world and the crown-*Keter* of the world that is below it, nevertheless, though they chain down from one another, they are all one matter.²⁰⁸

In other words, the light and illumination that is drawn forth in the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), is drawn forth and chains down in a manner that it undergoes a change to its state of being (*Shinuy HaMahut*). This is not the case, however, with the illumination of the light of how *HaShem*-יהו"ה, blessed is He, utterly transcends all worlds (*Sovev Kol Almin*). That is, even though in the aspect of the encompassing circles (*Iggulim*), which are transcendent and encompassing, there are indeed different levels, nevertheless, though they chain down from one another, they are all one matter.

²⁰⁷ See Likkutei Torah Korach; *Hemshech* 5672 Vol. 1, p. 148 and on, and elsewhere.

²⁰⁸ See Shaar HaYichud of the Mittler Rebbe translated as *The Gate of Unity*, Ch. 7 & 8.

This then, explains why it is that through joy and delight in Godliness, there is a revelation of the aspect of the Supernal pleasure, through which we reach the aspect of the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He.

3.

Now, the receptacle for the matter of joy (*Simchah*) is the nullification of sense of self (*Bittul*). The explanation of this is as follows: The verse states,²⁰⁹ “The humble increase their joy in *HaShem*-יהו"ה, and the poor among the people will rejoice in the Holy One of Israel.” That is, it is through humility that we come to attain joy. This is as explained by his honorable holiness, my father-in-law, the Rebbe, in his discourse by the same title as this.²¹⁰ That is, at first glance it is an extremely wondrous thing, since humility and joy seem to be two diametrically opposite motions. Humility is a motion of constriction and withdrawal, whereas joy is a motion of spreading forth and enlargement. How then is it possible that through humility a person attains joy?

However, the explanation of the matter is that the humility is not a lowliness that is brought about due to the sense of the inferiority of his soul, that he cannot find any

²⁰⁹ Isaiah 29:19; See discourse entitled “*V’Yasfu*” in Maamarei Admor HaZaken 5562 Vol. 1, p. 51 and on; Discourse by the same title in Maamarei Admor HaEmtza’ee Na”Ch p. 27 and on; and in the discourses cited before.

²¹⁰ Of the year 5697 (Sefer HaMaamarim 5697 p. 299 and on; 5710 p. 237 and on).

good in his soul. Rather, what is meant by the matter of humility is that he is humble due to the lack of sense of self entirely. In other words, even though he is well aware of his positive and advantageous qualities, he does not consider himself to be an independent existence unto himself whatsoever. This is because he knows that all of his superior qualities are not by virtue of his own power at all, but are solely what have been given to him from Above.

This is comparable to the matters of faith and love of *HaShem*-יהו"ה, blessed is He. This faith is an inheritance from our forefather Avraham, peace be upon him. The same is true of the concealed love (*Ahavah Mesuteret*) of *HaShem*-יהו"ה, blessed is He, (which also includes in it the fear of *HaShem*-יהו"ה), which likewise is an inheritance from Avraham.²¹¹ The same is true of all of the other positive qualities. Thus, this is similar to what we find with Moshe about whom it states,²¹² "Now the man Moshe was exceedingly humble, more than any other person on the face of the earth." In other words, although he was well aware of his greatly elevated level and qualities etc., he was nevertheless humble, since in his mind he did not consider that those qualities were attained by his own toil, but rather, because they were granted to him as gifts from Above, and that had they been given to his fellow, he too would be at the same level or perhaps even a greater level.

It is this type of humility which is the receptacle for joy. For, the matter of joy is specifically applicable when one

²¹¹ See Tanya Ch. 18

²¹² Numbers 12:3

receives a gift, such as when an immense fortune falls into his possession by inheritance, through no toil of his own.²¹³ Therefore, one who senses his own superiority, has not truly attained complete and perfect joy. This is because he thinks that he is deserving of everything that he has (in that he thinks he has earned it). This is especially demonstrated when he is lacking something, in which case he then becomes depressed, since he thinks he is deserving and entitled etc.

