

Discourse 4

*“V’Hoo Omeid Aleihem Tachat HaEitz VaYocheilu -
He stood over them beneath the tree and they ate”*

Delivered on Shabbat Parshat Vayeira,
20th of Marcheshvan, 5713
By the grace of *HaShem*, blessed is He,

The verse states,²²³ “He stood over them beneath the tree and they ate.” In his discourse by the same title, delivered fifty years ago,²²⁴ his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained that we need to understand the connection between the matter of Avraham standing and the angels eating. That is, why was it that they ate specifically when he stood over them.

Now, there are two explanations regarding the statement, “And they ate-*Vayochilu*-וַיֹּאכְלוּ.” The first is that

²²³ Genesis 18:8

²²⁴ In the year 5663 (which was printed in a pamphlet in this year 5713, with additional citations and notes added by the Rebbe, some of which have been copied in this discourse. It was subsequently printed in Sefer HaMaamarim 5663 p. 50 and on. In the introduction to that discourse, the Rebbe writes: It appears to be founded upon the discourse of his honorable holiness, the Rebbe, the Tzemach Tzedek, printed in his book Ta’amei HaMitzvot, in the section “Mitzvat Achilat Kodshei Kodoshim LaKohanim,” which is founded upon or at least related to the discourse of his honorable holiness, the Alter Rebbe, “*Ki Hoo Yevarech HaZevach Acharei Khein Yochlu HaKorim*” which was said on Shabbat Parshat VaYechi at the morning meal during the year 5565, (printed in Maamarei Admor HaZaken 5565 Vol. 1, p. 162 and on). Also see Likkutei Torah Tzav; Shaar Birkat HaMazon, section entitled “*V’Hakimoti*”; Torah Ohr Chayei Sarah; Siddur Seder Se’udat Shabbat, section entitled “*Yegale Lan Ta’amei*.”

it appeared as if they ate.²²⁵ This is as stated in Midrash,²²⁶ “when you enter a city follow its customs... as the verse states, ‘He stood over them beneath the tree and they ate.’ Did they actually eat? Rather, they appeared to be eating.”

The second explanation is that they actually ate, as evident from Zohar, Parshat Toldot,²²⁷ which also states, “when you enter a city follow its customs,” but does not conclude that, “they appeared to be eating.” It therefore seems to indicate that they actually ate, for it likens this incident to the incident of the angel who wrestled with Yaakov²²⁸ and manifested within a physical body consisting of the four foundational elements.²²⁹ It is in this context that it references the angels who ate when visiting Avraham, apparently indicating that they indeed ate in the literal sense.

We therefore must understand the connection between Avraham standing and the angels eating, according to both explanations. Moreover, we must understand the general matter of angels eating, for it seems that some superior element was affected in the angels through his standing over them. We therefore need to understand what this superior element is.

²²⁵ Talmud Bavli, Bava Metziya 86b, and Rashi to Genesis 18:8 who states, “From here we learn that a person should not deviate from the local custom.”

²²⁶ Midrash Bereishit Rabba 48:14

²²⁷ Zohar I 144a

²²⁸ Genesis 32:25

²²⁹ Fire, air, water and earth

2.

This may be understood²³⁰ by prefacing with an explanation of the verse,²³¹ “And if any of the flesh of his peace-offering sacrifice eat shall be eaten on the third day, it shall not be accepted.” Our sages, of blessed memory, commented on the double terminology here, “eat shall be eaten-*Hei’achol Yei’achel* אָכַל יֵאָכַל,” and stated,²³² “The verse speaks about two kinds of consumption; the consumption of man and the consumption of the altar.” We therefore must understand why they compared the consumption of man, referring to the Kohanim-priests, and the consumption of the altar, referring to the sacrificial offerings.

Even more perplexing is that we find that there is a superiority to the consumption of man, over and above the consumption of the altar, as in the teaching,²³³ “The Kohanim eat and the owners (of the sacrificial animal) are atoned for.” In other words, the consumption of the Kohanim affects atonement, rather than the consumption of the altar. This is not understood, for the consumption of the altar is the actual offering of the sacrifices, about which it states,²³⁴ “The mystery of sacrifice ascends to the mystery of the Unlimited

²³⁰ See Ohr HaTorah Bereishit Vol. 7, p. 1,182 and on; Sefer HaMaamarim 5700 p. 62 and on.

²³¹ Leviticus 7:18

²³² Talmud Bavli, Zevachim 13b; Also see Likkutei Torah, Tzav 7d.

²³³ Talmud Bavli, Pesachim 59b

²³⁴ Zohar II 239a; Zohar III 26b;

One (*Ein Sof*).”²³⁵ This being so, how can it be said that the consumption by man is loftier than offering the sacrifices upon the altar?

3.

The explanation is that the matter of sacrificial offerings is that a physical animal was sacrificed upon the altar to become consumed and included in the upper fire, which is the aspect of, “a (fiery) lion that consumed the offerings.”²³⁶ That is, the sacrificial animal is included in the “face of the ox,” and through the “face of the ox” it becomes included in the “face of the lion,”²³⁷ which is “the lion that consumes the offerings.” This refers to the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, which is the source for the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. In other words, the ascent of the sacrificial offerings, is through the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, which is the

²³⁵ Also see the discourse entitled “*Tzav et Bnei Yisroel* – Command the Children of Israel” 5711, translated in *The Teachings of The Rebbe* – 5711, Discourse 14, Ch. 3; Discourse entitled “*Bati Legani* – I have come to My garden” 5712, translated in *The Teachings of The Rebbe* – 5712, Discourse 8, Ch. 2; Discourse entitled “*Ki Tavo’u* – When you come to the Land of your dwellings” 5712, translated in *The Teachings of The Rebbe* – 5712, Discourse 19, Ch. 2 and on, and elsewhere.

