

Discourse 15

“Al Shloshah Dvarim HaOlam Omed – The world stands upon three things”

Delivered on Shabbat Parshat Kedoshim,

Shabbat Mevarchim Iyyar, 5714¹¹¹²

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

1.

The Mishnah states,¹¹¹³ “The world stands upon three things: Torah, Prayer (*Avodah*), and acts of lovingkindness (*Gmilut Chassadim*).” In his discourse by this title,¹¹¹⁴ his honorable holiness, my father-in-law, the Rebbe cites the explanation of the Alter Rebbe, that the words, “The world-*Olam* העולם stands upon three things,” may be understood as “The concealment-*He’elem* העלם stands upon three things.”¹¹¹⁵ In the discourse, he explains the relationship between the explanation of the Alter Rebbe (“The concealment-*He’elem* העלם stands etc.”) and the simple meaning (“The world-*Olam*-

¹¹¹² The original discourse was edited by the Rebbe, and was published and given out as a pamphlet of the 21st of Elul, 5750. (This discourse is a direct continuation (“*Hemshech*”) of the previous discourse.)

¹¹¹³ Mishnah Avot 1:2

¹¹¹⁴ Discourse entitled “*Al Shloshah Dvarim*” 5710, Sefer HaMaamarim 5710 p. 160 and on.

¹¹¹⁵ The discourse specifically cites the words of the Mishnah as well (including the words “upon three things”). The relevance will be clarified shortly.

עולם stands etc.”), by explaining that the world-*Olam*-עולם is itself a matter of concealment-*He'elem*-העלם.¹¹¹⁶

In the discourse, he adds that the world (*Olam*-עולם) conceals (*He'elem*-העלם) because its creation was brought about through the concealment of the light (*Ohr*). This is as stated in Etz Chayim,¹¹¹⁷ that when the Unlimited light (*Ohr Ein Sof*) of *HaShem*-ה"ה, blessed is He, filled all of existence, there was no space for the worlds to stand, and that to make space for them, a withdrawal of the light (*Ohr*) was necessary.

We may say that through this additional comment, the matter of the world's concealment (*He'elem*-העלם) is further emphasized and highlighted. For, its concealment is not like something in addition to the world. Rather, the very **creation** of the world (*Olam*-עולם) is through the concealment (*He'elem*-העלם) of the light (*Ohr*). Moreover, in regard to the revelation (*Giluy*) of the worlds, there was not even space for their existence (that is, beyond the fact that they did not exist in actuality, even the possibility of their existence did not exist).

The discourse¹¹¹⁸ continues and explains that the reason for the concealment (*He'elem*-העלם) is for the purpose of revelation (*Giluy*). That is, by removing the concealment, the inner light hidden in the concealment is revealed. Thus, this is the meaning of the teaching, “The world stands upon three things.” That is, through our service of *HaShem*-ה"ה, blessed is He, in Torah, prayer, and acts of lovingkindness, we remove

¹¹¹⁶ Also see Likkutei Torah, Shlach 37d; Maamarei Admor HaEmtza'ee, Dvarim Vol. 1 p. 303; Vol. 3 p. 1,059; Likkutei Sichot Vol. 34 p. 112 note 63.

¹¹¹⁷ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2.

¹¹¹⁸ See Ch. 2, Sefer HaMaamarim 5710 *ibid.* p. 161-162.

the concealment (*He'elem*-העלם) and the inner light becomes revealed.

Now, it can be said that when it states in the discourse that the intention of the concealment (*He'elem*-העלם) is for the purpose of revelation (*Giluy*), it comes to explain the Mishnah, which states, “The **world-Olam-עולם** stands upon three things.” That is, although it is through Torah, prayer, and acts of lovingkindness, that revelations of Godliness are drawn forth, nevertheless, the Mishnah specifies, “The world-Olam-העולם (meaning, “The concealment-*He'elem*-העלם”) stands upon three things. For, since the inner matter of anything is its intention, the intention of the concealment (*He'elem*-העלם) is for revelation. It thus specifies and states, “The **world-Olam-עולם** (“concealment-*He'elem*-העלם”) stands upon three things,” to indicate that the inner matter of the world-Olam-עולם (that is, the concealment-*He'elem*-העלם) is for Godliness to be drawn forth and revealed within it.

With the above in mind we can explain why the Mishnah specifies “The world stands upon **three things**.” This indicates that for there to be the existence of the worlds (and the revelation of Godliness in them), not only are Torah and *mitzvot* necessary generally, but there also is the matter of “three things.” For, the purpose of the world’s existence is that the revelation of Godliness that is drawn into it through Torah and *mitzvot* should not just be like something in addition to it. Rather, it should be revealed that the inner intention for the world-Olam-עולם (the concealment-*He'elem*-העלם) is for Godliness to be revealed. This matter is brought about in Torah

and *mitzvot* through their division into “three things” (categories),¹¹¹⁹ “Torah, prayer (*Avodah*) and acts of lovingkindness (*Gmilut Chassadim*).”

2.

This may be better understood by prefacing with what was previously stated (in the preceding discourse),¹¹²⁰ in explanation of the teaching of our sages, of blessed memory,¹¹²¹ “The Unlimited light (*Ohr Ein Sof*) is high above to no end and far below without conclusion.” It was explained that (generally) the terms “above” and “below” refer to the world of Emanation-*Atzilut* (above) and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) (below).

The explanation of this teaching, that “The Unlimited light (*Ohr Ein Sof*) is high above to no end and far below without conclusion,” is that the elevation and perfection of the Unlimited light of *HaShem*-יהו"ה, blessed is He, is in two matters. One matter is its descent and drawing forth below to give existence and vitality to the creatures of the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*), and

¹¹¹⁹ It is with the above in mind that we may explain the relevance of why the original discourse cites the full wording of the Mishnah, including the words “The world stands **upon three things**,” (even though it seems to be coming to explain the term “world-*Olam*”עולם). For, the “three things” is itself the explanation upon which “the world-*Olam*”עולם and “concealment-*He'elem*”העלם stand.

