

Discourse 4

“Patach Rabbi Yossi v’Amar - Rabbi Yossi began and said”

Delivered on Shabbat Parshat Chayei Sarah,

Shabbat Mevarchim Kislev, 5715

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

Rabbi Yossi began and said,¹⁶⁰ “The verse states,¹⁶¹ ‘The advantage of land is in everything; even a king is indebted to the field.’ Now, the king (*Melech*-מלך) referred to here is the Supernal King who is unified to the field (*Sadeh*-שדה) to which He is bound.” The Zohar continues and concludes about the life of Sarah, stating,¹⁶² “Sarah merited Supernal life.” We therefore must understand the relationship between these two matters and their juxtaposition to each other.

Additionally, we must understand the above verse, “The advantage of land (*Eretz*-ארץ) is in everything; even a king is indebted to the field (*Sadeh*-שדה).” That is, the verse begins by speaking of the matter of “land” (*Eretz*-ארץ) and concludes by speaking of the matter a “field” (*Sadeh*-שדה). Now, the verse

¹⁶⁰ Zohar I 122a; On the notes of the copy of this discourse in the library of Agudat Chassidei Chabad, the Rebbe added a note citing to “5680” [to the discourse entitled “*Vayihyu Chayei Sarah*” 5680, printed in Sefer HaMaamarim 5680, p. 140 and on; Also see Biurei HaZohar of the Mittler Rebbe (Hosafot) to Chayei Sarah 129c and on; The discourse by the same title 5630 (Sefer HaMaamarim 5630 p. 19 and on), 5730 (Torat Menachem Sefer HaMaamarim Cheshvan p. 270 and on)].

¹⁶¹ Ecclesiastes 5:8

¹⁶² Zohar I 122b

should either have begun like it ends, by speaking about a “field” (*Sadeh*-שדה), or it should have ended as it began, by speaking about “land” (*Eretz*-ארץ). We therefore must understand why the verse begins with “land” (*Eretz*-ארץ) and concludes with “field” (*Sadeh*-שדה).

2.

This may be understood by prefacing about the matters of “land” (*Eretz*-ארץ) and “field” (*Sadeh*-שדה), both of which refer to the *Sefirah* of Kingship-*Malchut*, since the *Sefirah* of Kingship-*Malchut* corresponds to the foundational element of earth (*Afar*-עפר). To clarify, as known, of the four foundational elements (*Yesodot*); fire, water, air and earth, the element of earth (*Afar*-עפר) corresponds to the *Sefirah* of Kingship-*Malchut*. This is because the four foundational elements correspond to, and chain down from the four letters of the Name *HaShem*-יהו"ה,¹⁶³ wherein the element of earth (*Afar*-עפר) corresponds to the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, which, as known, is the *Sefirah* of Kingship-*Malchut*. This is why “land” (*Eretz*-ארץ), that is, the foundational element “earth” (*Afar*-עפר), refers to the *Sefirah* of Kingship-*Malchut*.

Now, as known, the *Sefirah* of Kingship-*Malchut* is the aspect of speech (*Dibur*). Thus, just as the matter of kingship as it is in man below is through speech (*Dibur*), as it states,¹⁶⁴

¹⁶³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation); Also see *Etz Chayim*, Shaar 42 (Shaar Drushei ABY" A), Ch. 1; Me'orei Ohr 4:24; Likkutei Torah Bamidbar 5b.

¹⁶⁴ Ecclesiastes 8:4

“The word of the king rules,” so likewise, this is so of the Supernal Man upon the throne, *HaShem*-יהו"ה, blessed is He - that the *Sefirah* of Kingship-*Malchut* is the matter of His Supernal Speech.

The explanation is that when it comes to the speech of man below, speech (*Dibur*) is specifically the matter of revelation to another. This is the difference between speech (*Dibur*) and all of the other powers of the soul, in that all the other powers of the soul are to oneself. For example, it goes without saying that the power of intellect is to oneself, in that a person can conceptualize to himself without any need for another person altogether. However, this is also true of the emotions, for which one indeed needs another.

An example is the quality of kindness-*Chessed*, in that there must another upon whom to bestow the kindness. The same principle applies to the emotion of sternness-*Gevurah*, in that there must be another who is the recipient of the sternness. Nevertheless, the actual emotions themselves are feelings within oneself and are not external to him. For example, with the emotion of kindness-*Chessed*, he himself is in an emotional state that moves him to be loving and compassionate. The same is true of the emotion of sternness-*Gevurah*. He himself is in an emotional state that moves him to be stern and judgmental. That is, in order to actualize the effect of the emotion, another person is necessary. However, the actualization is something in addition to the heartfelt emotion itself, and brings about a connection between him and the “other.”

It is specifically in this respect that intellect and emotions are different from each other. That is, to engage one's mind in intellect (*Sechel*) another person is not at all necessary. In contrast, in order to actualize and reveal the emotions (*Midot*), the emotions must be connected to another. Nevertheless, the emotions themselves, are heartfelt feelings within oneself.

However, speech (*Dibur*), which is only an external garment (*Levush*) of the soul, is entirely for the other. To further clarify, even in regard to the matter of garments (*Levushim*), the garment of speech (*Dibur*) is different from the garment of thought (*Machshavah*). For, in thought (*Machshavah*), even though it too is only a garment (*Levush*) of the soul, nevertheless, one's thoughts are solely to himself, rather than to his fellow. That is, even if a person thinks long and deep within himself, his fellow will have no knowledge of his thoughts at all. This is because thought is the revelation of that which is concealed within himself, as it relates to himself. In contrast, speech is revelation to his fellow, since to himself, he altogether has no need to speak. We thus see that the entire matter of speech is solely in relation to another. This is because speech (*Dibur*) is the matter of separation. That is, whenever a person speaks, the words come out and become separate from him in consecutive order, one word after the other etc.

From the above, we may understand how it is above in the *Sefirah* of Kingship-*Malchut*, the substance of which is revelation drawn forth from *HaShem*-יהו"ה, blessed is He, to bring the worlds and creatures into existence as limited beings,

in that they are like separate entities. That is, above in *HaShem's* יהו"ה Godliness, something separate is the matter of limitation. For, above in Godliness, any limitation, whatever it may be, is like “another” relative to His Godliness. For, the Holy One, blessed is He, is truly and utterly Unlimited and it therefore is entirely inapplicable for there to be any grasp or comprehension of Him whatsoever.