²³⁶ Talmud Bavli, Yoma 21b; Zohar I 6b; Zohar II 278a; Zohar III 17a, 32b, and elsewhere. Also see Likkutei Torah, Bamidbar, discourse entitled “*v’Aryeh k’Bakar*.”

²³⁷ This is a reference to the four faces in the *Merkavah*-chariot prophecy in Ezekiel 1:10.

source of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.

The sacrifices were therefore offered on the outer altar, which was in the courtyard of the Tabernacle. For, there were three sections in the Holy Temple and the Tabernacle. These are the Holy of Holies (*Kodesh HaKadoshim*), the Meeting Tent (*Ohel Mo'ed*) (or the Sanctuary-*Heichal*), and the Courtyard (*Chatzer*) of the Meeting Tent (*Ohel Mo'ed*). These correspond to three worlds,²³⁸ which refer to three general levels. That is, there are the Limitless Worlds that precede the world of Emanation-*Atzilut*, there is the world of Emanation-*Atzilut* itself, and there are the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.²³⁹ The Holy of Holies (*Kodesh HaKadoshim*) is aligned with and corresponds to the Limitless Worlds that precede the world of Emanation-*Atzilut*. The Meeting Tent (*Ohel Mo'ed*) and Sanctuary (*Heichal*) correspond to the world of Emanation-*Atzilut*. The courtyard (*Azarah*, or *Chatzer* in the Tabernacle), corresponds to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.

The offerings were specifically sacrificed on the outer altar in the courtyard (*Chatzer*) of the Tabernacle. This is because the altar (*Mizbe'ach*) corresponds to the aspect of Kingship-*Malchut* and its placement in the courtyard of the Tabernacle indicates that it is the source for the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. In

²³⁸ Zohar III 159a

²³⁹ See Ramaz commentary to Zohar III 159a *ibid*.

other words, the ascent of the sacrificial offering is in the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, as it is in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

Now, the order of this is that first, by offering the physical animal as a sacrifice upon the altar, it becomes included in the face of the ox of the world of Formation-*Yetzirah*. Then, through its consumption by the Holy Animal angels (*Chayot*) of the world of Formation-*Yetzirah*, it is caused to ascend to the world of Creation-*Briyah*. Then, through its clarification and refinement in the world of Creation-*Briyah*, it is caused to ascend to Kingship-*Malchut* of the world of Emanation-*Atzilut*, as it is in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

The explanation is that the root of all physical things is in the shattering of the vessels (*Shvirat HaKeilim*) of the world of Chaos-*Tohu*. Now, there are two ways that their clarification-*Birur* takes place. There is a clarification from above to below and a clarification from below to above. The clarification from above to below is in such a way, that after the shattering, in which everything fell etc., from the choicest of what fell, the world of Creation-*Briyah* was made and the remainder fell to Formation-*Yetzirah*, where it was further clarified and became the world of Formation-*Yetzirah*. The remainder fell to Action-*Asiyah*, where it was further clarified, bringing about the world of Action-*Asiyah*.

The clarification from below to above is that through man's service of *HaShem*-יהוה, blessed is He, in the world of

Action-*Asiyah*, there is a clarification in Action-*Asiyah* and its choicest part becomes the world of Formation-*Yetzirah*. Then, through the clarification of the world of Formation-*Yetzirah*, its choicest part becomes the world of Creation-*Briyah*. Then, through the clarification of the world of Creation-*Briyah*, its choicest part ascends to the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*.

To further explain, although from the angle of their coming into being, the clarification from above to below is already present, as appropriate to each world, nonetheless, the clarification from below to above is also necessary. This is because the clarification from above to below is only in the inner aspect of the worlds, whereas their externality remains unclarified. This second clarification from below to above, is therefore necessary in order to refine the externality of the worlds too.

This is the matter of serving *HaShem*-יהו"ה, blessed is He, with sacrificial offerings, whereby the animal becomes included in the world of Formation-*Yetzirah*. Through its clarification in the world of Formation-*Yetzirah*, it becomes included in the world of Creation-*Briyah*. Then, through its clarification in the world of Creation-*Briyah*, it becomes consumed by "the (fiery) lion that consumes the offerings," and the aspect of Kingship-*Malchut* ascends to Emanation-*Atzilut*. Then, through the ascent of the feminine waters (*Mayim Nukvin*) of Kingship-*Malchut*, masculine waters (*Mayim Duchrin*) from *Zeir Anpin* are drawn down.

This is why the service of the sacrificial offerings is called, “the consumption of the altar,” rather than, “the consumption of man.” This is because the term “man” (*Adam*) refers to the aspect of *Zeir Anpin*, whereas the ascent affected by the sacrificial offerings is only of the aspect of Kingship-*Malchut*. It therefore is called, “the consumption of the altar,” meaning, “the consumption of the aspect of Kingship-*Malchut*.” Although through the sacrificial offerings, Kingship-*Malchut* receives influence from the aspect of *Zeir Anpin*, nevertheless, this is not the matter of, “the consumption of man,” because the consumption of man means that through the consumption, vitality is added to the man. However, the service of the sacrificial offerings does not draw (additional vitality) to *Zeir Anpin*, but rather, Kingship-*Malchut* receives influence from *Zeir Anpin*.

4.

