

Discourse 16

*“Chayav Inish L’Basumei b’Puriya -
A person is obligated to become intoxicated on Purim”*

Delivered on Purim, 5718

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

1.

Our sages, of blessed memory, stated,³³ “A man is obligated to become intoxicated on Purim, to the point that he does not know the difference between ‘Cursed is Haman’ and ‘Blessed is Mordechai.’” Now, this teaching demonstrates that Purim is the matter of “Cursed is Haman” and “Blessed is Mordechai,” only that within this there also is a place and level in which one cannot distinguish between “Cursed is Haman” and “Blessed is Mordechai.”

This is also demonstrated by several other matters of Purim. For example, we similarly find that about Achashverosh (אחשורוש), who represents the Holy One, blessed is He, to whom the “end-*Acharit*-אחרית” and “beginning-*Rosh*-ראש” belong (as stated in Midrash),³⁴ it states that Achashverosh commanded “to do according to the will of each man,”³⁵ which is a reference to Mordechai and Haman.³⁶ That is, it could have

³³ Talmud Bavli, Megilah 7b

³⁴ Midrash Aggadah, cited in Me’orei Ohr, Ma’arechet Alef, Ot 182.

³⁵ Esther 1:8

³⁶ Talmud Bavli, Megillah 12a

turned out according to Haman's desire, heaven forbid, but nonetheless, "The Jews had light and gladness and joy and honor,"³⁷ and his decree "was overturned etc."³⁸

Similarly, we find that at the beginning of Haman's decree, the verse states,³⁹ "So his wife, Zeresh, as well as all his friends, said to him, 'Let them make a gallows, fifty cubits high; and in the morning speak to the king and have them hang Mordechai on it.'" Subsequently, upon the fall of Haman it states,⁴⁰ "Then Charbonah (about whom it is written,⁴¹ "and also Charbonah is remembered for the good"), one of the chamberlains who stood before the King, said 'Here is the gallows that Haman made for Mordechai – who spoke good for the king – standing in Haman's house; it is fifty cubits high... so they hanged Haman on the gallows that he had prepared for Mordechai.'" Furthermore, about both these matters (the initial thought of Haman and his subsequent fall), it is emphasized that the gallows had the specific height of fifty cubits.

We likewise find that at the conclusion it is written,⁴² "Behold, I have given Haman's house to Esther," and,⁴³ "Esther put Mordechai in charge of Haman's house." That is, the very same house and estate that could have been called "Haman's house," and in actuality, was indeed the house and estate of Haman, was given to Mordechai.

³⁷ Esther 8:16

³⁸ Esther 9:1

³⁹ Esther 5:14

⁴⁰ Esther 7:9-10

⁴¹ In the Shoshanat Yaakov liturgy that is customarily recited after the Megillah reading on Purim.

⁴² Esther 8:7

⁴³ Esther 8:2

We therefore must understand this matter that Mordechai and Haman could possibly be equated, to the point that one does not know the difference between “Cursed is Haman” and “Blessed is Mordechai,” and that it specifically is in this matter that we actualize the joy of Purim etc.

2.

This may be better understood with a preface explaining the matter through which what Haman thought to do was nullified. Namely,⁴⁴ in Midrash⁴⁵ on the verse,⁴⁶ “Let them make a gallows-*Eitz*-עץ fifty cubits high,” it states, “The Holy One, blessed is He, said, ‘There shall not be a gallows-*Eitz*-עץ,’ being that Avraham already preceded him, saying,⁴⁷ ‘come recline under the tree-*HaEitz*-העץ,’ and similarly, is says about Moshe,⁴⁸ ‘and *HaShem*-ה' showed him a tree-*Eitz*-עץ.’”

Now, in regard to Avraham who said, “come recline under **the** tree-*HaEitz*-העץ,” with the prefix letter *Hey*-ה indicating “the **known** tree-*HaEitz*-העץ,” Midrash states⁴⁹ that this refers to the known tree-*Eitz*-עץ, about which it states,⁵⁰ “He planted an ‘*Eishel*-של’ in Be’er Sheva.” This same tree-*Eitz*-

⁴⁴ See the discourse entitled “v’*Habrei’ach HaTichon*” 5658 (Sefer HaMaamarim 5658, p. 135 and on).

⁴⁵ In Sefer HaMaamarim 5658 there it states “In Midrash Rabba to the verse ‘Let them make a gallows.’ See, however, Midrash Panim Acheirim al Megillat Esther – (*Nusach Beit*) Ch. 5; Yalkut Shimoni, Beshalach, Remez 256.