Thus, true joy is found specifically in one who possesses the abovementioned quality of humility. Namely, that although he recognizes his positive qualities, he nevertheless remains in a state of nullification of sense of self (*Bittul*), due to the fact that he is well aware that all his positive qualities were granted to him as gifts from Above. That is, he recognizes that were these gifts to have been given to his fellow man, he would be even better than himself. It is through this that he attains true perfection and complete joy, since he is truly joyful for everything that he has through his knowledge that he is entirely undeserving of it. Thus, even when he is lacking something, this does not cause him to become depressed, since he does not think that he is entitled to anything more than what he has, and quite the contrary, even when it comes to what he does have, he does not think that he is deserving of it or entitled to it at all, but he receives it all as a gift from Above.

In more particular detail, the nullification of sense of self (*Bittul*) which is the receptacle for joy (*Simchah*) needs to

²¹³ See Tanya Ch. 33

be in a manner that even the joy itself is a Godly joy, in which there is no self-awareness. For, when the joy comes to be tangibly felt and sensory, in that he feels that he is joyous and takes pleasure in the fact that he is joyous in this, then due to the motion of spreading forth and enlargement that comes about with the matter of joy – for as known, joy breaks through boundaries²¹⁴ – it is possible to come about that this can chain down through abundant levels to the point that the extraneous husks of evil (*Kelipot*) can derive sustenance from it. Now, since it is possible for there to be a derivation of sustenance by the external husks of evil (*Kelipot*), this itself proves and demonstrates that even the level attained in holiness, is not to its ultimate perfection.

This is similar to what is explained²¹⁵ regarding the verse,²¹⁶ “And his concubine, whose name was Re’umah-ראומה.” It is explained that the letters of the name “Re’umah-ראומה” form the words “see what-*Re’u Mah*-מה-ראו.” That is, although he is in a state of nullification of sense of self (*Bittul*) which is indicated by the word “what-*Mah*-מה,” nevertheless, his sublimation to *HaShem*-יהו"ה, blessed is He, itself comes forth in a sensory way (the sublimation is recognizable). Thus, what is indicated by, “see what-*Re’u Mah*-מה-ראו,” is, “See that I am sublimated.”²¹⁷

²¹⁴ See Sefer HaMaamarim 5657 p. 223 and on, and elsewhere.

²¹⁵ See Likkutei Torah Tazria 23d; Behar 43a

²¹⁶ Genesis 22:24

²¹⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46 (and Ch. 54) and the citations there.

This is the matter of the “shining husk” (*Kelipat Nogah*) of the world of Emanation-*Atzilut*. For, regarding the world of Emanation-*Atzilut*, it states,²¹⁸ “no evil dwells with You.” Thus, the “shining husk” (*Kelipat Nogah*) of Emanation-*Atzilut* is solely that the sublimation to *HaShem*-יהו"ה itself comes forth in a felt manner. However, there is subsequently an abundant chaining down, until it is finally drawn forth into the aspect of the, “shining husk” (*Kelipat Nogah*) of the world of Action-*Asiyah*, which is the intermediary to actual and complete evil.

It is the same way with the matter of joy. That is, when the joy comes to be felt in a sensory manner, then it is possible that actual and complete evil can come forth from it. This can be seen in someone who is essentially evil, that when he is in a state of joy, then he goes out of his boundaries, and his self-centeredness and evil become revealed to everyone. In contrast, only he who is sublimated to *HaShem*-יהו"ה, when he is in a state of joy, then there is an even greater revelation of his sublimation to *HaShem*-יהו"ה, to the extent that he is forgiving of slights to his own honor, and is able to connect with every person.

It is for this reason that the nullification of sense of self (*Bittul*) which is the receptacle for joy (*Simchah*), needs to be in such a manner that even the joy itself is not felt in a sensory manner at all. For, in such a case, it is utterly impossible for there to be any derivation of sustenance to the external husks of evil (*Kelipah*).

²¹⁸ Psalms 5:5; Likkutei Torah Bamidbar 3c

4.

Now, all the above, is in regard to the proper order of the service of *HaShem*-יהו"ה, blessed is He, from the relation of creation as it is in a state that,²¹⁹ “the world was created in its state of completion.” That is, in such a state, the service of *HaShem*-יהו"ה, blessed is He, necessarily must be in a way of joy in Godliness, without any sense of self whatsoever. Moreover, this is something that is applicable to each and every person, since this is not a matter of extra beautification (*Hidur*) or the like, but is of the very foundations of the service of *HaShem*-יהו"ה, blessed is He.

