

Discourse 6

“*Baruch SheAsah Nissim -
Blessed are You, HaShem, who performed miracles*”

Delivered on Shabbat Parshat Veyeishev,
Shabbat Mevarchim Tevet, 5715²⁹⁶
By the grace of *HaShem*, blessed is He,

We recite,²⁹⁷ “Blessed are You *HaShem*-יהוה our God, King of the world, who performed miracles for our fathers in those days, in our times.” In his discourse by this title,²⁹⁸ his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explains that the word “miracles-*Nissim*-נִסִּים” here, is plural, indicating that (in addition to being many miracles) there (also) are several kinds of miracles.

Now, this must be better understood. For, the matter of many (indicating division – *Hitchalkut*), applies within the chaining down of the worlds (*Hishtalshelut*). However, as explained in the previous discourse, entitled “Eliyahu began and said-*Patach Eliyahu*,”²⁹⁹ since miracles are rooted higher than the chaining down of the worlds (*Hishtalshelut*), whereas

²⁹⁶ This discourse was edited by the Rebbe and reprinted as a pamphlet for the holiday of Chanukah, 5751. This discourse is a direct continuation of the discourse that precedes it, entitled “*Patach Eliyahu*” from the 19th of Kislev of this year, 5715 (Discourse 5).

²⁹⁷ In the blessing of the miracles that is recited on Chanukah and on Purim.

²⁹⁸ Of the 19th of Kislev 5664 (*Sefer HaMaamarim* 5664) p. 129 and on.

²⁹⁹ See the prior discourse entitled “*Patach Eliyahu*” from the 19th of Kislev of this year, 5715 (Discourse 5), Ch. 1-2.

the natural conduct of the world is rooted in the chaining down of the worlds (*Hishtalshelut*), we must understand what is meant by the matter of “many,” in relation to miracles-*Nissim*-נסים, indicating a division into several levels of miracles.

We also must understand what the Rebbe Rashab explains toward the end of the above discourse, about the words, “who performed miracles for our fathers-*Nissim LaAvoteinu*-נסים לאבותינו.” He explains that, “our fathers-*Avoteinu*-אבותינו,” here refers to the aspects of wisdom-*Chochmah* and understanding-*Binah*,³⁰⁰ and that besides meaning “miracle,” the word, “*Neis*-נס,” also indicates “elevation,” as in the verse,³⁰¹ “I will uplift My banner-*Arim Nissi*-נסי ארים to the peoples.” He therefore explains that the words, “miracles for our fathers-*Nissim LaAvoteinu*-נסים לאבותינו,” refer to the elevation and ascent of the aspects of wisdom-*Chochmah* and understanding-*Binah*. However, to understand what exactly is meant by the ascent and elevation of wisdom-*Chochmah* and understanding-*Binah*, further explanation is required. Additionally, we must understand the relationship between the ascent and elevation of wisdom-*Chochmah* and understanding-*Binah* and actual, literal miracles (*Nissim*).

³⁰⁰ Also see Tanya, Ch. 3, and elsewhere.

³⁰¹ Isaiah 49:22

2.

Now, the main point that explains this, is that in their root, these two conducts (that of the natural order and that of the miraculous), come about from the union (*Yichud*) of wisdom-*Chochmah* and understanding-*Binah*, in which there are two matters.³⁰² The first is the external union (*Zivug Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah*. This union is perpetual³⁰³ for the purpose of sustaining the existence of the worlds in perpetuity and is the root of the natural conduct of the world.³⁰⁴ That is, since the purpose of this union (*Zivug*) is to (sustain) the worlds, therefore, the conduct that is drawn to the worlds from it, is that the Holy One, blessed is He, conducts the creatures of the world according to what they are, each creature according to its particular qualities, makeup and nature.

In contrast, the root of miraculous conduct [by which the Holy One, blessed is He, conducts the world according to His will, rather than the qualities and makeup of the natural

³⁰² Note: In regards to the two types of unifications of wisdom-*Chochmah* and understanding-*Binah* (the outer union (*Zivug Chitzoni*) and the inner union (*Zivug Pnimi*), see the Siddur of the Arizal, the intentions (*Kavanot*) of the *Shema* recital, and Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 6 and Ch. 11, and elsewhere. These are cited and explained in Likkutei Torah, Shir HaShirim 22c (and see 20c there); Sefer HaMaamarim 5657 p. 276; Sefer HaMaamarim 5654 p. 133; 5678 p. 90, and elsewhere.

³⁰³ In contrast, the inner union (*Zivug Pnimi*) is brought about specifically through toil in the service of *HaShem*-יהוה, blessed is He, as elucidated in the sources in the prior note. (Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25-26 and Ch. 34-35 and the notes there.)

³⁰⁴ Sefer HaMaamarim 5657 p. 276; Sefer HaMaamarim 5654 p. 133; 5678 p. 90, and elsewhere.

order], comes from the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah*.³⁰⁵

This then, is the connection between the words, “who performed miracles for our fathers-*Nissim LaAvoteinu*- נסים לאבותינו,” according to the explanation that it refers to the elevation and ascent of wisdom-*Chochmah* and understanding-*Binah* and the matter of miracles as they are simply understood (meaning a change in the natural order). For, the conduct that is drawn to the world from wisdom-*Chochmah* and understanding-*Binah* as they are, in and of themselves (in their external union – *Zivug Chitzoni*), is the conduct of the natural order of the world. In contrast, miracles (which abrogate and change the natural order) come about through the elevation and ascent of wisdom-*Chochmah* and understanding-*Binah*, when their union is an inner union (*Zivug Pnimi*).

3.

Now, to understand (the relationship between miracles and the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah*) in greater detail, we must preface with the explanation (of the previous discourse, entitled “Eliyahu began and said – *Patach Eliyahu*”).³⁰⁶ It was explained there that the conduct of the natural order, [in that the Holy One, blessed is He, conducts each creature according to what it is,

³⁰⁵ See Sefer HaMaamarim 5657 *ibid.*, and Sefer HaMaamarim 5654 *ibid.*, and elsewhere.

