

Discourse 10

*“v’Atah b’Rachamecha HaRabim Amadeta Lahem
In Your abundant mercies, You stood for them”*

Delivered on Shabbat Parshat Mikeitz,
Shabbat Mevarchim Teivet, 5717
By the grace of *HaShem*, blessed is He,

1.

On Chanukah we recite,⁷²⁶ “In Your abundant mercies, You stood for them in their time of distress. You waged their battles, defended their rights, and avenged the wrongs done to them. You delivered the mighty into the hands of the weak, the many into the hands of the few etc.,” (in which five levels are enumerated).⁷²⁷ The section concludes with the words, “To give thanks and praise to Your Great Name.”

Now, we must understand why it states, “You waged their battles and defended their rights.” For, the predominant matter was that “You delivered the mighty into the hands of the weak etc.,” for which reason “You waged their battles etc.” This being so, it would have been sufficient to only state the predominant factor, “You delivered the mighty into the hands

⁷²⁶ In the liturgy of the *Al HaNissim* section of the *Amidah* that is added on the holiday of Chanukah.

⁷²⁷ That is, “You delivered the mighty into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton sinners into the hands of those who occupy themselves with Your Torah.”

of the weak,” and we thereby would automatically know that “You waged their battles.”

Additionally, we must understand why it specifically states, “in Your abundant mercies (*b’Rachamecha HaRabim*).” For, seemingly, to “deliver the mighty into the hands of the weak etc.,” all that is needed is *HaShem*’s-יהו"ה mercy. We therefore must understand why, “Your **abundant** mercies (*Rachamecha HaRabim*)” were necessary for this.

This matter is also related to the conclusion of this prayer, which states, “To give thanks and praise to Your Great Name.” That is, we must understand why it does not simply state “to Your Name,” but instead states, “to Your **Great** Name (*l’Shimcha HaGadol*).”

2.

This may all be understood by prefacing with an explanation of the precision of the wording, “You stood (*Amadeta*-עמדת) for them in the time of their distress,” which specifically uses a term for, “standing-*Amidah*-עמידה.” For, above in *HaShem*’s-יהו"ה Godliness, there is a matter of “standing,” as it states, “You stood (*Amadeta*-עמדת) for them in the time of their distress.” Likewise, the verse states,⁷²⁸ “His feet will stand (*v’Amdu Raglav*-ועמדו רגליו) on that day.” Similarly, above in *HaShem*’s-יהו"ה Godliness, there also is a matter of “sitting-*Yeshivah*-ישיבה,” as it states,⁷²⁹ “The heaven

⁷²⁸ Zachariah 14:4

⁷²⁹ Isaiah 66:1

is My throne and the earth is My foot-stool,” and as written,⁷³⁰ “*HaShem*-יהו"ה sits enthroned as King forever.”

By way of analogy, the explanation is that just as in man below, there is a matter of sitting and standing, so likewise, above in *HaShem*'s-יהו"ה Godliness, there is a matter of sitting and standing. In other words, the same differences that there are between sitting and standing as they are in man below, are the same differences between sitting (*Yeshivah*-ישיבה) and standing (*Amidah*-עמידה) above in *HaShem*'s-יהו"ה Godliness. This is because all matters as they are above in *HaShem*'s-יהו"ה Godliness, come about through man's awakening below in his service of *HaShem*-יהו"ה, blessed is He,⁷³¹ in that, “a spirit awakens a spirit and draws forth a spirit.”⁷³² In other words, through the matter of sitting (*Yeshivah*-ישיבה) below, there is the matter of sitting (*Yeshivah*-ישיבה) above in *HaShem*'s-יהו"ה Godliness. Similarly, through the matter of standing (*Amidah*-עמידה) below, there is the matter of standing (*Amidah*-עמידה) above in *HaShem*'s-יהו"ה Godliness. Therefore, the differences between sitting and standing below, also exist above in *HaShem*'s-יהו"ה Godliness.

Now, the differences between sitting and standing as they are physically, are in three matters.⁷³³ The first is that when a person stands, “his thighs and his torso act as one,”⁷³⁴ whereas when he sits, “his torso and his thighs are not as one.”

⁷³⁰ Psalms 29:10

⁷³¹ See Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, Section 142, and elsewhere.

⁷³² Zohar II 162b

⁷³³ See *Hemshech* 5672 Vol. 2 p. 701 and on; Also see Ohr HaTorah, Be'Ha'alotcha p. 359 and on.

⁷³⁴ See Zohar II 183a

In other words, when he is sitting, his legs (that is, “his thighs,” which is where the legs are connected to the torso), are not on the same level as the body.