This is because grasp and comprehension only applies specifically to the existence of limited beings, in that every created being is limited and has the six directions of three-dimensional space, that is, the four horizontal directions; front, back, right and left, and the two vertical directions, up and down. This is true whether we are discussing the six physical directions or whether we are discussing the six spiritual directions.¹⁶⁵ Moreover, the comprehension of anything is through the grasp of its measure and dimensions.

However, when it comes to *HaShem's* יהו"ה Godliness, which is not at all in the category of created existence, comprehension of Him it is not at all applicable, because since *HaShem*-יהו"ה, blessed is He, is utterly unlimited, He therefore is utterly beyond grasp and comprehension. Thus, relative to His Godliness, any matter of limitation is like “another” in relation to Him. This then, is the matter of the *Sefirah* of Kingship-*Malchut*, which is in such a manner that it brings about the matter of limitation.

¹⁶⁵ See the Opening Gate of Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One.

Now, the worlds possess the matter of limitation. For example, this world is limited to the six physical directions, in actuality. However, this is also true of loftier levels, as our sages, of blessed memory, stated,¹⁶⁶ “Between the earth and the firmament (*Rakia*) there is a walking distance of five-hundred years, and between each firmament there is a walking distance of five-hundred years, and the thickness of each firmament is a walking distance of five-hundred years. The feet of the *Chayot* angels are commensurate to the distance of them all, the shins of the *Chayot* angels are commensurate to the distance of them all etc.” Thus, from the fact that they especially made a comparison between the *Chayot* angels and physical distances, it is understood that they too possess an element of limitation, similar to the limitations of this physical world.

The same is likewise true of souls (*Neshamot*). For, although souls (*Neshamot*) are higher than worlds (*Olamot*), nevertheless, from the fact that,¹⁶⁷ “You placed it within me,” to the point that, “You created it, You formed it, and You blew it into me,” we see that even souls (*Neshamot*) come to be in a state of limitation. This is even so of loftier levels of the soul, such as the part of the soul that is bound to *HaShem*-יהו"ה Above. For example, the grasp of *HaShem*'s-יהו"ה Godliness of souls in the garden of Eden is also limited, for since the garden of Eden is in the spiritual worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), it therefore is in a state of limitation, in that the verse states about the worlds of Creation,

¹⁶⁶ Talmud Bavli, Chagigah 13a

¹⁶⁷ See the liturgy of the “*Elohai Neshamah*” prayer of the morning blessings.

Formation and Action (*Briyah, Yetzirah, Asiyah*),¹⁶⁸ “From there it divided and became four headwaters.” This refers to the division of the four camps of the Indwelling Presence of *HaShem* יהו"ה, the *Shechinah*, which are the camp of the angel Michael, the camp of the angel Gavriel etc.¹⁶⁹ In general, the grasp of the souls in the garden of Eden is of the general light and illumination that comes after the veil (*Parsa*) and is in a state of limitation. This being the case, the matter of grasp and comprehension is therefore applicable in the garden of Eden.

However, this is not so of the world of Emanation-*Atzilut*, which precedes the veil (*Parsa*) and is limitless. In regard to this light and illumination, grasp and comprehension is entirely inapplicable, for it states about the world of Emanation-*Atzilut*,¹⁷⁰ “He is wise but not with a knowable wisdom,” and even about understanding-*Binah* of the world of Emanation-*Atzilut* it states, “He is understanding, but not with a knowable understanding.” For, since the comprehension of the world of Emanation-*Atzilut* is not of the same category of being as created novel being, the grasp and comprehension of it is unknowable to us. Rather, all that we can grasp and know of it, is its existence. However, we have no direct grasp of that which transcends novel created existence.

In contrast, the souls in the garden of Eden have an actual grasp and comprehension of *HaShem* יהו"ה's Godliness, specifically **because** it is limited there, in that the revelations of

¹⁶⁸ Genesis 2:10

¹⁶⁹ See Zohar I 26b; Tikkunei Zohar, Tikkun 55 (88a) and elsewhere.

¹⁷⁰ Introduction to Tikkunei Zohar 17b

the garden of Eden are brought about through the *Sefirah* of Kingship-*Malchut*, which is like the matter of speech (*Dibur*) and is specifically for another.

3.

Now, in truth, even in man's speech below, his speech (*Dibur*) is not completely separate from him. This is because, in and of itself, one's speech reveals his intellect and emotions. Therefore, since his intellect and emotions are his own powers, which become revealed through his speech, it must be said that one's speech is not truly separate from him. For, if it was truly separate, it would be impossible for his intellect and emotions to be revealed through it.

Moreover, we observe that speech brings about a connection between the speaker and the listener, so that if he speaks words of love, this brings about closeness between the speaker and the listener. This is especially so when the speech is in matters of intellect. That is, through speaking matters of intellect with his fellow, the intellect of his fellow is brought closer to his own intellect, so much so, that the intellect of the listener becomes aligned and similar to the intellect of the speaker. This being so, it is understood that the purpose of speech is not to bring about a separation or "another," but on the contrary, its purpose is to bring about a bond of closeness, so that ultimately, there should not be "another."

From this we understand that this is all the more so when it comes to *HaShem*'s יהו"ס Supernal speech. This is to say that

the Supernal speech, and even the fact that the existence of novel beings is brought about through the power of His Supernal speech, does not affect them to actually be separate from Him. For, in reality, there is nothing outside of *HaShem*-יהו"ה, blessed is He.¹⁷¹ On the contrary, the matter of the speech is to affect sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and to reveal His unity and singularity, in that,¹⁷² "There is nothing besides Him." However, because created beings sense themselves as separate existent beings, therefore they come into being specifically through the *Sefirah* of Kingship-*Malchut*, which is for "another." Nevertheless, as explained, this not true separation.