⁴⁶ Esther 5:14

⁴⁷ Genesis 18:4

⁴⁸ Exodus 15:25

⁴⁹ Midrash Sechel Tov to Genesis 18:4; Also see Torah Sheleimah to Genesis 18:4 (Section 63).

⁵⁰ Genesis 21:33

עץ was in the incident of Moshe in the desert, as stated in Midrash,⁵¹ that when Yaakov went down to Egypt he took plantings from the ‘*Eshel*-אשל’ that his grandfather Avraham planted in Be’er Sheva. Later, when the children of Israel went into the desert, they took them, and from this wood “the center beam (*Breyach HaTichon*) which ran through the planks (*Kerashim*)”⁵² [of the Tabernacle (*Mishkan*)] was made.

This center beam (*Briyach HaTichon*) went all the way around through the planks on all three sides [of the Tabernacle], as Targum states that,⁵³ “It would bend like a snake.” Through this, the primordial snake, called “The beam snake-*Nachash Briyach*-נחש בריח,” was nullified.⁵⁴ This was also the matter of Haman, about whom it states,⁵⁵ “From the root of the snake a viper will emerge.” In other words, the tree-*Eitz*-עץ of Avraham brought about the nullification of the gallows-*Eitz*-עץ of Haman. Moreover, it did not simply nullify it, so that there no longer would be a gallows-*Eitz*-עץ, but more so, the nullification was affected by way of a transformation (*It’hapcha*), in that “they hanged Haman on the gallows that he had prepared for Mordechai.”

Now, the matter of the tree-*Eitz*-עץ of Avraham, which brought about the nullification of Haman’s gallows-*Eitz*-עץ, is understood by its name, “*Eishel*-אשל.” The word “*Eishel*-אשל” is an uncommon term, and moreover, later it is called a “tree-

⁵¹ Midrash Bereishit Rabba 94:4

⁵² Exodus 26:28

⁵³ Targum Yonatan ben Uziel to Exodus 26:28

⁵⁴ Isaiah 27:1; Also see Zohar III 42a (Ra’aya Mehemna), and 278b.

⁵⁵ Isaiah 14:29; Kohelet Yaakov, section on Haman

Eitz-עץ” (in the verse,⁵⁶ “come recline under the tree-*HaEitz-העץ*”). Even so, at first it was called “*Eishel-אשל*.” Now, there are several Midrashic teachings⁵⁷ that explain the “*Eishel-אשל*.” That is, if the intention of this word is that it simply means a “tree,” the verse should have simply stated, “He planted a tree-*Eitz-עץ*.”

One of the explanations is that the word “*Eishel-אשל*” is an acronym (*Roshei Teivot*).⁵⁸ That is, each of the three letters of the word “*Eishel-אשל*,” these being *Aleph-א*, *Shin-ש*, and *Lamed-ל*, indicate primary matters that explain the essential matter of this tree, as will be explained.

3.

Now, we first must explain the general matter of the tree (*Eitz-עץ*) of Avraham. It states in Midrash,⁵⁹ that when the Holy One, blessed is He, gave the Land to Avraham, it was given to him as is, as it states,⁶⁰ “Arise, walk about the Land (*Aretz-ארץ*) through its length and breadth! For I will give it to you.” Avraham then came and enhanced it, as it states,⁶¹ “He planted an ‘*Eishel-אשל*’ in Be’er Sheva.”

The explanation is that the Land-*Aretz-ארץ* refers to the Garden of Eden (*Gan Eden*), about which our sages, of blessed

⁵⁶ Genesis 18:4

⁵⁷ See Talmud Bavli, Sotah 10a; Rashi to Genesis 21:33.

⁵⁸ See Midrash Tehillim 110; Rabbeinu Bachaye to Genesis 21:33; Also see Likkutei Sichot, Vol. 15, p. 501.

⁵⁹ Sifrei to Deuteronomy 1:8

⁶⁰ Genesis 13:17

⁶¹ Genesis 21:33

memory, stated,⁶² “All Israel have a share in the coming world (*Olam HaBa*), as it states,⁶³ “Your people are all righteous, they shall inherit the Land (*Aretz-ארץ*) forever.” (We thus see that the Garden of Eden (*Gan Eden*) is called “the Land-*Aretz-ארץ*”).