Another difference between sitting and standing, is that when standing, the head is elevated, whereas when sitting, the head is lowered. Yet another difference is that when standing, one’s feet are on the earth. In contrast, when sitting, his legs hang in the air, meaning that they are elevated above the earth. This is the matter of the foot-stool, which elevates the legs,⁷³⁵ and restrains them from being on the earth. In contrast, when standing, the head is elevated above and the feet are below on the earth, whereas when sitting, the head is lowered and the feet are above the earth.

Now, just as these are the differences between sitting and standing as they are physically, so likewise, these are the differences between sitting (*Yeshivah*-ישיבה) and standing (*Amidah*-עמידה) as they are in our spiritual service of *HaShem*-יהו"ה.

3.

The explanation⁷³⁶ is that the verse states,⁷³⁷ “Let us now make a small walled attic, and place there for him a bed, a table, a chair and a lamp.” The Zohar states⁷³⁸ that these are the

⁷³⁵ See Torah Ohr, Bereishit 1b

⁷³⁶ See Sefer HaMaamarim 5654 p. 158 and on.

⁷³⁷ Kings II 4:10

⁷³⁸ Zohar II 133a; *Hemshech* 5672 Vol. 2 p. 701 and on; Ohr HaTorah, Be’Ha’alotcha p. 359 and on; Sefer HaMaamarim 5654 p. 158 and on; Also see the discourse entitled “*Na’aseh Na Aliyat Kir*” 5691 (Sefer HaMaamarim 5691 p. 204

four fixtures (*Tikkunim*-תיקונים) of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*). That is, these are things that a person must affix (*Letaken*-לתקן). They therefore are called the “fixtures” (*Tikkunim*-תיקונים) of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*). Generally, the bed (*Mitah*-מטה) refers to serving *HaShem*-יהו"ה, blessed is He, at night, during the evening prayer service (*Arvit*) and particularly during the recital of *Shema* upon retiring to bed. The table (*Shulchan*-שולחן) refers to serving *HaShem*-יהו"ה, blessed is He, with the verses of song (*Psukei d'Zimra*) in the morning. The chair (*Kiseh*-כסא) refers to serving *HaShem*-יהו"ה, blessed is He, with the recital of *Shema*, which is called “the seated prayer-דמיושב,” as it states,⁷³⁹ “From your dwellings (*Mi'Moshveteichem*-ממושבותיכם)⁷⁴⁰ you shall bring,” referring to the recital of *Shema*. The lamp (*Menorah*-מנורה) refers to serving *HaShem*-יהו"ה, blessed is He, during the *Amidah* prayer. We thus find that the matter of sitting-ישיבה, as it relates to our service of *HaShem*-יהו"ה, blessed is He, is the recital of *Shema*.

The explanation is that in one's service of *HaShem*-יהו"ה, blessed is He, during the *Shema* recital, he should come to love of *HaShem*-יהו"ה, blessed is He, when reciting, “And you shall love *HaShem*-יהו"ה etc.” This comes about through contemplation (*Hitbonenut*), in that he contemplates everything

and on); Maamarei Admor HaZaken, Nevi'im p. 19 and on; 5567 p. 255; Inyanim p. 448; Ohr HaTorah, Nevi'im u'Ketuvim Vol. 1 p. 84 and on.

⁷³⁹ See Leviticus 23:17; Also see Likkutei Torah, Bamidbar 19d; Shir HaShirim 28c; Sefer HaMitzvot of the Tzemach Tzedek, Shores Mitzvat HaTefilah Ch. 2 (Derech Mitzvotcha 115a); *Hemshech* 5672 Vol. 2, p. 701.

⁷⁴⁰ The root of the word “your dwellings-מושבותיכם is ישב which means sitting or dwelling, “*Yeshivah*-ישיבה.”

in the various sections of the prayer service up to and including the recital of *Shema*. This is especially so of his contemplations (*Hitbonenut*) during the verses of song (*Psukei d'Zimra*), that all of novel existence is brought into being in a way of something from nothing (*Yesh m' Ayin*), and moreover, that it all is brought into being from a mere glimmer of *HaShem's*-יהו"ה Godliness. Furthermore, even about this glimmer itself, it is written,⁷⁴¹ “His Name alone is exalted; (and only) His glory (that is, the **glory** of His Name) is above earth and heaven,” meaning that it is merely a glimmer of a glimmer. However, even so, as the next verse continues, “And He uplifts the horn for His nation.” Thus, through contemplating this, he becomes awakened with love for *HaShem's*-יהו"ה Godliness, “with all your heart and with all your soul,” until even “with all your being.”