This is not the case, however, with the service of *HaShem*-יהו"ה, blessed is He, in the state that follows the sin of the tree of the knowledge of good and evil, in which it is then possible for there to be sensory joy that is felt. The explanation is that, as known,²²⁰ the sin of the tree of the knowledge of good and evil was in the matter of sensation. This is as stated,²²¹ “And the woman saw that the tree was good for eating and that it was a delight to the eyes, and that the tree was desirable as a means to wisdom.” These are all sensory matters. That is, though while Adam, the first man, was in the Garden of Eden, only spiritual matters of the intellect were applicable, the sin was in her desire to

²¹⁹ Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and in the

²²⁰ See Maamarei Admor HaZaken, *Et'halech Liozhna* p. 55 and on; Sefer HaMaamarim 5677 p. 89 and on.

²²¹ Genesis 3:6

conceptualize,²²² that is, that the intellect should come to be felt in a sensory manner. Thus, it was through the sensation of it that room was given for the external husks of evil (*Kelipot*) to derive sustenance.

This also provides us with an understanding of the cause and possibility for the sin of the tree of the knowledge of good and evil in the first place. For, at first glance, given that, “Adam’s head was in the world of Creation-*Briyah*, his body was in the world of Formation-*Yetzirah* and his feet were in the world of Action-*Asiyah* (of holiness),”²²³ how is it possible for it to even be applicable for there to have been any relation to the matter of sin altogether? The explanation, however, is that the cause of the sin was due to the matter of sensation, as explained above. It is thus understood that subsequent to the sin of the tree of the knowledge of good and evil, it is also possible for the joy in the service of *HaShem*-יהו"ה, blessed is He, to be in such a way that one is self-aware in a sensory manner.

Now, since when the joy comes to be felt in a sensory manner of self-awareness, it is possible for there to be a derivation of sustenance to the external husks of evil (*Kelipot*), it therefore is not possible for there to be this type of service of *HaShem*-יהו"ה, blessed is He, with joy, amongst each and every Jew. For, not every mind is capable of handling this, that they should be capable of experiencing Godly joy without

²²² See Rabbeinu Bachaye to Genesis 3:6

²²³ See Maamarei Admor HaZaken, *Et'halech Liozhna* p. 55 and on; Sefer HaMaamarim 5677 p. 89 and on. Also see Etz Chaim, Shaar 39 (Shaar Ma"N u'Ma"D) the end of Drush 1.

any self-awareness whatsoever. Thus, this type of service of *HaShem*-יהו"ה, blessed is He, is exclusive to the righteous *Tzaddikim* alone. In contrast, the rest of the Jewish people must possess this joy only in an inner manner, whereas externally, they must instead specifically possess the matter of fear of *HaShem*-יהו"ה, and the acceptance of the yoke of *HaShem*-יהו"ה, blessed is He. This is as the verse states,²²⁴ "Rejoice with trembling."

Now, at first glance this is quite a wondrous matter, for how is it possible for there to be a bond between these two matters, joy and trembling, at the same time? However, the explanation is well known. Namely, it is analogous to a servant who serves his master with ultimate and total acceptance of the yoke of his master. In other words, he is so completely and totally sublimated to his master, to the point that he is not an independent being unto himself whatsoever. Thus, even though, on his own, it is not applicable for him to have any sense at all, and it is not even applicable for him to have any delight or pleasure in his service, nevertheless, due to his perfection in his total acceptance of the yoke of his master, he even derives pleasure in his service of him. However, his pleasure is not his own, but rather, is the pleasure of the master himself. That is, due to the fact that the master delights and is joyous in the service of the servant, thus, the servant himself delights and is joyous in the pleasure of his master.

