

Discourse 5

“*V’Khol Banayich Limudei HaShem*” יהו"ה
“*All your children will be learned of HaShem*” יהו"ה

Delivered on Shabbat Parshat Vayishlach, 14 Kislev, 5714

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

1.

The verse states,³²⁵ “All your children will be learned of *HaShem*” יהו"ה.” The commentators explained that the words, “learned of *HaShem-Limudei HaShem*” יהו"ה לימודי means that they will be “students of *HaShem*” יהו"ה תלמידי and “students of the All-Present One-*Hamakom*” המקום, blessed is He.”³²⁶ It is about them that the verse continues, “and your children’s peace will be abundant.” That is, the peace-*Shalom* שלום of your children (who are the students of *HaShem* יהו"ה) will be very abundant.

This likewise is the translation of Targum,³²⁷ “All your children will be learned *in the Torah* of *HaShem*” יהו"ה, and the peace of your children will be abundant.” Moreover, they will draw forth the matter of peace-*Shalom* שלום in the world at large, as it states at the end of Tractate Brachot,³²⁸ “Torah

³²⁵ Isaiah 54:13

³²⁶ See Metzudat Tziyon and Metzudat David to Isaiah 54:13

³²⁷ Targum Yonatan ben Uziel to Isaiah 54:13

³²⁸ Talmud Bavli, Brachot 64a

scholars increase peace in the world, as it states,³²⁹ ‘All your children shall be learned of *HaShem*-יהו"ה, and your children's peace will be abundant.’ Do not read it as, ‘your children-*Banayich*-בניך,’ but rather as, ‘your builders-*Bonayich*-בונים.”³³⁰

We therefore must understand the meaning of this matter that, “students of *HaShem*-יהו"ה,” specifically means that they “will be learned in the Torah of *HaShem*-יהו"ה.” Is it not common knowledge that the Torah is the Torah of *HaShem*-יהו"ה? What then is this coming to inform us by stating that they “will be learned in the Torah of *HaShem*-יהו"ה”? Is there a Torah that is not the Torah of *HaShem*-יהו"ה, that it is necessary to state “the Torah of *HaShem*-יהו"ה”?

Additionally, we must understand another matter. That is, at first glance, from the words of the verse, “All your children shall be learned of *HaShem*-יהו"ה, and your children's peace will be abundant,” we are not compelled to say that this is specifically speaking about Torah scholars, and that it is specifically they who are referred to by the words “learned of *HaShem*-יהו"ה,” meaning that they are “learned *in the Torah* of *HaShem*-יהו"ה.”

For, when our sages, of blessed memory, expounded upon this verse and said that, “Torah scholars increase peace in

³²⁹ Isaiah 54:13

³³⁰ See the discourse entitled “*V'Khol Banayich*” 5689 (Sefer HaMaamarim Kuntreisim Vol. 1, p. 16b and on; Sefer HaMaamarim 5689 p. 111 and on); See Ohr HaTorah Na"Ch Vol. 2 p. 833; Discourse entitled “*Padah B'Shalom*” 5659 (Sefer HaMaamarim 5659 p. 142 and on); 5704 (Sefer HaMaamarim 5704 p. 66 and on).

the world, as it states,³³¹ ‘All your children shall be learned of *HaShem*-יהו"ה and your children's peace will be abundant. Do not read it as ‘your children-*Banayich*-בניך,’ but rather as, ‘your builders-*Bonayich*-בונים,” - they derived this specifically from the second time that the word, “your children-*Banayich*-בניך” is mentioned in the verse.

Proof of this is in the fact that the vowelization specified in their teaching, is like the second word, “your children-*Bonoyich*-בְּנוֹיִךְ” in the verse, which is vowelized with the *Komatz*-קֶמֶץ and not from the first time it is mentioned, “your children-*Bonayich*-בְּנֵיךְ,” which is vowelized with a *Patach*-פָּתַח. This shows that they derived this from the second time it is mentioned, “your children-*Bonoyich*-בְּנוֹיִךְ,” vowelized with a *Komatz*-קֶמֶץ, rather than from the first time it is mentioned, “your children-*Bonayich*-בְּנֵיךְ,” vowelized with a *Patach*-פָּתַח. (For, the verse is written, “All your children-*Bonayich*-בְּנֵיךְ shall be learned of *HaShem*-יהו"ה, and your children's-*Bonoyich*-בְּנוֹיִךְ peace will be abundant.”)