Now, though it indeed is true that the “coming world” (*Olam HaBa*) has two meanings, that is, it either refers to the Garden of Eden (*Gan Eden*) or to the resurrection of the dead (*Techiyat HaMeitim*),⁶⁴ and according to the simple meaning of the Mishnah, it refers to the resurrection of the dead (*Techiyat HaMeitim*),⁶⁵ nevertheless, in reference to the Land (*Aretz-ארץ*) about which Avraham was told,⁶⁶ “Arise, walk about the Land (*Aretz-ארץ*) etc.,” we clearly find that it refers to the Garden of Eden (*Gan Eden*).

This is as stated in Midrash,⁶⁷ on the verse,⁶⁸ “For, *HaShem-יהוה* your God is bringing you to a good Land (*Eretz-ארץ*),” – “To a good and broad Land (*Eretz-ארץ*), the Land-*Aretz-ארץ* about which Avraham was told “Arise, walk about the Land-*Aretz-ארץ*,” in order see the table that is set in the Garden of Eden (*Gan Eden*), as it states,⁶⁹ ‘I shall walk before *HaShem-יהוה* in the Lands of the Living-*Artzot HaChayim-ארצות החיים*.’” Thus, about this it states that through Avraham

⁶² Mishnah Sanhedrin 10:1

⁶³ Isaiah 60:21

⁶⁴ See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Tzitzit, Ch. 1 (14d), and elsewhere.

⁶⁵ See the commentary of Rabbi Ovadia Bartenura (and others) to Mishnah Sanhedrin 10:1 there; Also see Midrash Shmuel to the beginning of Tractate Avot.

⁶⁶ Genesis 13:17

⁶⁷ Midrash Shemot Rabba 25:8

⁶⁸ Deuteronomy 8:7

⁶⁹ Psalms 116:9

planting the “*Eishel*-אשל” in Be’er Sheva, he enhanced the Garden of Eden (*Gan Eden*).

To explain, the matter of enhancing the Garden of Eden (*Gan Eden*), is that it is an additional superiority, over and above the Garden of Eden (*Gan Eden*) as it is, in and of itself. This may be understood from the verse that states,⁷⁰ “*HaShem*-יהוה God, took the man and placed him in the Garden of Eden, to work it and to guard it.” That is, just as it is that by working a garden, in the literal sense, we enhance it, so likewise, through man’s toil in serving *HaShem*-יהוה, blessed is He, he enhances the Garden of Eden (*Gan Eden*) to be more than it is, in and of itself.

This may be understood by what was explained in the preceding discourses,⁷¹ based on what it states in Targum⁷² and the Midrashim⁷³ of our sages, of blessed memory, that “to work it-*LeAvdah*-לעבדה” refers to the 248 positive commandments, and “to guard it-*LeShamrah*-לשמרה” refers to the 365 negative commandments. That is, through fulfilling the *mitzvot*, both the positive ones and the negative ones, we draw down the matter of, “the reward of the *mitzvah* is the *mitzvah* itself,”⁷⁴ into the Garden of Eden (*Gan Eden*). For, a *mitzvah* even transcends

⁷⁰ Genesis 2:15

⁷¹ See the (second) discourse of this year, 5718, entitled “*Bati LeGani* – I have come to My garden,” Discourse 13, Ch. 9; And Discourse 14, entitled “*Zeh Yitnu* – This they shall give,” Ch. 6 (Torat Menachem, Sefer HaMaamarim 5718, p. 128 and on; p. 141 and on).

⁷² Targum Yonatan ben Uziel to Genesis 2:15

⁷³ See Zohar I 27a; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 55 (88b); Yalkut Reuveini to Genesis 2:15; Likkutei Torah, Shir HaShirim 48d; Ohr HaTorah, Bereishit Vol. 6, p. 1,041b, citing “our sages, of blessed memory.”

⁷⁴ Mishnah Avot 4:2; Also see Tanya, Ch. 37 and Ch. 39.

the coming world (*Olam HaBa*),⁷⁵ in that it includes both the Garden of Eden (*Gan Eden*) and the coming world (*Olam HaBa*) which transcends the Garden of Eden (*Gan Eden*).