²²⁴ Psalms 2:11; See Likkutei Torah Netzavim 47a

From this analogy we may understand how this relates to man's service of *HaShem*-יהו"ה, blessed is He, and how it is possible for there to be both these motions of joy and trembling at the same time. In other words, due to the perfection of one's acceptance of the yoke of *HaShem*-יהו"ה, blessed is He (with trembling), he also comes to attain the matter of joy, since it is through this service that the Supernal intent in creation is fulfilled, namely, to "create a dwelling place for the Holy One, blessed is He, in the lower worlds." However, this joy is an inner joy, whereas what is externally revealed is the matter of fear of *HaShem*-יהו"ה, blessed is He, and the acceptance of His yoke.²²⁵

5.

Based on all the above, we may now understand the aforementioned teaching of the Zohar. That is, "When Chavah came to the world, she adhered to the snake and he contaminated her, and she caused death to the world and to her husband. When Noach came to the world, it states,²²⁶ 'And he drank of the wine, and was drunken, and he was uncovered in his tent.'" We may now understand how this is all one matter, and that the destruction caused by Chavah, and the destruction caused by Noach, were repaired through Sarah.

²²⁵ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

²²⁶ Genesis 9:21

The explanation is as follows: The destruction caused by Chavah (when the snake came upon Chavah and infected her with contamination,²²⁷ through which she brought destruction to herself, her husband, and all the following generations) is connected to the general matter of the sin of the tree of the knowledge of good and evil, which is the previously explained matter of sense of self. This is also the reason why after the sin of the tree of the knowledge of good and evil, the verse states,²²⁸ “And *HaShem*-יהוה God, banished him from the Garden of Eden, to work the soil from which he was taken.” In other words, he was sent to refine the sparks as they are in their state and place, in a way of service from below to Above, and not in a manner that the refinement occurs in an automatic way from Above to below, such as what occurred in the days of Shlomo (Solomon) when, “the moon was returned to its state of perfection.”²²⁹

In other words, because the sin of the tree of the knowledge of good and evil caused the matter of sensory awareness to be, the service of *HaShem*-יהוה, blessed is He, also subsequently needed to be specifically in a felt manner, requiring the work and refinement of the sparks in the station and place where they are. This is what Noach desired to

²²⁷ Talmud Bavli, Shabbat 146a

²²⁸ Genesis 3:23; Also see the discourse entitled “*Tzav* – Command the children of Israel” of Shabbat Parshat Pinchas 5711 translated in The Teachings of The Rebbe 5711.

²²⁹ Midrash Shemot Rabba 15:26 and elsewhere; Likkutei Torah Bamidbar 3d and on; *Hemshech* 5672 Vol. 2, p. 769; Also see the subsequent discourse entitled “*Padah B'Shalom*” of this year, 5712.

rectify through his toil in the matter conveyed by the verse,²³⁰ “And Noah, the man of the earth, began and planted a vineyard.” For, the matter of wine-*Yayin-יין* refers to the aspect of understanding-*Binah*,²³¹ which is the matter of grasp and comprehension (*Hasagah*).

Now, it is known²³² that there are two manners in comprehension. That is, there is comprehension through direct grasp (*Hasagat HaChiyuv*), and there is comprehension through negation (*Hasagat HaShlilah*). Comprehension through direct grasp (*Hasagat HaChiyuv*) means that he comprehends the thing itself, and in a manner that his intellect is able to grasp and surround the concept, and the concept is grasped by the intellect.²³³ In other words, the intellect does not at all exit its state and standing, but rather, as it is in its state and standing, he grasps the subject.

However, the comprehension through negation (*Hasagat HaShlilah*) is in such a way that he does not know the thing at all, but only knows that it is something wondrously beyond him. Even in this itself, he does not know the true being of the wondrousness of the thing, but rather, the entirety of his knowledge is solely that he knows that this is something wondrous. This is the inner aspect of the understanding (*Pnimiyut Binah*), that is equal to wisdom-*Chochmah* in respect to the matter of the nullification of the

²³⁰ Genesis 9:20

²³¹ Zohar Naso 127a; Also see Maamarei Admor HaEmtza'ee Bereishit Vol. 1 p. 571 and on; Vayikra Vol. 1, p. 33.

²³² Likkutei Torah Pekudei 3d & 6c and elsewhere.

²³³ See Tanya Ch. 5

comprehension, in that it is something that goes beyond and outside of his grasp.