Now, since it states that,²⁴⁰ “The mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*),”²⁴¹ we still must understand why the ascent affected by the sacrificial offerings is only to the aspect of Kingship-*Malchut*. That is,

²⁴⁰ Zohar II 239a; Zohar III 26b;

²⁴¹ Also see the discourse entitled “*Tzav et Bnei Yisroel* – Command the Children of Israel” 5711, translated in The Teachings of The Rebbe – 5711, Discourse 14, Ch. 3; Discourse entitled “*Bati Legani* – I have come to My garden” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 8, Ch. 2; Discourse entitled “*Ki Tavo’u* – When you come to the Land of your dwellings” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 19, Ch. 2 and on, and elsewhere.

the ascent of the sacrificial offerings is to a higher level than the aspect of Kingship-*Malchut* and they ascend to the “mystery of the Unlimited One (*Ein Sof*),” who is beyond worlds. This is why the sacrificial offerings atone for sin. For although the matter of sin is the diametric opposite of Torah and *mitzvot*, and Torah and *mitzvot* are a much loftier matter, nonetheless, the sacrificial offerings atone for sin. In other words, the sacrificial offerings are higher than the matter of Torah and *mitzvot*. The reason is because through the offering, the physical animal is elevated and becomes included in its root in the world of Chaos-*Tohu*, which entirely transcends the worlds.

Thus, the sacrifices affect atonement in matters of Torah and *mitzvot*. For, the Torah is the aspect of inner lights (*Pnimiyim*), whereas the commandments-*mitzvot* are the aspect of encompassing lights (*Makifim*). Nevertheless, they are encompassing lights (*Makifim*) that are on the vessels (*Keilim*), meaning that they are comparable and relate to the vessels (*Keilim*). In contrast, the lights of the world of Chaos-*Tohu* are entirely beyond even the aspect of the encompassing lights (*Makifim*). This is what is meant when it states that, “the lights of the world of Chaos-*Tohu* are abundant.”²⁴² In other words, the meaning here is not that they are only abundant in quantity, but rather, that they also are abundant in quality.²⁴³ This is to say that the lights of the world of Chaos-

²⁴² See Etz Chayim, Shaar 10 (*Shaar HaTikkun*), Ch. 5; Shaar 11 (*Shaar HaMelachim*) Ch. 1-2, & Ch. 5.

²⁴³ See Sefer HaMaamarim 5626 p. 96; 5697 p. 204 and on.

Tohu are of an entirely different order and are of an incomparably higher level and quality completely.

For, even in regard to the world of Rectification-*Tikkun*, our sages, of blessed memory, stated that,²⁴⁴ “With the light that the Holy One, blessed is He, created on the first day, Adam, the first man, was able to gaze from one end of the world to the other. However, the world was not fitting to make use of it.” In other words, even this light is a light that does not relate to the worlds. Moreover, it is self-understood that the intended meaning is not that it merely is abundant in quantity, but that it is of an entirely different quality completely. This is the meaning of the statement that, “the world was not fitting to make use of it.”²⁴⁵

It thus is understood that this is certainly the case regarding the abundant lights of the world of Chaos-*Tohu*, and that their “abundance” is in their quality. In other words, the superiority of the lights of Chaos-*Tohu* is not like the superiority of a cause relative to its effect, but rather, they are of an entirely different order altogether and are utterly beyond the worlds. Thus, because of the fact that through the ascent of the sacrificial offerings there is an illumination of the aspect of the abundant lights of Chaos-*Tohu*, any blemishes or lackings that were caused by the sin are caused to be filled.

Now, although there is a drawing forth of the lights of Chaos-*Tohu* through the sacrificial offerings, nevertheless,

²⁴⁴ Midrash Bereishit Rabba 3:6, and the Yefei To'ar commentary there; Also see Shemot Rabba 35:

²⁴⁵ See Sefer HaMaamarim 5626 p. 96 *ibid.*; 5697 p. 204 *ibid.* and on.

even the lights of Chaos-*Tohu* have some relation to the worlds. This is because the abundant lights and scant vessels of Chaos-*Tohu* are two matters that are interdependent and tied to each other. That is, the lights are tied to the vessels and the vessels are tied to the lights. Moreover, the scantiness of the vessels, which refers to the fact that the vessels were in a state of smallness, to the point that the aspect of vessels was not even felt in them, was because the vessels were in a state of “running” (*Ratzo*), which is why they drew forth such abundant lights. That is, they drew forth lights that cannot be settled within a vessel. In other words, these two things are interdependent, in that the vessel affected the light and the light affected the vessel.

It therefore is understood that even the lights of Chaos-*Tohu* have some relation to vessels (*Keilim*). Although the relationship is such that the lights were incapable of settling in the vessels, and on the contrary, they caused a shattering of the vessels, it nevertheless is understood that they have some relation to the vessels. Therefore, the drawing forth that is affected through serving *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings, is not a drawing forth of novel light. For, although through serving *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings, there is a drawing forth of the lights of Chaos-*Tohu*, nevertheless, this is not an illumination of new and novel light. This is because the lights of Chaos-*Tohu* have a relation to Rectification-*Tikkun*. That is, Chaos-*Tohu* and Rectification-*Tikkun* are interrelated, in that the purpose of Chaos-*Tohu* is for the subsequent Rectification-*Tikkun*, similar

to the teaching,²⁴⁶ “He builds in order to demolish and demolishes in order to build.”²⁴⁷ In other words, the construction and shattering of *Chaos-Tohu* is for the rectification of *Tikkun*. For, although the relationship between them is only in the vessels of *Chaos-Tohu*, since the shattering was in the vessels of *Chaos-Tohu*, and it is from them that Rectification-*Tikkun* is made, whereas the light of *Chaos-Tohu* withdrew above, nevertheless, since the vessels of *Chaos-Tohu* are related to Rectification-*Tikkun* and the lights of *Chaos-Tohu* are related to the vessels of *Chaos-Tohu*, this being so, there also is a relation between the lights of *Chaos-Tohu* and the vessels of Rectification-*Tikkun*. Therefore, the illumination of the lights of *Chaos-Tohu* is not a drawing forth of new light. Rather, they are in the aspect of an illumination that already has a relation to the worlds which, in general, is the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*.