Additional proof of this is from the general principle cited by the ShaLa”H,³³² namely that the employment of the method of, “do not read, but rather read” (*Al Tikri*) is used when there is something that seems to be extraneous in the verse. In other words, because the first half of the verse already stated, “All your children-*Bonayich*-בְּנֵיךְ shall be learned of *HaShem*-יהו"ה,” it would have been adequate to simply continue and

³³¹ Isaiah 54:13

³³² Rabbi Yishayah Horowitz, The author of the *Shnei Luchot HaBrit*, *Chelek Torah SheBaal Peh*, *Klal Al Tikri* (403b); Also see *Encyclopedia Talmudit* Vol. 2, section on “*Al Tikri*.”

state, “and their peace will be abundant.” However, because of the repetition, “and your children’s-*Bonoyich*-בְּנֵיךָ peace will be abundant,” we learn, “Do not read it as ‘your children-*Bonoyich*-בְּנֵיךָ,’ but rather as, ‘your builders-*Bonayich*-בּוֹנֵיךָ.”” Thus, this is derived specifically from the second time that the word, “your children-*Bonoyich*-בְּנֵיךָ,” is stated in the verse, which appears to be extraneous.

This being the case, that the second mention of the word “your children-*Bonoyich*-בְּנֵיךָ” refers to Torah scholars, who cause an increase in peace (“your children’s peace will be abundant”), we must say that the first mention of the word, “your children-*Bonayich*-בּוֹנֵיךָ” refers to the Jewish people in general (as the verse specifies, “**All** your children-*Khol Banayich*-כָּל בְּנֵיךָ”). This seems to indicate that regarding the Jewish people in general, the essential matter that they study Torah is itself adequate, even if they are not, “students of *HaShem*-יהו"ה,” or “learned in the Torah of *HaShem*-יהו"ה.”

2.

To understand this, we must first understand the general matter of how it is that through Torah, peace-*Shalom*-שְׁלוֹם is brought about in the world. This refers to the peace between the Holy One, blessed is He, and His world. It is for this reason that the Jewish people are called by the name “the Peaceful One-*Shulamit*-שׁוֹלְמִית,” as it states,³³³ “Turn back, turn back, O’

³³³ Song of Songs 7:1

Shulamit-שולמית.” The Midrash states³³⁴ that they are called this because, “they are the nation that brought peace between Me and My world. For, had they not received My Torah, I would have returned My world to chaos and void.” In other words, the existence of the world is sustained by Torah.

Now, just as this is so of the world in general, it likewise is so in respect to each and every individual. That is, the blessings in one’s physical matters are entirely dependent upon the study of Torah. This is as our sages, of blessed memory, stated,³³⁵ “Whosoever engages in Torah study, his property will be successful.” This matter is tied to the other explanations in the aforementioned Midrash, regarding the reasons that the Jewish people are called, “The Peaceful One-Shulamit-שולמית.”

To further explain, the above-mentioned verse states,³³⁶ “Turn back, turn back, O’ Shulamit-שולמית; Turn back, turn back, that we may gaze upon you; What will you see in the Shulamit as in the encirclement of the camps?” About this Midrash states,³³⁷ “‘The word, turn back-*Shuvi*-שׁוּבִי’ is repeated four times in this verse, corresponding to the four kingdoms that ruled over the Jewish people. The Jewish people entered into their hands in peace and will go out of their hands in peace.”

In other words, this verse refers to the time of exile, during which the Jewish people withstand many tests with self-sacrifice (*Mesirat Nefesh*). This is as the Midrash continues and states about the words, “That we may gaze upon you,” that, “the

³³⁴ Midrash Shir HaShirim Rabba 7:1

³³⁵ Talmud Bavli, Avodah Zarah 19b

³³⁶ Song of Songs 7:1

³³⁷ Midrash Shir HaShirim Rabba 7:1 *ibid*.

nations of the world say to the Jewish people, “How long will you die for your God and pay homage-*Meshalmin*-משלמין to Him?” (The word “pay homage-*Meshalmin*-משלמין” is also understood as, “perfecting-*Mashleemeen*-משלימין” yourselves for Him.)³³⁸

It is because of this that they are called Shulamit-שולמית, and it is in this vein that the nations of the world say to the Jewish people, “Turn back, turn back, O’ Shulamit-שולמית.” They say, “Why must you stand with self-sacrifice? Turn back, turn back, turn away from the All-Present One, turn back, turn back, to us.”³³⁹ That is, “Come to us instead and we will appoint you as ministers and governors etc.”

However, the Jewish people respond, “What will you see in the Shulamit as in the encirclement of camps-*Machanayim*-מחננים?” That is,³⁴⁰ “You do not at all have the power to endow us with the level we received at Sinai, such as the two camps-*Machanot*-מחנות of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He – that is, the camp of the Jewish people and the camp of the ministering angels!” That is, when the Torah was given at Sinai there were two camps-*Machanot* (which are hinted in the words, “the encirclement of the camps-*Mecholat HaMachanayim*-מחולת המחננים”). There was the camp (*Machaneh*-מחנה) of the Jewish people, as it states,³⁴¹ “And

³³⁸ See the commentary of the Maharzu there; Also see Bereishit Rabba 100:1, cited in the discourse by the same title as this 5689 Ch. 2).

