

Discourse 5

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

Delivered on Shabbat Parshat Chayei Sarah,

Shabbat Mevarchim Kislev, 5713

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

1.

The verse states,²⁹⁴ “And Sarah’s lifetime was one hundred-year, twenty-year, and seven-years; the years of Sarah’s life.” Now, the reason it specifies “year-*Shanah*-שנה” in each general category of enumeration (one hundred-year, twenty-year, and seven-years) is to tell us the praiseworthiness of Sarah, as Rashi explains²⁹⁵ (according to the Midrashic source),²⁹⁶ that when she was twenty years old, she was like a seven-year-old and when she was one-hundred years old, she was like a twenty-year-old etc. According to this explanation, we must understand what the statement at the conclusion of the verse, “the years of Sarah’s life,” adds to what was already stated at the beginning of the verse.

Now, Rashi explains the words, “the years of Sarah’s life,” to mean that all her years were equally good. However, according to this, the verse is not understood for the opposite

²⁹⁴ Genesis 23:1

²⁹⁵ Rashi to Genesis 23:1

²⁹⁶ Midrash Bereishit Rabba 58:1

reason. That is, why then does it enumerate each particular, in and of itself – “one hundred-year, twenty-year and seven-years”? If they all are equally good, should it not have simply stated the concluding, all-inclusive phrase, “the years of Sarah’s life?”

The explanation is as follows:²⁹⁷ The Zohar asks,²⁹⁸ “Why is it that Torah specifically records the years of Sarah’s life and not the other foremothers?”²⁹⁹ The Zohar explains,³⁰⁰ “Come and see: Chava (Eve) came into the world, adhered to the serpent and was contaminated by him, thus bringing about death to the world and to her husband. When Noach came into the world, what is written about him?³⁰¹ - ‘And he drank of the wine, became drunk and uncovered himself in his tent.’ However, when Sarah came she descended³⁰² and ascended³⁰³ without any adhesion to him,³⁰⁴ as it states,³⁰⁵ ‘And Avram ascended from Egypt, he and his wife and all that was his.’ Thus, because Sarah had no adhesion to the side of evil, she merited eternal life for herself, her husband and her offspring who followed after her.”

²⁹⁷ See the discourse by this same title from the year 5712, translated in *The Teachings of The Rebbe*, Discourse 4, and the citations and explanations there.; Also see the discourse by the same title of the year 5679 (*Sefer HaMaamarim* 5679 p. 87 and on).

²⁹⁸ Zohar I 121b and on.

²⁹⁹ Rivka (Rebecca), Leah and Rachel.

³⁰⁰ Zohar I 122b

³⁰¹ Genesis 9:21

³⁰² From the Holy Land of Eretz Yisroel to Egypt.

³⁰³ She ascended from Egypt in purity.

³⁰⁴ The serpent

³⁰⁵ Genesis 13:1

That is, the descent of Avraham and Sarah into Egypt was such, that not only did they not fall from their level and ascended from there whole and complete, but beyond that, they clarified the sparks of holiness that were in Egypt. This is as Torah states,³⁰⁶ “And Avram ascended from Egypt, he and his wife and all that was his,” and continues, “And Avram was heavily laden with livestock, silver and gold.”

2.

Now, as known,³⁰⁷ “The deeds of the forefathers are a sign for their children.” From this it is understood that the ascent of Avraham and Sarah from Egypt, empowered the Jewish people in their service of *HaShem*-יהו"ה, blessed is He, during their exile in Egypt. That is, it affected that not only did the exile not cause a descent in them, but on the contrary, they clarified the sparks of holiness that were in exile, as it states,³⁰⁸ “and afterwards they will leave with great wealth.” This is also understood as it relates to this final exile. That is, the descent of this final exile will also not affect the Jewish people negatively in any way whatsoever. Moreover, they will clarify the sparks of holiness that are in exile.

³⁰⁶ Genesis 13:1-2

³⁰⁷ Midrash Tanchuma, Lech Lecha 9; Bereishit Rabba 40:6; Ramban to Genesis 12:6; Ohr HaTorah, beginning of Lech Lecha, and elsewhere.

³⁰⁸ Genesis 15:14

The explanation is as follows:³⁰⁹ Our sages, of blessed memory, stated,³¹⁰ “The Holy One, blessed is He, only exiled the Jewish people amongst the nations so that converts would join them.” Now, according to its simple meaning, this statement is not understood. The number of converts who have joined the Jewish people during exile is very small. In contrast, the number of Jews who have been in exile is far greater. This is to such an extent that the number of converts relative to the number of Jews is miniscule. This being so, how can it possibly be worthwhile for the Jewish people, who are vastly in the majority, to be exiled for a tiny minority of converts?