¹¹²⁰ See the discourse entitled “*V’Nachah Alav* – The spirit of *HaShem*”יהו"ה will rest upon him,” of the final day of Pesach of this year 5714, Discourse 14.

¹¹²¹ See Tikkunei Zohar, end of Tikkun 57 (Also see, Tikkun 19, 40b); Zohar Chadash Yitro 34c; Sefer HaArachim Chabad Vol. 4, Section on “*Ohr Ein Sof*” (4), Section 7:6, and section 68.

in this itself, it specifies, “far below without conclusion” (*Matah matah*-מטה מטה) in order to clarify that He even is drawn forth and enlivens the creatures of this lowest, physical world,¹¹²² to such an extent that He even is drawn forth to enliven the extraneous husks (*Kelipot*).

The second is the matter of His exaltedness. That is, even in regard to the supernal worlds, such as the world of Emanation-*Atzilut* and the worlds “high above” (*L'ma'alah ma'alah*-מעלה מעלה) that transcend the world of Emanation-*Atzilut* – nonetheless, their existence is from a mere glimmer that is utterly incomparable to *HaShem*-יהו"ה Himself, blessed is He.

These two matters (generally) correspond to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*). The light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*), is the matter of descent and drawing down to below, to enliven the creatures, each according to its capacity. The light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*), is the matter of His utter wondrousness and exalted transcendence, in that all worlds (including the light that is manifest within them) are of utterly no comparison and are like nothing relative to *HaShem*-יהו"ה, blessed is He.

Thus, it is from these two aspects of the Unlimited light of *HaShem*-יהו"ה, blessed is He, that the two aspects, “above”

¹¹²² Tanya Ch. 36.

and “below” are brought into actuality in the worlds. That is, the aspects of “above” and “below” are present in all the worlds. For, the existence of the worlds (including the existence of the world of Emanation-*Atzilut*, as well as the worlds that transcends the world of Emanation-*Atzilut*), is the aspect of “below” that is in them. The matter of “running” (*Ratzo*) to *HaShem*-יהו"ה, blessed is He, that is within them, meaning, the desire to leave their existence (which is present in all the worlds, including the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*), is the aspect of “above” within them.¹¹²³

These two aspects in the worlds, come about from the two above-mentioned matters in the Unlimited light of *HaShem*-יהו"ה, blessed is He. That is, the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) and is in a motion of descent and drawing down below, causes the aspect of “below,” (that is, the existence) of the worlds. The aspect of “above” in the worlds (which is the aspect of “running” (*Ratzo*) to *HaShem*-יהו"ה in order to transcend their existence and cleave to Him, blessed is He), is brought about by the revelation of the exaltedness of the Unlimited light of *HaShem*-יהו"ה, blessed is

¹¹²³ See the previous discourse entitled “*V’Nachah Alav* – The spirit of *HaShem*-יהו"ה will rest upon him,” of this year 5714, Discourse 14, Ch. 7, where it is explained that this is the reason for the doubled terminology of “high above (*Ma’alah* מעלה מעלה)” and “far below (*Matah matah*-מטה מטה).” For, the matters of “above” and “below” in the worlds are in two aspects. The first is that the world of Emanation-*Atzilut* is “above” (*Ma’alah*-מעלה), and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) are “below” (*Matah*-מטה). The second is that the nullification and sublimation to *HaShem*-יהו"ה, blessed is He, and the “running” desire to adhere to Him (“above”) is present in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) and there is an element of sense of existence (“below”) even in the world of Emanation-*Atzilut* and the worlds that are higher than the world of Emanation-*Atzilut*.

He, (the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds – *Sovev Kol Almin*).

3.

Now, as known,¹¹²⁴ when it states¹¹²⁵ that the world was created for man, the intention is not just in regard to the creation of the worlds (including the world of Emanation-*Atzilut* and the limitless worlds that transcend the world of Emanation-*Atzilut*), but also includes all revelations, even the loftiest revelations.

With this in mind, it can be said that the intention in these two matters of the Unlimited light of *HaShem*-יהו"ה, blessed is He, namely, the matter of the descent and drawing down of the light of *HaShem*-יהו"ה that fills all worlds (*Memale*), and the matter of the ascent and exaltedness of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev*), including the roots of both of these matters as they are in the Unlimited light of *HaShem*-יהו"ה, blessed is He, as they are before restraint of the *Tzimtzum*, [that is, the arousal of His desire (*Ratzon*), which is the root of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) and the light of *HaShem*-יהו"ה that precedes and transcends the arousal of His desire, which is the root of the light of *HaShem*-יהו"ה, that transcends all worlds

¹¹²⁴ See Torat Menachem, Sefer HaMaamarim Av p. 199 and on.

¹¹²⁵ See Talmud Bavli, Sanhedrin 38a; Chiddushei Agadot of the Maharsha to Rosh HaShanah 27a.

(Sovev)],¹¹²⁶ is all so that there should be (a similarity to) these two matters in man's service of *HaShem*-יהו"ה below.

In general, these two aspects are the two paths of Torah study and prayer.¹¹²⁷ Prayer is the matter of ascent from below to above. That is, through one's contemplation (*Hitbonenut*) during prayer, he leaves his state of being, to the point of being entirely divested of physicality.¹¹²⁸ In contrast, Torah is a matter of drawing down from above to below. For, the matter of Torah study (is not that a person nullifies his intellect, but on the contrary) Torah is drawn down to manifest in a person's intellect, which is a drawing down from above to below.

Moreover, the drawing down of Torah (into a person's intellect) even happens when he finds himself in a state that is the opposite of purity.¹¹²⁹ That is, this is similar to the matter of, "The Unlimited light (*Ohr Ein Sof*) is...far below without conclusion," in that His light is drawn down not only to enliven the creatures of this physical world, but even the extraneous husks (*Kelipot*). Thus, just as it is in the matter of "far below without conclusion," that even as His light is drawn down to enliven the creatures, including the extraneous husks (*Kelipot*),

¹¹²⁶ See the previous discourse entitled "*V'Nachah Alav* – The spirit of *HaShem*-יהו"ה will rest upon him," of the final day of Pesach of this year 5714, Discourse 14, Ch. 8. (Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.)