³³⁹ See Rashi to Song of Songs 7:1

³⁴⁰ See Etz Yosef to Midrash Shir HaShirim Rabba ibid. and the version of the text cited there; Also see the aforementioned discourse by the same title 5689; Midrash Bamidbar Rabba 2:4.

³⁴¹ Exodus 19:2

Israel encamped-*VaYichan*-ויחן there opposite the mountain,” and there was the camp (*Machaneh*-מחנה) of the ministering angels, as it states,³⁴² “*HaShem*-יהוה descended upon Mount Sinai,” about which our sages, of blessed memory, stated,³⁴³ “The ministering angels descended with Him.”

We should add and explain that the camp (*Machaneh*-מחנה) of the Jewish people and the camp (*Machaneh*-מחנה) of the ministering angels are related to each other. This is based on the statement in Midrash,³⁴⁴ “At the time that the Holy One, blessed is He, revealed Himself on Mount Sinai, twenty-two myriads of angels³⁴⁵ descended with Him, each with the banner of their camp.

When the Jewish people saw that the angels were encamped according to their banners, they too yearned for such banners. The Holy One, blessed is He, told them, ‘By your life, I shall fulfill your request, as it states,³⁴⁶ ‘*HaShem*-יהוה shall fulfill all your requests.’” He then told Moshe to make banners for them, as they desired.” Moshe thus arranged the camps and banners corresponding to the four living-*Chayot* angels that surround the Throne of Glory.³⁴⁷

The Midrash³⁴⁸ gives an additional reason why the Jewish people are called, “The Peaceful One-Shulamit-שולמית,”

³⁴² Exodus 19:20

³⁴³ Midrash Shir HaShirim Rabba 4:4 and elsewhere.

³⁴⁴ Midrash Bamidbar Rabba 2:3

³⁴⁵ One myriad is 10,000. Thus 22 myriads is 220,000 angels.

³⁴⁶ Psalms 20:6

³⁴⁷ Midrash Bamidbar Rabba ibid. 2:10

³⁴⁸ See Midrash Bereishit Rabba 66:2; Also see the aforementioned discourse by the same title, “*V’Khol Banayich*” 5689.

because “The One upon Whom the peace and life of all the worlds depends, dwells within them.” This is as stated,³⁴⁹ “They shall make a sanctuary for Me and I will dwell within them-*B’Tocham*-בתוכם.” That is, the verse does not state “within it-*B’Tocho*-בתוכו,” but rather, “within them-*B’Tocham*-בתוכם,” meaning, within each and every Jew.³⁵⁰ That is, every single Jew is a sanctuary and dwelling place for the Holy One, blessed is He.

Now, these two explanations are intertwined and related to each other. For, the fact that “The One upon Whom the peace and life of all the worlds depends, dwells among them,” – (which began at the giving of the Torah, when *HaShem*-יהוה, blessed is He, descended upon Mount Sinai, at which time the camp of Israel and the camp of the ministering angels were together) – is the reason that the Jewish people stand with self-sacrifice (*Mesirat Nefesh*) against all tests, and perfect-*Mashleemeem*-משלימים their souls for the Holy One, blessed is He.

We thus may likewise understand that this applies to the explanation of the name, “Shulamit-שולמית,” in that “they are the nation that brought peace-*Shalom*-שלום between Me and My world, by accepting My Torah,” which refers to “Torah scholars who increase peace-*Shalom*-שלום” in the world. In other words, the study of Torah is in such a manner that it is recognizable that amongst those who study it, “The One upon Whom the

³⁴⁹ Exodus 25:8

³⁵⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1; Also see Shnei Luchot HaBrit 69a, 201a, 325b, 326b.

peace and life of all worlds depends, dwells within them,” and they are perfecting-*Mashleemeem*-משלימים themselves for *HaShem*-יהו"ה, blessed is He. This is brought about through studying Torah with fear of Heaven, for it is specifically through this that peace-*Shalom*-שלום is brought about between the Holy One, blessed is He, and His world.

This then, is also the meaning of the statement in Midrash there, “What is the meaning of ‘Shulamit-שולמית’? That all goodness in the world is brought forth solely in her merit. About this the verse states,³⁵¹ ‘And God shall give you-*Lecha*-לך of the dew of the heavens and the fatness of the earth.’ The word ‘you-*Lecha*-לך’ means that it is in your merit, and that the matter depends on you, as it states,³⁵² ‘*HaShem*-יהו"ה shall open for you-*Lecha*-לך His storehouses of goodness,’ meaning that it is in your merit and depends on you.”

The explanation is that the term “merit-*Zechut*-זכות” is of the same root as “refined and radiant-*Zachut*-זכות” and this matter is accomplished specifically by the fear of Heaven. That is, it is about this that the verse states, “*HaShem*-יהו"ה shall open for you His storehouses of goodness,” and bestow abundant goodness and beneficence to the House of Israel.” The opening to His “storehouses of goodness” is the fear of Heaven.³⁵³

³⁵¹ Genesis 27:28

³⁵² Deuteronomy 28:12

³⁵³ Talmud Bavli, Brachot 33b – Rabbi Chaninah said in the name of Rabbi Shimon bar Yochai: The Holy One, blessed is He, has nothing in His storehouse other than the treasure of fear of Heaven. This is as stated (Isaiah 33:6), “The fear of *HaShem*-יהו"ה is His treasure.”