Nonetheless, even when a person is awakened with love of *HaShem's*-יהו"ה, blessed is He, he still is in a state in which there is the one who loves. That is, this love is not the nullification of his very existence (*Bittul b' Metziyut*), but is merely the nullification of his sense of self (*Bittul HaYesh*). (In contrast, the nullification of one's very existence (*Bittul b' Metziyut*) comes about during the *Amidah* prayer.) The reason is because, since every arousal of love comes through grasp and contemplation, therefore, the love is limited to the level and manner of one's grasp. Therefore, he does not become entirely nullified of his existence (*Bittul b' Metziyut*) from this, but only his sense of self is nullified (*Bittul HaYesh*) in a way of sublimation and nullification.

⁷⁴¹ Psalms 148:1

The *Shema* recital is therefore called “sitting” (*Yeshivah*-ישיבה). For, just as in physical sitting, “the torso and thighs are not as one,” and the head is lowered, whereas the feet are elevated, so it is in the spiritual form of “sitting” (*Yeshivah*-ישיבה) as it is when serving *HaShem*-יהו"ה, blessed is He, in the *Shema* recital.

To further clarify, the grasp and contemplation (*Hitbonenut*) in the *Shema* recital, by which one comes to love of *HaShem*-יהו"ה, blessed is He, is not the essence of intellect as it is, in and of itself,⁷⁴² but is rather a lowered intellect that manifests within the constraint of the emotions. This is what is meant that the head is lowered. Thus, since this is not the essence of the intellect (*Sechel*), but is only the externality of the intellect (*Chitzoniyut HaSechel*), therefore, after concluding one's prayer, the emotion no longer has the same vitality and intellect as it had during prayer. For, during prayer, the arousal of love of *HaShem*-יהו"ה, blessed is He, is in a way that the love is connected to the intellect (*Sechel*), so much so, that the dominant aspect is the intellect (*Sechel*). In other words, the grasp and comprehension is felt more than the love. However, after prayer, when the emotion comes to [the gut emotions of] conquest-*Netzach*, submission-*Hod*, and foundation-*Yesod*,⁷⁴³ the light and vitality of the intellect no longer is as openly felt as the emotion is, in and of itself.

Now, notwithstanding the above, even after prayer, some vitality of the comprehension is certainly present in the

⁷⁴² Meaning, it is not a matter of studying the subject or reviewing one's studies as an intellectual matter.

⁷⁴³ Which are the gut emotions of the liver (*Kaved*) that lead to action.

emotion, unlike just consent alone. For, in consent alone none of the vitality of comprehension is present at all. However, this is not so when a person is roused with love of *HaShem*-יהו"ה during the *Shema* recital. In this case, even after prayer, the light and vitality of the comprehension is present in the consent. Nevertheless, as discussed above, this is not at all like what he experienced during the recital of *Shema* in prayer, when the emotion was bound to the intellect. This is not so after prayer, when the emotion comes to have a distinct existence of its own.

This is because the intellect that arouses the emotions is not the essence of the intellect, but is just the externality (*Chitzoniyut*) of the intellect. It therefore only radiates in the emotions as they are during prayer, at which time they are on a higher level. However, after prayer, when the emotions come to the state of [the gut emotions] of conquest-*Netzach*, submission-*Hod*, and foundation-*Yesod*, this is not so.

In other words, the essence of the intellect (*Etzem HaSechel*) illuminates all the way down, but the externality of the intellect (*Chitzoniyut HaSechel*) specifically illuminates the higher levels, meaning the emotions of the heart, but not the lower [gut emotions] of conquest-*Netzach*, submission-*Hod*, and foundation-*Yesod*.

This then, is the meaning of the head being lowered and the feet being elevated. In other words, when the feet – which are the aspects of conquest-*Netzach*, submission-*Hod*, and foundation-*Yesod* – are on the earth, there is no illumination of the light of comprehension in them, which only happens specifically when the feet are elevated from the earth. This is the meaning of the statement that, “when seated, the torso and

the thighs are not acting as one.” In other words, when the emotions come into the aspect of [the gut emotions of] conquest-*Netzach*, submission-*Hod*, and foundation-*Yesod*, they come to be in a state of separateness etc.

Now, this matter is not just when one’s service of *HaShem*-יהו"ה, blessed is He, is with the externality of the heart (*Chitzoniyut HaLev*) and the externality of the intellect (*Chitzoniyut HaSechel*). For then, it goes without saying that the intellect cannot radiate all the way down, being that it only is external (*Chitzoniyut*). Rather, even when one’s service of *HaShem*-יהו"ה, blessed is He, is with the innerness of the heart (*Pnimiyut HaLev*) and the innerness of the intellect (*Pnimiyut HaSechel*), nonetheless, it only is the innerness of understanding (*Pnimiyut Binah*) and is not the actual inner essence of the intellect.