³⁰⁶ See the prior discourse entitled “*Patach Eliyahu*” from the 19th of Kislev of this year, 5715 (Discourse 5), Ch. 3.

indicates that according to this mode of conduct, the creatures are of consequence and takes up space]. This is the aspect of the lower knowledge (*Da'at Tachton*), that below is called “something” (*Yesh*) (and Above is called “nothing-*Ayin*”).

In contrast, miraculous conduct, [in which the Holy One, blessed is He, conducts the world according to His will, rather than according to the qualities and nature of the creatures, indicates that according to this mode of conduct, the creatures are of no consequence and take up no space]. This is the aspect of the upper knowledge (*Da'at Elyon*), in other words, that (Above is “something-*Yesh*” and) below is “nothing” (*Ayin*).

Now, as these two knowledges manifest in the *Sefirot*, they are the *Sefirah* of wisdom-*Chochmah* and the *Sefirah* of understanding-*Binah*, respectively.³⁰⁷ That is, in wisdom-*Chochmah* it is felt that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is the “True Something (*Yesh HaAmeetee*)” and that “before Him everything is as nothing.”³⁰⁸ This is the upper knowledge (*Da'at Elyon*), that Above is “something” (*Yesh*) and below is “nothing” (*Ayin*). In contrast, in the comprehension and grasp of understanding-*Binah*, the comprehension itself is an aspect of the existence of a “something” (*Yesh*). This is the lower knowledge (*Da'at Tachton*). For, although, even in understanding-*Binah*, there is

³⁰⁷ Note: See *Hemshech* 5672 Vol. 1, Ch. 43 (p. 72), Ch. 279 (p. 566), Ch. 282 (p. 570); Also see Ch. 245 (p. 495) that when it states in various places that the aspect of the upper knowledge (*Da'at Elyon*) of wisdom-*Chochmah*, is also drawn forth into understanding-*Binah*, this is specifically referring to the **inner** aspect (*Pnimiyyut*) of understanding-*Binah* (as will soon be explained).

³⁰⁸ See Tanya Ch. 35 and the note there.

the comprehension and grasp that “before Him everything is as nothing,” nevertheless, it is not actually felt in it.³⁰⁹ For, since comprehension and grasp (including the grasp that “before Him everything is as nothing”) is a state of existent tangible grasp, therefore, the very existence (of grasp and comprehension itself) is the opposite of the feeling that “everything is as nothing.”³¹⁰

Now, with respect to the fact that understanding-*Binah* is the aspect of the lower knowledge (*Da'at Tachton*), namely, that above is “nothing” (*Ayin*) and below is “something” (*Yesh*), this also relates to the **manner** that wisdom-*Chochmah* is drawn to understanding-*Binah*. For, wisdom-*Chochmah* is “nothing” (*Ayin*) and understanding-*Binah* is “something” (*Yesh*) and the coming into being of understanding-*Binah* from wisdom-*Chochmah*, is similar to how the existence of a tangible “something” (*Yesh*) is brought about from “nothing” (*Ayin*).³¹¹ That is, it is like the coming into being of “something” (*Yesh*)

³⁰⁹ Note: See *Hemshech* 5672 Ch. 279 and Ch. 282, that the aspect of understanding-*Binah* is solely the submission and acknowledgement to the true reality of the Upper Knowledge (*Da'at Elyon*).

³¹⁰ Note: To further illuminate based upon the aforementioned *Hemshech*, Ch. 191 (p. 389), when it comes to the comprehension and grasp, it is impossible to grasp how everything in the chaining down of the worlds is not true existence. Moreover, there it is speaking even of the aspect of understanding-*Binah* of the world of Emanation-*Atzilut*.

³¹¹ Note: See *Sefer HaMaamarim* 5679 p. 506 (and similarly, *Sefer HaMaamarim* 5678 *ibid.*), that the reason that the union of father-*Abba* (wisdom-*Chochmah*) and mother-*Imma* (understanding-*Binah*) are constant (as mentioned before in chapter two) is because wisdom-*Chochmah* and understanding-*Binah* are the aspects of the “nothing” (*Ayin*) and “something” (*Yesh*) at the beginning of the chaining down of the worlds (*Hishtalshelut*). Thus, it is through the coming forth into being of the “something” (*Yesh*) of understanding-*Binah* from the “nothing” (*Ayin*) of wisdom-*Chochmah*, that novelty is drawn forth into creation, from “nothing” (*Ayin*) to “something” (*Yesh*).

from “nothing” (*Ayin*), in which the “nothing” (*Ayin*) is hidden from the “something” (*Yesh*). Moreover, it is called “nothing” (*Ayin*) for this very reason, specifically because the “something” (*Yesh*) does not grasp it. [Furthermore, the fact that the “something” (*Yesh*) does not grasp the “nothing” (*Ayin*), is not just because of the limitations of the “something” (in that it utterly is of no comparison to the “nothing,” and thus is incapable of grasping it), but is also because of the “nothing” (*Ayin*) itself, in that (the “nothing-*Ayin*”) is hidden from the “something” (*Yesh*). For, as known,³¹² the “something” (*Yesh*) comes into being from the “nothing” (*Ayin*) through the concealment of the Godly power (called “nothing-*Ayin*) from the creatures. The same is true of the existence of understanding-*Binah* as it is brought forth from wisdom-*Chochmah*. That is, the reason understanding-*Binah* is “something” (*Yesh*) is because the “nothing” (*Ayin*) of wisdom-*Chochmah* is hidden from it.