¹¹²⁷ In regards to these two matters of Torah study and prayer, as well as their relationship to the two aspects of "high above to no end" and "far below without conclusion," also see *Ohr HaTorah*, *Inyanim* p. 120 and on; *Sefer HaMaamarim* 5626 p. 283; 5627 p. 452; 5658 p. 73.

¹¹²⁸ See *Shulchan Aruch* and *Shulchan Aruch* of the Alter Rebbe, *Orach Chayim*, *Hilchot Tefilah* 98:1; *Hilchot Talmud Torah* of the Alter Rebbe 4:5

¹¹²⁹ Of note is *Likkutei Torah* 43b and on, that there is a difference between Torah and prayer in this regard.

nonetheless, His light undergoes no change, so likewise, this is how it is with the drawing down of Torah. That is, even as it is drawn down into a person's intellect, and even if he is in a state that is the opposite of purity, it nevertheless is the word of *HaShem*-יהו"ה, blessed is He.¹¹³⁰

4.

Now, as explained (in chapter two), this matter, that “the Unlimited light (*Ohr Ein Sof*) is high above to no end,” is also present in the lower worlds. That is, the creatures of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) and even the creatures of this lowest world, all have illumination of the exaltedness of the Unlimited light of *HaShem*-יהו"ה within them, in that all worlds are utterly incomparable to *HaShem*-יהו"ה, blessed is He, and are as nothing before Him. This causes them to have a “running” (*Ratzo*) desire to cleave to His Godliness, in that they desire to go out of the parameters of their existence.

The same is likewise true of the ascent of prayer (which is similar to the matter of “high above to no end”). That is, even as man is “far below with no conclusion,” nonetheless, he can ascend through prayer (meaning, that he comes to be in a state

¹¹³⁰ It is noteworthy that the teaching (Talmud Bavli, Brachot 22a) “the words of Torah do not contract impurity,” is derived from the verse (Jeremiah 23:29), “‘Is not My word like fire?’ – says *HaShem*-יהו"ה.” It may be said that the explanation of “Is not My word like fire” is that since it is “**My** word” (meaning, the word of the Holy One, blessed is He), it therefore is “like fire” which does not contract ritual impurity.

of “running” (*Ratzo*) to *HaShem*-יהו"ה and yearning to ascend) “high above to no end.” This is as known regarding the verse,¹¹³¹ “A ladder (*Sulam*-סלם) was set earthward and its top reached heavenward,” about which the Zohar states,¹¹³² “The word, ‘A ladder (*Sulam*-סלם)’ refers to prayer.” That is, even if a person is on the lowest level (“earthward”),¹¹³³ he is able to ascend the “ladder” (*Sulam*-סלם) of prayer and reach “heavenward.”

Nevertheless, because he is in a lowly state, to arouse the “running” (*Ratzo*) and yearning to ascend above, he must contemplate (not only matters of *HaShem*’s-יהו"ה greatness, blessed is He, as elucidated in the words of the prayers, but also) this matter itself - that he himself is in a lowly state.

Now, he must contemplate his state as it relates to his thought, speech and actions (*Machshavah, Dibur, Ma’aseh*). That is, at times he stumbles (and falls) even in his actions. This is certainly so of his speech, and even more so of his thoughts. Moreover, he also must contemplate the state of his intellect (*Sechel*) and emotions (*Midot*).

For although man’s primary service of *HaShem*-יהו"ה, blessed is He, is to desist from evil (*Sur Me’ra*) and do good (*Aseh Tov*) in actuality, meaning, in his thought, speech and action (*Machshavah, Dibur, Ma’aseh*), this (that the primary matter is in the actualization), relates to *HaShem*’s-יהו"ה

¹¹³¹ Genesis 28:12

¹¹³² Zohar I 266b; Zohar III 306b; Also see Tikkunei Zohar, Tikkun 45 (83a).

¹¹³³ The term “earthward-*Artzah*-ארצה” with the additional suffix letter *Hey*-ה, refers to the lowest level of the earth-*Aretz*-ארץ. (See Sefer HaMaamarim, Kunreisim Vol. 2, p. 319a.)

Supernal intent. However, in regard to the state of man himself,¹¹³⁴ since his intellect and emotions (*Sechel* and *Midot*) are unified with his soul, whereas his thoughts, speech and actions (*Machshavah*, *Dibur*, *Ma'aseh*) are merely the garments (*Levushim*) of his soul, (as was explained at length in the previous discourse),¹¹³⁵ therefore, the form of his intellect and emotions (*Sechel* and *Midot*) – (whether they are involved in holiness or the opposite) – are of greater relevance than his thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*).

Moreover, if he contemplates the state of his essential soul, it is possible that even though his thoughts, speech and actions (*Machshavah*, *Dibur*, *Ma'aseh*), as well as his intellect (*Sechel*) and emotions (*Midot*), are all engaged in matters of holiness, nonetheless, it could be that the essence of his soul is lodged in the depths of the external husks (*Kelipot*), as known about Rabbi Yochanan ben Zachai's (deathbed) statement,¹¹³⁶ "I do not know on which path they are leading me."

¹¹³⁴ This is similar to what is explained in Tanya, Ch. 37 (49a and on), about the difference between Torah and *mitzvot*. That is, the **ultimate** intent for which man was created (to "make a dwelling place for the Holy One, blessed is He, in the lower worlds") is through the *mitzvot*. However, in regard to the **soul of man**, it is through the study of Torah that he draws down an even loftier light and illumination.

¹¹³⁵ See the previous discourse entitled "*V'Nachah Alav* – The spirit of *HaShem*-יהוה will rest upon him," of the final day of Pesach of this year 5714, Discourse 14, Ch. 2-3.