To clarify, the actual inner essence of the intellect (*Etzem HaSechel*) is the axiomatic vision of wisdom-*Chochmah*, as stated in various books,⁷⁴⁴ that the letters of the word intellect-*Sechel*-שכל mean “all is silent-*Hass Kol*-הם כל,”⁷⁴⁵ indicating the matter of silence (*Shtikah*) and complete nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. However, this is not so of understanding-*Binah*, which only is the matter of expression and spreading forth. Therefore, even the inner aspect of understanding (*Pnimiyut Binah*) is not the actual

⁷⁴⁴ See *Sefer HaShorashim – Sefer Oholei Yehuda*

⁷⁴⁵ As explained in *Sefer HaShorashim* of the Radak, the roots שכל-*Sechel* and סכל-*Sechel* are intertwined. That is, they sound alike, but usually their meanings are opposites, in that שכל-*Sechel* means “wise” and סכל-*Sechel* means “foolish.” However, there are cases in which the root סכל also means wisdom and intellect. An example is in *Pirkei Avot* 3:1, הסתכל בשלושה דברים, Contemplate three things etc. Thus השכל-*Haskeil* and הסכל-*Haskeil* are interchangeable.

essence of the intellect (*Etzem HaSechel*). Thus, even in the innerness of understanding (*Pnimiyut Binah*), “the torso and the thighs are not as one.”

With the above in mind, we can understand two stories found in Zohar about hearing the secrets of Torah. The first story is that when Rabbi Akiva heard secrets of the Torah, his eyes flowed with tears.⁷⁴⁶ The second story is that when Rabbi Shimon heard secrets of the Torah, he bowed down and kissed the earth.⁷⁴⁷ The difference between them is that although both stories discuss the matter of the secrets and mysteries of the Torah, which is the inner aspect of Torah (*Pnimiyut HaTorah*), nevertheless, in this itself, there is a difference. For, in the inner aspect of understanding (*Pnimiyut Binah*), since it is not the actual essence of the intellect (*Etzem HaSechel*), therefore Rabbi Akiva’s eyes flowed with tears. However, it was not in a manner of being drawn all the way down. In contrast, when it stemmed from the axiomatic vision of wisdom-*Chochmah*, Rabbi Shimon bowed down and kissed the earth, meaning that it was drawn all the way down.

4.

With the above in mind, we can understand the difference between the recital of *Shema* and the *Amidah* prayer. That is, the recital of *Shema*, stems from contemplation and comprehension (*Hitbonenut*) and is a state of “sitting” (*Yeshivah*), as explained above. However, this is not so of the

⁷⁴⁶ Zohar I 98b (Midrash HaNe’elam)

⁷⁴⁷ Zohar III 168a

Amidah (the standing prayer), which is in a state of the nullification of one's existence (*Bittul b'Metziyut*) stemming from the vision and perception of wisdom-*Chochmah*, which is a state of "standing" (*Amidah*). That is, when one's head is in a state of elevation, which is the essential matter of wisdom-*Chochmah*, then his feet are upon the earth, in that the light of wisdom-*Chochmah* illuminates all the way down. This is also the meaning of, "the torso and the thighs act as one."

By way of analogy, this may be understood through the difference between seeing (*Re'iyah*) and hearing (*Shmiyah*) as they are physically.⁷⁴⁸ That is, when a person hears about something, meaning that he did not see it himself, but only heard about it from others, nevertheless, this brings about a matter of understanding and comprehension in him too. That is, he grasps that such a thing exists, but nonetheless, he does not grasp the actual thing itself. Moreover, his grasp is not absorbed in the innerness of his soul, but only in an external way. Therefore, over the course of time, the matter becomes old for him. Similarly, if asked challenging questions about what he heard, doubts can enter his mind about it, to the point that his understanding could be completely overturned.

However, this is not so of seeing (*Re'iyah*), meaning that he saw it himself. The same applies to the sight of wisdom-*Chochmah*, in which one grasps the essence of the thing itself, and it becomes absorbed in the innerness of his soul. It therefore becomes inapplicable for the matter to become old for him, and it also becomes inapplicable for him to have any doubts about it if challenged with questions that contradict it.

⁷⁴⁸ See Sefer HaMaamarim 5654 p. 163 and on.

Even if challenged with many questions, he will have no doubts about it whatsoever, being that he himself saw it.