Now, although it is true that understanding-*Binah* comprehends the point of wisdom-*Chochmah*, meaning that it grasps the point of the intellect, nevertheless, primarily, wisdom-*Chochmah* is **vision** that transcends intellect and is not drawn into understanding-*Binah* at all. Additionally, the **intellect** of wisdom-*Chochmah* (which **is** drawn forth into understanding-*Binah*) is (primarily) the aspect of self-evident truths that the soul accepts as axiomatic, and the intellect that

³¹² See *Hemshech* 5666 p. 221 and elsewhere.

comes out from this, is only its externality (*Chitzoniyut*).³¹³ In other words, that which is grasped within the understanding-*Binah* is solely the **intellect** of the intellectual point (which is its externality-*Chitzoniyut*). In contrast, the self-evident axiom of the point (which is its innerness (*Pnimityut*) and essence) is an aspect of “nothingness” (*Ayin*) relative to the understanding-*Binah*, in that it is not grasped.

With the above in mind, we may give an additional explanation in regard to the fact that the upper knowledge (*Da’at Elyon*) is specifically in wisdom-*Chochmah*, which is not so of understanding-*Binah* (even though understanding-*Binah*, which is the lower knowledge (*Da’at Tachton*), does grasp matters of wisdom-*Chochmah*). For, the reason that wisdom-*Chochmah* is the upper knowledge (*Da’at Elyon*) – that below is “nothing” (which is the feeling that “before Him, everything is as nothing”) – is (not because of the **intellect** of the matter, since in and of itself, intellect is the existence of “something,” and is the opposite of the feeling that “before Him, everything is as nothing.” Rather,) it is because of the inner essence of wisdom-*Chochmah* (such as the **vision** of wisdom-*Chochmah*) which transcends intellect. Thus, since that which is drawn forth into understanding-*Binah* is merely the **intellect** of the wisdom-*Chochmah*, therefore understanding-*Binah* is the lower knowledge (*Da’at Tachton*).

³¹³ Note: In Sefer HaMaamarim 5689 *ibid.*, it states, “The intellectual aspect (of wisdom-*Chochmah*) itself is in a manner of self-evident axioms (*Hanachah*), and is not in a manner of comprehension and grasp (*Hasagah*).”

Now, when we stated that only the intellect of wisdom-*Chochmah* is drawn into understanding-*Binah*, [and therefore understanding-*Binah* is the lower knowledge (*Da'at Tachton*)], this is only in regard to the externality (*Chitzoniyut*) of understanding-*Binah*. However, in regard to the inner aspect (*Pnimiyyut*) of understanding-*Binah*, there indeed is (also) an illumination of the essence of wisdom-*Chochmah*, and through this, the understanding-*Binah* also comes to be in a state of upper knowledge (*Da'at Elyon*). For, the feeling that “before Him, everything is as nothing” of wisdom-*Chochmah*, also illuminates within the understanding-*Binah*.³¹⁴

With this in mind we can now explain why miracles are drawn specifically from the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah*. This is because the conduct of the miraculous is drawn from the aspect of the upper knowledge (*Da'at Elyon*). Thus, since in the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah* (in which wisdom-*Chochmah* is drawn to the inner aspect (*Pnimiyyut*) of understanding-*Binah*), therefore, even the understanding-*Binah* comes to feel the upper knowledge (*Da'at Elyon*), that below is “nothing” (*Ayin*) and that “before Him, everything is as nothing.” Therefore, the conduct that is drawn forth from the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah* is the conduct of the miraculous.

³¹⁴ See *Hemshech* 5672 Ch. 245 cited earlier.

However, this must be further understood. For, according to what was stated above, the primary superiority of the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah* (the root of the miraculous conduct), over and above the external union (*Zivug Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah* (the root the natural conduct), is primarily in understanding-*Binah*. This is to say that in the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah*, the feeling that “before Him, everything is as nothing” **also** illuminates within understanding-*Binah*. However, when we recite, “Blessed are You *HaShem*-יהוה our God, King of the world, who performed miracles for our fathers-*Nissim LaAvoteinu*-נְסִימִים לַאֲבוֹתֵינוּ,” in reference to (actual) miracles, in which the word, “our fathers-*Avoteinu*-אֲבוֹתֵינוּ,” refers **both** to wisdom-*Chochmah* and understanding-*Binah*, it is understood that for actual miracles to occur, there also must be an elevation and ascent within wisdom-*Chochmah* itself, [not just within understanding-*Binah*].

We may therefore say that there are two matters in the superiority of the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah*, over the external union (*Zivug Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah*. The first is the matter of revelation, that in the externality (*Chitzoniyut*) of understanding-*Binah*, the wisdom-*Chochmah* is concealed and is “nothing” (*Ayin*), in that it is not grasped. In contrast, in regard to the inner aspect (*Pnimiyut*) of

understanding-*Binah*, it indeed is revealed (as mentioned in chapter three). An additional superiority of the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah*, is that the wisdom-*Chochmah* (that is drawn forth in this kind of union) is from the **inner** aspect (*Pnimitiyut*) of wisdom-*Chochmah*, which is a much loftier level than the aspect of wisdom-*Chochmah* called “nothing” (*Ayin*).

The explanation³¹⁵ is that the aspect of wisdom-*Chochmah* called “nothing” (*Ayin*), is that aspect of wisdom-*Chochmah* that comes to be the source for understanding-*Binah*. For, since the understanding-*Binah* comes into being through the **concealment** of the wisdom-*Chochmah* from the understanding-*Binah*, it therefore is called, “nothing” (*Ayin*), (in that it is not grasped). However, in and of itself, wisdom-*Chochmah* is also an aspect of “something” (*Yesh*). Thus, that aspect of wisdom-*Chochmah* that comes to be the source of understanding-*Binah*, (and this certainly applies to the understanding-*Binah* itself), is “nothing” (*Ayin*) relative to the **essence** of wisdom-*Chochmah* itself. That is, it is “nothing” (*Ayin*) in that, relative to the essence of wisdom-*Chochmah*, it is entirely inconsequential and considered as nothing.