However, the explanation is that the meaning of the word, “converts-*Geirim*-גרים,” in this teaching of our sages, of blessed memory, refers to all the sparks of holiness that are in exile. For, the matter of a convert, is that, at first, he was of the nations of the world, nations who are totally removed from Godliness, who do not worship *HaShem*-יהוה, blessed is He, and instead call him, “the God of the gods.”³¹¹ More so, this

³⁰⁹ See the discourse by the same title in *Torat Chayim*, *Chayei Sarah* 121b and on; Discourse entitled, “*LeHavin HaMaamar D’Rav Bana’ah*” in *Maamarei Admor HaZaken* 5571 p. 170 and on, and with the glosses in *Ohr HaTorah*, *Chayei Sarah*, Vol. 1, p. 119b and on, Vol. 2, p. 442a and on.

³¹⁰ *Talmud Bavli*, *Pesachim* 87b

³¹¹ *Talmud Bavli*, *Menachot* 110a – That is, they view beings other than *HaShem*-יהוה, as having independent existence and power, and thus equate limited novel beings with the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהוה, blessed is He and blessed is His name. Though they may think that by calling Him the “God of the gods” they are praising Him, in reality, it is a great insult. For, by calling Him “God” and them “gods,” they err to think that they have independent existence and power, which is patently false, for in reality, they have no existence of their own at all and are totally dependent on *HaShem*-יהוה’s existence for their existence. That is, there is utterly no comparison between the Singular Preexistent

matter chains down lower and lower until, ultimately, they can say,³¹² “I am and there is none besides me.” We therefore find, that through conversion, the sparks of holiness become clarified from their fall, and not only are transformed to holiness, but add vitality to the side of holiness.

This is likewise true of serving *HaShem*-יהו"ה, blessed is He, in the general service of clarification (*Birurim*). This is because the general matter of clarification (*Birurim*) is the transformation of that which is being clarified, turning it into holiness, thereby adding greater vitality to the side of holiness.³¹³ For, the general matter of serving *HaShem*-יהו"ה, blessed is He, through the matter of clarification (*Birurim*), is that it relates to physical matters of this world. That is, through the descent of the soul into a physical body, the soul comes to relate to physical things. This is especially true during exile, in which there are more obstructions, restrains, hiddenness and concealment of Godliness in physical matters. However, through their clarification (*Birurim*), not only do physical matters not oppose holiness, even in a manner of calling Him, “the God of the gods,” but they actually are transformed into holiness, thereby adding to the general matter of holiness.

Intrinsic Essential Being, *HaShem*-יהו"ה, blessed is He, and any other being. See Ginat Egoz of Rabbi Yosef Gikatilla, Vol. 1, The Gate of Intrinsic Being, and The Gate of His Title.

³¹² Isaiah 47:8; Zephaniah 2:15; Also see Tanya Ch. 22.

³¹³ For example, through the consumption of food (as explained in the previous discourse), additional vitality is added to man, which he is then able to utilize for matters of holiness.

The explanation is as follows: As known, the sparks of holiness in physical things are rooted in the lights of the world of Chaos-*Tohu*. The lights of the world of Chaos-*Tohu* are abundant (unlike the lights of the world of Rectification-*Tikkun*, which are small).³¹⁴ As previously explained³¹⁵ (and as found in other places) what is meant here by, “abundance of lights,” is not abundance in quantity, but abundance in quality. It is only regarding the abundant vessels of the world of Rectification-*Tikkun* that the abundance is an abundance of quantity. This is why, with the vessels of the world of Rectification-*Tikkun*, the lower they are drawn, the greater and greater the abundance of vessels. For, since their abundance is in quantity, the abundance is due to greater and greater subdivisions. Therefore, because there are more divisions below, there is a greater abundance of vessels.

However, in the lights of the world of Chaos-*Tohu*, in which the abundance is an abundance in quality, this is not the case. On the contrary, the loftier the light, the greater the abundance. This is because the abundance is not the result of division (as it is in the quantitative abundance of the world of Rectification-*Tikkun*). Rather, the abundance is because of the Limitlessness of the Light and Illumination of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is abundant in quality. This then, is what is meant that the clarification of physical matters causes increased vitality to the side of

³¹⁴ See Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 5; Torat Chayim, Bereishit 9a, 12c and on, and elsewhere

³¹⁵ In the previous discourse of this year, “*V’Hoo Omeid Aleihem* - He stood over them beneath the tree and they ate” 5712, Discourse 4.

holiness. This is because it draws forth the lights of the world of *Chaos-Tohu*, which are abundant in quality.

Through this, we may understand the teaching of our sages, of blessed memory, that “The Holy One, blessed is He, only exiled the Jewish people amongst the nations so that converts would join them.” That is, this refers to the addition of vitality to the side of holiness, caused through the clarification and refinement of physical matters and the elevation of the sparks of holiness that fell, back to holiness, for which reason it is worthwhile that the souls should descend below and be exiled amongst the nations. This is because, this brings about additional vitality (“they join them”) in the light of holiness.