¹¹³⁶ Talmud Bavli, Brachot 28b; Also see the discourse entitled "*VeHeinif Yado* – And He shall waive His hand over the river" 5711, translated in The Teachings of The Rebbe – 5711, Discourse 7, Ch. 3. That is, "Rabbi Yochanan said this even though (Sukkah 28a), "he did not neglect either the smallest minutiae of Torah, nor the greatest matters in Torah etc." This is because the revealed powers of the soul are not indicative of the essence of the soul. In other words, it is entirely possible that a person's revealed powers are as they should be, whereas his essence can be entirely sunken in the depths of the external husks of evil (*Kelipot*). Proof of this, is the case of Yochanan the High Priest (*Kohen Gadol*), who served as High Priest for

Thus, if a person contemplates all this and appreciates the lowly state that he is in, he comes to be awakened with the desire to a “run” (*Ratzo*) to *HaShem*-יהו"ה, to ascend above and leave the limitations of his state of being.

5.

Now, as explained before (in the previous discourse)¹¹³⁷ these two matters of the Unlimited light of *HaShem*-יהו"ה, blessed is He, (high above to no end, and far below without conclusion”), as they are in their first root, (in the light of *HaShem*-יהו"ה, blessed is He, as it is included in the Singular Preexistent Intrinsic and Essential Being of He who is all-capable-*Kol Yachol*), can equally be illuminated or not be illuminated. And since it is so, that in the aspect of His unlimited ability (to either illuminate or not illuminate) they are one matter, therefore, even as they are drawn into revelation, through which they become matters of “high above” and “far below,” they nevertheless are inter-included with each other.

eighty years, but ultimately became a heretical Sadducee. The fact that he served as High Priest for eighty years demonstrates that, during that time, he was a righteous *Tzaddik*, since, as known, if a High Priest who was not as he should be, entered the Holy of Holies on Yom Kippur, he would not live out the year (Yoma 8b). Nevertheless, because his essence was in the depths of the external husks of evil (*Kelipah*), over time, this was drawn out, even into the revealed powers of his soul, to the point that, ultimately, he became a heretical Sadducee. This demonstrates that the revealed powers of the soul are not indicative of the essence of the soul. Thus, due to the great his humility, Rabbi Yochanan ben Zachai, was fearful about the essence of his soul.”

¹¹³⁷ See the previous discourse entitled “*V’Nachah Alav* – The spirit of *HaShem*-יהו"ה will rest upon him,” of the final day of Pesach of this year 5714, Discourse 14, Ch. 9-10.

The same is likewise true that Torah and prayer are inter-included with each other. That is, even though Torah is a drawing down from above to below, it nevertheless also has the matter of ascent from below to above. The same is true of prayer. Even though it is an ascent from below to above, it nevertheless also has the matter of descent from above to below.

This may be better understood through the teaching of our sages, of blessed memory,¹¹³⁸ “There are twelve hours in the day. During the first three hours, the Holy One, blessed is He, sits and engages in the study of Torah.” The question on this is well known.¹¹³⁹ Namely, our sages, of blessed memory, also stated,¹¹⁴⁰ “Whoever sits and studies Torah, the Holy One, blessed is He, reads and studies opposite him.” Thus, since there are Jews studying Torah throughout the day, (in that one person studies during one hour and another during a different hour) we thus find that the Holy One, blessed is He, engages in the study of Torah all day long. Nevertheless, they (specifically) stated, “During the first three hours, the Holy One, blessed is He, sits and engages in the study of Torah.”

The essential point that explains this,¹¹⁴¹ is that when it states, “Whoever sits and studies Torah, the Holy One, blessed

¹¹³⁸ Talmud Bavli, Avoda Zarah 3b

¹¹³⁹ Sefer HaMaamarim 5629 p. 279; 5627 p. 436; 5658 p. 68; Also see the discourse entitled “*Adona*”y *Sefatai Tiftach* – Lord, open my lips, and my mouth will declare Your praises” – 5712, translated in The Teachings of The Rebbe – 5712, Discourse 13, Ch. 3 and elsewhere.

¹¹⁴⁰ Tana D’Vei Eliyahu Rabba, Ch. 18; Yalkut Shimoni Eicha, Remez 1,034.

¹¹⁴¹ See Ohr HaTorah Inyanim ibid. p. 121 and on; Sefer HaMaamarim 5626 p. 283; 5627 p. 429 and on; 5658 p. 73 and on; Also see the discourse entitled “*Adona*”y *Sefatai Tiftach* – Lord, open my lips, and my mouth will declare Your

is He, reads and studies opposite him,” it refers to a drawing down from Above that is elicited by an arousal from below (by our study of Torah). Therefore, that which is drawn down is commensurate to the arousal from below. This is why they specifically said, “the Holy One, blessed is He, reads and studies **opposite him**,” meaning, that when “the Holy One, blessed is He, reads and studies,” it is “**opposite him**,” that is, it is commensurate to his study.

In contrast, when they said that “During the first three hours, the Holy One, blessed is He, sits and engages in Torah study,” it refers to a drawing down from a place that the arousal from below does not reach, that is, from *HaShem*-יהו"ה Himself. Through this, man is empowered with the ability to engage in the study of Torah, and through engaging in Torah study, “the Holy One, blessed is He, reads and studies opposite him.”

About this the verse states,¹¹⁴² “May my teaching drop like the rain (*Matar*-מטר), may my utterance flow like the dew (*Tal*-טל).” The difference between dew (*Tal*-טל) and rain (*Matar*-מטר) is that rain is dependent on man’s service of *HaShem*-יהו"ה, blessed is He. (This is as stated,¹¹⁴³ “It will be that if you listen to My commandments...then (and specifically then)¹¹⁴⁴ I shall provide rain for your land etc.”) In contrast,

praises” – 5712, translated in The Teachings of The Rebbe – 5712, Discourse 13, Ch. 3 and elsewhere.

¹¹⁴² Deuteronomy 32:2

¹¹⁴³ Deuteronomy 11:13-14

¹¹⁴⁴ For, as the verses continue and state (Deut. 11:16-17), “Beware of yourselves, lest your heart be seduced and you turn astray and serve gods of others... Then the wrath of *HaShem*-יהו"ה will blaze against you; He will restrain the heaven so there will be no rain...”

dew (*Tal*-טל) does not depend on man's service of *HaShem*-יהו"ה, blessed is He, (As our sages, of blessed memory, stated,¹¹⁴⁵ "The dew (*Tal*-טל) is never withheld.")