This then, is how Noach desired to rectify the sin of the tree of the knowledge of good and evil (the matter of the sensory) through the matter of wine-*Yayin*-יין, which is the inner aspect of the understanding (*Pnimiyut Binah*). In other words, he attempted to rectify it through the nullification of sense of self (*Bittul*) that is brought about through comprehension by negation (*Hasagat HaShlilah*). However, it states about him that,²³⁴ “He drank of the wine and became drunk etc.” That is, even though this comprehension through negation brings about a lack of awareness of self, nevertheless, it is not due to actual sublimation (*Bittul*), but is only due to the confusion brought about through drunkenness, wherein there is a withdrawal of awareness and sense of self. Thus, the rectification of the sin of the tree of knowledge was not accomplished by his hand.

Now, the Zohar continues, “When Sarah came, she descended and ascended etc.” In other words, it was specifically through Sarah, who lived in the, “two thousand years of Torah,”²³⁵ that there was a rectification of the sin of the tree of the knowledge of good and evil. The explanation is that the name Sarah-שרה is of the same root as “dominion-*Serarah*-שררה,” which is the attribute of *HaShem*’s kingship-*Malchut*. This then, is what is meant by the words of the Zohar that, “Sarah descended.” That is, because she was of

²³⁴ Genesis 9:21

²³⁵ Talmud Bavli, Avoda Zarah 9a

the attribute of *HaShem*'s kingship-*Malchut*, she was able to descend even into the most final levels. Nevertheless, it continues and states, "Sarah descended and ascended," indicating that even in her descent to the lowest levels, she returned and ascended high Above, along with all the refinements that she refines.

This is also what is meant by the Zohar's citation of the verse,²³⁶ "And Avram ascended from Egypt, he and his wife and all that he had." However, the primary greatness in this, is that Sarah ascended from there. For, when it comes to Avraham-אברהם, whose name indicates that he is a "branch of what-*Eiver Ma*" *h*"*אבר מ"ה*,"²³⁷ in that he possessed the aspect of the sublimation and nullification of wisdom-*Chochmah*-חכמ"ה, it is no wonder and greatness in that he possessed the matter of ascent. Rather, the primary greatness is with respect to Sarah, in that although she was of the aspect of kingship-*Malchut*, which is the name of *Ba*"*N*"*ב"ן*-52,²³⁸ she descended but nevertheless ascended.

The reason for this is as follows: Even though the attribute of kingship-*Malchut* is the aspect of the lower fear of *HaShem*-יהו"ה, blessed is He, which is solely the aspect of the sublimation of the tangible (*Bittul HaYesh*), and is thus unlike the upper fear of *HaShem*-יהו"ה of the aspect of wisdom-*Chochmah*, which is the aspect of nullification of one's sense

²³⁶ Genesis 13:1

²³⁷ Zohar I 4a

²³⁸ That is, the Name of *HaShem*-יהו"ה expanded with the letters *Hey*-ה as follows, יהוהדיה ויהוהדיה, has a numerical value of *ב"ן*-52, and in the *Sefirot* corresponds to the attribute of the kingship-*Malchut* of *HaShem*-יהו"ה, blessed is He.

of independent existence entirely (*Bittul B'Metziyut*), nevertheless, this sublimation of the tangible (*Bittul HaYesh*) arises from the total acceptance of the yoke of Heaven, and is the aspect of setting one's self aside entirely. In other words, it is not like the sublimation of the tangible (*Bittul HaYesh*) that arises from grasp and comprehension alone (which is what Noach tried to accomplish through grasp by negation (*Hasagat HaShlilah*), as explained above), which still remains in a state of separate being (*Yesh*).

In other words, through the fact that Sarah was with Avraham, there was a drawing forth of an illumination of the upper fear of *HaShem*-יהו"ה, blessed is He, of Avraham, into the lower fear of *HaShem*-יהו"ה of Sarah. She was therefore able to rectify the sin of the tree of the knowledge of good and evil, by drawing forth the sublimation and nullification of sense of self (*Bittul*) even in the service of *HaShem*-יהו"ה, blessed is He, that comes into the sensory aspect, which is the manner of the service of *HaShem*-יהו"ה that followed after the sin of the tree of the knowledge of good and evil, as explained above.