The general explanation is that, our sages, of blessed memory stated,⁷⁶ “Lest you say that the Garden-*Gan-גן* and Eden-*עדן* are one and the same, the verse states,⁷⁷ ‘A river went out from Eden-*עדן* to water the Garden-*Gan-גן*.’ Thus, the Garden-*Gan-גן* is on its own, and Eden-*עדן* is on its own.” Moreover, they are on their own to such an extent that the aspect of Eden-*עדן* itself is not drawn into the Garden-*Gan-גן*, but only “a river (*Nahar*) goes out from Eden-*עדן* to water the Garden-*Gan-גן*,” whereas the Garden-*Gan-גן* remains on its own. However, the enhancement accomplished through the matter of “to work it” (*LeAvdah*) and “to guard it” (*LeShamrah*), is that through doing so we draw the aspect of Eden-*עדן* into the Garden-*Gan-גן*.

The explanation, in terms of the *Sefirot*, is that the Garden-*Gan-גן* generally refers to the *Sefirah* of Kingship-*Malchut*.⁷⁸ The river-*Nahar-נהר* (that goes out from Eden-*עדן* to water the Garden-*Gan-גן*), is the aspect of Understanding-*Binah*,⁷⁹ which is called a river-*Nahar-נהר*,⁸⁰ in that it is

⁷⁵ See *Hemshech* “v’Kachah” 5737, Ch. 9 (Sefer HaMaamarim 5637 Vol. 2, p. 405 and on).

⁷⁶ Talmud Bavli, Brachot 34b

⁷⁷ Genesis 2:10

⁷⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), Gate Eight (*Binah*), Gate Nine (*Chochmah*), and Gate Ten (*Keter*); Also see Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), Ch. 3 (section on “*Gan-גן*”).

⁷⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), Gate Nine (*Chochmah*), and Gate Ten (*Keter*) *ibid*.

⁸⁰ See Likkutei Torah, Shir HaShirim 39a and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on, and elsewhere.

“flowing waters.” Eden-עדן refers to the aspect of the Crown-*Keter* and also (below it) to the aspect of Wisdom-*Chochmah*.⁸¹ However, in both, it refers to their inner aspect (*Pnimiyut*), (meaning, the inner aspect of Wisdom-*Chochmah* (*Pnimiyut HaChochmah*), and the inner aspect of the Crown-*Keter* (*Pnimiyut HaKeter*)). This is why the word Eden-עדן indicates and refers to the matter of pleasure (*Ta’anug*).

This then, is the difference between Eden-עדן and the Garden-*Gan*-גן. That is, about Eden-עדן it states,⁸² “No eye has seen it, O’ God, except You.” In contrast, the Garden-*Gan*-גן is where Adam, the first man, was formed. However, the reward of the souls in the coming future is that they will merit the aspect of Eden-עדן.

However, the reward of the coming world comes about through our deeds and toil in serving *HaShem*-יהו"ה, blessed is He, during the “six-thousand years of this world,”⁸³ which is the matter of “to work it” (*LeAvdah*) and “to guard it” (*LeShamrah*). In other words, it is to the Garden-*Gan*-גן as it is on its own, that we draw down the matter of, “the reward of the *mitzvah* is the *mitzvah* itself,⁸⁴ which is the matter of *HaShem*’s-יהו"ה Supernal will and desire, called Eden-עדן.

This then, is the meaning of the statement that through the “*Eishel*-אשל” that Avraham planted in Be’er Sheva, he enhanced the Land-*Aretz*-ארץ, which is the matter of drawing

⁸¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Gate Eight (*Binah*), Gate Nine (*Chochmah*), and Gate Ten (*Keter*) *ibid.*; Also see the discourse in 5758 *ibid.*, which states, “See Zohar, Idra Zuta, 288b, and see Pardes Rimonim, Shaar Erchei HaKinuyim [Shaar 23], section on “Eden-עדן.”

⁸² Isaiah 64:3; Talmud Bavli, Brachot 34b *ibid.*

⁸³ Zohar III 253a (Ra’aya Mehemna) and elsewhere.

⁸⁴ Mishnah Avot 4:2; Also see Tanya, Ch. 37 and Ch. 39.

the aspect of Eden-עֵדֶן into the Garden-*Gan*-גֶּן (this being the Land-*Aretz*-אֶרֶץ). This comes about through man's deeds below, in the matter of "to work it" (*LeAvdah*) and "to guard it" (*LeShamrah*). The details of the toil in serving *HaShem*-יהו"ה, blessed is He, involved in this, are hinted in the three letters *Aleph*-א, *Shin*-ש, *Lamed*-ל, of the word "*Eshel*-אשל," as will be explained.

4.