This being so, that aspect of wisdom-*Chochmah* that comes to be the source of understanding-*Binah*, is similar to the **lower** knowledge (*Da’at Tachton*), that above is “nothing” (*Ayin*) and below is “something” (*Yesh*). In contrast, the

³¹⁵ See Siddur Im Divrei Elokim Chayim, discourse entitled “*Mizmor LeToday*” (44c); Pirush HaMilot of the Mittler Rebbe, Ch. 141 (93c); Sefer HaMaamarim 5678 ibid.

essence of wisdom-*Chochmah*, which transcends being a source for understanding-*Binah*, is similar to the perspective of the upper knowledge (*Da'at Elyon*), that Above is “something” (*Yesh*) and below is “nothing” (*Ayin*).

[It may also be said that even in the aspect of wisdom-*Chochmah* that **transcends** being the source of understanding-*Binah*, there are two levels. That is, there is the essence (*Etzem*) of wisdom-*Chochmah* and there is the radiance (*Ha'arah*) of wisdom-*Chochmah*. For, this aspect of wisdom-*Chochmah*, (that is, the feeling that the source of understanding-*Binah* is “nothing” (*Ayin*), in that it is considered to be entirely inconsequential and as nothing) is only a glimmer and radiance (*Ha'arah*) from wisdom-*Chochmah*, but is not its essence (*Etzem*),³¹⁶ only that since it is a radiance, it adheres to its source within the essence of wisdom-*Chochmah*, and because of this, it feels that all matters that are not of the essence of wisdom-*Chochmah*,³¹⁷ are utterly inconsequential and considered to be

³¹⁶ Note: That is, the very fact that we speak of the matter of a source for understanding-*Binah* (that “the source for the understanding-*Binah* is nothing, zero, and entirely inconsequential”) is indicative of the fact that it is only a glimmer of radiance (*Ha'arah*). For, wisdom-*Chochmah*, at its essence, has literally no relation to anything other than wisdom-*Chochmah* (such as being a source for the understanding-*Binah*), not even in a manner in which it is considered inconsequential.

³¹⁷ Note: Including even the glimmer and radiance itself. This is similar to what was stated before regarding the matter of the feeling that “below is nothing (*Ayin*).” That is, in the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), (which is the light that is in a state of adhesion to its Source in the Luminary), the matter of the feeling that “below is nothing (*Ayin*)” is not only in regard to the existence of the worlds, that they are nothing. Rather, the feeling is that even the light that is in a state of adhesion, which transcends being a source for the worlds, also is entirely inconsequential and considered as nothing before the Luminary, *HaShem* יהוה Himself, blessed is He. (See *Hemshech* 5666 p. 222.)

as nothing. Nonetheless, that part of the radiance of wisdom-*Chochmah* that becomes the source for understanding-*Binah* is a separated radiance (*Ha'arah Nivdelet*), for which reason it is the source of understanding-*Binah* and is comparable to the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*). In contrast, that part of the radiance of wisdom-*Chochmah* that adheres to the essence of wisdom-*Chochmah* - wherein there is a feeling that the radiance is nothing and is entirely inconsequential relative to the essence of the wisdom-*Chochmah* - is comparable to the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*).]

Thus, amongst the differences between the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah* and the external union (*Zivug Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah*, is that in the external union (*Zivug Chitzoni*), the drawing forth is from the external aspect (*Chitzoniyut*) of wisdom-*Chochmah*. That is, it is drawn forth from wisdom-*Chochmah* as wisdom-*Chochmah* comes to be the source of understanding-*Binah*. (Moreover, even this external aspect of wisdom-*Chochmah* is itself concealed from the understanding-*Binah*, and is thus called “nothing” (*Ayin*) in relation to it, in that it is not grasped.)

In contrast, in the inner union (*Zivug Pnimi*), the drawing forth is from the **inner** aspect (*Pnimiyyut*) of wisdom-*Chochmah*, and additionally, it becomes **revealed** in the understanding-*Binah*. Therefore, since relative to the inner aspect (*Pnimiyyut*) of wisdom-*Chochmah*, the source of the understanding-*Binah* (and certainly the understanding-*Binah*

itself) are both considered to be entirely inconsequential, therefore, through the revelation of the inner aspect (*Pnimiyut*) of wisdom-*Chochmah* within understanding-*Binah*, the understanding-*Binah* comes to be included in the wisdom-*Chochmah*.

5.

Now, according to what was explained above, that the essence (*Etzem*) of wisdom-*Chochmah* is “something” (*Yesh*), whereas the radiance and glimmer (*Ha'arah*) of wisdom-*Chochmah* is “nothing” (*Ayin*) and is entirely inconsequential and considered to be as nothing relative to the essence (*Etzem*) of wisdom-*Chochmah*, these two aspects are the “something” (*Yesh*) and the “nothing” (*Ayin*) within wisdom-*Chochmah* itself.

However, in general, the “somethingness” (*Yesh*) of wisdom-*Chochmah* comes about because the limitless light of the Unlimited One - the True Something (*Yesh HaAmeetee*) - *HaShem*-יהו"ה, blessed is He, dwells within wisdom-*Chochmah*. On the other hand, the “nothingness” of wisdom-*Chochmah* is that wisdom-*Chochmah* in general (including the essence of wisdom-*Chochmah*), is nullified to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in that it is felt in it that Above is “something” (*Yesh*) and below is “nothing” (*Ayin*). It therefore is the “nothing” (*Ayin*) of the “True Something (*Yesh HaAmeetee*).” In contrast, the aspect of wisdom-*Chochmah* that comes to be the source of

understanding-*Binah*, is the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*).

Now, according to this, the fact that the external union (*Zivug Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah* is the lower knowledge (*Da’at Tachton*), is also because of the wisdom-*Chochmah*. That is, what was explained above (in chapter three) that the upper knowledge (*Da’at Elyon*) is in wisdom-*Chochmah*, (whereas, since only the intellect of wisdom-*Chochmah* is drawn to understanding-*Binah*, therefore the lower knowledge (*Da’at Tachton*) is specifically in understanding-*Binah*), is only in general.