The same is true spiritually. "Rain" (*Matar*-מטר) refers to drawings down that are elicited through an arousal from below, whereas "dew" (*Tal*-טל) refers to a drawing down from *HaShem*-יהו"ה Above, in and of itself. The reason that Torah is compared both to "rain" (*Matar*-מטר) and "dew" (*Tal*-טל), is because Torah possesses both matters.¹¹⁴⁶ That is, there is the level of Torah that is drawn through man's involvement in the study of Torah, as indicated by the words, "May my teaching drop like the rain (*Matar*-מטר)," and there is the level of Torah that is drawn from Above (in a manner of arousal from *HaShem*-יהו"ה Above, in and of Himself), indicated by the words, "May my utterance flow like the dew (*Tal*-טל)."

This then, is the relationship between the fact that it is specifically in "the first three hours" that "the Holy One, blessed is He, sits and engages in Torah study," and the study of Torah the rest of the day. For, the root of rain-*Geshem*-גשם (which is also called *Matar*-מטר) is in the seven lower *Sefirot* of the Ancient One-*Atik*, [as known regarding the meaning of the

¹¹⁴⁵ Talmud Bavli, Taanit 3a

¹¹⁴⁶ See Sefer HaMaamarim 5627 p. 429 and on; *Hemshech "V'Kachah"* 5637, Ch. 67 [Sefer HaMaamarim 5637, Vol. 2, p. 555 and on]; Sefer HaMaamarim 5660 p. 98 and on. In regards to these two matters of "dew-*Tal*-טל" and "rain-*Matar*-מטר" as they are found in Torah, also see Likkutei Torah, Ha'azinu 75d and on. Note, however, that there in the Likkutei Torah it states that the "dew-*Tal*-טל" of Torah refers to the fact that "the Holy One, blessed is He, reads and studies opposite him."

verse,¹¹⁴⁷ “The light of the sun will be “*Shivatayim*-שבעתים as strong, like the light of the seven days.”

The word “*Shivatayim*-שבעתים” indicates seven times seven, which is forty-nine, and that this will be increased sevenfold, which totals three-hundred and forty-three,¹¹⁴⁸ and is the numerical value of “rain-*Geshem*-גשם-343.” From this, it is understood that the matter of “rain-*Geshem*-גשם” is related to the seven days, which are the seven lower *Sefirot* of the Ancient One-*Atik*.] In contrast, the root of the “dew-*Tal*-טל” is in the upper three *Sefirot* of the Ancient One-*Atik*. This then, explains why “The Holy One, blessed is He, sits and engages in Torah study” (in the manner of the “dew-*Tal*-טל” of Torah), specifically “during the first three hours.” For, the “first three hours” refer to the first three *Sefirot* of the Ancient One-*Atik*.

6.

Now, just as dew-*Tal*-טל (as understood from its simple meaning) descends and is drawn down below, so likewise, the dew-*Tal*-טל of Torah, is drawn down and revealed below in the Torah that a person studies. This is to say, that in addition to the fact that “the Holy One, blessed is He, sits and engages in the study of Torah,” (which is the aspect of the dew-*Tal*-טל of Torah), and that this empowers man to engage in Torah study, through which, “the Holy One, blessed is He, reads and studies opposite him,” - in addition to this, the matter of the dew-*Tal*-

¹¹⁴⁷ Isaiah 30:26

¹¹⁴⁸ See Rashi’s comment to this verse in Talmud Bavli, Pesachim 68a.

טל of Torah itself is also drawn down and revealed below in the Torah that he studies.

To further clarify, in the drawing down of Torah above, within the Torah that man studies, there are two matters. The first is Torah as it is in the seven lower *Sefirot* of the Ancient One-*Atik*, which is the “rain” (*Matar*-מטר) of Torah. The drawing down of this aspect comes about through man’s involvement in Torah study. For, since the seven lower *Sefirot* of the Ancient One-*Atik* manifest within the aspect of *Arich Anpin*,¹¹⁴⁹ which is the root of the chaining down of the worlds (*Hishtalshelut*), therefore, man’s engagement in Torah study is an arousal from below, which awakens and elicits this aspect from Above. This is to say that man’s involvement in Torah study is only like a receptacle within which a revelation of the dew-*Tal*-טל of Torah is drawn down.

Now, it may be said that, when we say that man’s Torah study is the receptacle for the dew-*Tal*-טל of Torah, this primarily refers to engaging in studying the inner aspects of Torah. For, since the inner aspects of Torah (even as it is drawn down below) is the Tree of Life, that transcends the matter of refinement (*Birurim*),¹¹⁵⁰ it therefore is like a receptacle for the very essence of Torah, which transcends relationship to the chaining down of the worlds (*Hishtalshelut*) (and is the aspect of three upper *Sefirot* of *Atik* that do not manifest within *Arich*), this being the dew-*Tal*-טל of Torah.

¹¹⁴⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and Likkutei Biurim of Rabbi Hillel of Paritch there, Chapter 1, Explanation 2, translated as Listen Israel, and the notes there.

¹¹⁵⁰ See Tanya, Iggeret HaKodesh, Epistle 26.

With the above in mind, we can explain the relationship between two versions of a teaching of our sages, of blessed memory,¹¹⁵¹ “Whoever uses the light of Torah, the light of Torah will revive him.” That is, the text of the Talmud reads, “The light of Torah (*Ohr Torah*-אור תורה),” whereas the version in Yalkut Shimoni reads, “The dew of Torah (*Tal Torah*-טל תורה).” We may say that the words “the light of Torah (*Ohr Torah*-אור תורה)” refers to the inner aspects of the Torah, and that the study of the inner aspects of the Torah is the receptacle for “the dew of Torah (*Tal Torah*-טל תורה).”¹¹⁵²

7.