The explanation is that the letter *Aleph*-א is understood as being additional to the general matter of the Land (*Aretz*-אֶרֶץ) and the world. For, the creation of the world (even as it was created in a state of wholeness,⁸⁵ at which time Adam, the first man, was in the Garden of Eden) was with the letter *Beit*-ב,⁸⁶ as Torah states,⁸⁷ "In the beginning-*Bereishit*-בְּרֵאשִׁית God created," whereas the letter *Aleph*-א is higher than this, as stated in Midrash,⁸⁸ "For twenty-six generations the letter *Aleph*-א complained of injustice before the Holy One, blessed is He, saying, 'I am the first of all the letters, but You did not create the world with me.' The Holy One, blessed is He, said to her, 'Tomorrow I am coming to give the Torah from Sinai, and I will only begin with you, as it states,⁸⁹ 'I-*Anochi*-אֲנֹכִי am *HaShem*-יהו"ה your God.'"

⁸⁵ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefeh To'ar there).

⁸⁶ Midrash Bereishit Rabba 1:10; Zohar I 205b, and elsewhere.

⁸⁷ Genesis 1:1

⁸⁸ Bereishit Rabba 1:10 *ibid*.

⁸⁹ Exodus 20:2

However, we still must understand why the Torah could be given beginning with the letter *Aleph-א*, whereas the creation of the world could not begin with the letter *Aleph-א*. We further must understand that the Torah was not given to the ministering angels,⁹⁰ but was specifically given below in this world, as stated,⁹¹ “*HaShem-יהוה* descended upon Mount Sinai.” In other words, the Torah was not given in a manner that the lower (Mount Sinai) was elevated above, but in a manner of descent from Above to below, specifically in this world.

Now, if the creation of the world could not be through the letter *Aleph-א*, it is not understood how there was a drawing down of the letter *Aleph-א* at the giving of the Torah. That is, if it indeed is possible to draw the *Aleph-א* into the world, this being so, the *Aleph-א* could have been drawn down at the beginning of the creation of the world.

The question is further strengthened when we consider the teaching of our sages, of blessed memory, who stated,⁹² “What is the meaning of the verse,⁹³ ‘And it was evening, and it was morning, **the sixth day-Yom HaShishi-יום הששי**’? Why do I require the additional *Hey-ה* [which does not appear in relation to the other days]? It teaches that the Holy One, blessed is He, set a condition with the act of creation, and said to them, ‘If Israel accepts the Torah, you will exist etc.’” (In other words, “**the sixth day-Yom HaShishi-יום הששי**” [with the definitive *Hey-ה*] refers to the sixth day of the month of Sivan, upon which the Torah was given.)

⁹⁰ Talmud Bavli, Brachot 25b

⁹¹ Exodus 19:20

⁹² Talmud Bavli, Shabbat 88a (and Rashi there).

⁹³ Genesis 1:31

That is, (the giving of the Torah) with the declaration,⁹⁴ “I-*Anochi*-אנכי am *HaShem*-יהו"ה your God,” is what sustains the act of creation. However, even so, the world was specifically created with the letter *Beit*-ב, and only afterwards there was the additional drawing down of the letter *Aleph*-א into the world that was created with the letter *Beit*-ב. (This is similar to the explanation above about Avraham enhancing the Land-*Aretz*-ארץ.)

Now, this may be understood based on the well-known fact, that the names of all words in the Holy Tongue (*Lashon HaKodesh*)⁹⁵ are not merely assigned by human convention,⁹⁶ but indicate and inform us of the matters called by these names.⁹⁷ The same is so of the name of the letter *Aleph*-א, that it indicates and informs us of its matter. Thus, when we understand the name of the letter *Aleph*-א, we will understand why the world could not be created with the letter *Aleph*-א, whereas the Torah was given with the letter *Aleph*-א, specifically in a manner that the *Aleph*-א is also drawn into matters of the world.

⁹⁴ Exodus 20:2

⁹⁵ The Biblical Hebrew of the Torah

⁹⁶ As they are with other languages.

⁹⁷ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the days of the solar year which are 365-שש"ה in number, and elsewhere therein; Also see *Ohr Torah* of the Rav, the *Maggid* of *Mezhritch*, Section 14 (p. 16 in the edition printed in 5766); *Tanya*, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1 and on, and elsewhere.