From this it is understood that the matter of speech (*Dibur*) is even found in the world of Emanation-*Atzilut* itself. That is, even the *Sefirah* of Kingship-*Malchut*, as it is in the world of Emanation-*Atzilut*, is called, "speech" (*Dibur*), as it states,¹⁷³ "His speech is in them when they run and return." Similarly, even in the levels of *HaShem*'s-יהו"ה Godliness that transcend the world of Emanation-*Atzilut*, there is a matter of speech (*Dibur*). This is as stated,¹⁷⁴ "My speech is like fire," which refers to the line-*Kav*, only that it is called "**My** speech-*Dvaray*-דברי," indicating that it is specifically the speech of *HaShem*-יהו"ה, blessed is He, but is nonetheless a matter of speech (*Dibur*). This is because, in truth, His speech is not

¹⁷¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see Tanya Ch. 21.

¹⁷² Deuteronomy 4:35

¹⁷³ Sefer Yetzirah 1:6

¹⁷⁴ Jeremiah 23:29

separate from Him, blessed is He, and it thus is applicable for this matter to also exist above in *HaShem*'s-יהו"ה Godliness.

Nevertheless, since speech (*Dibur*) is for the “other,” therefore the sublimation and unification of the *Sefirah* of Kingship-*Malchut* is not similar to the sublimation and unification of the other *Sefirot*. For, in the other *Sefirot*, their unification to *HaShem*'s-יהו"ה Godliness is an essential unification, which is not so of the *Sefirah* of Kingship-*Malchut*, since it specifically is for the “other.” Nevertheless, it too is unified with *HaShem*'s-יהו"ה Godliness.

Because of this, the verse separates the sublimation and nullification of the *Sefirah* of Kingship-*Malchut* from all the other *Sefirot*. That is, the verse states,¹⁷⁵ “Yours, *HaShem*-יהו"ה, is the greatness (*Gedulah*), the might (*Gevurah*), the splendor (*Tiferet*), the victory (*Netzach*) and the glory (*Hod*), for everything (*Ki Kol*-כי כל) in the heavens and the earth [is Yours],” referring to the *Sefirah* of foundation-*Yesod*-יסוד.¹⁷⁶ That is, they all are sublimated and nullified (*Bittul*) in that they are “Yours, *HaShem*-יהו"ה.” The verse then says, as a statement unto itself,¹⁷⁷ “Yours, *HaShem*-יהו"ה, is the kingdom (*HaMamlachah*) and the sovereignty over every leader,” in reference to the sublimation and nullification (*Bittul*) of the

¹⁷⁵ Chronicles I 29:11

¹⁷⁶ The numerical value of “even everything-*Ki Kol*-כי כל-80” is the same as “foundation-*Yesod*-יסוד-80,” to which it refers. See Zohar I 31a; Zohar III (Ra'aya Mehemna) 257a; Pardes Rimmonim, Shaar 14 (Shaar HaShaarim), Ch. 6; Likkutei Torah, Eikev 15b; Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 36.

¹⁷⁷ That is, there is a pause (*Etnachta*) in the cantillation indicating a separation of the matters.

Sefirah of Kingship-*Malchut*, in that it is “Yours, *HaShem*-יהו”ה.”

The question regarding the separation in the verse between the *Sefirah* of kingship-*Malchut* and the other *Sefirot* is well known.¹⁷⁸ Namely, at first glance, the verse should have included the matter of kingship (*Malchut*) in the preceding section, along with the other *Sefirot*. Why then does it introduce the *Sefirah* of kingship-*Malchut* independently? However, the explanation is because, as explained above, the sublimation and nullification (*Bittul*) of the *Sefirah* of Kingship-*Malchut* is different than the sublimation and nullification (*Bittul*) of the other *Sefirot*, in that kingship-*Malchut* is for the “other” but nevertheless is sublimated and nullified to *HaShem*-יהו”ה, blessed is He. Therefore, all the higher *Sefirot* are revealed through it.

4.

This then, is the meaning of the verse, “The advantage of land (*Eretz*-ארץ) is in everything.” That is, as explained before, “land” (*Eretz*-ארץ) refers to the *Sefirah* of Kingship-*Malchut*. The verse thus states, “The advantage of land (*Eretz*-ארץ) is in everything (*Kol*-כל).” The word “everything-*Kol*-כל” has the numerical value of fifty, referring to the matter of the fifty gates of understanding (*Nun Shaarei Binah*)¹⁷⁹ and the

¹⁷⁸ See Likkutei Torah *ibid.* p. 71 and on; Sefer HaMaamarim 5662 p. 237 and on, and elsewhere.

¹⁷⁹ See Pardes Rimonim *ibid.*; Likkutei Torah Matot 85b

aspect of understanding-*Binah* is the comprehension of the reality that, “You are He before the creation of world and You are He after the creation of the world,” literally equally, without any change whatsoever.

Now, the **gates** of understanding (*Shaarei Binah*) refer to the matter of drawing understanding (*Binah*) into the emotions (*Midot*). In other words, this grasp should illuminate and even be felt in the emotions (*Midot*), until the *Sefirah* of foundation-*Yesod*, which is indicated in the words, “for everything-*Ki Kol* כִּי כֹל in the heavens and the earth [is Yours],”¹⁸⁰ so that there is a revelation of the fifty gates of understanding (*Nun Shaarei Binah*) in it. Then, through the *Sefirah* of foundation-*Yesod*, this is drawn to the *Sefirah* of Kingship-*Malchut* as well. This is because the matter of the *Sefirah* of foundation-*Yesod* is as indicated by the explanation of the above verse,¹⁸¹ “Who unifies and is one in the heavens and the earth.” This is to say that through the *Sefirah* of foundation-*Yesod* there is a drawing forth and revelation of the fifty gates of understanding (*Nun Shaarei Binah*) even in the *Sefirah* of Kingship-*Malchut*, which is called earth (*Eretz*-אֶרֶץ).

Now, the order is that there first is a matter of ascent. About this the verse states,¹⁸² “The eyes of all (*Kol*-כֹּל-50) look to You with hope,” wherein the words, “the eyes of all (*Einei Kol*-עֵינֵי כֹל)” also refer to the fifty gates of understanding (*Nun*

¹⁸⁰ See the previous note that the numerical value of “even everything-*Ki Kol*-כִּי כֹל-80” is the same as “foundation-*Yesod*-יְסוֹד-80” and refers to it.