The same is likewise true of prayer. For, although prayer is generally a matter of ascent from below to Above, it nevertheless also possesses the matter of drawing down from Above to below. To further explain,¹¹⁵³ the opening words of the *Amidah* prayer [and the *Amidah* is the primary part of prayer] is the verse,¹¹⁵⁴ “Lord-*Adona*” אֲדֹנָיִי-י-י, open my lips and my mouth will declare Your praise.” This verse (is not merely

¹¹⁵¹ Talmud Bavli, Ketubot 111b – The verse states (Isaiah 26:19), “For Your dew-*Tal*-טל is as the dew of light; May You topple the lifeless to the ground.” Rabbi Elazar explains, “Anyone who uses the light of Torah, the light of Torah will revive him; and anyone who does not use the light of Torah, the light of Torah will not revive him.”

¹¹⁵² Also see Sefer HaMaamarim 5660 p. 104, where it is explained that the two levels of “the light of Torah (*Ohr Torah*-אור תורה)” and “the dew of Torah (*Tal Torah*-טל תורה),” respectively, refer to the “secrets” (*Razin*) of the Torah, and the “secrets of the secrets” (*Razin d’Razin*).

¹¹⁵³ See Ohr HaTorah Inyanim *ibid.* p. 122; Sefer HaMaamarim 5626 p. 284 and on; 5627 p. 431 and on; p. 442 and on; Sefer HaMaamarim 5658 p. 74 and on.

¹¹⁵⁴ Psalms 51:17

an introduction to the *Amidah* prayer, but is) the beginning of the prayer itself. This is as stated in the Talmud,¹¹⁵⁵ that the inclusion of this verse “is considered to be an extension of the prayer.”

Now, Targum translates the words “Lord-*Adona*” *יְיָ אֲדֹנָי*, open my lips” as “open my lips **in Torah**.” That is, our request in this very beginning verse of the *Amidah* prayer, is that the prayer (“that my mouth will declare Your praise”) should be like the Torah (“Lord-*Adona*” *יְיָ אֲדֹנָי*, open my lips in Torah”). That is, just as the Torah that a person studies, are the words of *HaShem* *יהוה*, blessed is He, and are called,¹¹⁵⁶ “**My** words that **I** have placed in your mouth,” whereas man is simply¹¹⁵⁷ “like a person who repeats after the reader,” so likewise, prayer should be in a manner that “my mouth will declare **Your praise**.” In other words, one’s prayer should (not be **his** prayer, but should) be in a way that he becomes a conduit through which there is a drawing down of “**Your** praise,” meaning the prayer of the Holy One, blessed is He, (in that the term “declare-*Yagid*” *יגיד*” means “to draw down-*Hamshachah*” *המשכה*).¹¹⁵⁸

¹¹⁵⁵ Talmud Bavli, Brachot 4b

¹¹⁵⁶ Isaiah 59:21

¹¹⁵⁷ See Torah Ohr, Yitro 66c and on; Likkutei Torah, Shir HaShirim 44b; See the discourse entitled “*Bachodesh HaShlishi*” 5729 Ch. 2 (Torat Menachem, Sefer HaMaamarim Sivan p. 299) and note 11 there; Also see the discourse entitled “*B’Sha’ah SheHeekdeemoo* – At the time when Israel gave precedence to ‘We will do’ over ‘We will listen’” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 17 (Ch. 5 and on).

¹¹⁵⁸ See Pri Etz Chayim, Shaar HaAmidah, Ch. 1; Likkutei Torah, Shir HaShirim 2c, and elsewhere.

To explain in greater detail, this may be understood by the statement in Talmud,¹¹⁵⁹ that when the prophet Eliyahu told Rabbi that the prayers of Rabbi Chiyya and his sons are [as effective as]¹¹⁶⁰ and comparable to the prayers of our forefathers, he summoned them to the pulpit to pray on behalf of the congregation. Rabbi Chiyya recited the words, “Who makes the wind blow,” and the wind blew. He then recited, “Who makes the rain fall,” and the rain fell. When he was about to say the words “Who revives the dead,” the world trembled. About this incident, the Alshich wrote¹¹⁶¹ that our request at the beginning of the *Amidah* prayer, when reciting, “Lord-*Adona*” יְיָ־נָא, open my lips and my mouth will declare Your praise,” is that our prayers should be like the prayers of Rabbi Chiyya and his sons.

However, this is not understood. For, how is it applicable to say that our prayers should be as the prayers of Rabbi Chiyya and his sons? [This question is further compounded by the statement in Talmud, that the prayers of Rabbi Chiyya and his sons were comparable to our forefathers.] Moreover, we must understand yet another matter. Namely, Rabbi Chiyya and his sons certainly prayed every day, but nonetheless, the drawing down that was affected by their prayers (that the wind blew, the rain fell and the world trembled), occurred specifically when Rabbi summoned them to pray at the pulpit.

¹¹⁵⁹ Talmud Bavli, Bava Metziya 85b

¹¹⁶⁰ See Rashi to Bava Metziya 85b *ibid.*

¹¹⁶¹ See Alshich to this verse of Psalms 51:17

That is, it was specifically when they prayed at the pulpit as emissaries praying on behalf of the congregation, that their prayers became imbued with the power of the congregation, for about the prayers of the community (the congregation), it states,¹¹⁶² “Behold, God is mighty, He despises no one.” On the other hand, even though the congregation prays every single day, the efficacy, that through his prayer “the wind blew etc.,” was specifically because of the greatness of Rabbi Chiyya and his sons, who are likened to our forefathers. Even so, for the prayers of Rabbi Chiyya and his sons to be effective, that “the wind blew etc.,” they had to specifically pray from the pulpit as emissaries of the congregation.

Now, at first glance, it would seem possible to explain this, based on the well-known matter,¹¹⁶³ that from the very fact that each blessing of the *Amidah* prayer concludes with the words, “Blessed are You, *HaShem*-יהוה,” it must be said that, without a doubt, the Holy One, blessed is He, fulfills the request of the individual, only that with the prayers of the individual, the beneficence may only be drawn to his soul above, or even if it is drawn down (below, it only) is drawn down spiritually.¹¹⁶⁴ However, the superiority of congregational

¹¹⁶² Job 36:5; Talmud Bavli, Brachot 8a

¹¹⁶³ Ohr HaTorah Inyanim ibid. p. 122; Also see Tanya, Iggeret HaTeshuvah, Ch. 11 (100a) and the next note.