In other words, not only is it, that through our daily service of *HaShem*-יהו"ה, blessed is He, we clarify and refine physical things (as stated,³¹⁶ “each day serves its service”), but more so, we transform them to holiness. That is, this is accomplished through the blessings that we recite before and after eating, and through eating for the sake of the Name of *HaShem*-יהו"ה, blessed is He, and similarly, engaging in all of our needs and occupations for the sake of the Name *HaShem*-יהו"ה, blessed is He.³¹⁷ For example, when we serve *HaShem*-יהו"ה, blessed is He, with the strength derived from eating and then attend to all of our needs, we refine and elevate the sparks of holiness in the physical things. However, beyond this, through clarifying these sparks, which are from the world of

³¹⁶ Zohar III 94b

³¹⁷ See Mishneh Torah, Hilchot De'ot, Ch. 3.

Chaos-*Tohu*, we actually affect a drawing forth of additional strength to the side of holiness, from the abundant lights of the world of Chaos-*Tohu*. For, as known, the souls themselves are rooted in the world of Rectification-*Tikkun*. However, through the sparks that they clarify in physical things, they draw forth additional abundance of lights and illuminations from the world of Chaos-*Tohu*.

3.

Now, just as our ability to clarify physical things during the time of exile, is through the strength granted to us by “the deeds of our forefathers,” meaning Avraham, this is likewise so regarding the additional light and illumination drawn forth through clarification (*Birur*). For, we likewise find this matter with our forefather Avraham, as it states about him,³¹⁸ “Your name shall no longer be called Avram-אַבְרָם, but your name shall be Avraham-אַבְרָהָם, for I have made you the father of many nations.” That is, since he became “the father of many nations,” and is called,³¹⁹ “the father of the converts,” which is the matter of clarifying and refining the sparks of holiness, he therefore received the addition of the letter *Hey*-ה to his name, so that he could draw forth the additional lights from the abundant lights and illuminations of the world of Chaos-*Tohu*.

³¹⁸ Genesis 17:5

³¹⁹ See Shulchan Aruch, Even HaEzer, 129:20; Talmud Yerushalmi, Bikurim 1:4, and elsewhere. (This is why, when converts receive their new Jewish name, they are called “the son of Avraham.”)

To further clarify, before this, his name was Avram-אברם, which refers to a very lofty level of holiness. For, as explained in various places,³²⁰ the meaning of Avram-אברם is that it is a composite of two words, “Supernal father-Av Ram-רם,” referring to the lofty level of intellect, that is, intellect that is concealed from all conceptualization (*Sechel HaNe’elam Mikol Ra’ayon*). In other words, it refers to a level of holiness that is completely separate and removed from the chaining down of the worlds. Even so, in order for Avram-אברם to become “the father of many nations,” the additional letter Hey-ה was drawn forth and added to him. For, it is through the clarification of “many nations” that additional illumination of light, from the abundant lights of the world of Chaos-*Tohu*, is drawn forth.

To explain this in greater detail: The letter that was added to Avraham-אברהם, so that he could become “the father of many nations,” was specifically the letter Hey-ה. This is because,³²¹ “it is the most ethereal of the letters, in that it is not sensory.”³²² The explanation of “the lightest of the letters,” is that the breath is very light in it, more so than all the other letters. For, regarding the four letters that originate in the

³²⁰ See Torah Ohr, beginning of Lech Lecha; Ohr HaTorah ibid. Vol. 4, p. 685a, and elsewhere.

³²¹ See the liturgy of Akdamot for Shavuot; Midrash Bereishit Rabba 12:10

³²² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Volume 4, The Gate of The Vowels. “Do not think that what we are saying is that the letter Hey-ה has no motion at all, or that it is entirely ethereal, having no sensory aspect to it whatsoever, for that is not what is meant here. Rather, what is meant is that out of all the pronunciations of the letters, it is the lightest, since it is merely the ebb and flow of the breath of the lungs, which, as long as one is alive, is constant. This being the case, the expression of the letter Hey-ה is the most ethereal matter that a physical human being can express, grasp or move.”

throat, that is, *Aleph*-א, *Chet*-ח, *Hey*-ה and *Ayin*-ע,³²³ the breath in them is to a far lesser extent than in the other letters. However, of them, the breath of the letter *Hey*-ה is even less and more ethereal than the other letters *Aleph*-א, *Chet*-ח, and *Ayin*-ע. In other words, the letter *Hey*-ה is the most ethereal and least physical of all the letters. It was specifically this letter that was added to Avraham-אברהם, so that he should be “the father of many nations.”