¹⁸¹ See Zohar I 31a *ibid.*; Zohar III (Ra’aya Mehemna) 257a *ibid.*; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

¹⁸² Psalms 145:15

Shaarei Binah). This refers to the ascent of the *Sefirah* of Kingship-*Malchut*, by means of the *Sefirah* of foundation-*Yesod*, to the aspect of understanding-*Binah*. Subsequent to this there is a drawing forth from understanding-*Binah*, through the *Sefirah* of foundation-*Yesod* to the *Sefirah* of Kingship-*Malchut*. This comes from the aspect indicated by the words, “for everything-*Ki Kol* כִּי כָל in the heavens and the earth [is Yours],” through which the continuation of the verse, “Yours, *HaShem* יהוה is the kingdom” is actualized.

However, the words of the verse, “The advantage of land (*Eretz*-אֶרֶץ) is in everything,” mean that there is additional superiority and advantage to the *Sefirah* of Kingship-*Malchut* over and above all the other *Sefirot*, this being the expansiveness of the *Sefirah* of Kingship-*Malchut*. This is similar to the quality of speech (*Dibur*) in man below, that speech has expansiveness that is not found in the emotions (*Midot*). For, in the emotions (*Midot*), it is not possible to simultaneously have an emotion of kindness (*Chessed*) and an emotion of sternness (*Gevurah*), being that they are diametric opposites that do not allow room for the existence of their opposite.

Now, although there is kindness-*Chessed* within sternness-*Gevurah* and sternness-*Gevurah* within kindness-*Chessed*, nonetheless, the sternness-*Gevurah* of kindness-*Chessed* is actually part and parcel of the *Sefirah* of kindness-*Chessed*, and the kindness-*Chessed* of sternness-*Gevurah* is actually part and parcel of the *Sefirah* of sternness-*Gevurah*. However, the qualities of kindness-*Chessed* and sternness-

Gevurah as they are, in and of themselves, do not unite with each other. On the contrary, they are diametric opposites.

However, the quality of speech (*Dibur*) can bear both qualities. This is to say that in the very same speech (*Dibur*), in which a person speaks words of love, he can also speak words of judgment and sternness (*Gevurah*). It must therefore be said that there is a quality of superiority to speech (*Dibur*), over and above the emotions (*Midot*), and because of this superiority, it can bear both opposites. This superiority is the expansiveness of speech, in that it comes with an abundance of letters (*Otiyot*), and because of this abundance, it can bear two opposites.

An example is a person who is capable of great intellect. Because of this, he can explain the very same matter from a position of love (and provide reasons for it) or explain it (and provide reasons) for judgment and sternness. The same is true of speech. Because of its expansiveness it can bear two opposites.

This is similar to the superiority of the world of Rectification-*Tikkun* over and above the world of Chaos-*Tohu*. That is, in the world of Chaos-*Tohu* there was a shattering of the vessels (*Shevirat HaKeilim*), as indicated by the verses about the kings of Edom, which state,¹⁸³ “He reigned and he died etc.” The reason is because in the world of Chaos-*Tohu*,

¹⁸³ Genesis 36:31 and on; See Likkutei Torah of the Arizal to the verse; Also see Etz Chayim, Shaar HaKlallim Ch. 1; Shaar 8 (Shaar Drushei Nekudot), Ch. 4; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

there were few vessels.¹⁸⁴ As known, what is meant that there were few vessels, is not only that they were few in number, but also that the vessels themselves were small, meaning that they did not have this aspect of expansiveness. Because of this, they were incapable of withstanding the qualities of kindness-*Chessed* and sternness-*Gevurah* simultaneously. However, in the world of Rectification-*Tikkun*, in which the vessels are abundant, meaning that they are both larger and more expansive, therefore, because of their expansiveness, the qualities of kindness-*Chessed* and sternness-*Gevurah* can coexist.

This is also true of speech (*Dibur*), which has the aspect of expansiveness, referring to the matter of the abundant letters (*Otiyot*) of speech (*Dibur*). That is, this itself is the difference between the letters (*Otiyot*) of thought (*Machshavah*) and the letters (*Otiyot*) of speech (*Dibur*). The letters of thought are not abundant. This is because within thought itself, there are a number of levels.¹⁸⁵ In thought of thought (*Machshavah SheB'Machshavah*), which is analytical thought (*Machshavah Iyunit*), the letters (*Otiyot*) of one's thought are not even felt. However, in speech of thought (*Dibur SheB'Machshavah*) he already is thinking about the matter in letters (*Otiyot*), in which the letters (*Otiyot*) are already felt, but are not abundant. On the other hand, action of thought (*Ma'aseh SheB'Machshavah*) is

¹⁸⁴ See Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 5; Shaar 11 (Shaar HaMelachim) Ch. 1-2, Ch. 5; Also see Shaar HaYichud of the Mittler Rebbe ibid.

¹⁸⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 38-44; Also see The Knowledge of HaShem, sections 1:81-84

when he thinks about how to speak, at which point there already are an abundance of letters.

Even so, this does not at all compare to the abundance of the letters of speech (*Dibur*), for even the aspect of thought of speech (*Machshavah SheB'Dibur*) has a much greater abundance of letters (*Otiyot*) than action of thought (*Ma'aseh SheB'Machshavah*). This certainly is so of speech of speech (*Dibur SheB'Dibur*) and even more so when it comes to action of speech (*Ma'aseh SheB'Dibur*). That is, there is a far greater abundance of letters, which is the expansiveness of speech, the result of which is that speech can bear two opposites simultaneously.

Now, the root of this expansiveness is the intellect (*Mochin*), which is similar to the distinction between the worlds of Chaos-*Tohu* and Rectification-*Tikkun*. That is, in the world of Chaos-*Tohu*, the emotional qualities (*Midot*) were primary, whereas the intellectual qualities (*Mochin*) were disconnected from the emotions (*Midot*). In contrast, in the world of Rectification-*Tikkun*, the intellectual qualities (*Mochin*) are primary. This is to say that even the emotive qualities (*Midot*) of the world of Rectification-*Tikkun* are specifically in accordance to its intellectual qualities (*Mochin*). Thus, because of the intellectual qualities (*Mochin*), the matter of abundance is brought about.

The same is true of speech (*Dibur*). Its expansiveness comes about because understanding-*Binah* is drawn into the speech (*Dibur*).