However, more particularly, since (in the external union (*Zivug Chitzoni*), wisdom-*Chochmah* is the nothing of the created something (*Yesh HaNivra*), therefore the matter of the lower knowledge (*Da’at Tachton*) of the external union (*Zivug Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah*, is also from the angle of wisdom-*Chochmah* itself. However, the essential matter of the upper knowledge (*Da’at Elyon*) is in the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah*, in which wisdom-*Chochmah* is the nothing of the “True Something” (*Yesh HaAmeetee*) and understanding-*Binah* is also included in the wisdom-*Chochmah*.

Now according to this, we can explain the meaning of the words, “Blessed are You *HaShem* יהוה our God, King of the world, who performed miracles for our *fathers* (in the plural), that the elevation and ascent (from which miracles are drawn) also takes place in wisdom-*Chochmah*. This is because,

in and of itself, (as it is in the external union-*Zivug Chitsoni*) wisdom-*Chochmah* is the source of understanding-*Binah*. That is, it is the nothing of the created something (*Yesh HaNivra*), whereas miracles are drawn from the **essence** of wisdom-*Chochmah*, which is higher than being the source of understanding-*Binah*. That is, it is the nothing of the “True Something (*Yesh HaAmeetee*).”

6.

Now, according to what was explained above (in chapter four) that the aspect of wisdom-*Chochmah* that becomes the source of understanding-*Binah*, is nothing (*Ayin*) relative to the **essence** (*Etzem*) of wisdom-*Chochmah*, (in that it is considered to be utterly inconsequential and as nothing relative to it), it must be said that the elevation and ascent of that aspect of wisdom-*Chochmah* that becomes the source for understanding-*Binah*, is included in the ascent and elevation of the understanding-*Binah*.³¹⁸ Thus, the words, “Blessed are You, *HaShem*-יהו"ה our God, King of the world, who performed miracles for our *fathers-Avotainu* (in the plural), means that the purpose of the elevation and ascent that comes about through miracles and takes place in both the intellect of understanding-*Binah* and in the intellect of wisdom-*Chochmah*, is that through

³¹⁸ Note: To further elucidate, the aspects called the lower father-*Abba* and mother-*Imma* are both included in the first letter *Hey*-ה of the Name *HaShem*-יהו"ה, and the first *Hey*-ה generally is in understanding-*Binah*. Thus, even wisdom-*Chochmah* (as it relates to understanding-*Binah*) is included in the understanding-*Binah*. (See *Hemshech* 5672 Vol. 1 Ch. 137, and elsewhere.)

miracles (*Nissim*), there also is caused to be elevation and ascent in the **essence** (*Etzem*) of wisdom-*Chochmah*, as it transcends being the source of understanding-*Binah*.

This may be understood by prefacing with the explanation (of the previous discourse, entitled “Eliyahu began and said – *Patach Eliyahu*”)³¹⁹ that both (the upper knowledge – *Da’at Elyon*, and the lower knowledge – *Da’at Tachton*) are true. This is because both are rooted in the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He. That is, the fact that the limitless light of the Unlimited One is (revealed) “far below without limit,” is the root of the upper knowledge (*Da’at Elyon*) that below is “nothing” (*Ayin*). On the other hand, the fact that the limitless light of the Unlimited One is (concealed) “high above to no end,” is the root of the lower knowledge (*Da’at Tachton*), that below is “something” (*Yesh*).

Now, it was explained there,³²⁰ that the fact that the lower knowledge (*Da’at Tachton*) is true, since it has a root in the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהוה, blessed is He, is because the perception and knowledge of the lower, that it is “something” (*Yesh*) (is **not** because in relation to this level the lower has any actual independent existence of “somethingness” (*Yesh*), in and of itself, but rather) is only to bring about the revelation that the limitless light of the Unlimited One is “high above to no end.” This is why the perfection of the lower knowledge (*Da’at*

³¹⁹ See the previous discourse, chapter four.

³²⁰ See the previous discourse, chapters ten and eleven.

Tachton) is through the illumination of the upper knowledge (*Da'at Elyon*) within it. For, externally, it appears as if the perception of the lower knowledge, that below is “something” (*Yesh*), is because it has some kind of independent existence, in and of itself. However, through its bond with the upper knowledge (*Da'at Elyon*), it is revealed that the matter (and inner aspect) of the lower knowledge is to reveal that the limitless light of the Unlimited One, blessed is He, “is high above to no end.”

This may also be applied in relation to the matter of the lower knowledge (*Da'at Tachton*), as it relates to the conduct of the natural order. That is, the fact that the Holy One, blessed is He, conducts each creature according to what it is, (according to its composition and characteristics), which indicates that the creatures have consequence and take up space, (is not because the creatures are actually of consequence and take up space in relation to *HaShem*-יהו"ה, blessed is He, but rather,) because this is what arose in His Supernal will, blessed is He, that the creatures should be of consequence and take up space.

Thus, the difference between the natural conduct and the miraculous conduct is that, when it comes to the natural conduct, *HaShem* יהו"ה's Supernal will is to conduct the world in a manner that the world is of consequence and has existence. In contrast, His Supernal will for the miraculous is to conduct the world in a manner that the world is of no consequence and is “as nothing.” This is why the perfection of the natural conduct comes about through the revelation into it of that which transcends the natural order. For, it is specifically through this

that the inner aspect (*Pnimiyut*) of the natural conduct is revealed, which is that it thus arose in His Supernal will, blessed is He.

Now, it should also be said that the same applies to the upper knowledge (*Da'at Elyon*), in that it too has two manners. For, externally it appears that below is “nothing” (*Ayin*) because, *in and of itself*, it is “nothing” (*Ayin*) and entirely inconsequential. However, in its inner aspect, the reason that below is “nothing” is in order to reveal that the limitless light of the Unlimited One is “far below without end.” Thus, through the upper knowledge (*Da'at Elyon*) being drawn into the lower knowledge (*Da'at Tachton*) and bonding with it, there is a revelation of its inner aspect (*Pnimiyut*).