Now, although it is true that the entire existence of the world is brought about through the letter *Hey*-ה, as our sages, of blessed memory, taught³²⁴ about the verse,³²⁵ “These are the generations of the heavens and the earth when they were created-*Behibare’am*-בהבראם.” They stated, “Do not read it as ‘when they were created-*Behibare’am*-בהבראם,’ but rather, ‘they were created with the *Hey*-ה ברה’,” meaning that *HaShem*-יהוה, blessed is He, created this world with the letter *Hey*-ה. Nevertheless, their coming into being is through the manifestation of the letter *Hey*-ה within the other letters, which have a greater relation to physicality. That is, the explanation of the matter of the ten utterances through which the world was created,³²⁶ is that the coming into being of the world is through the letter *Hey*-ה, as it is manifest within all the particular letters of the ten utterances of creation.³²⁷

³²³ See Sefer Yetzirah, 2:3

³²⁴ Talmud Bavli, Menachot 29b

³²⁵ Genesis 2:4

³²⁶ Mishnah Avot 5:1

³²⁷ That is, the letter *Hey*-ה, which is the breath, runs through all the letters, as it is impossible to speak without the breath.

In contrast, the letter *Hey*-ה that was given to Avraham-אַבְרָהָם, is the letter *Hey*-ה itself, as it transcends manifestation within the other letters. In other words, the drawing forth that was given to Avraham-אַבְרָהָם in order that he be “the father of many nations,” is a drawing forth of that which is Above, and has no relation to physicality whatsoever. Although the matter of the letter *Hey*-ה being “the lightest and most ethereal of the letters, in that it is not sensory,” can be understood more simply as indicating a lacking, in that it is a “light” letter that takes up no space, nevertheless, from this itself, it is understood that there also is an element of superiority here. That is, the fact that “it is not sensory” indicates that it transcends relation to physicality.

Based on this, we can understand the relationship between the letter *Hey*-ה that was added to Avraham-אַבְרָהָם and why, through this, he became “the father of many nations.” That is, not only is it because it is the lightest, and therefore, the lowest of all the letters (according to the simple meaning), which relates to the matter of Avraham being “the father of many nations,” in that he descended in order to be engaged in the clarification of many nations, but on the contrary, in order for him to be able to descend and affect clarification in the many nations, it was necessary for him to be granted additional strength through the addition of the “lightest and most ethereal of the letters that is not sensory,”

which transcends being grasped and manifest within the physical.³²⁸

4.

The explanation of the matter is as follows: As we see below in the “small world,”³²⁹ that is, in man, who is the microcosm, there is the aspect of the inner man and the aspect of the outer man, each of which also possesses an inner and outer level.

The “inner man” refers to the soul prior to its manifestation within the body. However, in this there are two levels. There is the level of the vitality of the soul, which is called, “the general life force” (*Chayoot Klalli*), that does not become divided according to the limbs and organs of the body, but stands prepared for the subsequent divisions of particular vitality that issue from it in a way of division.³³⁰ Afterwards, the vitality then divides according to the particular divisions of the limbs and organs of the body.

There similarly are two levels in the outer aspect of man. That is, in the body, there are general organs,

³²⁸ That is, the letter *Hey*-י"ה is spelled with the *Hey-Yod*-י"י-א"ה-26 which shares the same numerical value as the name of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה-26, blessed is He, Who brings creation forth into existence from nothing at every moment, and yet utterly transcends creation. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*.)

³²⁹ Midrash Tanchuma, Pekudei 3; Also see *Sefer HaMashalim* of Rabbi Yosef Gikatilla, translated as *The Book of Allegories*, Sections 1-4.

³³⁰ See Tanya, Ch. 51 (71a); *Sefer HaMaamarim* 5663 p. 5 and on; 5708 p. 13 and on; Discourse entitled “*Bereishit Bara* – In the beginning God created the heavens and the earth” of this year, 5712, Discourse 3.

particularly the brain, which, because it is a general organ, is the seat of the general dwelling and manifestation of the soul.³³¹ Then there are the particular limbs and organs, which are particular vessels (*Keilim*).

However, there is an influence of the soul that is even more external, which is the aspect of excess (*Motrot*). For, in the two above mentioned external levels of man, (whether in the general organs or the particular organs), these components of the body are sublimated to and sense the vitality of the soul. This is why, when the body is touched, it is felt in the brain in the head. This certainly is so if one of the limbs of the body is cut, in which case, he feels tremendous pain. However, there also is an aspect called, “excess” (*Motrot*), that is lower than the limbs and organs. This refers to the hair that grows from the skin, wherein the vitality is not felt. For, although there also is vitality in the hairs, and they sprout and grow from this vitality, nevertheless, they are not sublimated to the vitality, nor is the vitality sensed in them. This is why a person feels no pain when his hair is cut. In other words, even though the vitality of the hair is from the soul, nevertheless, it is inconsequential to a person if it is cut off and separated from him. This is also why sweat, which is the excess dross of the body, comes out particularly from the hairy parts of the body. Moreover, it is possible that lice, which act in opposition to one’s health and cause him suffering and weakness, specifically congregate in the hairy parts of the body. That is, because the hairs are on such an external level, that it is

³³¹ See Tanya, Ch. 51 *ibid*.

inconsequential to a person when they are cut off and separated from his soul, therefore, in the places of the body that the hair grows, it is possible for there to be aspects that oppose the soul.