This then, is the meaning of the verse, “The advantage of land (*Eretz-ארץ*) is in everything,” – that is, there is a superiority to the *Sefirah* of Kingship-*Malchut* over and above all the other *Sefirot*. In other words, in addition to the drawing forth of *Zeir Anpin* to Kingship-*Malchut*, about which the verse states,¹⁸⁶ “All the rivers flow into the sea,” there is an additional superiority to Kingship-*Malchut*, on account of its expansiveness.

5.

The verse continues and states, “Even a king is indebted to the field.” This comes to express something in addition to what the verse already stated that, “The advantage of land (*Eretz-ארץ*) is in everything.” That is, the beginning of the verse, “The advantage of land (*Eretz-ארץ*) is in everything,” refers to the externality (*Chitzoniyyut*) of the aspect of Kingship-*Malchut*. On the other hand, the end of the verse, “Even a king is indebted to the field,” refers to the inner aspect (*Pnimityut*) of Kingship-*Malchut*. For, as known,¹⁸⁷ the term “land-*Eretz-ארץ*” refers to the externality (*Chitzoniyyut*) of Kingship-*Malchut*, whereas the term “field-*Sadeh-שדה*” refers to the innerness (*Pnimityut*) of Kingship-*Malchut*.

¹⁸⁶ Ecclesiastes 1:7; Zohar I 235a; Ohr HaTorah Na”Ch p. 1,105; Maamarei Admor HaZaken 5568 Vol. 1 p. 215 and on; *Hemshech “V’Hechereem”* 5631 p. 39 and on (Sefer HaMaamarim 5631 p. 305 and on), and elsewhere.

¹⁸⁷ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) Section on “*Eretz-ארץ*” and section on “*Sadeh-שדה*.”

The explanation is that the difference between “land-*Eretz*-ארץ” and “field-*Sadeh*-שדה,” is that the word “land-*Eretz*-ארץ” is a general, all-inclusive term, that also includes barren land, like a desert, which is unfit for planting. Moreover, whatever plants do grow there, have not been sown and are not choice and desirable plants (as stated in Iggeret HaKodesh).¹⁸⁸ In contrast, a field-*Sadeh*-שדה is land that has been worked through plowing and sowing.

The same is true of the distinction between “land-*Eretz*-ארץ” and “field-*Sadeh*-שדה,” as they are Supernally in Godliness. That is, the term “land-*Eretz*-ארץ” refers to the aspect of Kingship-*Malchut* as it is in the world of Emanation-*Atzilut*, about which it states, “The advantage of land (*Eretz*-ארץ) is in everything.”

The term, “field-*Sadeh*-שדה,” on the other hand, refers to the aspect of Kingship-*Malchut* as it is in the worlds of Creation, Formation and Action (*Briyah*, *Yeztirah*, *Asiyah*). This is because it is specifically in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) that there is the work of plowing and sowing. Thus, the work (*Avodah*) causes a greater superiority in Kingship-*Malchut* of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*), over and above the aspect of Kingship-*Malchut* as it is in the world of Emanation-*Atzilut*.

About this the Midrash states,¹⁸⁹ “The word ‘King-*Melech*-מלך’ refers to the Holy One, blessed is He; The word

¹⁸⁸ See Iggeret HaKodesh Epistle 20 (132b).

¹⁸⁹ See Kohelet Rabba to Ecclesiastes 5:8

‘field-*Sadeh*-שדה’ refers to Zion, as it states,¹⁹⁰ ‘Zion will be plowed like a field.’ The word ‘indebted-*Ne’evad*-נעבד’ also means ‘worked,’ as in the verse,¹⁹¹ ‘*HaShem*-יהו"ה God took the man and placed him in the garden of Eden, to work it (*L’Avdah*-לעבדה) and to guard it.” That is, the words, “to work it (*L’Avdah*-לעבדה) and to guard it (*L’Shamrah*-לשמרה),” refer to fulfilling *HaShem*’s-יהו"ה commandments-*mitzvot*.¹⁹²

That is, fulfilling the *mitzvot* involves the work of plowing and sowing. Plowing is what softens the soil,¹⁹³ which in our service of *HaShem*-יהו"ה, blessed is He, refers to sublimating and nullifying (*Bittul*) the body to make it a proper receptacle for Godliness. This is as our sages, of blessed memory, stated,¹⁹⁴ “One should not stand to pray except from a serious state of mind.” The same applies to the *mitzvot*, which are called “sowing,”¹⁹⁵ in that the foundation of fulfilling the *mitzvot* is to accept the yoke of *HaShem*’s-יהו"ה kingship upon oneself.¹⁹⁶

Now, through serving *HaShem*-יהו"ה, blessed is He, in a manner of “plowing” and “sowing” we come to the aspect of, “You are He who is One, but not in enumeration,”¹⁹⁷ that is, to *HaShem*-יהו"ה Himself, blessed is He, who transcends the *Sefirot*. In other words, from the angle of Kingship-*Malchut* as

¹⁹⁰ Jeremiah 26:18 and elsewhere

¹⁹¹ Genesis 2:15

¹⁹² See Targum Yonatan to Genesis 2:15; Zohar I 27a; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (61a); Tikkun 55 (88b).

¹⁹³ See Talmud Bavli, Mo’ed Katan 2b; Likkutei Torah HaAzinu 74b

¹⁹⁴ Talmud Bavli, Brachot 30b

¹⁹⁵ See Likkutei Torah, Netzavim 50d, 52c and on.

¹⁹⁶ See Tanya Ch. 41.

¹⁹⁷ Introduction to Tikkunei Zohar 17a.

it is in the world of Emanation-*Atzilut*, even though there is the superiority indicated by the words, “The advantage of land (*Eretz*-ארץ) is in everything,” meaning that there is an advantage to Kingship-*Malchut* over and above the other *Sefirot*, nevertheless, even the advantage is only as it relates to the *Sefirot*. However, through the work of the “field-*Sadeh*-שדה,” we reach the aspect of “You are He who is One, but not in enumeration,” that is, to *HaShem*-יהו"ה Himself, blessed is He, who entirely transcends the *Sefirot*. It is about this that the Zohar continues and states that the word, ‘field-*Sadeh*-שדה’ refers to the field of the verse,¹⁹⁸ “See, the fragrance of my son is like the fragrance of the field-*Sadeh*-שדה that *HaShem*-יהו"ה has blessed,” referring to the garden of Eden (*Gan Eden*). This is because it is in the garden of Eden that the work indicated by the words, “to work it (*L'Avdah*-לעבדה) and to guard it (*L'Shamrah*-לשמרה)” takes place.