In contrast, the “consumption of man” refers to the drawing forth of a new light and illumination from beyond the worlds. For, “man” (*Adam*) refers to the aspect of *Zeir Anpin*, as it states,²⁴⁸ “Upon the likeness of the throne there was the likeness of the appearance of a man upon it, from above,” which refers to the aspect of *Zeir Anpin*. Now, *Zeir Anpin* is considered to be included in the limitless worlds, as our teacher, the Alter Rebbe, stated in Torah Ohr, Parashat

²⁴⁶ Talmud Bavli, Shabbat 31b

²⁴⁷ See Maamarei Admor HaZaken 5563 Vol. 2 p. 728; Maamarei Admor HaEmtza’ee, Dvarim Vol. 2, p. 582 and on, and elsewhere.

²⁴⁸ Ezekiel 1:26

Terumah,²⁴⁹ about the verse,²⁵⁰ “You shall make one Cherub from the end at one side and one Cherub from the end at the other side,” in that there are two ends. One end is the upper aspect of the creations, which is the aspect of Kingship-*Malchut*, whereas the other end is the aspect of *Zeir Anpin*, which is considered to be the end of the limitless worlds. That is, although it is the most final level of the Limitless, nevertheless, it still is included in the Emanator, blessed is He.

Even so, it is necessary for there to be a drawing forth of light and illumination in this. This is accomplished through “the consumption of man,” through which additional vitality is added to the man. For, although *Zeir Anpin* is included in the worlds of the Limitless, nevertheless, since it is the end of the worlds of the Limitless, meaning that it already has come into the category of “beginning” and “end,” it therefore is only a mere glimmer of the Limitless light of *HaShem*-יהו"ה, blessed is He, and takes up utterly no space relative to Him. It therefore is necessary to draw forth the aspect of the light that entirely transcends worlds to the aspect of *Zeir Anpin*, which is accomplished through the consumption of the sacrificial offerings by the Kohanim. In other words, the drawing forth brought about through “the consumption of man” is an entirely new light and illumination that entirely transcends worlds altogether. That is, not only is it not like the comparison that exists between cause and effect, but rather, it is altogether a

²⁴⁹ Torah Ohr, Terumah 81b

²⁵⁰ Exodus 25:19

new and novel light and illumination that entirely transcends worlds altogether.

5.

Now, just as in the Holy Temple there were two kinds of consumption, the consumption of the altar and the consumption of the Kohanim, so likewise, even now, there are two kinds of consumption. That is, there is the consumption of food during the mundane days of the week (*Chol*), and there is the consumption of food on the day of Shabbat. These two aspects are comparable to the consumption of the altar and the consumption of the Kohanim. The consumption of food during the mundane days of the week, about which it states,²⁵¹ “the stomach of the wicked will always be lacking,” refers to the service of clarification (*Birurim*), and thus is similar to the consumption of the altar. The consumption of food on the day of Shabbat, about which it states,²⁵² “A righteous person eats to satisfy his soul,” refers to the matter of drawing forth new light and illumination, which is similar to the consumption of the Kohanim.

The explanation is that the consumption during the mundane days of the week, which is the matter of serving *HaShem*-יהו"ה, blessed is He, through clarification (*Birurim*), refers to the separation of good from bad. This is as stated in

²⁵¹ Proverbs 13:25

²⁵² Proverbs 13:25 *ibid*.

Zohar,²⁵³ “one who wishes to eat bread must do so by the blade of the sword.” This is because physical food is from the external husk of *Kelipat Nogah*, which has an admixture of good and evil, and by nature, man is drawn to food. It therefore is possible for the food to cause a descent in man, which brings about the matter of battle. That is, a person must battle and affect within himself that, not only is he not pulled down by the food, but more so, he must clarify and elevate the food to holiness.

Now, this clarification is specifically brought about through the revelation of the Godly soul. For, since by the nature of his animal soul and certainly by the nature of his physical body, man is drawn to physicality, it is quite possible that not only will he not affect a clarification of the food, but on the contrary, the food will drag him down. Therefore, the clarification is specifically brought about through the revelation of his Godly soul. This is why it is forbidden to eat before praying. This is as stated,²⁵⁴ “You shall not eat over the blood,” which our sages, of blessed memory, explained to mean,²⁵⁵ “You shall not eat before you pray for your blood.” For, it is specifically through first serving *HaShem*-יהוה in prayer, that a person causes a revelation of his Godly soul

²⁵³ Zohar III 188b (Parshat Balak, Yenuka); Also see the discourse entitled “*Natata L'Yerei'echa* – You have given those who fear You a banner to be raised” 5711, translated in The Teachings of The Rebbe – 5711, Discourse 13; Discourse entitled “*Vayeishev Yaakov* – Yaakov Settled,” 5712 translated in The Teachings of The Rebbe – 5712, Discourse 6, Ch. 9.

²⁵⁴ Leviticus 19:26

²⁵⁵ Talmud Bavli, Brachot 10b

within himself,²⁵⁶ and can then come to serve *HaShem*-יהו"ה, blessed is He, through clarifying (*Birur*) the physical.

This is to say that without preceding with the service of *HaShem*-יהו"ה, blessed is He, through prayer, it is impossible to affect clarification (*Birur*). This is because the service of clarification (*Birurim*) is in a way of battle, and in battle, the opposing side is also strengthened, as it states,²⁵⁷ "One regime will overcome the other." It is specifically through preceding by serving *HaShem*-יהו"ה, blessed is He, through prayer, that a revelation of ones Godly soul is affected within him, through which he then has the power be victorious in battle. In other words, during the clarification (*Birur*) itself, it is not possible for him to cause a revelation of his Godly soul within himself. On the contrary, the food drags him down and draws his nature to physicality. Rather, it is only because he previously affected a revelation of his Godly soul in prayer, that he is able to clarify the physical.

From all the above it is understood that the consumption of food during the mundane days of the week (*Chol*) does not affect a drawing forth of novel light and illumination. Instead, it only affects a drawing forth of the light that already is in the worlds, meaning that he reveals the light through clarifying and separating it from the evil.