Now, even though seeing (*Re'iyah*) is higher than hearing (*Shmiyah*), we nevertheless see that the sense of sight (*Re'iyah*) grasps the physicality of something, whereas the sense of hearing (*Shmiyah*) only grasps the sound of the voice, which relative to the physicality grasped through sight, is spiritual. This is because of the principle that whatever is higher descends further down.⁷⁴⁹

The same is understood about the difference between the recital of *Shema* and the *Amidah* prayer. That is, since the recital of *Shema* only stems from comprehension, it only affects a sublimation of the sense of self (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He. (In other words, it does not reach the very essence of his existence.) It therefore is not drawn down to lower levels (as explained before that "the torso and the thighs do not act as one"). In contrast, since the *Amidah* prayer stems from sight (*Re'iyah*), therefore his independent existence becomes completely nullified (*Bittul b'Mitziyut*) before *HaShem*-יהו"ה, blessed is He. (This is because it literally reaches the very essence of his existence, and therefore, his sublimation to *HaShem*-יהו"ה, blessed is He, is the complete nullification of his existence.) Moreover, it also is drawn down to even the lowest aspects of the soul ("the torso and thighs are as one"). This is because of the principle that whatever is higher descends further down.

⁷⁴⁹ See Shaarei Orah, Shaar HaPurim 58a and on, 65a and on, and elsewhere.

Now, an awakening from below (*It'aruta d'Letata*) draws an awakening from above (*It'aruta d'LeAila*). That is, man's service of *HaShem*-יהו"ה, blessed is He, in an aspect of "sitting" (*Yeshivah*), affects a matter of "sitting" (*Yeshivah*) above in *HaShem*'s-יהו"ה Godliness. Similarly, through serving *HaShem*-יהו"ה, blessed is He, in an aspect of "standing" (*Amidah*), we affect a matter of "standing" (*Amidah*) above in *HaShem*'s-יהו"ה Godliness.

To further explain,⁷⁵⁰ through serving *HaShem*-יהו"ה, blessed is He, in the recital of *Shema*, which is the matter of "sitting" (*Yeshivah*), we affect the matter of "*HaShem* is One-*HaShem Echad*-אחד-יהו"ה above."⁷⁵¹ The meaning of the word "One-*Echad*-אחד" is that⁷⁵² the letter *Chet*-ח-8 indicates the seven firmaments and the earth [up and down] and the letter *Dalet*-ד-4 indicates the four directions of the world [east, west, north, south] all of which are entirely nullified to the *Aleph*-א-1, which indicates *HaShem*-יהו"ה, the Unlimited One, blessed is He, the Master of the World (*Alupho Shel Olam*).⁷⁵³ That is, in the aspect of "One-*Echad*-אחד," the world exists but is sublimated and nullified to *HaShem*-יהו"ה, blessed is He.

⁷⁵⁰ See Sefer HaMaamarim 5654 p. 160 and on.

⁷⁵¹ Deuteronomy 6:4

⁷⁵² Sefer Mitzvot Katan cited in Beit Yosef, Orach Chayim, Siman 61; Shulchan Aruch and Alter Rebbe's Shulchan Aruch, Orach Chayim ibid. section 6; Likkutei Torah, Tazriya 23c; Also see Brachot 13b.

⁷⁵³ The numerical value of the letter *Alef*-א is one-1 and its form is a Yod-י-10 above, a Yod-י-10 below and a Vav-ו-6 in the middle, totaling 26, the numerical value of *HaShem*-יהו"ה-26. Thus, the *Alef*-א indicates *HaShem* is One-אחד-יהו"ה.

This is the difference between the word “One-*Echad*-אחד” and the word “Singular-*Yachid*-יחיד.”⁷⁵⁴ That is, the word “Singular-*Yachid*-יחיד” indicates that *HaShem*-יהו"ה, blessed is He, utterly transcends the worlds altogether, and it therefore is inapplicable to unify anything at all, being the He utterly transcends worlds altogether. In contrast, the word “One-*Echad*-אחד” connotes that something already is, but is unified to *HaShem*-יהו"ה, blessed is He. This is because the word “One-*Echad*-אחד” is the numerical unit of one, as the Parsha of the week states,⁷⁵⁵ “Let one (*Echad*-אחד) of your brothers be held etc.” That is, although there are twelve tribes, one tribe is nevertheless called “one-*Echad*-אחד.” That is, this is a numerical one that is counted in a way of enumeration. This is not so of the word “Singular-*Yachid*-יחיד.” For example, when it is said about someone that he is “Singular in his generation” (*Yachid b'Doro*-יחיד בדורו), it means that, of all the people in the generation, there are none like him.

The same is understood above in *HaShem*'s-יהו"ה Godliness. That is, the matter of “One-*Echad*-אחד” refers to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, that relates to worlds, whether it is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) or even the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds.⁷⁵⁶ For, though it is the transcendent encompassing

⁷⁵⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁷⁵⁵ Genesis 42:19, 42:16 (Mikeitz)

⁷⁵⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and the distinction between the Name *HaShem*-יהו"ה, blessed is He, and *Eheye*"ה-יהי.