Therefore, since the bestowal of abundant goodness to the House of Israel, (that is, “His storehouses of goodness”) is through engaging in Torah study – and as mentioned before, through Torah study peace is brought about between the Holy One, blessed is He, and His world, and “one’s property is caused to be successful,” – it is thus understood that the opening to “His storehouses of goodness” is through engaging in the study of Torah, specifically with the fear of Heaven.

This then, is the meaning of the statement in Midrash that the matter depends on you, as in the verse,³⁵⁴ “*HaShem*-יהוה shall open for you-*Lecha*-לך His storehouses of goodness.” For, the matter of fear of Heaven – which is the opening to His storehouses of goodness - is given into the hands of man, as our sages, of blessed memory, taught,³⁵⁵ “Everything is in the hands of Heaven, except for the fear of Heaven.”

On this, Rashi comments, “This was given into the hands of man. Two paths are placed before him, and it is upon him to choose the fear of Heaven for himself.” Moreover, Torah and scriptures are filled with this matter, such as the verse,³⁵⁶ “See, I have placed before you today the life and the good, and the death and the evil... and you shall choose life.”

Now, although it is true that this is a matter of free choice, nevertheless, when a person indeed chooses goodness and life, he is granted assistance from Above. This is as our sages, of blessed memory, taught regarding the verse,³⁵⁷ “If one

³⁵⁴ Deuteronomy 28:12

³⁵⁵ Talmud Bavli, Brachot 33b *ibid.* and Rashi there.

³⁵⁶ Deuteronomy 30:15-19

³⁵⁷ Proverbs 3:34

is drawn to the scoffers, he will scoff, but if [if he is drawn] to the humble, he will find favor.” They stated,³⁵⁸ “One who comes to purify himself is given assistance from Above.”

This is similar to the meaning of the above-mentioned verse, “And you shall choose life.” That is, as Rashi states, “I am instructing you to choose the portion of life. This is analogous to a father who tells his son, ‘Choose a good portion from my estate,’ and then sets him in front of the best portion and tells him, ‘Choose this.’”

This is like what the Alter Rebbe explained,³⁵⁹ “The words, ‘and you shall choose life-*uBacharta Bachayim*- וּבַחֲרַת בַּחַיִּים’ come to teach us sound advice, and this itself is the assistance given to a person who comes to purify himself.” The intended meaning is that the very letters of the words “and you shall choose life-*uBacharta Bachayim*- וּבַחֲרַת בַּחַיִּים,” as written in Torah, assist a person who gazes into them, meaning, a person who cherishes the letters of Torah.

This then, is the meaning of the words, “the matter depends on you.” Namely, it is given over into the hands of man to awaken the quality of fear of Heaven in himself, and through this, he opens the Supernal treasury and storehouse, bringing about the bestowal of abundant goodness.

³⁵⁸ Talmud Bavli, Shabbat 104a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3, The Letters of Creation II, The Explanation of The Motion of Mercy – ה"ה.

³⁵⁹ Cited in his name in the discourse entitled “*v’Khol Banayich*” 5689 *ibid.*, Ch. 2 (Sefer HaMaamarim Kuntreisim *ibid.* 17b; 5679 p. 114).

To further explain, the verse states,³⁶⁰ “Each ladle ten ten-*Asarah Asarah*-עשרה עשרה of the sacred shekels.” The repetition of the words, “ten ten-*Asarah Asarah*-עשרה עשרה,” is a reference to the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) and the Ten Utterances of Creation (*Asarah Ma'amarot*-עשרה מאמרת).³⁶¹ The objective in our service of *HaShem*-יהו"ה, blessed is He, is to draw forth the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) into the Ten Utterances of Creation (*Asarah Ma'amarot*-עשרה מאמרת), and through them, into the world as well.

About this, our sages, of blessed memory, stated,³⁶² “The world was created with Ten Utterances. What does this teach, for surely the world could have been created with a single utterance? Rather, this in order to... give good reward to the righteous who maintain the world that was created with Ten Utterances.”

The explanation is that the, “One Utterance,” refers to the *Sefirah* of *HaShem*'s-יהו"ה Kingship-*Malchut*, which includes all the *Sefirot* in it. Thus, this is the meaning of the words, “surely the world could have been created with a single utterance.” Now, at first glance, it seems necessary that all the particulars, beginning with, “Let there be light” until “Let Us

³⁶⁰ Numbers 7:86; Also see Sefer HaMaamarim 5659 p. 146 and on; Discourse entitled “*Shalom Rav*” in Sefer HaMaamarim 5704 p. 75 and on.