The same applies to miracles and the natural order. That is, through miracles being drawn into the (natural order) of the world,³²¹ their inner aspect (*Pnimiyut*) is revealed. Namely, that the fact that in the conduct that transcends the natural order, the creatures are inconsequential and take up no space, is because this is what arose in *HaShem's* יהו"ה Supernal will, blessed is He.

This then, is the meaning of the words, “Blessed are You, *HaShem* our God, King of the world, who performed miracles for our *fathers*,” in the plural, meaning that the

³²¹ See Sefer HaMaamarim 5678 p. 89; Sefer HaMaamarim 5698 p. 189, where it states that the elevation of the natural order through the occurrence of miracles also applies to miracles that are not manifest within nature. For, the nullification and overpowering of the natural order that occurs with such miracles is “only in that thing with which the miracle occurred, whereas the rest of the world remains sustained in its state of being.”

elevation and ascent that comes about through the performance of miracles,³²² is both in understanding-*Binah* (the root of the natural order), as well as in wisdom-*Chochmah* (the root of that which transcends the natural order), being that neither of these aspects have any independent existence, in and of themselves, but both exist solely to reveal that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is “high above to no end, and far below without limit.”

7.

Now, in order for a bonding of these two matters to be possible, that within nature there will be a revelation of that which transcends nature, this comes about because the natural order itself possesses something of the matter of nullification to *HaShem*-יהו"ה, blessed is He. That is, in the natural order [since the Holy One, blessed is He, conducts each creature according to what it is, the emphasis is that the world exists, which indicates that according to this mode of conduct, the creatures are of consequence and take up space], there should be a revelation of that which transcends the natural order [within which the emphasis is that the world is nullified to *HaShem*-יהו"ה, blessed is He. For since the Holy One, blessed is He, conducts the world according to His will and not according to

³²² Note: The term “performance-*Asiyat*” עשיית- is similar to the words of the blessing, “Who performed miracles-*SheAsah Nissim*” שפעשה נסים, meaning that the miracles are drawn forth and actualized in the world (as in the previous note), and it is through the bond of the miracle (*Neis*-נס) and the natural order (the world), there is caused to be an elevation of them both.

the composition and nature of the creatures, this indicates that according to this mode of conduct, the creatures are of no consequence and take up no space]. This bond comes about because the natural order itself possesses something of the matter of nullification to *HaShem*-יהו"ה, blessed is He.

To further clarify, this is like what was explained (in the previous discourse, entitled “Eliyahu began and said – *Patach Eliyahu*”).³²³ It was explained there that the fact that the form (*Tzurah*) of all creatures was not explicitly stated in the ten utterances of creation, but comes from His will, indicates the nullification of the world to *HaShem*-יהו"ה, blessed is He, in that the essential matter of their coming into being from His will (is not that the creatures come into being, but) that through this, His will is fulfilled. Thus, through the coming into being of the form (*Tzurah*) of every creature (including its physical form and) natural characteristics, this emphasizes that the (inner) matter of the natural order, is that through it, the will of the Holy One, blessed is He, is fulfilled.

Now, it was explained (in the previous discourse, entitled “Eliyahu began and said – *Patach Eliyahu*”),³²⁴ that according to the interpretation that the word, “*Teva*-טבע” (nature) is of the same meaning as the word, “coin-*Matbe’a*-מטבע,” in that³²⁵ “the Holy One, blessed is He, stamped (*Tava*-טבע) all people with the impression of Adam, the first man,” the term, “*Teva*-טבע” refers to the vitality of the world. In contrast,

³²³ See the previous discourse, chapter seven and on.

³²⁴ See the previous discourse, chapter five.

³²⁵ Mishnah Sanhedrin 4:5 (37a)

according to the interpretation³²⁶ that the word “*Teva*-טבע is a borrowed term that applies to anything that is not within the realm of reason and knowledge,” the term “*Teva*-טבע” refers to the coming into being of the world from “nothing” to “something.” This is because the coming into being of something from nothing transcends intellect (which is not so of the matter of the vitality of the world).

It must therefore be said that the nullification (*Bittul*) of the natural order involves two matters; the nullification (*Bittul*) that relates to the vitality of the world is revealed in the nullification of the form (*Tzurah*) of the creatures. This is because the form of the creatures is the receptacle for the vitality and soul within them (as explained in the previous discourse entitled “Eliyahu began and said – *Patach Eliyahu*”).³²⁷ On the other hand, the nullification (*Bittul*) that relates to the coming into being of the world, is revealed by the fact that it is impossible for the intellect to comprehend how something comes into being out of nothing.³²⁸ That is, the fact that the intellect is incapable of conceiving something coming

³²⁶ Tanya, Ch. 19 (24b)

³²⁷ See the previous discourse, chapter seven and on.

³²⁸ Note: To further elucidate based on what it states in Shaarei Orah, Shaar HaPurim 83a, “Wondrous wisdom is observed in the study of the human organs etc. that even all the learned medical doctors are astonished by it etc., since it is Godly wisdom. The same applies the makeup of animals (*Chay*) and plant-life (*Tzome’ach*) etc. including ‘the earth and everything within it.’ That is, there is Godly wisdom within it, through which everything is actualized.” It may thus be stated that the nature and characteristics of all creatures are according to wisdom-*Chochmah*. However, it is Godly wisdom and therefore “even all the learned medical doctors are astonished by it.” In contrast, the coming into being of the creatures from nothing to something is not at all within the parameters of the intellect to comprehend (and therefore, about this, it is utterly inapplicable to state that, “the scientists are astonished by it”).

into being out nothing, indicates that from the perspective of the limitations that define the world, there is no possibility for the world to exist. Thus, the very fact that it indeed exists, is only because the Holy One, blessed is He, wills it.