(*Sovev*) light of *HaShem*-יהו"ה, blessed is He, it nevertheless has some relation to worlds in that it transcends them (*Sovev Kol Almin*). However, when it comes to the Essential Self of the limitless light of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, the word "One-*Echad*-אחד" is not applicable, but rather, the word "Singular-*Yachid*-יחיד" is applicable.⁷⁵⁷

From this it is understood that the aspect of "One-*Echad*-אחד" refers to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, as it is in the chaining down of the worlds (*Hishtalshelut*), which is a very great descent relative to *HaShem*'s-יהו"ה Essential Self. This is why this light is called "sitting" (*Yeshivah*-ישיבה). The way to bring about this "sitting" (*Yeshivah*) and "lowering," is through serving *HaShem*-יהו"ה, blessed is He, in the *Shema* recital, which is the aspect of "sitting" (*Yeshivah*). For, the arousal from below affects an arousal from above, so that in *HaShem*'s-יהו"ה Godliness above, the matter of "sitting" (*Yeshivah*) is also affected, in that "*HaShem* is One-*HaShem Echad*-אחד יהו"ה."⁷⁵⁸

This is likewise the meaning of the verse,⁷⁵⁹ "The heaven is My throne," referring to the matter of "sitting" (*Yeshivah*). This is because the heavens-*Shamayim*-שמים are the aspect of fire-*Aish*-אש and water-*Mayim*-מים, that is, the aspects of kindness-*Chessed* and might-*Gevurah*. Thus, since there already is some existence of *Sefirot* here, it is a lowering and "sitting" (*Yeshivah*) relative to *HaShem*-יהו"ה Himself,

⁷⁵⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

⁷⁵⁸ Deuteronomy 6:4

⁷⁵⁹ Isaiah 66:1

blessed is He. This then, is the meaning of the verse, “The heaven is My throne,” wherein the word “throne-*Kiseh*-כסא” divides into the words “the covering of the *Aleph-Keis Aleph*-כס א.” That is, it is through the concealment and covering (*Kisuy*-כסוי) that covers (*Mechaseh*-מכסה) and hides the *Aleph*-א, which refers to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, the Master of the world (*Alupho Shel Olam*), that the heavens (*Shamayim*-שמים) come into being, meaning the existence of the *Sefirot*.

Now, from the angle of the light of *HaShem*-יהו"ה within the chaining down of the worlds (*Hishtalshelut*), even though there is a matter of conduct drawn down from it, nevertheless, it too is in a state of “sitting” (*Yeshivah*). About this our sages, of blessed memory, stated,⁷⁶⁰ “There are twelve hours in the day. During the first period of three hours, the Holy One, blessed is He, sits (*Yoshev*) and engages in the study of Torah. During the second, He sits (*Yoshev*) and judges the whole world. During the third, He sits (*Yoshev*) and sustains the whole world, from the horns of the wild oxen to the eggs of the lice etc.”⁷⁶¹ That is, the word “He sits” (*Yoshev*-יושב) indicates the matter of lowering.

To further explain, it goes without saying that the matter of, “He sits and sustains the whole world,” which is the aspect of conquest-*Netzach*, submission-*Hod* and foundation-*Yesod*, is in a state of lowering. However, even the matter of, “He sits and judges,” which are the emotional aspects of kindness-*Chessed*, might-*Gevurah*, and beauty-*Tiferet*, are in a state of

⁷⁶⁰ Talmud Bavli, Avodah Zarah 3b

⁷⁶¹ And during the fourth He sits and plays with the Leviathan.

lowering. Furthermore, even His engaging in the study of Torah, which is the aspect of brains and intellect (*Mochin*) are in a state of lowering.

By way of analogy to how it is in the human soul, even the intellect, including the essence of the intellect (*Etzem HaSechel*) as it is, in and of itself, which transcends manifestation in the emotions, is a matter of descent relative to the essence of the soul. For, since it is the revelation (*Giluy*) of intellect (*Sechel*), even though it is to himself, it nevertheless is not as it is in the essence of the soul. The same is understood regarding how it is above, in *HaShem's* יהו"ה Godliness, that even His engaging in the study of Torah is the aspect of a lowering.

Now, since the totality of the drawing down (including the initial drawing down) is all in a state of "sitting" (*Yeshivah*), therefore there is limitation and division in this. For, as stated above about serving *HaShem*-יהו"ה, blessed is He, with the recital of *Shema*, there is no comparison between the arousal of the emotions as they are during prayer and how they are after prayer, due to the fact that the general drawing down is only from the externality of the intellect (*Chitzoniyyut HaSechel*).