Thus, the Zohar states that through this, “The Supernal King bonds to the field (*Sadeh*-שדה).” That is, the “Supernal King” refers to the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends the *Sefirot*. This is also the meaning of the Midrash that, “The word ‘king-*Melech*-מלך’ refers to the Holy One, blessed is He.” For, the title, “The Holy One, blessed is He,” (*Kudsha Brich Hoo*-קודשא בריך הוא) refers to the *Sefirah* of beauty-*Tiferet*,¹⁹⁹ and the *Sefirah* of beauty-*Tiferet* directly

¹⁹⁸ Genesis 27:27

¹⁹⁹ Which corresponds to the lower name *HaShem*-יהו"ה, and is the primary *Sefirah* of the world of Emanation-*Atzilut*. See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 5 (*Tiferet*).

reaches the crown-*Keter*.²⁰⁰ Now, although it is true that all the *Sefirot* are rooted in the crown-*Keter*, this is only in regard to the externality of the crown-*Keter*. However, the superiority of the *Sefirah* of beauty-*Tiferet* is that it ascends to the inner aspect (*Pnimityut*) of the crown-*Keter*,²⁰¹ and this matter is specifically drawn forth through the work (*Avodah*) of serving *HaShem*-יהו"ה, blessed is He.

Now, the explanation is that the difference between these two aspects, is like the difference between the study of Torah and prayer.²⁰² That is, prayer does not elicit a drawing down of novel light and illumination. Although in prayer we say, "May it be Your will," indicating that we are asking for a change in *HaShem*'s-יהו"ה Supernal will, nevertheless, it does not truly elicit a new will in actuality. For example, in the blessings in which we ask of He "who heals the sick," and He "who blesses the years," the matter of healing is that the person was healthy before, only that his vitality subsequently became concealed. This being so, the drawing down of health affected through prayer is not actually novel, since it is vitality that already relates to the body. And though it is true that healing cannot be compared to eating, in that eating draws vitality from the general vitality of the world to be drawn in a particular manner and revelation, whereas the effect of healing is a drawing of vitality from an aspect that transcends actual

²⁰⁰ See Likkutei Torah, Masei 96b

²⁰¹ The upper name of *HaShem*-יהו"ה, blessed is He.

²⁰² See Ohr HaTorah Vayikra p. 254 and on; Sefer HaMaamarim 5627 p. 292 and on; 5679 p. 130 and on; 5687 p. 91; Also see Likkutei Sichot Vol. 10 p. 38 and on.

manifestation, nevertheless, this is not truly a novel drawing forth of vitality, since, as said above, the vitality was already present in the body previously, except that it became withdrawn and hidden. This being so, it is an issuance of vitality that already had a previous connection to the body.

The same is true of our supplications for a good year from He “who blesses the years,” wherein the issuance of such blessing is that one may sow a single seed, but reap great abundance in return, so much so, that it is possible for wheat kernels to grow to the size of the kidneys of a large ox (as stated in Tractate Ketubot).²⁰³ Nonetheless, this is not a novel issuance of illumination of Godliness.

Additionally, the drawings down of Godliness affected through prayer specifically come about through ascent. This is similar to what was explained before about the aspect of Kingship-*Malchut* as it is in the world of Emanation-*Atzilut*, about which it states, “The advantage of land (*Eretz*-ארץ) is in everything.” That is, the drawing down (*Hamshachah*) comes about through the ascent (*Ha’ala’ah*). That is, there first must be the ascent (*Ha’ala’ah*) of,²⁰⁴ “The eyes of all (*Kol*-כל) look in hope to You,” after which there can be the drawing down of,²⁰⁵ “for everything (*Kol*-כל) in the heavens and the earth [is Yours].”

The same is true of the matter of prayer in general, that at first there must be an ascent (*Ha’ala’ah*) followed by a

²⁰³ Talmud Bavli, Ketubot 11b

²⁰⁴ Psalms 145:15

²⁰⁵ Chronicles I 29:11

drawing down (*Hamshachah*). The ascent takes place during the verses of song (*Psukei d'Zimrah*), the blessings of the *Shema* recital, and particularly during the *Shema* recital itself, with the recitation of the words, “Listen Israel, *HaShem*-יהוה our God, *HaShem* is One-*HaShem Echad*-יהוה אחד.”²⁰⁶ This is the primary matter of the ascent (*Ha'ala'ah*) of prayer, through which the worlds are unified with *HaShem* 's-יהוה's Godliness.

Subsequent to this, during the *Amidah* prayer, there is a drawing down (*Hamshachah*) of Godliness. In other words, the drawing down (*Hamshachah*) is brought about through the ascent (*Ha'ala'ah*) that preceded it. This is the drawing down of the light of *HaShem*-יהוה, blessed is He, that transcends all worlds (*Sovev Kol Almi*), that is rooted in the great encompassing circle (*Iggul HaGadol*). However, the drawing down of the great encompassing circle (*Iggul HaGadol*) is not actually novel, since,²⁰⁷ “at first the limitless light (*Ohr Ein Sof*) of *HaShem*-יהוה, blessed is He, filled the empty space,” but was subsequently withdrawn and concealed through the restraint of the *Tzimtzum*. This being so, the drawing down is not actually novel. However, all this relates to that which is drawn down through prayer.

In contrast, that which is drawn down from Above to below through the study of Torah (is not through ascent-*Ha'ala'ah*). Moreover, what is drawn down is actual novel

²⁰⁶ Deuteronomy 6:4; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*; Also see the Opening Gateway (*Petach HaShaar*) to Imrei Binah, translated as *The Gateway to Understanding*.

²⁰⁷ See *Etz Chayim*, Shaar 1 (Drush *Iggulim V'Yosher*) Anaf 2; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 11-13.

light and illumination that entirely transcends the chaining down of the worlds (*Hishtalshelut*). The same is true of the matter indicated in the second half of the verse, “Even a King is indebted to the field.” That is, through our work below in the service of *HaShem*-יהו"ה, blessed is He, we reach the aspect of, “You are He who is One, but not in enumeration,” that is, *HaShem*-יהו"ה Himself, blessed is He, who is entirely beyond the chaining down of the worlds (*Hishtalshelut*).