Now, just as this is so in the “small world,” that is, in man, who is the microcosm, this is likewise so in the world at large, which is the macrocosm, and even more generally, in the entire order of the chaining down of the worlds (*Seder HaHishtalshelut*), which has all these levels.

In explanation, there is a level of the illuminating lights (*Orot*) that transcend division. In the language of the received knowledge of Kabbalah, this is called the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*). However, they have no particular divisions within them and are only called, “Ten *Sefirot*,” in the sense that the ten *Sefirot* chain down from them. Below this, there is the level of the illuminating lights as they come forth into revelation and divisions of particulars. This is because the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*) are like the flame as it is bound up in the coal,³³² whereas the Ten Revealed *Sefirot* (*Eser Sefirot HaGluyot*) are like the flame as it emanates from the coal. However, both these levels are in the lights.

The same is true of the vessels (*Keilim*). They too possess two levels. The first is as they are in general, which is similar to the matter of the Ten *Sefirot* that are bound up

³³² Sefer Yetzirah 1:7; Also see the explanation in the discourse entitled “*Bati LeGani* – I have come to My garden,” 5712 translated in The Teachings of The Rebbe – 5712, Discourse 8, Ch. 3 and on.

(*Akudim*), wherein the Ten *Sefirot* are bound up (*Akudim*) in a single vessel.³³³ The same applies to how they are revealed in the world of Emanation-*Atzilut*, wherein the vessels (*Keilim*) have no independent being and are therefore called, “Ten *Sefirot* without being-*Bli Ma*”*ה"ח* בלי.”³³⁴ (For, although there already is a division into particulars, nevertheless, they are not yet an actualization of the particulars.)

The second level is as they come forth into particular divisions, which is reflective of how they are drawn forth into the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, (and from a certain angle, this also applies in the world of Emanation-*Atzilut*).

All the above is in regard to the vessels (*Keilim*) of the side of holiness, in which, although they are in a state of adhesion that is not recognizable,³³⁵ they nevertheless are in a state of adhesion to their source, since “He and His organs are one.”³³⁶ However, below this, there is the external husk of *Kelipat Nogah*-the Shining Husk, which comes about after the separation. That is, it is the aspect of something that is separate, like hair, to the extent that it can be the root that gives room for the existence of actual opposition and adversity, which are the three impure husks (*Shalosh Kelipot HaTmei'ot*) (similar to lice, as mentioned above).

³³³ See Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 1; Torat Chayim, Noach 65d and on, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

³³⁴ See Sefer Yetzirah *ibid.* 1:2 and on.

³³⁵ See Sefer HaMaamarim 5662 p. 229 and on, and elsewhere.

³³⁶ Introduction to Tikkunei Zohar 3b; Tanya Iggeret HaKodesh, Epistle 20.

Now, just as this so with the vitality of the soul, and more generally, with the entire chaining down of the worlds (*Hishtalshelut*), this is likewise so in man's service of *HaShem*-יהו"ה, blessed is He, in that it likewise includes all the general levels discussed above.

The first level is the service of *HaShem*-יהו"ה, blessed is He, that entirely transcends division into particulars. This refers to the service of *HaShem*-יהו"ה, blessed is He, that stems from the central and essential point of one's Jewishness. That is, when a Jew fulfills the commandments-*mitzvot* out of the essential point of his Jewishness, it is in such a way that he does not do them out of any positive benefits (*Segulot*) or drawing forth of influence that he may gain from the particular commandments. Rather, he does them because they are the commandments of the Creator, *HaShem*-יהו"ה, blessed is He, and, in this, all the commandments are equal. This is like the teaching,³³⁷ "Even if we were commanded to chop wood, we would do so."

In the second level, however, there already is a relationship to particulars. However, it is in a manner of comprehension through negation (*Hasagat HaShlilah*). This is similar to the second level of the illuminating lights (*Orot*), mentioned above. That is, it is not yet a matter of vessels, since it only is comprehension of Godliness through negation, in that it negates all matters of comprehension, meaning that it does not manifest directly in vessels of comprehension. (That is, not only does it not manifest in the vessels of this world,

³³⁷ Likkutei Torah Shlach 40a and elsewhere.

but it does not manifest in vessels of comprehension at all, even the vessels of holiness.)