³⁶¹ Zohar III 11b

³⁶² Mishnah Avot 5:1

make man” be included in the utterances of creation. If so, how could they all be created by a single utterance?

However, since the single utterance referred to here, is the *Sefirah* of *HaShem*’s יהו"ה Kingship-*Malchut*, within which all the other *Sefirot* are included, it therefore was possible to create the entire world with a single utterance. Even so, the world was created with Ten Utterances (*Asarah Ma’amarot* - עשרה מאמרות). This is because, as the *Sefirot* are included in the quality of *HaShem*’s יהו"ה Kingship-*Malchut*, they are in a state of concealment within it. Therefore, the world was created with Ten Utterances, as they are in a revealed state.

The explanation is as follows: All bestowal of influence is necessarily by way of ten aspects, specifically. An example of this is when a sage bestows intellect to his pupil. At first, there is the point (*Nekudah*) of the intellectual matter that he wishes to bestow, which is the matter of wisdom-*Chochmah*. He then must contemplate the point of the intellect, so that its particular details are brought forth, which is the matter of understanding-*Binah*.

He also must possess the matter of love and kindness-*Chessed*, since the bestowal of the influence is entirely out of love (*Ahavah*). However, if it comes from unrestrained love alone, the bestowal could be beyond the capacity of the pupil to receive, and he therefore would be incapable of receiving anything at all.

Because of this, the quality of might-*Gevurah* and restraint (*Tzimtzum*) is also necessary. That is, the teacher must measure the intellect that he wishes to transmit with the

capacity of the pupil to receive, and thereby determine what is possible and appropriate for him to receive. On the other hand, if there would only be might-*Gevurah* alone, the restraint (*Tzimtzum*) could be beyond its proper measure too. It therefore is necessary for the quality of beauty-*Tiferet*, which is a median quality between kindness-*Chessed* and might-*Gevurah*, to be.

Moreover, not only is it the median quality between kindness-*Chessed* and might-*Gevurah*, but in addition, included in it, are both the quality of kindness-*Chessed* and might-*Gevurah*. Thus, it is from the quality of beauty-*Tiferet* that the bestowal of influence will be exactly according to what the pupil is capable of receiving.

Now, since the intention of the bestower of influence (*Mashpia*) is for the recipient (*Mekabel*) to also become a bestower of influence (*Mashpia*), in order to bring this about, the qualities of victory-*Netzach* and splendor-*Hod* must also be present. This refers to the, “kidneys that council,”³⁶³ as to how the influence should be brought forth to the recipient, in a manner in which he himself will subsequently be capable of becoming a bestower of influence (*Mashpia*) too. There also must be the quality of foundation-*Yesod*, which is the bond between the bestower of influence (*Mashpia*) and the recipient (*Mekabel*) of the influence and is also the aspect of the warmth that is necessary in the bestowal. Now, in addition to all this, within the bestower (*Mashpia*) himself, there also is the plane

³⁶³ Talmud Bavli, Brachot 61a; Tikkunei Zohar, Tikkun 48 (85a); Tanya, Iggeret HaKodesh, Epistle 15, p. 122b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and elsewhere.

of the recipient (*Mekabel*). This is the tenth *Sefirah* of the bestower, which is the *Sefirah* of kingship-*Malchut*.

Now, all these levels also exist in the recipient (*Mekabel*). However, as they are in the recipient (*Mekabel*) – and even as they are in the plane of the recipient as it is in the bestower of influence (*Mashpia*) (wherein all these aspects are also present) – they are in a state of concealment.

Thus, this is the meaning of the words, “surely the world could have been created with a single utterance.” That is, due to the aspect of *HaShem*’s יהו"ה *Sefirah* of Kingship-*Malchut*, which includes all the other *Sefirot* in it, it would have been possible to create the world. However, because the manner in which the *Sefirot* are included in the *Sefirah* of Kingship-*Malchut*, is that they are concealed, if the world would have been brought into existence from the aspect of Kingship-*Malchut* alone, the revelation of Godliness in the world would not be possible.

The world was therefore created with Ten Utterances, as the *Sefirot* are in a state of revelation, so that, through it, the revelation of Godliness would be possible in the world. This is the meaning of the continuation of the teaching, “In order to give good reward to the righteous who sustain the world that was created with Ten Utterances.” That is, the term, the righteous-*Tzaddikim* here, is a reference to all the Jewish people, as it states,³⁶⁴ “Your nation are all righteous-*Tzaddikim*.”

³⁶⁴ Isaiah 60:21

They are the ones who sustain the world that was created with Ten Utterances, as the Ten *Sefirot* are in their revealed state. For, through their service of *HaShem*-יהו"ה, blessed is He, in drawing forth the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) into the Ten Utterances of Creation (*Asarah Ma'amarot*-עשרה מאמרות), and thereby, even into the world, this affects a revelation of the Ten *Sefirot* within the world. In other words, this affects a revelation of *HaShem*'s-יהו"ה Godliness within the world, which is the general matter explained above, that through engaging in Torah study and fulfilling the commandments-*mitzvot* with fear of Heaven, we affect peace between the Holy One, blessed is He, and His world.