The same is understood above in *HaShem's* יהו"ה Godliness. That is, since from its very inception the whole drawing down is from the aspect of "He sits and engages in the study of Torah," which is the matter of "sitting" (*Yeshivah*) and lowering, there therefore are divisions in this. This is to say that there is no comparison between when "He sits and engages in the study of Torah," to when "He sits and judges." Similarly, there is no comparison between when "He sits and judges," and

when, “He sits and sustains.” For, when “He sits and engages in Torah study,” there is an illumination of the essence of the intellect, as it is to Himself, blessed is He, whereas when “He sits and judges,” the illumination of the intellect is not as it is to Himself, but rather as it manifests in the emotions (*Midot*). Nevertheless, even in the emotions (*Midot*) there is an illumination of the light of the intellect (*Sechel*), in that there is a felt sense of the reason for the emotional feeling. However, this is not so when “He sits and sustains,” which is the aspect of the *Sefirot* of conquest-*Netzach*, submission-*Hod*, and foundation-*Yesod*, within which the reasoning does not illuminate at all.

The reason is because the initial drawing down is an aspect of limitation, and there therefore are different levels in this. However, for there to even be an illumination of the light of *HaShem*-יהו"ה, blessed is He, in an aspect of “He sits and sustains,” which is the matter of actually drawing down to the worlds, this requires that the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, be drawn forth. For, from the angle of the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, there altogether are no differences of levels and therefore this light of *HaShem*-יהו"ה, blessed is He, illuminates all the way down.

This aspect is the matter of “standing” (*Amidah*), in which the head is elevated and the feet are below on the earth. Nevertheless, the Supernal light of *HaShem*-יהו"ה, blessed is He, illuminates. In other words, it is specifically in the aspect of “standing” (*Amidah*) that *HaShem*'s-יהו"ה light illuminates equally, whether in the aspect of engaging in Torah study,

whether in the aspect of “He sits and judges,” up to and including the aspect of “He sits and sustains the whole world, from the horns of the wild oxen to the eggs of the lice.”

Now, this light of *HaShem*-יהו"ה, blessed is He, is drawn through serving Him in the *Amidah* prayer, which is a state of standing (*Amidah*), specifically meaning complete nullification of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He. Through this, we draw down the light of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*) and illuminates everywhere.

This is why we see a distinction between the recital of *Shema* and the *Amidah* prayer. That is, with the recital of *Shema*, though a person is roused with love of *HaShem*-יהו"ה, blessed is He, “with all your heart and with all your soul etc.,” nevertheless, only the body and the animalistic soul are affected, but not the world at large. In contrast, with the *Amidah* prayer, there is a new drawing into the world at large, in that *HaShem*-יהו"ה, blessed is He, is “the healer of the sick” and “blesses the years,” etc. This is because of the principle that whatever is higher descends further down, as mentioned above.

6.

With all the above in mind, we can understand why it states,⁷⁶² “In Your abundant mercies, You stood for them in their time of distress. You waged their battles etc.” The

⁷⁶² In the liturgy of the *Al HaNissim* section of the *Amidah* that is added on the holiday of Chanukah.

explanation is from the verse,⁷⁶³ “The angels of God came to stand up to *HaShem*-יהו"ה.” This refers to the accusing angels who demand judgment,⁷⁶⁴ and are rooted in the aspect of judgment-*Gevurah* of the world of Emanation-*Atzilut*, as it states,⁷⁶⁵ “*HaShem*-יהו"ה – may those who quarrel with Him be shattered.” That is, there are those who contend and quarrel with *HaShem*-יהו"ה, blessed is He, as He is in *Zeir Anpin* of the world of Emanation (*Atzilut*). This is indicated by the word, “Those who quarrel against Him-*Merivav*-מריביו,” which divides into, “They quarrel against the six-*Meriv Vav*-מריב ויין.”⁷⁶⁶

However, as the aspect of judgment-*Gevurah* is in Holiness, it ultimately is also kindness-*Chessed*. For, in Holiness (*Kedushah*), even the left line is in a way of, “the left is included in the right.”⁷⁶⁷ Nevertheless, what is drawn from this below is the existence of accusers whose sole desire is judgment and whose intention is destruction and evil etc. This is especially so if there is reason to prosecute, in which case their prosecution of the Jewish people is even greater. This is why the word, “Those who quarrel against Him-*Merivav*-מריביו” is plural, indicating that their quarrel is both against *HaShem*-יהו"ה, as well as against the Jewish people.

⁷⁶³ Job 1:6; 2:1; See Zohar II 32b and the commentary of Rabbi Moshe Zacuto (Ramaz) there.