²⁵⁶ See Likkutei Torah, Pinchas 79d; Maamarei Admor HaZaken, Parshiyot Vol. 2 p. 747; Maamarei Admor HaZaken, HaKtzarim p. 302 and on; Maamarei Admor HaEmtza'ee Vayikra Vol. 2, p. 756; Ohr HaTorah Bereishit Vol. 6, p. 1,020a; Sefer HaMaamarim 5689 p. 126.

²⁵⁷ Genesis 25:23 and Rashi there; Talmud Bavli, Pesachim 42b; Megillah 6a; Zohar II 236a; Likkutei Torah Tzav 11b; VaEtchanan 4d.

In contrast, the consumption of food on the day of Shabbat is not a matter of clarification (*Birurim*), since on Shabbat, the process of clarifying and separating (*Borer*-בורר) is forbidden.²⁵⁸ That is, in regard to the thirty-nine forms of labor of the mundane days of the week, such as plowing, sowing, harvesting, winnowing etc., and separating (*Borer*-בורר), they “are derived according to the sequence of preparing bread.”²⁵⁹ However, on Shabbat, separating (*Borer*-בורר) is forbidden. This is because there is no admixture of good and evil on Shabbat. For, as known, on the eve before Shabbat, after noontime (*Chatzot*), the evil separates from the good and descends in a flame of fire.²⁶⁰ This is as written by the Tzemach Tzedek, who asked our teacher, the Alter Rebbe, how it is possible to say that on Shabbat there is no clarification (*Birur*) of the good from the bad, so that only the good ascends?²⁶¹ That is, what happens with the evil that was in the food? In other words, is it not necessary to say that some kind of clarification (*Birur*) takes place? The Alter Rebbe responded that such is not the case, because on Shabbat, the good aspect of the husk of *Kelipat Nogah* was already separated from the bad of *Kelipat Nogah* before the commencement of Shabbat and thus ascends above. The same applies to all physical things that are drawn from *Kelipat Nogah*. They too separate from the bad of *Nogah* before the

²⁵⁸ Tur and Shulchan Aruch, and Shulchan Aruch Admor HaZaken, Orach Chayim Siman 319.

²⁵⁹ Talmud Bavli, Shabbat 74b

²⁶⁰ See Zohar III 203b; Hosafot to Torah Ohr, Ki Tisa; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Lo T’Va’aru Aish 90a.

²⁶¹ See Sefer HaMitzvot *ibid*.

commencement of Shabbat, so that they remain entirely good. However, this occurs in an inner manner in the power that is in the food, and is therefore unrecognizable externally, to the eye of the beholder.

However, this is why separating the bad from the good (*Borer*) is forbidden on Shabbat and why the consumption of food on Shabbat is the matter of drawing forth new light and illumination that transcends the worlds. Nevertheless, even when it comes to the consumption of food on Shabbat, which is the drawing forth of new light and illumination, it still must be preceded by serving *HaShem* יהו"ה, blessed is He, through prayer. On the contrary, one's prayers must be beyond how they are during the six mundane days of the week, and therefore, one must lengthen his Shabbat prayers to a greater extent than during the week.²⁶²

6.

It is for this reason that in the three meals of Shabbat we recite the words, "the Holy Ancient One (*Atika Kadisha*) comes to feast together with Him"²⁶³ or "together with Her."²⁶⁴ This is because the aspect of the Holy Ancient One (*Atika Kadisha*) refers to the illumination of new light that transcends the worlds.

²⁶² There are some details that were stated regarding this that are missing from this section of the discourse.

²⁶³ See Kiddush liturgy for the day meal, and the liturgy of the Se'udah Shelishit (third meal).

²⁶⁴ See the Kiddush liturgy for the Friday night meal.

The explanation is as follows: Although it is true that even during the six mundane days of the week there is a drawing forth of the Holy Ancient One (*Atika Kadisha*), which refers to the drawing forth of *HaShem's*-ה"ה Supernal pleasure, as stated on each of the six days of creation,²⁶⁵ “And God-*Elohi*”מ-אלהי saw that it was good,” (except for the second day, in which there was division, and even so, it says “it was good” twice on the third day, to include the completion of the work of the second day),²⁶⁶ nevertheless, this drawing forth cannot be compared to the drawing forth of pleasure that occurs on Shabbat. This is because during the six mundane days of the week it is a composite pleasure that is mixed with other matters. It primarily is a composite of wisdom-*Chochmah*, for although wisdom-*Chochmah* is the beginning of the *Sefirot*, nevertheless, even wisdom-*Chochmah* is already a state of separate existence. Thus, because the pleasure is a composite pleasure (*Murkav*), it is understood that it only is a glimmer of the essential pleasure. In other words, the pleasure comes in a way of restraint (*Tzimtzum*) and is constricted to manifest within wisdom-*Chochmah*.

Because of this, the title God-*Elohi*”מ-אלהי is used in reference to it, as it states,²⁶⁷ “And God-*Elohi*”מ-אלהי saw that it was good.” This is also the case in regard to the thirty-two times that it states, “And God-*Elohi*”מ-אלהי

²⁶⁵ Genesis 1

²⁶⁶ Midrash Bereishit Rabba 4:6

²⁶⁷ Genesis 1

said,” during the act of creation (*Ma’aseh Bereishit*).²⁶⁸ That is, these are matters of various restraints (*Tzimtzum*), in that *HaShem*’s יהו"ה Supernal pleasure is drawn to the hidden brain (*Mocha Stima’ah*) and from wisdom-*Chochmah* it is drawn to understanding-*Binah* through the thirty-two pathways of wisdom (*Lamed Beit Netivot Chochmah*), each of which is a different restraint (*Tzimtzum*). It then is drawn from understanding-*Binah* to *Zeir Anpin* through the further restraints (*Tzimtzum*) of the fifty-gates of understanding (*Nun Sha’arei Binah*). It subsequently is drawn through restraint and constriction (*Tzimtzum*) from *Zeir Anpin* to Kingship-*Malchut*. We thus find that during the six mundane days of the week, the drawing forth of the pleasure is in a way of restraint (*Tzimtzum*).