The explanation is that the name *Aleph*-אֵלֶף is of the root,⁹⁸ “I will teach you-*A’alephecha*-אֵלֶף wisdom-*Chochmah*,” and,⁹⁹ “I will teach you-*A’alephecha*-אֵלֶף understanding-*Binah*.” Moreover, it is written in books of Kabbalah that the word *Aleph*-אֵלֶף has the same letters as the word “wondrous-*Pele*-פֶּלֵא”¹⁰⁰ (which transcends wisdom-*Chochmah* and understanding-*Binah*). This is also hinted in the words, “I will teach you-*A’alephcha*-אֵלֶף wisdom-*Chochmah*,” and, “I will teach you-*A’alephcha*-אֵלֶף understanding-*Binah*.”

For, it is explained in the teachings of Kabbalah and Chassidus¹⁰¹ that the meaning of “I will teach you-*A’alephcha*-אֵלֶף wisdom-*Chochmah*,” and, “I will teach you-*A’alephcha*-אֵלֶף understanding-*Binah*,” is that this is the aspect that **teaches** wisdom-*Chochmah* and understanding-*Binah* (which are intellect-*Sechel*), by drawing down a level that is higher than intellect (*Sechel*).

This is the meaning of the *Aleph*-אֵלֶף which shares the same letters as “wondrous-*Pele*-פֶּלֵא.” In other words, even though it is “wondrous-*Pele*-פֶּלֵא,” it is not unconnected to wisdom-*Chochmah* and understanding-*Binah*, but is rather in a

⁹⁸ Job 33:33

⁹⁹ Talmud Bavli, Shabbat 104a

¹⁰⁰ Tikkunei Zohar, Tikkun 70 (135a); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of The Foundations; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*), and elsewhere.

¹⁰¹ See Siddur Im Divrei Elohi”m Chayim, Shaar HaPurim 282c and on; Also see the commentary to Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity (Vol. 2), Introduction to Ch. 32 and the citations there.

manner that there is a drawing down from it, so that there can be the matter of “I will teach you-*A’alephcha*-אאלפך wisdom-*Chochmah*,” and, “I will teach you-*A’alephcha*-אאלפך understanding-*Binah*.”

This may be understood by how it is below in man. A human being possesses wisdom-*Chochmah* and understanding-*Binah*, which are intellect, reason, and knowledge. (It is in these [intellectual] powers that the chaining down of the inner powers of the soul of man begins. That is, their beginning is wisdom-*Chochmah*, and from wisdom-*Chochmah* there is a drawing down to understanding-*Binah*, until it comes all the way down below etc.) A human being also possesses something that transcends wisdom-*Chochmah* and understanding-*Binah*, which, in general, is the matter of desire-*Ratzon*.

Now, in desire (*Ratzon*) itself there are two modes, these being the external aspect of the desire (*Chitzoniyut HaRatzon*) and the inner aspect of the desire (*Pnimiyyut HaRatzon*). The external aspect of the desire (*Chitzoniyut HaRatzon*) is simple desire, meaning that there is no reason for the desire, just that this is his desire (this is what he wants). The inner aspect of the desire (*Pnimiyyut HaRatzon*) is called, “*Chafetz*-חפץ,”¹⁰² meaning that there is a hidden reason (*Ta’am Kamus*) for the desire, but not an [intellectual] reason of wisdom-*Chochmah* or understanding-*Binah*, which are below the desire. Rather, the word “reason-*Ta’am*-טעם” here, is as in the verse,¹⁰³ “Taste-

¹⁰² See Likkutei Torah, Shir HaShirim 28d; Shaalot U’Teshuvot HaTzemach Tzedek, Even HaEzer, Siman 263, and elsewhere.

¹⁰³ Psalms 34:9

Ta'amu-טעמו and see that *HaShem*-יהו"ה is good," and refers to the matter of pleasure (*Ta'anug*), (delight).

In other words, it is not as commonly thought in the world, that since (at the very least) there is a hidden reason (*Ta'am Kamus*) for the desire, this proves that it is below desire (*Ratzon*), in that desire has no reason at all.¹⁰⁴ Rather, the opposite is true, that it is specifically desire that has a hidden reason (*Ta'am Kamus*), which (is not an intellectual reason at all, but) is a reason-*Ta'am*-טעם that is connected to pleasure (*Ta'anug*); pleasure (*Ta'anug*) being the inner aspect of the desire (*Pnimitiyut HaRatzon*).¹⁰⁵ However, in truth, it must be said that this is present in every desire (*Ratzon*), even a desire that appears to have no reason (*Ta'am*-טעם) at all. Proof of this comes from two matters.