¹¹⁶⁴ It can be said that when it states in Tanya, Iggeret HaTeshuvah ibid. that there is no doubt whatsoever in this, this is because the entire matter of pardon of sins and iniquities (which is the subject matter of Iggeret HaTeshuvah there) is a spiritual matter.

prayer (which always is desirable and accepted),¹¹⁶⁵ is that the beneficence is also drawn down physically.

Now, regarding congregational prayer, there are various levels. Thus, commensurate to the greatness of the request, a greater level of prayer is needed – which is particularly so if the members of the congregation are not proper receptacles for its fulfillment. In such a case, it also is necessary that the one who prays at the pulpit as the emissary and representative of the congregation, be an elder (or the greatest individual in the congregation), so that his prayer will be accepted.¹¹⁶⁶

Thus, with the above in mind, it seems possible to explain this as it relates to Rabbi Chiyya and his sons. That is, the reason their prayers were effective when they prayed as emissaries of the congregation, to the point that “the wind blew and the rain fell” (physically), is (primarily) because of the superiority of the congregational prayers of the community. It is only that even in regard to congregational prayers, (particularly if the congregation are not fitting receptacles), the emissary of the congregation must be someone whose prayers will be heard and accepted.

However, this explanation is insufficient. For, the fact that the sages stated that Rabbi Chiyya and his sons were comparable to our forefathers, seems to indicate that their prayers were effective in causing “the wind to blow and the rain to fall” because of **their** greatness and superiority. (That is, **their** prayers were listened to like the prayers of our

¹¹⁶⁵ Shulchan Aruch of the Alter Rebbe, Orach Chayim 52:1

¹¹⁶⁶ See Shulchan Aruch of the Alter Rebbe, Orach Chayim 53:9

forefathers.) However, even so, “the wind blew and the rain fell” specifically when they prayed at the pulpit as emissaries of the congregation.

The explanation is that the drawing down affected by prayer manifests physically [to the point that such drawings down bring about changes in the creatures, such as healing the sick or blessing the years. This is unlike what is drawn down through Torah study and keeping the *mitzvot*, the effects of which (primarily) remain above],¹¹⁶⁷ Whereas, the supplications of a person who prays, is for all his needs to be drawn down physically.

[However, even here, there are various levels. For, in addition to the distinction between the prayers of an individual versus the prayers of the community, there also are distinctions between the people who pray (such as the distinction between an individual congregant and the one who prays at the podium as the emissary of the congregation), in that the prayers of some are heard more than the prayers of others.]

Now, since the drawings down elicited by the supplication, “Who makes the wind blow,” and “Who makes the rain fall,” were not the personal needs of Rabbi Chiyya and his sons, therefore, (when they prayed individually) their prayers only drew those matters forth spiritually, (similar to the drawings forth affected by Torah and *mitzvot*). However, when Rebbi summoned them to pray at the pulpit on behalf of the congregation, they became the emissaries of the Jewish people

¹¹⁶⁷ See Tanya, Kuntres Acharon, section entitled “*Lehavin Mah SheKatuv b’Pri Etz Chayim*” (125a).

as a whole, and the request for wind and rain thus became included in the requests and supplications for their own needs, [in addition to the fact that through their prayers as emissaries of the congregation of all Israel, their prayers received the added superiority of the strength of the prayer of the community]. Therefore, through their prayers, they also drew these matters to manifest physically.

[Now, beyond the fact that they were emissaries of the congregation and therefore the request for wind and rain became part and parcel of their personal requests] there is an additional reason that their prayers were effective. Namely, because it was **Rebbi**, the Prince of the Torah (*Sar HaTorah*), who summoned and appointed them to pray at the pulpit as emissaries of the congregation. Thus, through Rebbi appointing them, their prayers also came to possess the matter of Torah.

To further explain, in the drawings that are elicited through the lower beings' service of *HaShem*-יהו"ה in prayer, the state and standing of the person below is of significance. That is, for there be a drawing forth of beneficence to the one below, he must (at least) be (somewhat) of a receptacle for the drawing forth of beneficence.¹¹⁶⁸ In contrast, since it is something that is above, the drawing forth of beneficence elicited through Torah can be drawn down far below, even when the lower is not (at all) a receptacle for the beneficence.¹¹⁶⁹ Thus, the prayers of Rabbi Chiyya and his sons

¹¹⁶⁸ See Sefer HaMaamarim 5679 p. 136.

¹¹⁶⁹ See Sefer HaMaamarim 5679 *ibid*. Also see Likkutei Torah, Re'eh 28b.

were effective in eliciting the drawing down of beneficence to the world (even though the world was not a fitting receptacle for it), because their prayers (also) possessed the matter of Torah in them (through **Rebbi** appointing them to pray at the pulpit as emissaries of the congregation).

Now, the reason this was affected specifically through the prayers of Rabbi Chiyya and his sons (rather than Rebbi himself), is because in order to bring **changes** in the physical, there must be a drawing forth of the Unlimited light of *HaShem*-יהו"ה, blessed is He, who totally transcends the chaining down of the worlds (*Hishtalshelut*). Such a drawing forth of light is specifically elicited by the ascension of the feminine waters (*Ha'ala'at Mayim Nukvin*) in prayer,¹¹⁷⁰ and in this respect, Rabbi Chiyya and his sons were greater than Rebbi.

For, the superiority of prayer - which is the aspect of the ascension of the feminine waters (*Ha'ala'at Mayim Nukvin*) that elicits a drawing forth of the Unlimited light of *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*) - is sublimation and nullification to *HaShem*-יהו"ה, blessed is He, in prayer. That is, the one who prays is "like a servant before his Master."¹¹⁷¹

Moreover, in the case of Rabbi Chiyya and his sons, they were like our forefathers, who were a chariot and vehicle

¹¹⁷⁰ See Tanya, Kuntres Acharon, section entitled "*Lehavin Mah SheKatuv b'Pri Etz Chayim*" (125a).