About this the verse states,³⁶⁵ "These are the offspring-*Toldot*-תולדות of the heavens and the earth when they were created." Regarding this, Midrash explains,³⁶⁶ "The word offspring-*Toldot*-תולדות is fully spelled out here,³⁶⁷ indicating that the world was created in a perfected and completed state." In other words, there was illumination and revelation of *HaShem*'s-יהו"ה Godliness in the world. This is as stated,³⁶⁸ "I have come to My garden, My sister, My bride," about which

³⁶⁵ Genesis 2:4; Also see Sefer HaMaamarim 5704 *ibid.* p. 74

³⁶⁶ Midrash Shemot Rabba 30:3

³⁶⁷ That is, all the words "offspring-*Toldot*-תולדות" in the Torah are spelled missing a *Vav*-ו, as in "*Toldot*-תולדות," except for two. The aforementioned verse is one, and is indicative of the perfect state the world was in when it was initially created. The second is the verse (Ruth 4:18), "These are the offspring-*Toldot*-תולדות of Peretz," from whom Moshiach will come and return the world to its perfected state, as will be explained shortly. (See Midrash Shemot Rabba 30:3 *ibid.*)

³⁶⁸ Song of Songs 5:1

our sages, of blessed memory, explained,³⁶⁹ “‘My garden-*Gani*-גני’ means ‘My wedding canopy-*Genuni*-גנוני,’ to the primary place where I was at first. For, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, was in the lower worlds.”³⁷⁰

However, because of the sin of the tree of knowledge and the sins that followed afterwards, the Indwelling Presence of *HaShem*-יהו"ה was withdrawn and ascended Above, so to speak, until it ascended high above, to the seventh firmament. Subsequently, the righteous-*Tzaddikim* came and drew the Indwelling Presence of *HaShem*-יהו"ה down. Avraham drew down the *Shechinah* from the seventh firmament to the sixth firmament, and so it continued until Moshe, who was the seventh from Avraham, came - and “all sevens are beloved.”³⁷¹ He drew down the *Shechinah*, from the first firmament to the earth below, as it states about the giving of the Torah,³⁷² “*HaShem*-יהו"ה descended upon Mount Sinai.”

Now, it is through the general service of *HaShem*-יהו"ה, blessed is He, of fulfilling *HaShem*’s-יהו"ה Torah and its commandments-*mitzvot*, that in the coming future there likewise will be the word “offspring-*Toldot*-תולדות” fully spelled out, as it states,³⁷³ “These are the offspring-*Toldot*-תולדות of Peretz.” This is because, upon the arrival of

³⁶⁹ Midrash Bereishit Rabba 19:7; Shir HaShirim Rabba to Song of Songs 5:1

³⁷⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1; Also see the discourses of the Rebbe entitled “*Bati Legani* – I have come to My garden.”

³⁷¹ Midrash Vayikra Rabba 29:11

³⁷² Exodus 19:20

³⁷³ Ruth 4:18

Moshiach, who is a descendent of Peretz, there will be a revelation of *HaShem* יהו"ה's Godliness in the world, just as there was at the beginning of creation, when "the world was created in a completed and perfected state."

This then, is the meaning of, "the righteous-*Tzaddikim* sustain the world that was created with Ten Utterances." For, it is through the service of *HaShem* יהו"ה, blessed is He, of the righteous-*Tzaddikim* (which includes all the Jewish people) throughout the entire period of serving *HaShem* יהו"ה, blessed is He, in a manner of refinements (*Birurim*) in general, and particularly throughout the times of exile,³⁷⁴ that we affect that in the coming future there will come to be a revelation of *HaShem* יהו"ה's Godliness in the world, just as the world was in its initial state of creation, when it was in a state of completion and perfection, with Ten Utterances, meaning that there will be a revelation of all of ten *Sefirot*.

4.

However, for the occupation of Torah study to bring about a revelation of *HaShem* יהו"ה's Godliness in the world, it is necessary for a person to engage in the study of Torah specifically in a way of sublimation (*Bittul*) to *HaShem* יהו"ה and with fear (*Yirah*) of Him. The explanation is as follows: It indeed is true that the study of Torah must be in a way of comprehension and understanding, meaning that a person must

³⁷⁴ See Tanya, Ch. 37

grasp it in his intellect, since this is the primary aspect of the commandment to study Torah.³⁷⁵ Similarly, when a person fulfills *HaShem*'s יהו"ה commandments-*mitzvot*, he must invest himself in carrying out the particulars of *HaShem*'s יהו"ה Supernal will, blessed is He.