The same applies in the vessels (*Keilim*) themselves, referring to the service of *HaShem*-יהו"ה, blessed is He, as performed through the vessels (*Keilim*), which are the vessels of comprehension. Here too there are two levels. The first is general comprehension (similar to the matter of lights that are bound up (*Akudim*) in a single vessel). The second is as the comprehension manifests in the fulfillment of the particular commandments, corresponding to the two-hundred and forty-eight limbs and organs and the three-hundred and sixty-five veins and sinews. In this case, the fulfillment of the commandments is to cause ascent and a drawing forth of influence through the particular commandments-*mitzvot*.

Lower than this is the matter of serving *HaShem*-יהו"ה, blessed is He, in permissible matters, which is a matter of separation (similar to the matter of hairs, as explained above). That is, although he serves *HaShem*-יהו"ה, blessed is He, in permissible matters, for the sake of the Name of *HaShem*-יהו"ה, blessed is He, as stated,³³⁸ "Let all your deeds be for the Name of Heaven," nonetheless, when he is engrossed in permissible matters, it can be that during his involvement in them, he can lose all sense of doing them for the Name of Heaven, to the point that he is not pained over it at all and does not care that he thereby is separated from *HaShem*-יהו"ה, blessed is He. However, this is the root that gives room for the existence of that which stands entirely in opposition to

³³⁸ Mishnah Avot 2:12; Mishneh Torah, Hilchot De'ot Ch. 3

Godliness. For, as known,³³⁹ it is because of lust for permissible matters that one comes to lust for forbidden matters, first unintentionally, and then intentionally.

Now, we observe that the rectification of intentional sins, which are the ultimate fall from holiness, is through the loftiest level of the soul, which is the aspect of the soul that entirely transcends division. This is because the rectification of sins, comes about through serving *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*). Repentance (*Teshuvah*) is that a person is moved in the very essence of his soul, which causes movement in all the powers of his soul equally. The same is true in the general totality of the chaining down of the worlds (*Hishtalshelut*). That is, the clarification of the sparks of holiness in the three impure husks (*Shalosh Kelipot HaTmei'ot*), is accomplished specifically by drawing from a level that entirely transcends the division of the chaining down of the worlds (*Hishtalshelut*).

This then, is the matter of the addition of the letter *Hey*-ה in Avraham-אַבְרָהָם, which brings about the matter of, “I have made you the father of many nations.” That is, in order to clarify the three impure husks (*Shalosh Kelipot HaTmei'ot*), the *Hey*-ה"י must be drawn from Above. That is, it is specifically through that which is the highest, that the sparks of holiness that have fallen the lowest can be clarified, because the higher something is, the lower it can descend.³⁴⁰

³³⁹ See the beginning of Kuntres U'Maayon (Maamar 1-2), and elsewhere.

³⁴⁰ See the citations in Sefer HaMaftetichot (Kehot 5741) to the works of the Alter Rebbe, section entitled “*Kol HaGavo'ah* – That which is higher.”; Also see

5.

This then, explains the Zohar's teaching on the verse,³⁴¹ "And Sarah's lifetime was one hundred-year, twenty-year, and seven-years; the years of Sarah's life." That is, "When Sarah came, she descended and ascended, and did not have any adhesion to him,³⁴² as it states,³⁴³ 'And Avram ascended from Egypt, he and his wife and all that was his.' Thus, because Avraham and Sarah had no adhesion to the side of evil, Sarah merited eternal life for herself, her husband and for her offspring who followed after her."³⁴⁴

This is because the ascent of Sarah from Egypt was through Avraham, as it states,³⁴⁵ "And Avraham ascended from Egypt, he and his wife." The reason this is specifically attributed to Sarah, is because, for Avraham, it was not such a great and wondrous matter, being that Avraham is the aspect of the influencer (*Mashpia*) and is the aspect of light (*Or*). The matter of light (*Or*) is that it always is in a state of adhesion (*Dveikut*) to its source, so much so, that if any separation comes between the light and its source, the

Siddur Im Divrei Elokim Chayim 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

³⁴¹ Genesis 23:1

³⁴² The snake

³⁴³ Genesis 13:1

³⁴⁴ See Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 131a; Discourse entitled "*VaYihyu Chayei Sarah*" 5679 (Sefer HaMaamarim 5679 o. 94); Maamarei Admor HaZaken 5562 p. 79; Maamarei Admor HaEmtza'ee, Dvarim Vol. 2, p. 697.

³⁴⁵ Genesis 13:1

existence of the light is nullified. Therefore, for Avraham, it was never applicable for there to be a descent without a subsequent ascent, in the first place. It therefore was neither novel nor wondrous that he ascended from Egypt.