This then, is the difference between the two levels; “The advantage of land (*Eretz*-ארץ) is in everything,” and, “Even a King is indebted to the field (*Sadeh*-שדה).” For, the superiority indicated by the words, “The advantage of land (*Eretz*-ארץ) is in everything,” is in the spiritual “land-*Eretz*-ארץ,” that is, the garden of Eden (*Gan Eden*). This is so because the garden of Eden is much loftier than this world, as our sages, of blessed memory, stated,²⁰⁸ “One hour of tranquility in the coming world is more precious than all the life of this world.”

This accords with the teaching²⁰⁹ of our sages, of blessed memory, on the verse,²¹⁰ “For with *Ya"he*-יה"ה did *HaShem*-יהו"ה form worlds.” That is, “With the letter *Yod*-י the coming world was created and with the letter *Hey*-ה this world was created.” To clarify, the statement that this world was created with the letter *Hey*-ה, refers to the lower and final *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He and blessed is His Name. When it states that the coming world was created with

²⁰⁸ Mishnah Avot 4:17

²⁰⁹ Talmud Bavli, Menachot 29b

²¹⁰ Isaiah 26:4

the letter *Yod*-י, this refers to the *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He, as it illuminates within the first *Hey*-ה of His Name.²¹¹ This being so, the coming world is far superior to this world.

Generally, the difference between them is like the difference between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*).²¹² The concealed world (*Alma d'Itkasiya*) is likened to the fish of the sea, which quickly die when taken out of the sea.²¹³ This is because fish are completely submerged and sublimated to the source of their vitality.

However, notwithstanding all the above, our sages, of blessed memory, also stated,²¹⁴ “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.” That is, although there is the aspect of “the advantage of land (*Eretz*-ארץ) is in everything” nonetheless, in regard to the coming world, it is a drawing down of illumination that already relates to the chaining down of the worlds (*Hishtalshelut*) and is therefore constricted. It then is constricted even further as it is drawn down into the *Sefirah* of Kingship-*Malchut*. This is indicated by the verse,²¹⁵ “To make His mighty deeds (*Gvurotav*) known to the children of man and the glorious splendor of His Kingdom (*Malchuto*).”

²¹¹ See Likkutei Torah, Beshalach 1a and on; *Hemshech* 5672 Vol. 3 p. 1,254.

²¹² See Likkutei Torah, Tzav 14b; Shaar HaEmunah of the Mittler Rebbe, Ch. 52; Maamarei Admor HaEmtza'ee, Vayikra Vol. 2 p. 349; Sefer HaMaamarim 5636 Vol. 2 p. 476.

²¹³ See Talmud Bavli, Brachot 61b; Avoda Zarah 3b.

²¹⁴ Mishnah Avot 4:17

²¹⁵ Psalms 145:12

That is, for there to be Kingship-*Malchut*, there must be a restraint and constriction (*Tzimtzum*) of His might-*Gevurot*. It is about this that they stated that service of *HaShem*-יהו"ה, blessed is He, in this world, "is more precious than all-*Kol*-כל the life of the coming world," meaning that it is greater than the aforementioned revelation of the aspect of "all-*Kol*-כל" of the coming world. This is as stated,²¹⁶ "Serve *HaShem*-יהו"ה your God with joy and gladness of heart, from the abundance of everything-*MeRov Kol*-מרב כל," referring to all aspects of "all-*Kol*-כל."

This is because the garden of Eden is divided into two general aspects; the lower garden of Eden (*Gan Eden HaTachton*) and the upper garden of Eden (*Gan Eden HaElyon*). However, more particularly, there are many levels of the garden of Eden to no end, and it is about this that it states, "from the abundance of everything-*MeRov Kol*-מרב כל," that is, from the many levels of revelation of the aspect of "all-*Kol*-כל."

However, the fulfillment of the *mitzvot* in serving "HaShem-יהו"ה your God with joy and gladness of heart" is loftier than this, because for there to be joy, there must be "gladness of heart (*Tuv Levav*)," referring to the matter of the "desires of the heart (*Re'uta d'Leeba*)."²¹⁷ This is because pleasure depends on desire. That is, specifically when one desires something, he will have delight and pleasure in it.²¹⁷ Thus, it is this kind of service of *HaShem*-יהו"ה, blessed is He,

²¹⁶ Deuteronomy 28:47

²¹⁷ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 23.

with the desires of the heart (*Re'uta d'Leeba*), which transcends all the powers of the soul, that we reach the aspect of, “You are He who is One, but not in enumeration,” that is, *HaShem*-יהו"ה Himself, blessed is He, who utterly and completely transcends the chaining down of the worlds (*Hishtalshelut*).

6.

Now, after the Zohar explains the verse, “Even a king is indebted to the field,” as it is in Holiness (*Kedushah*), the Zohar then continues with an explanation of the matter of a “field-*Sadeh*-שדה” as it is in the opposing side of evil. That is, there is a “field-*Sadeh*-שדה” on the side of Holiness (*Kedushah*), about which the verse states,²¹⁸ “See, the fragrance of my son is like the fragrance of a field-*Sadeh*-שדה that *HaShem*-יהו"ה has blessed.” However, there also is a “field-*Sadeh*-שדה” of the opposing side of evil, about which the verse states,²¹⁹ “Flesh in the field-*Sadeh*-שדה torn by beasts, you shall not eat.”²²⁰ The question about the precise wording of this verse is well known.²²¹ That is, at first glance, the verse should have stated, “Flesh torn by beasts in the field, you shall not eat.”²²² Why then does it state, “Flesh in the field torn by beasts-*BaSadeh Treifah*-טריפה בשדה you shall not eat”?