⁷⁶⁴ See the discourse entitled “*K'Tapu'ach b'Atzei HaYa'ar* – Like an apple tree among the trees of the forest,” of the year 5714, translated in The Teachings of The Rebbe 5714, Discourse 24.

⁷⁶⁵ Samuel I 2:10

⁷⁶⁶ Likkutei Torah, Naso 25d. This refers the six directions and emotional qualities which constitute *Zeir Anpin* of the world of Emanation-*Atzilut*, which is the letter Vav-ו of the name *HaShem*-יהו"ה.

⁷⁶⁷ See Zohar III 176a

Therefore, the mercies (*Rachamim*) of *Zeir Anpin* alone are not enough to nullify the prosecution. This is because in *Zeir Anpin* there is “room” for the quality of might-*Gevurah* and judgment-*Din*. This is because *Zeir Anpin* has the qualities of kindness-*Chessed*, judgment-*Gevurah* and mercy-*Rachamim*, and although the quality of mercy-*Rachamim* includes both kindness-*Chessed* and judgment-*Gevurah* within it, nevertheless, this gives room for the quality of judgment-*Din* to exist. Thus, because of the judgment-*Din*, the matter of accusations and prosecutions, is drawn below.

Therefore, to nullify the prosecution, specifically “Your **abundant** mercies” (*Rachamecha HaRabim*), which transcend the chaining down of the worlds (*Hishtalshelut*) are needed. This explains the matter of “Your abundant mercies” (*Rachamecha HaRabim*). This also is the meaning of the continuation of the prayer, “You stood (*Amadeta*-עמדת) for them,” specifically using a word that means “standing” (*Amidah*-עמידה), which is the matter of drawing down the light of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*). This light of *HaShem*-יהו"ה has no limitations whatsoever and is therefore drawn all the way down. Moreover, it is drawn down in a way that any obstruction from accusations and prosecution is utterly inapplicable.

Now, the way this light of *HaShem*-יהו"ה, blessed is He, is drawn down is through the constraints and troubles, as it states,⁷⁶⁸ “From the straits (*Meitzar*-מיצר) I called out to *Ya*”ה-יה. *Ya*”ה-יה answered me with expansiveness.” That is, when a person contemplates how low the state of things has become

⁷⁶⁸ Psalms 118:5

and that there are those who prosecute against him etc., thus causing his constraint (*Tzar*-צַר), through this, “*Ya”h*-יְהוָה” answered me with expansiveness.” That is, he thereby draws the expansiveness of *HaShem*-יְהוָה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*).

This then, is the meaning of the words, “In Your abundant mercies, You stood for them in the time of their distress (*Tzaratam*-צָרָתָם).” That is, “in the time of their distress (*Tzaratam*-צָרָתָם),” when they were very constrained (*Tzar*-צַר), You “stood for them with Your abundant mercies (*Rachamecha HaRabim*),” that is, with the limitless light of *HaShem*-יְהוָה, the Unlimited One, blessed is He. Through this, “You waged their battles etc.,” which is the matter of completely nullifying all the arguments of the accusers and prosecutors etc.

This also explains the conclusion of the prayer, “To give thanks and praise to Your Great Name.” The word for praise here (*Lehallel*-לְהַלֵּל)⁷⁶⁹ is of the same root as in the verse,⁷⁷⁰ “When His flame would shine (*b’Hilo*-בְּהִלּוֹ).” In other words, there is a drawing and illumination of His Great Name that transcends the chaining down of the worlds (*Hishtalshelut*),⁷⁷¹ and as a result of this, the light of *HaShem*-יְהוָה, blessed is He, is drawn all the way down.

Now, just as this was so in the miracle of Chanukah, so likewise, this will be so with the coming of Moshiach in the coming redemption, may it be speedily in our days! For, in that

⁷⁶⁹ See Torah Ohr Vayeishev 30a; Likkutei Torah Tzav 14d; Shir HaShirim 48c and elsewhere.

⁷⁷⁰ Job 29:3

⁷⁷¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

time, there also will be a drawing down of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. This is the meaning of the verse,⁷⁷² "His feet will stand (וַעֲמֹדוּ-*v'Amdu*) on that day on the Mount of Olives," indicating the matter of "standing" (*Amidah*-עמידה), with the head elevated, which refers to the matter of the drawing down the light of *HaShem*-יהו"ה, blessed is He, as it is, for which reason the light of *HaShem*-יהו"ה, blessed is He, will be drawn all the way down. This is the meaning of the Mount of Olives (*Har HaZeitim*) in that His feet will literally be upon the earth. For, since this refers to the light of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*), there therefore are no divisions or limitations in it whatsoever, and it therefore will be drawn all the way down, in the coming redemption through our righteous Moshiach, may it be speedily in our days.

⁷⁷² Zachariah 14:4