However, since Sarah is the aspect of the receptacle (*Kli*) and recipient (*Mekabel*) of influence, this was not the case. This is because the vessels (*Keilim*) are in a state of adhesion (*Dveikut*) that is neither felt nor recognized. Therefore, it was a wondrous novelty that she descended to Egypt and ascended from there without blemish, as it states, “she descended and ascended.” However, her ascent was specifically through the light of Avraham, as indicated by the words, “And Avraham ascended from Egypt, he and his wife.” (For as explained above, the power to clarify is from the influencer (*Mashpiah*), which is the aspect of the *Hey*-י' that was added to Avraham-אברהם, because the higher something is, the lower it can descend)

To further explain, in the sin of the tree of the knowledge of good and evil, (that is, the damage caused by Chava), the damage was in the fact that before the sin, the external husks (*Kelipot*) were entirely secondary to and in service of holiness (*Kedushah*).³⁴⁶ However, the sin caused them to stand in opposition to holiness (*Kedushah*). Noah wanted to rectify this through the matter of wine (*Yayin*-יין), the vessel of comprehension, through comprehending Godliness in a manner of negation, which is the inner aspect of understanding-*Binah* (and is called wine-*Yayin*-יין).

³⁴⁶ See Shnei Luchot HaBrit (Shalah) 19b and on.

However, because the descent caused by the sin of the tree of the knowledge of good and evil was so great, as mentioned before, it was impossible to rectify it through comprehension. On the contrary, this too became a matter of damage and destruction, as mentioned before. It was specifically Sarah who rectified this, since Sarah is the matter of serving *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), which is the matter of the very essence of the soul being moved.

This is also why the verse states, "And Sarah's lifetime was one hundred-year, twenty-year, and seven-years; the years of Sarah's life." The words "one hundred-year" refer to the *Sefirah* of Crown-*Keter*. The words, "twenty-year" refer to the *Sefirot* of Wisdom-*Chochmah* and Understanding-*Binah*. The words "and seven-years" refer to the aspects of *Zeir Anpin* and Kingship-*Malchut*.³⁴⁷ All this is in the world of Emanation-*Atzilut*. Below this, the verse continues and states, "the years of Sarah's life," referring to the descent to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, it refers to the clarification of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, which is the matter of "she descended," referring to the descent of Sarah.

For, although the *Sefirot* of the world of Emanation-*Atzilut* themselves, are also drawn forth in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, as it

³⁴⁷ See the discourse by this same title from the year 5712, translated in The Teachings of The Rebbe - 5712, Discourse 4, and the citations and explanations there.

states,³⁴⁸ “The supernal father (*Abba Ila’ah*) manifests within the world of Emanation-*Atzilut*, the supernal mother (*Imma Ila’ah*) manifests within the Throne, the six *Sefirot* manifest within the world of Formation-*Yetzirah*, and the Cycle-*Ophan* manifests within the world of Action-*Asiyah*,”³⁴⁹ nevertheless, this refers to the *Sefirot* themselves, as they are drawn forth to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

However, the clarification (*Birur*) of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, is specifically accomplished through the level of Sarah, referring to the soul being moved in its very essence. It is about this that the verse concludes, “the years of Sarah’s life,” without counting or differentiating between the particular years, because this refers to drawing forth the general source of vitality that transcends all division. On the other hand, the words, “one hundred-year (*Me’ah Shanah*-מאה שנה), twenty-year (*Esreem Shanah*-עשרים שנה) and seven-years (*Sheva Shanim*-שבע שנים),” indicate levels that are different from one another. Moreover, the words “seven-years (*Sheva Shanim*-שבע שנים),” are stated in the plural form, “years-*Shanim*-שנים,” since they are what is drawn forth in the divisions of worlds.

³⁴⁸ See Ramaz to Zohar II 220b; Torah Ohr Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

³⁴⁹ Tikkunei Zohar, Tikkun 6. The supernal father (*Abba Ila’ah*) refers to the *Sefirah* of Wisdom-*Chochmah* of the world of Emanation-*Atzilut*. The supernal mother (*Imma Ila’ah*) refers to the *Sefirah* of Understanding-*Binah* of the world of Emanation-*Atzilut*. The Cycle-*Ophan* refers to the speech of the *Sefirah* of Kingship-*Malchut* of the world of Emanation-*Atzilut*. (Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3, The Gate explaining the that the motion of the intellect (*Sechel*) influences the sphere (*Galgal*).)

In contrast, the matter of “The years of Sarah’s life,” refers to the general whole (*Klall*) and indicates that which transcends all division. This was specifically drawn forth through Sarah’s acceptance of the yoke of the Kingship of *HaShem*-יהו"ה, blessed is He, and the soul of Sarah being moved in its very essence.