The first is that since this is the desire of a human being, and the matter of a human being (*Adam*-אדם) indicates intellect and a chaining down of levels, it must be said that all matters of a human being, even matters that transcend the inner, manifest powers of his soul – meaning the aspect of “not a man-*Lo Adam*-לֹא אָדָם” that is within man – are in a manner of a chaining down (*Hishtalshelut*), only that this is not within the order of the chaining down (*Seder Hishtalshelut*) that comes in the continuum of his inner manifest powers, beginning with the power of wisdom-*Chochmah*, as mentioned above.

¹⁰⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.

¹⁰⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26; Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” 5728, Ch. 13 (Torat Menachem, Sefer HaMaamarim, Shevat, p. 316).

The second is that we clearly observe, that in every matter of desire (*Ratzon*) – even a desire that appears to have no reason whatsoever, neither an intellectual reason, nor a reason (*Ta'am*-טעם) of pleasure – it is possible that over time the desire will undergo change, so much so, that it can even be exchanged and overturned to an opposite desire.

However, at first glance, this is not understood. For, since this is not an inner matter that is limited within a vessel (*Kli*), being that it is not connected to the intellect (*Sechel*), how then is it applicable for it to undergo change, to the point that it can even be exchanged?

However, the explanation is that, even in desire (*Ratzon*), since it is the desire of a human being (*Adam*-אדם), it is in a way of levels and gradations, and there indeed is reason (*Ta'am*-טעם) to it, only that it is a hidden reason (*Ta'am Kamus*). Thus, since (at the very least) it has a hidden reason (*Ta'am Kamus*), it therefore is applicable that, over time, the hidden reason (*Ta'am Kamus*) will be drawn into revelation.

Then, when the hidden reason (*Ta'am Kamus*) is drawn into revelation, it is possible for it to be questioned, which possibly can affect change in it, so much so, that it can be exchanged to the very opposite desire. Even so, specifically this matter, is the primary aspect of the desire, and is its inner aspect, namely, it is unified to the power of pleasure (*Ta'anug*).

The same applies to man's service of *HaShem*-יהו"ה, blessed is He, in that *HaShem's*-יהו"ה ultimate Supernal intent in our service of Him, is for us come to a state that transcends reason and intellect. However, this is not in a way that does not relate to inner matters, only that even though the person

transcends reason and intellect, he nevertheless has a hidden reason (*Ta'am Kamus*), which is the matter of pleasure (*Ta'anug*), (the delight). In other words, one must come to have an inner feeling for *HaShem's* יהו"ה Godliness.

This may be better understood by how it is on lower levels. That is, it is possible for a person to be in the state of,¹⁰⁶ “A thief, when standing on the threshold [and is about to steal], calls out to the Merciful One [for assistance].” In other words, he indeed has simple faith (*Emunah*) in *HaShem* יהו"ה, blessed is He, [for, after all, he calls out to the Merciful One], only that [his faith] has no connection to intellect (*Sechel*), and it therefore is possible that even when he literally stands on the threshold [and is about to steal, which is the opposite of *HaShem's* יהו"ה desire], he calls out to the Merciful One [for assistance].

However, the order in serving *HaShem* יהו"ה, blessed is He, that accords to Torah, is that a person must draw down his faith (*Emunah*) in *HaShem* יהו"ה, blessed is He, so that it will manifest in him in an inner way (*b'Pnimitiyut*), through which the matter of “standing on the threshold [to steal] is negated etc.”

The same is true on higher levels. For, service of *HaShem* יהו"ה, blessed is He, as it transcends reason and intellect, which stems from the power of desire (*Ratzon*), causes the desire to “run” (*Ratzo*) [to *HaShem* יהו"ה], to the point that the “running” desire itself is not just the matter of “running” (*Ratzo*) from the world of Repair-*Tikkun*, but is a “running”

¹⁰⁶ Talmud Bavli, Brachot 63a (see the Ein Yaakov version of the text); See Likkutei Torah, Va'etchanan 7a.

desire that utterly transcends the matter of vessels (*Keilim*), measures and limitations.