²¹⁸ Genesis 27:27

²¹⁹ Exodus 22:30

²²⁰ ובשר בשדה טריפה לא תאכלו

²²¹ See Zohar II 121b; See Ohr HaTorah Toldot 144a

²²² ובשר טריפה בשדה לא תאכלו

However, the explanation is that the term, “torn by beasts-*Treifah*-טריפה” refers back to the word, “in the field-*BaSadeh*-בשדה,” indicating that the field itself is torn by beasts, referring to the “field-*Sadeh*-שדה” of the opposing side of evil, which is torn by beasts and is thus separate from Godliness. This refers to the matter of the three completely impure husks of evil, for which there is no refinement (*Birur*). It is about them that it states, “You shall not eat.”

However, regarding matters that a person can indeed refine, on the contrary, through their refinement (*Birur*) he can reach even higher, to the One about whom it states, “You are He who is One, but not in enumeration,” as explained before.

This then, explains²²³ the verse,²²⁴ “The years of Sarah’s life,” about which the Zohar states,²²⁵ “When Sarah came, she descended²²⁶ and ascended, as it states,²²⁷ ‘And Avram ascended from Egypt, he and his wife and all that he had. And Avram was heavily laden with livestock, silver and gold.’” This refers to the refinement (*Birurim*) of the sparks of Godliness. For, as known,²²⁸ through Sarah’s service of *HaShem*-יהוה, blessed is He, she rectified the sin of the tree of the knowledge of good and evil, when “Chava adhered to the snake and he contaminated her,”²²⁹ at which time contamination

²²³ See the discourse entitled “*Vayihyu Chayei Sarah*” 5679 (Sefer HaMaamarim 5679 p. 87 and on); Also see the discourse by the same title 5712, translated in The Teachings of The Rebbe – 5712, Discourse 4.

²²⁴ Genesis 23:1

²²⁵ Zohar I 121b and on.

²²⁶ From the Holy Land of Eretz Yisroel to Egypt.

²²⁷ Genesis 12:10; 13:1-2

²²⁸ See Zohar *ibid*.

²²⁹ See Talmud Bavli, Shabbat 146a; Also see Zohar *ibid*.

descended upon the whole world. However, Sarah rectified this, and through her service of *HaShem*-יהו"ה, blessed is He, she merited Supernal life (*Chayin Ila'in*). The matter of Supernal life refers to the life of He who transcends the entire chaining down of the worlds (*Hishtalshelut*). This is what is drawn down through the work of serving *HaShem*-יהו"ה, blessed is He, by fulfilling His *mitzvot* specifically in this world, as it states regarding the *mitzvot*,²³⁰ "You shall keep My statutes and My judgments, for if a man does them he will live through them, I am *HaShem*-יהו"ה."

In other words, even though the name Sarah-שרה is of the same root as the term, "rulership-*Serarah*-שררה,"²³¹ which refers to the *Sefirah* of kingship-*Malchut*,²³² and as it states about the *Sefirah* of Kingship-*Malchut*,²³³ "She has nothing of her own," – which is why David was meant to be a miscarriage,²³⁴ and his life and vitality came only from what he received as a gift from Adam, the first man,²³⁵ – nevertheless, through her service of *HaShem*-יהו"ה, blessed is He, and the refinements (*Birurim*) she brought about, she merited Supernal life (*Chayin Ila'in*).

²³⁰ Leviticus 18:5

²³¹ See Rashi to Genesis 11:29

²³² Kohelet Yaakov, section on Sarah-שרה.

²³³ See Zohar I 181a; 249b; Vol. 2 218b

²³⁴ See Talmud Bavli 96b-97b; Zohar III 216a; Megale Amukot VaYeitzei (39b); Siddur Im Divrei Elokim Chayim 194a and elsewhere.

²³⁵ See Yalkut Shimoni Bereishit, Remez 41; Zohar I 168a, 55a, 91b, and elsewhere. (Adam was meant to have lived for precisely one-thousand years, but gifted seventy years of his life to David, and thus lived only nine-hundred and thirty years.)

Because of this the verse states,²³⁶ “And Sarah’s lifetime was one hundred years, twenty years, and seven years.” The “one-hundred years” refers to the aspect of the crown-*Keter*,²³⁷ which transcends the chaining down of the worlds (*Hishtalshelut*) and about which it says, “You are He who is One, but not in enumeration.” Nevertheless, since the aspect of the crown-*Keter* is the intermediary between the Emanator and the Emanated,²³⁸ meaning that it is the source of the world of Emanation-*Atzilut*, therefore, within itself it possesses the root of the *Sefirot*. However, as they are in the crown-*Keter*, the *Sefirot* are in a state of completion, meaning that each of the ten *Sefirot* includes ten, thus equaling, “one-hundred years.”

The twenty-years refer to the beginning of the chaining down of the worlds (*Hishtalshelut*), the beginning of which (*Reishit*) is in wisdom-*Chochmah*. Now, as known, wisdom-*Chochmah* and understanding-*Binah* are “two lovers who never separate.”²³⁹ Moreover, there is perfection in wisdom-*Chochmah* and understanding-*Binah* too, in that, at the very least they each include ten, thus totaling twenty.

The seven years refer to the seven emotive *Sefirot* (the *Midot*), which are the primary aspect of the chaining down of the worlds (*Hishtalshelut*).

²³⁶ Genesis 23:1

²³⁷ See the discourse *Chayei Sarah* 5712, translated in The Teachings of The Rebbe – 5712, Discourse 4.

²³⁸ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1; Likkutei Torah Bamidbar 12a; Maamarei Admor HaZaken, Inyanim p. 191; Siddur Im Divrei Elokim Chayim 102d, 232d, 306b; Sefer HaMaamarim 5700 p. 40

²³⁹ Zohar III 4a and elsewhere.

Now, all the above is in the world of Emanation-*Atzilut*. However, when the verse repeats itself, by stating, “The years of Sarah’s life,” this refers to drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). About this statement it states,²⁴⁰ “They (her years) were all equal in goodness.” For, it is specifically through this aspect that we reach even higher, to *HaShem*-יהו"ה Himself, blessed is He, about whom it states, “You are He who is One, but not in enumeration.” For, it is specifically through serving *HaShem*-יהו"ה, blessed is He, with the work of refining (*Birurim*) the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), that *HaShem*’s-יהו"ה Supernal intent in creation is fulfilled and completed, in bringing about a “dwelling place for the Holy One, blessed is He, in the lower worlds.”²⁴¹

²⁴⁰ Rashi on Genesis 23:1

²⁴¹ See Midrash Tanchumah 4; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.