However, such is not the case on Shabbat, about which Torah states,²⁶⁹ “And on the seventh day, God-*Elohi*” אלהי"ם *m*- concluded,” meaning that there was a conclusion of the restraints (*Tzimtzum*) of the title God-*Elohi*” אלהי"ם *m*-,²⁷⁰ after which there then was a drawing forth and revelation of *HaShem*’s יהו"ה essential pleasure. This does not come forth in a way of composition within wisdom-*Chochmah*, but rather,

²⁶⁸ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of His Title (*Shaar HaKinuy*); *Zohar* III 81b (Ra’aya Mehemna); *Zohar Chadash* 94d, 96b, 112c-d; *Pardes Rimonim* Shaar 12 (*Shaar HaNetivot*), Ch. 2; *Likkutei Torah* Emor 33d, Ki Teitzei 39c, Shir HaShirim 31d.

²⁶⁹ Genesis 2:2; See *Likkutei Torah* Balak 72a; Pinchas 79c; Shir HaShirim 32a.

²⁷⁰ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of Intrinsic Being and The Gate of His Title.

in a manner in which “the inner aspect of wisdom (*Abba*) is the inner aspect of the Ancient One (*Atik*).”²⁷¹

For, when the drawing forth of the pleasure is only in the externality of wisdom-*Chochmah*, then wisdom-*Chochmah* and pleasure-*Ta'anug* remain as two separate things. That is, the pleasure-*Ta'anug* is not one essence with the wisdom-*Chochmah*. For example, we observe that when a person comes up with a new insight, he delights in it. However, as the insight becomes settled and old for him, he no longer feels the same pleasure in it. This demonstrates that the intellect and the pleasure are two separate things. For, if the intellect would be one essence with the pleasure, in that they are one and the same thing, as long as the intellect would be sustained, the pleasure would be sustained and constant. However, in this case, which is the externality of wisdom-*Chochmah*, the intellect and the pleasure are two separate things.

However, this is not so regarding the inner aspect of wisdom-*Chochmah*, because the “inner aspect of wisdom (*Abba*) is the inner aspect of the Ancient One (*Atik*).” That is, the wisdom-*Chochmah* itself **is** the pleasure-*Ta'anug*. This is because, here it is not merely a glimmer of the pleasure, but is the essence of the pleasure itself, which is the inner aspect of the Ancient One (*Atik*). This then, is what is meant that on Shabbat, there is a drawing forth of the inner aspect of the

²⁷¹ See Likkutei Torah, Nitzavim 49d; Also see the note of the Rebbe in Sefer HaMaamarim 5700 p. 94; Also see Shaar HaYichud of the Mittler Rebbe, translated and elucidated as The Gate of Unity, Ch. 25 & 26.

Ancient One (*Atik*), referring to the drawing forth of new light and illumination from beyond the worlds.

7.

Now, the difference between the consumption of food by the righteous (*Tzaddikim*) and the consumption of food by the intermediates (*Beinonim*) who are below them, is similar to this. That is, the consumption of food by the intermediates (*Beinonim*) is like the matter of,²⁷² “the stomach of the wicked will always be lacking.” In contrast, the consumption of food by the righteous (*Tzaddikim*) is like the matter of,²⁷³ “A righteous person eats to satisfy his soul.”

The explanation is as written,²⁷⁴ “‘Behold, days are coming’ – the word of *HaShem*-יהו"ה – ‘when I shall sow the House of Israel and the House of Judah – the seed of man and the seed of animal.’” The souls of both the intermediates (*Beinonim*) and the wicked (*Resha'im*) are “the seed of animal.” The souls of the righteous (*Tzaddikim*) are “the seed of man.”

The difference between the service of *HaShem*-יהו"ה of the souls of “the seed of man,” and the service of *HaShem*-יהו"ה of the souls of “the seed of animal,” is as follows: The service of *HaShem*-יהו"ה of the souls of “the seed of animal,” is the service of the lower consciousness (*Da'at Tachton*). In

²⁷² Proverbs 13:25

²⁷³ Proverbs 13:25 *ibid*.

²⁷⁴ Jeremiah 31:26; Also see Torah Ohr, Mishpatim; Maamarei Admor

contrast, the service of *HaShem*-יהו"ה of the souls of "the seed of man," is the service of the upper consciousness (*Da'at Elyon*).²⁷⁵

Now, the lower consciousness (*Da'at Tachton*) is that the existence of the worlds is in a manner of "something from nothing," in that the lower one sees himself as "something" (*Yesh*) and that Above is "nothing" (*Ayin*). Even though he knows and feels that the intangible Godliness (*Ayin*) is what enlivens and brings tangible beings (*Yesh*) into existence and that the very life and sustainment of tangible beings (*Yesh*) is from the intangible Godliness (*Ayin*), he nevertheless calls it "nothing" (*Ayin*). For, that which the created being does not see, he calls "nothing" (*Ayin*).

However, because of this, the sublimation (*Bittul*) that results from the lower consciousness (*Da'at Tachton*) is only the sublimation of the tangible something (*Yesh*). In other words, although he is sublimated to the intangible Godliness (*Ayin*), since he knows that the intangible Godliness (*Ayin*) is what brings him into existence, for which reason he is sublimated to *HaShem*-יהו"ה, blessed is He, nevertheless, the sublimation itself (*Bittul*) is only of the tangible something (*Yesh*). This is to say that he remains in a state of ego and sense of his own existence, and his sublimation is only in that "there is one who is sublimated."

²⁷⁵ See at length in the discourse entitled "*V'Eleh HaMishpatim* – These are the ordinances," 5711, translated in *The Teachings of The Rebbe 5711*, Discourse 3.