6.

Through all the above we may understand the conclusion of the aforementioned verse, and the reason for the repetition of the words, "the years of Sarah's life." The explanation is that the verse first listed all the particular levels according to the order of the *Sefirot* from Above to below.

This is as we explained, that the matter of the “one-hundred year” refers to the aspects of *Atik* and *Arich* (that is, the crown-*Keter*), and the words “twenty year” refer to the aspects of wisdom-*Chochmah* and understanding-*Binah*, whereas the “seven years” refer to the aspects of *Zeir Anpin* and *Nukvah*.

However, because the intention is that there should be a drawing forth of the sublimation and nullification of sense of self (*Bittul*) even in the service of *HaShem*-יהו"ה, blessed is He, which is fulfilled in a sensory state of sense of self, it is for this reason that the verse concludes with the words, “the years of Sarah’s life.” For, the novelty of Sarah is that it was through her that there was a rectification of the sin of the tree of the knowledge of good and evil. This was accomplished through her drawing forth of the sublimation and nullification of sense of self to *HaShem*-יהו"ה, blessed is He, even into the aspect of the sensory sense of self. In other words, she caused a drawing forth of the acceptance of the yoke of *HaShem*’s Kingship even in the separate worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* (beginning with the world of Creation-*Briyah*, which is the beginning of seemingly independent existence).

In the service of *HaShem*-יהו"ה, blessed is He, this is accomplished through the matter of,²³⁹ “Rejoice with trembling.” For, as explained above, the service of *HaShem*-יהו"ה, blessed is He, must specifically be done with joy. However, due to the fact that the sin of the tree of the knowledge of good and evil caused the joy to be tangibly felt

²³⁹ Psalms 2:11; See Likkutei Torah Netzavim 47a

with a sense of self, it is necessary that the joy be in a way of “trembling,” meaning, with the acceptance of the yoke of *HaShem*’s kingship. This is like the aforementioned analogy of the servant, whose primary service is in a manner of accepting the yoke of servitude (since, from his own perspective,²⁴⁰ “freedom to do whatever he wishes is preferable to him”). Nevertheless, he too rejoices, since his master delights in his service, as explained above.

7.

Now, through the fact that the Torah explains all the levels of the life of Sarah in detail, specifying “one hundred year, twenty year, and seven years; the years of Sarah’s life,” – all of which indicate the matter of drawing forth sublimation to *HaShem*-יהו"ה, blessed is He, even in the tangible and sensory – the power for this service of *HaShem*-יהו"ה, blessed is He, is thus given over to each and every single Jew. Moreover, this applies even in the time of exile, which is like the matter of the banishment of Adam, the first man, from the Garden of Eden, because of the sin of the tree of the knowledge of good and evil.²⁴¹

Thus, although each person is well aware of the deficiencies of his own soul etc., nevertheless, through bonding ourselves to Avraham and Sarah, we are able to draw forth the sublimation and nullification to *HaShem*-יהו"ה,

²⁴⁰ Talmud Bavli, Gittin 13a

²⁴¹ See Petichta Eicha Rabba 4

blessed is He, through the acceptance of the yoke of His kingship, even during the time of exile. This is as stated,²⁴² “Listen to me, you who pursue righteousness, you who seek *HaShem*-יהו"ה. Look to the rock from which you were hewn, and at the hollow of the pit from which you were dug; Look to Avraham your forefather and to Sarah who bore you etc.”

It is through this that one is thus capable of serving *HaShem*-יהו"ה with joy, which is one of the primary foundations of the service of *HaShem*-יהו"ה, blessed is He. For, it is through joy, specifically, that there is a drawing forth of the Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, as explained above. Moreover, this is accomplished in a manner in which there is no derivation of sustenance to the extraneous husks of evil (*Kelipah*), since there is also the aspect of the complete acceptance of the yoke of the kingship of *HaShem*-יהו"ה, blessed is He. Thus, there are both aspects of, “rejoice with trembling.” Through the above, we thus accomplish the intention of making a, “dwelling place for the Holy One, blessed is He, in the lower worlds,” which refers to a drawing forth of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He!

²⁴² Isaiah 51:1-2