Still and all, the verse begins by specifying the divisions, “one hundred-year (*Me'ah Shanah*-מאה שנה), twenty-year (*Esreem Shanah*-עשרים שנה) and seven-years (*Sheva Shananim*-שבע שנים).” The reason is because in order to reach this level of the soul being moved in its very essence, it must be preceded by serving *HaShem*-יהו"ה, blessed is He, in a manner of reason and intellect. This is indicated by the words, “one hundred-year (*Me'ah Shanah*-מאה שנה), twenty-year (*Esreem Shanah*-עשרים שנה), and seven-years (*Sheva Shananim*-שבע שנים).” It is only after this that one attains the perfection of serving *HaShem*-יהו"ה, blessed is He, in a way that his soul is moved in its very essence, through which he then affects clarification in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

6.

Now, it was previously explained that³⁵⁰ “The deeds of our forefathers are a sign for their children,” and that the ascent of Avraham and Sarah from Egypt with silver and gold

³⁵⁰ Midrash Tanchuma, Lech Lecha 9; Bereishit Rabba 40:6; Ramban to Genesis 12:6; Ohr HaTorah, beginning of Lech Lecha, and elsewhere.

etc., is what empowers their children during exile. That is, it even empowers them in a time of the greatest concealment and hiddenness, the time of exile and darkness, particularly in this final exile of doubled and quadrupled darkness. More particularly, this also applies to the time of the heels of the “footsteps of Moshiach,” in which there is even greater concealment and hiddenness, to the point that,³⁵¹ “those who ruin and destroy you will come forth from you,” which is even greater concealment and hiddenness.

This is because, in and of themselves, the external husks of *Kelipah* have no essential power to stand in opposition to Godliness and holiness (*Kedushah*), being that they receive all their vitality from the side of holiness and are dependent on it. That is, at the beginning of creation, the external husks were in the service of holiness. Moreover, in reality, this is so even after the sin, when they appear to be standing in opposition. In essence, they have no real strength to stand in opposition to holiness, since their very vitality is derived from holiness. However, when “those who ruin and destroy you come forth from you,” they receive power from the holy (*Kedushah*) to stand in opposition. This is why the opposition, concealment and hiddenness that they bring about, is so great.

This is as explained elsewhere regarding the matter of the 19th of Kislev, in which the opposition to the teachings of Chassidut was specifically from within the Jewish people,

³⁵¹ Isaiah 49:17

those “who possess a shadow of a shadow.”³⁵² For, when Chassidut, which is the medium for the coming of Moshiach, is revealed, it is impossible to oppose it. What did they do? They utilized the power of holiness itself to oppose Chassidut. Thus, the opposition was specifically from within the Jewish people.

The same is true nowadays, that “those who ruin and destroy you come forth from you.” That is, they take the place that is the holiest of all lands,³⁵³ and matters of holiness, and with this itself they stand in opposition, which is very great concealment and hiddenness.³⁵⁴

However, the strength derived from the deeds of our forefathers, is that one should not become discouraged in any way by this great darkness. For, just as Sarah descended and ascended, and although her descent was very great, to the extent that it states,³⁵⁵ “The woman was taken into the house of Pharaoh,” meaning that they took the innermost aspect of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, into the house of Pharaoh, wherein it was concealed, yet she nevertheless ascended from there. Moreover, not only did they ascend whole and complete, but

³⁵² Talmud Bavli, Yevamot 122a – It states there that, “the demonic forces of evil possess a shadow, but not a shadow of a shadow.” That is, the forces of Holiness (*Kedushah*) affect an impression both below and above, whereas the demonic forces and the forces of the *Kelipah* do not truly have an affect or cause an impression above, and thus only cast a shadow below. (See Shnei Luchot HaBrit, Torah She'b’Chtav, Mishpatim, Torah Ohr 104.)

³⁵³ The land of Eretz Yisroel

³⁵⁴ Also see Torat Menachem, Vol. 3, p. 90.

³⁵⁵ Genesis 12:15

they even clarified the sparks of holiness of Egypt itself, as it states that they left “with silver and gold.”³⁵⁶

The same is true of the time of exile. Not only will the Jewish people go out of exile whole and complete, but they will even clarify the sparks of holiness that are in exile. Just as it was with the exile in Egypt, which is the root of all subsequent exiles,³⁵⁷ about which it states,³⁵⁸ “and afterwards they will leave with great wealth,” referring to the clarification (*Birur*) of the sparks of holiness in Egypt, so will it be in this final exile. Not only will we leave whole and complete, but we even will clarify the sparks of holiness in exile. This is as stated,³⁵⁹ “Like the days when you left the land of Egypt, I will show you wonders,” with the true and complete redemption through our righteous Moshiach, may it be speedily in our days!

³⁵⁶ Genesis 13:2

³⁵⁷ See Likkutei Torah of the Arizal, Ki Teitzei; Sefer HaMaamarim 5709, p. 107, and elsewhere.

³⁵⁸ Genesis 15:14

³⁵⁹ Michah 7:15