Now, even so, there still is no comparison between the aspect of “there is one who is sublimated” and the aspect of “there is one who loves.” For, in regard to the “one who loves,” even when he serves *HaShem*-יהו"ה, blessed is He, it is with his ego and sense of tangible self-existence (*Yesh*).²⁷⁶ That is, his love is that it is **he** who loves and desires. In contrast, with the “one who is sublimated,” as a result of his service of *HaShem*-יהו"ה, blessed is He, at the very least he is in a state of sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Nonetheless, his sublimation (*Bittul*) to *HaShem*-יהו"ה is specifically the result of **his** service, and he essentially remains in his state of separateness and sense of self (*Yesh*), that is, “there is one who is sublimated.”

Thus, because the service of *HaShem*-יהו"ה, blessed is He, of the souls of “the seed of animal,” only affects sublimation of the tangible something (*Yesh*), therefore the service of clarification (*Birurim*) is still applicable. For, since the tangible something (*Yesh*) remains in its sense of separate existence, it therefore contains an admixture of good and evil, and it therefore is necessary to separate the good from the bad. This then, is the meaning of the verse, “the stomach of the wicked will always be lacking.” That is, it is necessary to separate (*Birur*) the sparks of holiness from the extraneous husks (*Kelipot*) and to elevate them.

However, the service of the souls of “the seed of man” is the service of *HaShem*-יהו"ה of the upper consciousness (*Da'at Elyon*), in which there is the realization that, in reality,

²⁷⁶ See Torah Ohr, Hosafot 114d and elsewhere.

the One Above is truly something (*Yesh*) and the one below is truly nothing (*Ayin*), that is, all matters below the One Above are utterly and completely nothing and zero. Therefore, the matter of clarification (*Birurim*) is not applicable, since he is entirely divested of ego and sense of self. That is, the sense that they have in their souls, that Above is truly something (*Yesh*) and below is truly nothing (*Ayin*), also affects their portion in the world at large, in that they no longer are constrained by the limitations of the world. For example, as known,²⁷⁷ for the Baal Shem Tov, the constraints of space did not conceal whatsoever, and he could see what was spatially distant, just as one sees what is spatially close. Moreover, it is explained that this was not in a way of prophecy, but that he saw with actual sight. This is because the awareness of his soul also affected his portion in the world, so that he was no longer constrained by the limitations of the world. He therefore could see at a great distance in the same way that he saw at a close distance. This is because his portion of the world did not have the constraints of space, and therefore, distance of space and closeness of space was equal for him. That is, even though he was within space, for him, space itself became higher than the constraints of space.

This is similar to how the space of the holy ark was not according to measure.²⁷⁸ For, although the ark was limited in its dimensions of length, width, and height, and likewise, the

²⁷⁷ See Sefer HaChakirah of the Tzemach Tzeddek, p. 65a.

²⁷⁸ See Talmud Bavli, Yoma 21a; Also see Imrei Binah of the Mittler Rebbe Petach HaShaar, translated as The Gateway to Understanding, Ch. 6, and elsewhere.

Holy of Holies where it was situated, also had a limited measure of length, width, and height, nevertheless, the place of the ark took up no space, and was not according to measure.²⁷⁹

It was the same way for the Baal Shem Tov, for whom space itself was not an aspect of tangible somethingness (*Yesh*). The same is true with all righteous *Tzaddikim*. (That is, although this was specifically stated about the Baal Shem Tov, the same is true of all of the righteous *Tzaddikim*.) That is, in their portion of the world they do not have the constraints and limitations of space. From this it is understood that, for the righteous (*Tzaddikim*), serving *HaShem*-יהו"ה, blessed is He, through clarification (*Birurim*), is entirely inapplicable. Thus, the consumption of food by the righteous (*Tzaddikim*) is the matter of,²⁸⁰ "A righteous person eats to satisfy his soul." That is, it is a matter of drawing forth new illumination from above the worlds. This drawing forth is in *Zeir Anpin* and through the drawing forth that occurs in *Zeir Anpin*, a drawing forth is also affected in the aspect of kingship-*Malchut*. This then, is the meaning of,²⁸¹ "A righteous person eats to satisfy his soul-*Nafsho*-נפשו," since

²⁷⁹ That is, the ark had specific dimensions of 2 ½ cubits in length, 1 ½ cubits in breadth, and 1 ½ cubits in height, and resided in a specific physical location, in the holy of holies in the Holy Temple. Likewise, the holy of holies itself possessed a specific measure of 20 cubits by 20 cubits. Nevertheless, when measured from one side of the ark to the wall on the corresponding side, there was a measure of 10 cubits in all directions. In other words, at the same time that the ark had dimension and measure and took up space, it miraculously took up no space at all. (See Rashi to Yoma 21a *ibid*.)

²⁸⁰ Proverbs 13:25

²⁸¹ Proverbs 13:25 *ibid*.

the aspect of the soul that is called *Nefesh*-נפש, is the aspect of Kingship-*Malchut*.

8.

Now, this is also the difference between souls and angels. Souls are capable of drawing forth the light that transcends the worlds. However, such is not the case with angels, because if the light that transcends the worlds was drawn to them, they would be utterly nullified of their existence, meaning that would lose their existence. This is like the teaching,²⁸² “He stretched out His little finger between them and burned them.” This is because the light and illumination that is drawn to the angels is specifically according to their capacity. Therefore, if illumination of light would be drawn to them that is beyond their capacity, they would be nullified of their existence.