This then, explains that there are two kinds of miracles. The first kind causes change in the form and characteristics of the creature. (An example is the splitting of the Red Sea, in which the waters stood upright like a wall.)³²⁹ The second kind causes a change in their essential existence, in that the physical substance (*Chomer*) of the creatures is transformed. (An example is the transformation of the water into blood,³³⁰ or the transformation of the staff into a snake.³³¹) That is, it is through the nullification of the form (*Tzurah*) of the creatures (in that their form exists from His will – *Ratzon*), that they are like receptacles for miracles that transform their form and nature. Similarly, it is through the essential nullification of their very existence (in that there is no room within intellect for them to come into existence), that they are like receptacles for miracles that transform their essential existence.

8.

Now, it should be said, that in the same way, the opposite is also true. That in order for that which transcends the nature of the world to be drawn into the natural order, this

³²⁹ Exodus 15:8

³³⁰ Exodus 7:20

³³¹ Exodus 7:8

comes about because that which transcends the natural order possesses something similar to the natural order. This is why the blessing states, “Blessed are You *HaShem*-יהו"ה our God, King of the world, who performed miracles-*Nissim*,” in the plural, meaning many **kinds** of miracles, in that we can say that one of the reasons that there are many miracles, even though the matter of multiplicity (and division) applies specifically to the chaining down of the worlds (*Hishtalshelut*), whereas the root of that which transcends nature, transcends the chaining down of the worlds, is so that through this, it will become possible for there to be a drawing down of that which transcends nature, into the nature of the world.

Now, about the matter of many kinds of miracles, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained in his discourse, that in general, miracles are divided into two general categories.³³² That is, there are miracles that transcend the natural order and there are miracles that are en clothed within the natural order.

More particularly, even in miracles that themselves are en clothed within the natural order, there are two kinds. In the first kind, the manner of the natural garments is such, that it is openly recognizable that they are merely garments for the miracles invested in them. Examples are the miracles of Chanukah and Purim. (In the same manner, this also applies to the miraculous redemptions that took place on the 19th of Kislev

³³² In regards to the different types of miracles, also see Torat Menachem, Sefer HaMaamarim Nissan p. 162; Tammuz p. 67; Sefer HaMaamarim 5712 p. 262 (translated in The Teachings of The Rebbe – 5712, Discourse 14).

and the 12th of Tammuz). That is, even though the miracles were vested in the ways of nature, nonetheless, the fact that they were miraculous was openly recognizable in them, (so much so, that it was recognized throughout the world). However, in the second kind, the garments of nature hide and conceal the miracle vested in them, so much so, that they sometimes totally hide and conceal, in that they are not even recognized as being miraculous, as our sages said,³³³ “the one for whom the miracle occurred, does not recognize it as a miracle.”

Now, in addition, there also are two kinds of miracles that transcend nature. The first kind are miracles that transcend the natural order, but there is room to err and think that they are natural. An example is the descent of the manna from heaven during the forty years in the desert. Even though this miracle was not vested within the natural order [as Rambam wrote,³³⁴ that the forty-year sojourn of the children of Israel in the desert and the fact that they were sustained there by the manna, are some of the greatest of wonders. For by nature, “a desert is not a place for sowing seeds and there is no water etc.³³⁵ It thus is not possible for bread to be there (neither bread from the earth, nor bread from the heavens). This is all the more so, in that no waste-matter was produced from the manna,³³⁶ even more so, whoever took less had no lackings,³³⁷ all of which is impossible

³³³ Talmud Bavli, Niddah 31a

³³⁴ Moreh Nevichim (Guide for the Perplexed) volume 3 chapter 50; Also see Sefer HaMaamarim 5678 P.222

³³⁵ Chukat 20:5

³³⁶ Talmud Bavli, Yoma 75b

³³⁷ Exodus 16:18

according to the nature of the world]. Nevertheless, because this miracle occurred consistently for a duration of forty years, there was room for them to err and think that it was natural. On the other hand, there are miracles in which the miraculous is so obvious, that it is impossible to err that they are natural. An example is the miracle of the splitting of the Red Sea.

9.

Now, the discourse continues that, at their root, the difference between the two general kinds of miracles, (those that transcend the natural order and those that manifest within the natural order) can be explained in two ways. That is, the root of miracles that transcend the natural order is from the Name *HaShem*-יהו"ה, whereas miracles that manifest within the natural order are from His title *Shada"y*-שד"י,³³⁸ which means,³³⁹ "My Godliness is adequate-*SheDay*-שדי for all creatures."

[Now, the difference between the two manners of miracles that manifest **within** nature, is that the title *Shada"y*-שד"י is in the *Sefirah* of foundation-*Yesod*,³⁴⁰ which is drawn down by way of the *Sefirah* of kingship-*Malchut*. However, in

³³⁸ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*); Also see Ohr HaTorah (Yahal Ohr), to Psalms p. 155, citing the Ramban and Bachaye to Parshat Va'era; *Hemshech* 5672 Vol. 1 Ch. 144, and elsewhere.

³³⁹ Midrash Bereishit Rabba 46:3, cited in *Hemshech* 5672 *ibid.*; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*) *ibid.*

³⁴⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, gate 2, which associates the title *Shaddai*-שדי"י with the *Sefirah* of *Yesod*.

this there are two manners. They can be drawn down by means of the *Sefirah* of kingship-*Malchut* either by way of passing through it (*Ma'avir*) or by way of investment in it (*Hitlabshut*). These two manners are the root of these two kinds of miracles.]³⁴¹ According to this explanation, the difference between these two kinds of miracles is (also) in their root.