For, as known, the difference between will-*Ratzon* and wisdom-*Chochmah*, is that in regard to wisdom-*Chochmah*, even if a detail is lacking in the wisdom, nonetheless, it still is wisdom-*Chochmah*. However, such is not the case regarding will-*Ratzon*. That is, even if a single detail of the will-*Ratzon* is missing, it no longer constitutes the will-*Ratzon* at all. Because of this, when a person fulfills the commandments-*mitzvot*, which are the will of *HaShem*-יהו"ה, he must specifically invest himself into fulfilling them with precision, exactly according to the details of *HaShem*'s יהו"ה Supernal will-*Ratzon*.

Nevertheless, the general approach to the study of Torah and the fulfillment of the commandments-*mitzvot*, must specifically be out of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, and in a way of sublimation (*Bittul*) to Him, even when one is actively engaged in studying Torah and fulfilling the commandments-*mitzvot* themselves.

This may be better understood by prefacing with a well-known matter regarding ego (*Yeshut*) (which is the opposite of sublimation and nullification to *HaShem*-יהו"ה – *Bittul*), in that ego is the root of all bad character traits.³⁷⁶ That is, whoever

³⁷⁵ See Magen Avraham to Shulchan Aruch, Orach Chayim 50; Se'if Katan 2; Hilchot Talmud Torah of the Alter Rebbe, Ch. 2.

³⁷⁶ See Sefer HaMaamarim 5655 p. 20 and on, and elsewhere.

considers himself to be important and is honorable in his own eyes, will always be preoccupied with himself. This can come to such a point, that as a result of his strong ego and sense of self, the way that he relates to others and everything having to do with them, is in a manner of diminishing their being.

This is like the well-known story³⁷⁷ of a certain important person who complained to his honorable holiness, the Tzemach Tzedek, that: “In the study hall they trample over me, and whatever I tell them, they do the opposite.” The Tzemach Tzedek answered: “If someone spreads himself all over the study hall, wherever anyone treads, they will be treading on him,” and concluded, “It is written,³⁷⁸ ‘Let the wicked one forsake his way and the iniquitous man, his thoughts.’”

That is, just as the wicked one must forsake his way, since without repenting (*Teshuvah*) it is impossible for him to approach the holy— and as stated by the Alter Rebbe,³⁷⁹ it is not possible for the wicked to begin serving *HaShem*-יהו"ה, blessed is He, without first repenting over their past and breaking the extraneous husks (*Kelipot*) that are a separating veil and an iron curtain that separates them – so likewise, ‘the iniquitous man-*Ish Aven*-איש און’ must leave his thoughts.

The term ‘iniquitous-*Aven*-און’ is of the same root as the word, ‘*On*-און’ (with the vowel *Cholem*) which is a term of ‘strength’ as in the verse,³⁸⁰ ‘Because of His great might-*MeRov*

³⁷⁷ See the discourse entitled “*V’Khol Banayich*” 5689 *ibid.* Ch. 5 (Sefer HaMaamarim Kuntreisim Vol. 1, 19a; 5689 p. 119).

³⁷⁸ Isaiah 55:7

³⁷⁹ Tanya Ch. 17

³⁸⁰ Isaiah 40:26

Oneem-מְרוֹב אִוְנִים.’ In other words, the term, ‘man of iniquity-*Ish Aven*-אִישׁ אֵוֶן’ means a person with a very strong sense of self. Such a person must leave his thoughts, which come from his sense of self and ego – that ‘I say’ and ‘I want!’”

The same applies to Torah study. That is, when a person’s study of Torah lacks (*Yirah*) fear of *HaShem*-יְהוָה and sublimation and nullification (*Bittul*) to Him, but only comes out of his ego and sense of self, in that he thinks,³⁸¹ “My strength and the might of my hand accomplished all this wealth for me,” that is, he thinks he understands Torah and comes up with novel insights through the strength of his own intellect and wisdom - it then becomes possible for him to come to a state in which his motivation in studying Torah is for the sole purpose of fueling his ego or to be victorious in debating others. This, in turn, can lead to an even further descent, to the point that in his Torah insights, he may actually come to permit the forbidden, may the Merciful One save us. About such a person the verse states,³⁸² “But to the wicked, God said, ‘To what purpose do you recount My decrees and bear My covenant upon your lips?’” (This accords with what the Alter Rebbe explains in Laws of Torah Study.)³⁸³

It is self-understood that with such an approach, he certainly does not bring about peace between the Holy One, blessed is He, and His world. Rather, the contrary is true, he causes the opposite of peace, as our sages, of blessed memory,

³⁸¹ Deuteronomy 8:17

³⁸² Psalms 50:16

³⁸³ Hilchot Talmud Torah 4; Mishneh Torah, Hilchot Talmud Torah, Ch. 4.

stated,³⁸⁴ “Whosoever has arrogance within him, he and I cannot dwell together in this world.” They similarly stated,³⁸⁵ “Whosoever walks even four cubits with a straight posture,³⁸⁶ it is as if he pushes away the feet of the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה.