This is not the case, however, with souls. For, even when souls are in a state of existence, they are capable of drawing forth light and illumination that is from above the worlds. The reason is because angels are created beings and it is entirely impossible for light and illumination that is above the created beings to be drawn to them, since they are in a state of separate and tangible existence (*Yesh*). This is true even when they act as emissaries of *HaShem*-יהו"ה, blessed is He, at which time they are utterly sublimated to *HaShem*-יהו"ה,

²⁸² Talmud Bavli, Sanhedrin 38b; Also see Siddur Im Divrei Elokim Chayim, Ha'ara L'Tikkun Chatzot.

to the point that they even are called by His Name *HaShem*-יהו"ה, as it states,²⁸³ "And she called the Name of *HaShem*-יהו"ה who spoke to her," and similarly,²⁸⁴ "And he said, 'By Myself I swear – the word of *HaShem*-יהו"ה.'" Nevertheless, this is just the sublimation and subjugation (*Bittul*) of the tangible being (*Yesh*), meaning that even then, they are in a state of sense of separate existence. They therefore are incapable of receiving the revelation of the Godly light.

In contrast, the matter of souls is that they are Godliness that has become a creation.²⁸⁵ They therefore are capable of receiving the aspect of light and illumination that is higher than them.

However, all the above is in regard to angels as they are, in and of themselves, that they are incapable of receiving the aspect of light and illumination that is higher than them, since they are in a state of sense of separate existence. They therefore are called by the term, "standing-*Omdim*-עומדים,"²⁸⁶ since all their ascents are in levels that relate to worlds and they remain "standing" in a state of sense of separate existence. Nevertheless, through the service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim*, they affect that even the angels receive the drawing forth of novel illumination that transcends the worlds.

²⁸³ Genesis 16:13; Also see Tanya, Iggeret HaKodesh, end of Epistle 25.

²⁸⁴ Genesis 22:16

²⁸⁵ See Biurei HaZohar of the Mittler Rebbe, Pinchas 114d and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 546 and on; *Hemshech* 5666 p. 459 and 489 and elsewhere.

²⁸⁶ Zachariah 3:7

This then, is the meaning of the verse,²⁸⁷ “He stood over them beneath the tree and they ate.” That is, through Avraham standing over them, he affected them to have the aspect of the “consumption of man.” In other words, in and of themselves, the angels are within the levels of worlds. However, through Avraham’s service of *HaShem*-יהו"ה, blessed is He, he caused the aspect of the “consumption of man” in them, which is the drawing forth of new illumination of light from above the worlds.

It can also be said that just as this is, in the relationship between souls and angels - that though, in and of themselves, angels have no relationship to the “consumption of man,” nevertheless, through souls, they too can be affected to have the aspect of the “consumption of man,” – this likewise is the relationship between the souls of “the seed of man” and the souls of “the seed of animal.”

That is, the service of *HaShem*-יהו"ה, blessed is He, by the souls of “the seed of animal” (referring to the souls of the intermediates (*Beinonim*) etc.) is the service of separation and clarification (*Birurim*), in that they must battle with evil. Nonetheless, this is only as they are, in and of themselves. However, through the service of *HaShem*-יהו"ה of the righteous *Tzaddikim*, the souls of the intermediates (*Beinonim*) are affected too, to have the aspect of “the consumption of man,” that is, to draw forth illumination of light that transcends the worlds.

²⁸⁷ Genesis 18:8

This is as explained²⁸⁸ regarding the verse,²⁸⁹ “If you acquire a Hebrew servant etc.” That is, the words, “If you acquire,” refer to our teacher Moshe, who even affected souls that are in a state of “a Hebrew servant.” This is indicated in the verse,²⁹⁰ “I will also provide grass in the fields for your cattle, and you shall thus eat your fill.” That is, he drew forth the aspect of “grass” even to the souls of “the seed of animal.” That is, from the fact that souls can even affect angels to have an aspect of “the consumption of man,” that even though angels are created beings, souls can bring them to having the aspect of drawing forth of illumination of new light, from this we understand that this certainly is the case in the relationship between souls themselves, which are Godliness that has become a creation. (This matter, that souls are Godliness that has become a creation, applies to all souls, including the souls of “the seed of animal.”)

It therefore is certain that through bonding with the souls of the righteous *Tzaddikim*, they too are affected to have the aspect of “the consumption of man.” In other words, this is true even though, in and of themselves, their service of *HaShem*-יהוה, blessed is He, is in a way of separation and clarification (*Birurim*), in that they must battle with evil. Moreover, even though, amongst the intermediates (*Beinonim*) themselves, there are many many different levels, nonetheless,

²⁸⁸ See Torah Ohr, Mishpatim; Also see the discourse entitled “*V’Eleh HaMishpatim* – These are the ordinances,” 5711, translated in The Teachings of The Rebbe 5711, Discourse 3.

²⁸⁹ Exodus 21:1-2

²⁹⁰ Deuteronomy 11:15; Also see Ramban to Deuteronomy 5:12 & 31:23

the service of *HaShem*-יהו"ה, blessed is He, of even the highest level of intermediates (*Beinonim*), still is the service of separation and clarification (*Birurim*), and,²⁹¹ "whoever wrestles with a filthy person is bound to become soiled himself." This is particularly true of those matters that each person has within himself, as everyone knows within his soul.

Nevertheless, all this is only as they are, in and of themselves. However, through bonding to the souls of the righteous *Tzaddikim*,²⁹² they too are affected and come to have the "consumption of man," meaning, the drawing forth of new illumination of light from above the worlds – that is, from the Limitless Light of *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of the verse,²⁹³ "He stood **over them** beneath the tree and they ate." In other words, through standing "over them" – that is, standing above them, but connected to them – he affects them to have the "consumption of man." That is, he draws forth the Limitless Light of *HaShem*-יהו"ה, blessed is He, in all those who are connected to him below, through which they are caused to have additional vitality in fulfilling Torah and *mitzvot*.

²⁹¹ See Tanya, end of Ch. 28.

²⁹² By studying their Torah. See Shaarei Kedusha, Shaar 3 & 4 of Rabbi Chaim Vital, and elsewhere.

²⁹³ Genesis 18:8