The second explanation is that miracles that manifest within the natural order are from the aspect of “I-*Ani*-אני”³⁴² as it manifests within the “nothingness-*Ayin*-אין” of the *Sefirah* of kingship-*Malchut*.³⁴³ (This accords to the explanation elsewhere,³⁴⁴ that the root of miracles that manifest within the natural order, is from the Name *HaShem*-יהו”ה as it manifests within His title Lord-*Adona*”ג-י”ג.³⁴⁵)

Now, based on what we explained above (in chapter eight) that the various kinds of miracles are also present in that which transcends the chaining down of the worlds (*Hishtalshelut*) – (that in order that they will be drawn within the chaining down of the worlds, there also is abundance that transcends the chaining down of the worlds) – we may state that the source of the four kinds of miracles³⁴⁶ is in the four letters of the Name *HaShem*-יהו”ה. That is, miracles that are drawn

³⁴¹ See Ohr HaTorah, Yahal Ohr ibid.

³⁴² See Shaarei Orah of Rabbi Yosef Gikatilla, gate 1, which associates the term I-*Ani*-אני, with the *Sefirah* of *Malchut*.

³⁴³ See Sefer HaMaamarim 5678 p. 90.

³⁴⁴ See Ohr HaTorah, Yahal Ohr ibid.

³⁴⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, gate 1, which associates the title Lord-*Adona*”ג-י”ג with the *Sefirah* of *Malchut*.

³⁴⁶ That is, the two kinds of miracles within the natural order and the two kinds of miracles that transcend the natural order.

from the letters *Vav-Hey*-ו"ה of the name *HaShem*-יהו"ה, which relate to the worlds (as stated,³⁴⁷ “The letters *Vav-Hey*-ו"ה are called ‘revealed’”), are miracles that manifest within the natural order.

This is indicated in the letters *Vav-Hey*-ו"ה themselves. That is, the form of the letter *Vav*-ו is a single line drawn from above to below, indicating that even as it is drawn down, it remains bound Above. On the other hand, the form of the letter *Hey*-ה has length and width (in which only the area (*Shetach*-שטח) of the recipient is recognizable). The same applies to miracles that are drawn from the letters *Vav-Hey*-ו"ה. That is, in miracles that are drawn from the letter *Vav*-ו of the name *HaShem*-יהו"ה, even once they are drawn down to vest within nature, nonetheless, the fact that they are miraculous is openly recognizable in them.³⁴⁸ In contrast, in miracles that are drawn from the final letter *Hey*-ה of the name *HaShem*-יהו"ה, once they are drawn down to vest within nature, all that is openly recognizable in them, is the nature within which they are vested³⁴⁹ (that is, the area (*Shetach*-שטח) of the recipient).

In contrast, miracles that are drawn from the letters *Yod-Hey*-י"ה of the name *HaShem*-יהו"ה, which transcend relation to worlds (as stated,³⁵⁰ “The letters *Yod-Hey*-י"ה are called

³⁴⁷ Deuteronomy 29:28 Tikkunei Zohar, Tikkun 10; Likkutei Torah, Pekudei 3b and on; Re'eh 29a, and elsewhere; Also see the introduction to Tanya and chapter 44; Iggeret HaTeshuvah Ch. 4.

³⁴⁸ Such as the miracles of Chanukah and Purim.

³⁴⁹ In that the one for whom the miracle occurred, does not recognize it as a miracle.

³⁵⁰ Deuteronomy 29:28 Tikkunei Zohar, Tikkun 10; Likkutei Torah, Pekudei 3b and on; Re'eh 29a, and elsewhere; Also see the introduction to Tanya and chapter 44; Iggeret HaTeshuvah Ch. 4.

‘concealed’”), transcend manifestation within nature. Here too, there are two kinds. The first letter *Hey*-ה of the name *HaShem*-יהו"ה has length and width. Because of this, grasp is applicable here. Therefore, in the level of miracles that come from it, there is room for nature. That is, although the miracles themselves do not vest within nature, nevertheless, relative to this level, nature is not negated and there is room to err and think that they are natural occurrences.³⁵¹ In contrast, in miracles that are drawn from the letter *Yod*-י of the name *HaShem*-יהו"ה, which is only an ungraspable point, there is no room for nature. Therefore, in such miracles, it is inapplicable to err in thinking that they are natural occurrences.³⁵²

10.

The discourse explains (at its conclusion) that when we recite the blessing, “Blessed are You *HaShem*-יהו"ה our God, King of the world, who performed miracles for our fathers, in those days and in our times,” it is a request for miracles to happen in our times too.

Now, according to what the Alter Rebbe (whose joyous occasion and redemption of the 19th of Kislev we are celebrating today) states in Tanya³⁵³ about the supplication (in the Amidah prayer), “Pardon us,” that since (after making this request) we recite the blessing, “Blessed are You *HaShem*-יהו"ה,

³⁵¹ As in the example of the years in the desert, in which the manna consistently came down from heaven for the forty years.

³⁵² As in the case of the splitting of the Red Sea.

³⁵³ Tanya, Iggeret HaTeshuvah, Ch. 11.

the Gracious One, Who abundantly pardons,” it is certain, without a doubt, that He pardons.³⁵⁴ Based on this, it is understood that this also is true of our supplication that the Holy One, blessed is He, should perform miracles in our time too. That is, since we recite a **blessing** (*Brachah*), and say, “Blessed are You *HaShem*-יהו"ה our God, King of the world, who performed miracles for our fathers, in those days and in our times,” there is no doubt whatsoever that in our times and in the immediate future, the Holy One, blessed is He, will perform miracles (*Nissim*-נסים), in the plural, indicating all four kinds of miracles mentioned above, including the miracles of the verse,³⁵⁵ “As in the days when you left the land of Egypt-*Mitzrayim*-מצרים, I will show you wonders,” referring to the miracles that will come about with the coming of our righteous Moshiach. That is, even such miracles will be “in our times,” in the immediate future, in the most literal sense, with the coming of our righteous Moshiach, may it be speedily in our days, in actuality!

³⁵⁴ As explained there, the general halachic rule regarding blessings is that when there is doubt, one should err on the side of leniency and not recite a blessing (*Safek Brachot LeHakel*-להקל-ספק ברכות), for fear of invoking the Name *HaShem*-יהו"ה in vain. Thus, here there is certainly no doubt whatsoever.

³⁵⁵ Micah 7:15