¹¹⁷¹ Talmud Bavli, Shabbat 10a; Mishneh Torah, Hilchot Tefilah 5:4; Tur and Shulchan Aruch (and the Alter Rebbe's Shulchan Aruch) 63:6 (7).

(*Merkavah*) for Godliness,¹¹⁷² and to be a chariot (*Merkavah*) for Godliness is to be in the ultimate state of sublimation to *HaShem* יהוה, blessed is He. Thus, the prayers of Rabbi Chiyya and his sons were a more superior ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*), and therefore could draw down a much loftier light and illumination, so much so, that their prayers elicited actual changes in the creatures, to the point of even resurrecting the dead (*Tchiyat HaMeitim*).

Nonetheless, for the drawing forth to be elicited and effected in the world (even though the world is not a fitting receptacle for it), this came about because their prayer (also) possessed the matter of Torah, which is a drawing down from Above.

This then, explains the words of the Alshich, that our request at the commencement of the *Amidah* prayer, when reciting, “Lord-*Adona*” אדוני-י, open my lips and my mouth will declare Your praise,” is that our prayers should be like the prayers of Rabbi Chiyya and his sons. For, the superiority of the prayers of Rabbi Chiyya and his sons was in two matters: The first was the superiority of (their) prayers, in and of themselves, in that the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) affected by their prayers was far superior to the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) affected by average prayer. Secondly, their prayer also possessed the element of Torah.

¹¹⁷² Midrash Bereishit Rabba 47:6, 82:6; Tanya Ch. 23 (28b), Ch. 34; Maamarei Admor HaEmtza'ee, Dvarim Vol. 1, p. 215, and elsewhere.

The same is so of the request in the verse, “Lord-*Adona*”*y*-”*וְאֶפְתָּח־וּפְתָּח*, open my lips and my mouth will declare Your praise.” There are two requests here. The request in the words “and my mouth will declare Your praise,” is that our prayers should be,¹¹⁷³ “like a person who repeats after the reader,” meaning that it is as if we are repeating the prayer of the Holy One, blessed is He, and the prayer of the Holy One, blessed is He, is certainly no less effective than prayer of Rabbi Chiyya and his sons.¹¹⁷⁴ The second request is that the words, “Lord-*Adona*”*y*-”*וְאֶפְתָּח־וּפְתָּח*, open my lips,” means, “in Torah,” meaning that our prayers should also possess the superiority of Torah, which is a drawing down from Above to below.

8.

Now, it is through the inter-inclusion of Torah and prayer, [in that Torah is a drawing down from Above to below, and is the matter of, “The Unlimited light (*Ohr Ein Sof*) is...far below without conclusion,” but also possesses the matter of ascent from below to Above, and similarly prayer, which generally is an ascent from below to Above and is the matter of, “the Unlimited light (*Ohr Ein Sof*) is high above to no end,” also possesses the matter of drawing down from Above to below], that there is a revelation that both these matters [that “The Unlimited light (*Ohr Ein Sof*) is high above to no end,” and “far below without conclusion”] are entirely one in their root.

¹¹⁷³ See the earlier citations.

¹¹⁷⁴ Sefer HaMaamarim 5626 p. 285; Sefer HaMaamarim 5627 p. 443.

This accords with the explanation (in chapter five), that these two matters are inter-included because in the unlimited ability of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, the ability to illuminate and the ability not to illuminate are entirely one matter. It is only that, currently, the revelation of these two matters, as they are within the unlimited ability of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is that it is revealed that they are inter-included with each other.

However, this is only preparatory to the fact that, in the coming future, these two matters will bond and unify. For then, they will be illuminated by their first root, as they are in the unlimited ability of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, wherein the ability to illuminate and the ability not to illuminate are utterly one.

9.

This then, is the meaning of the teaching that the words, “The world-*Olam*-עולם stands upon three things,” is to be understood as, “The concealment-*He'elem*-העלם stands upon three things.” That is, it is through the division of Torah and *mitzvot* into three categories, which generally are the two paths of drawing down (*Hamshachah*) and ascending up

(*Ha'ala'ah*),¹¹⁷⁵ and that even after they are divided into two modes, they nevertheless are inter-included with each other, thereby revealing that the inner intent of the world-*Olam* – עולם – and concealment-*He'elem* – העלם – is to bring about revelation of Godliness. Therefore, the revelation of Godliness that is drawn forth in the world through serving *HaShem*-יהו"ה in these three manners; Torah, prayer (*Avodah*) and acts of lovingkindness (*Gmilut Chassadim*), (each of which includes them all), is not like something that is superimposed upon the world. Rather, this is the very matter, “upon which the world stands.”

Now, currently, this drawing forth is brought about through our service of *HaShem*-יהו"ה, blessed is He, in these three things, only that it presently is concealed, whereas in the coming future, it will be revealed. This accords with the explanation (in the previous discourse),¹¹⁷⁶ that through Moshiach, the matters of “above” and “below” will be unified and this will also be drawn to the world at large, to the point that,¹¹⁷⁷ “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the water covers the ocean floor.” That is, even the physical earth (which is inanimate (*Domem*) and is the aspect of “far below”), will “be filled with the knowledge of *HaShem*-יהו"ה,” (which is the aspect of “high above”), with the

¹¹⁷⁵ For, both Torah and acts of lovingkindness (*Gmilut Chassadim*) are drawings forth from above to below. The difference between them is solely in the manner of the drawing forth. (See Likkutei Torah, Shlach 49b; Likkutei Torah Emor 33a, and elsewhere.)

¹¹⁷⁶ See the previous discourse entitled “*V’Nachah Alav* – The spirit of *HaShem*-יהו"ה will rest upon him,” of the final day of Pesach of this year 5714, Discourse 14, Ch. 10.

¹¹⁷⁷ Isaiah 11:9

coming of our righteous Moshiach, may it happen speedily, and in the most literal sense!