Therefore, when a person engages in the study of Torah, his approach should be one of (*Yirah*) fear of *HaShem*-יהו"ה, blessed is He, specifically in a way of sublimation (*Bittul*) to Him. Through this, he draws forth revelations of *HaShem*'s-יהו"ה Godliness into the world, which is the matter of peace-*Shalom* שלום between the Holy One, blessed is He, and His world.

5.

This then, is the meaning of the verse,³⁸⁷ “All your children shall be learned of *HaShem*-יהו"ה,” and as Targum translates, “All your children will be learned *in the Torah* of *HaShem*-יהו"ה.” That is, Targum comes to explain that the study of Torah must be (not in a manner of ego, God forbid, but rather) in a manner of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. In other words, whoever studies Torah must do so with the knowledge that Torah is the will and wisdom of *HaShem*-יהו"ה, blessed is He, which is the very

³⁸⁴ Talmud Bavli, Sotah 5a

³⁸⁵ Talmud Bavli, Brachot 43b

³⁸⁶ Which is a sign of haughtiness

³⁸⁷ Isaiah 54:13

meaning of, “All your children will be learned in the Torah of *HaShem*-יהו"ה.” Through this the world is sustained.

This accords with the teaching of our sages, of blessed memory, who stated,³⁸⁸ “What is the meaning of the words:³⁸⁹ ‘And there was evening and there was morning, **the** sixth day-*HaShishi*-הששי’? What is the meaning of the additional letter *Hey*-ה?³⁹⁰ It teaches that the Holy One, blessed is He, set a condition with the Act of Creation, and said: ‘If Israel will accept the Torah [on the sixth day of the month of Sivan, when the Torah was given] you will exist etc.’” This is also similar to the teaching,³⁹¹ “The Holy One, blessed is He, gazed into the Torah and created the world. When mankind toils in the study of Torah, they sustain the existence of the world.”

We may add that these two matters of “gazing into the Torah” and “toiling in the study of Torah” correspond to the two manners of Torah study; that of the Written Torah (*Torah SheBikhtav*) and that of the Oral Torah (*Torah SheBaal Peh*). In regard to the Written Torah (*Torah SheBikhtav*), even an unlearned person who does not know the meaning of what it says, fulfills his obligation of Torah study. Therefore, in regard to this aspect of Torah, “gazing into the Torah” is sufficient. However, such is not the case, in regard to the Oral Torah (*Torah SheBaal Peh*) which must be understood and

³⁸⁸ Talmud Bavli, Shabbat 88a

³⁸⁹ Genesis 1:31

³⁹⁰ Which does not accompany the other days of the week?

³⁹¹ Zohar II 161a-b

comprehended in order to be considered to be Torah study.³⁹² For this, there must specifically be the aspect of, “toiling in Torah.”

Now, the world is sustained both by the study of the Written Torah (*Torah SheBikhtav*) and the Oral Torah (*Torah SheBaal Peh*), which are the groom (*Chatan*) and bride (*Kalah*) of Torah. That is, the groom (*Chatan*) is the Written Torah (*Torah SheBikhtav*), and the bride (*Kalah*) is the Oral Torah (*Torah SheBaal Peh*). This is like the verse,³⁹³ “Listen, my child, to the discipline of your father and do not forsake the teachings of your mother.” The “discipline of your father” refers to the Written Torah (*Torah SheBikhtav*) and “the teachings of your mother” refers to the Oral Torah (*Torah SheBaal Peh*),³⁹⁴ and through both, the existence of the world is sustained.

The same applies to each and every person, and is the reason for the custom that, on the Shabbat before the groom is to be wed, he is called up to the Torah. That is, it is through Torah that the groom and bride sustain the world, so that there is a revelation of *HaShem*-יהו"ה, the Unlimited One, blessed is He, in giving birth to children who will be engaged in the study of Torah, and bringing about “a generation of the upright who will be blessed.”³⁹⁵

³⁹² See Magen Avraham to Shulchan Aruch, Orach Chayim 50; Se'if Katan 2; Hilchot Talmud Torah of the Alter Rebbe, Ch. 2.

³⁹³ Proverbs 1:8

³⁹⁴ See Midrash Mishlei to Proverbs 1:8

³⁹⁵ Psalms 112:2

This then, is the meaning of the verse,³⁹⁶ “All your children shall be learned of *HaShem*-יהו"ה, and your children's peace will be abundant.” In other words, when the study of Torah is in a manner of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He – which is the meaning of the words “learned of *HaShem*-יהו"ה” – then the continuation of the verse will come to be, that “your children's peace will be abundant,” with the explanation, “Do not read it as ‘your children-*Banayich*-בניך,’ but rather as, ‘your builders-*Bonayich*-בוניך,’” in that they will build the world and increase peace-*Shalom*-שלום in the world!

³⁹⁶ Isaiah 54:13