This is why it is called a “running” (*Ratzo*) desire of the world of Chaos-*Tohu* (as it is on the side of holiness, meaning within the world of Repair-*Tikkun* itself). Even so, one’s service of *HaShem*-יהו"ה, blessed is He, must not be in the way of Ben Azai who “gazed and died,”¹⁰⁷ about whom the verse states,¹⁰⁸ “The death of his pious ones is precious in the eyes of *HaShem*-יהו"ה.” This is also like what we find about the two sons of Aharon, that “they approached the presence of *HaShem*-יהו"ה,”¹⁰⁹ which is the desire to “run” (*Ratzo*) to *HaShem*-יהו"ה,¹¹⁰ but in a way that “they died.”¹¹¹ That is, this kind of “running” (*Ratzo*) desire is not as “running” (*Ratzo*) desire is meant to be according to *HaShem*’s-יהו"ה Supernal desire and intent, blessed is He.

Rather one’s desire to “run” (*Ratzo*) to *HaShem*-יהו"ה must like Rabbi Akiva, who “entered in peace and left in peace.”¹¹² In other words, even though he too had the highest form of desire to “run” (*Ratzo*) [to *HaShem*-יהו"ה], that transcends measure and limitation, and transcends the matter of vessels (*Keilim*) altogether, so much so, that it is called a “running” (*Ratzo*) desire of the world of Chaos-*Tohu* (as

¹⁰⁷ Talmud Bavli, Chagigah 14b

¹⁰⁸ Psalms 116:15; Talmud Bavli, Chagigah 14b *ibid*.

¹⁰⁹ Leviticus 16:1

¹¹⁰ Ohr HaChayim to Leviticus 16:1; See Torah Ohr, Vayishlach 25b; Torat Chayim *ibid*. 194a; Discourse entitled “*Acharei Mot*” 5649 (Sefer HaMaamarim 5649, p. 259 and on).

¹¹¹ Leviticus 16:1 *ibid*.

¹¹² Talmud Bavli, Chagigah 14b *ibid*. (See Ein Yaakov edition of the text; Also see Talmud Yerushalmi, Chagigah 2:1).

explained in Torah Ohr),¹¹³ nevertheless, his approach in this “running” (*Ratzo*) was that he began by “entering in peace.” Because of this he also “left in peace,” which is the matter of “returning” (*Shov*), through the actual fulfillment of Torah and *mitzvot* below.

This is because his “running” (*Ratzo*) desire was with the reason (*Ta’am*-טעם) for the desire, only that it was a hidden reason (*Ta’am Kamus*-כמוס), meaning that even the flavor (*Ta’am*-טעם) and pleasure (*Taanug*) of it was concealed, but sensed internally (*bPnimityut*). This is what affected him not to stray from *HaShem’s* יהו"ה true Supernal intent, blessed is He. Because of this he “entered in peace,” and therefore also “left in peace.”

This then, is the matter of the word *Aleph*-אֵלֶף, which has the same letters as the word “wondrous-*Pele*-פֶּלֶא,” but even so, is not a matter of “wondrousness-*Pele*-פֶּלֶא” that has no relation to the inner powers of wisdom-*Chochmah* and understanding-*Binah*. Rather, there is a drawing down from the matter of “wondrousness-*Pele*-פֶּלֶא” so that there can be the matter of “I will teach you-*A’alephcha*-אֶלְפְּךָ wisdom-*Chochmah*,” and, “I will teach you-*A’alephcha*-אֶלְפְּךָ understanding-*Binah*.”

This is as explained before, that even in the highest levels of holiness, when there is desire (*Ratzon*) as it is, in and of itself, without its hidden reason (*Ta’am Kamus*), meaning without the flavor (*Ta’am*-טעם) and pleasure (*Taanug*), it is possible to stray from *HaShem’s* יהו"ה, true Supernal intent, blessed is He.

¹¹³ Torah Ohr, Vayishlach 25b *ibid*.

From this it is understood that when this is drawn into lower levels, it is possible for a person to completely fall from his level, to the point that “he is called dead.”¹¹⁴ It therefore is imperative that the desire (*Ratzon*) should be in a way that one senses the [hidden] flavor (*Ta’am*-טעם) and pleasure (*Taanug*), (which is the inner aspect of the desire – *Pnimiyyut HaRatzon*) and is the matter of the *Aleph*-אֵלֶף, in that the “wondrousness-*Pele*-פֶּלֶא” is connected to wisdom-*Chochmah* and understanding-*Binah*.

This also affects that the externality of the desire (*Chitzoniyyut HaRatzon*) will not stray from *HaShem*’s-יהו"ה Supernal intent, blessed is He. For, even if one undergoes a temporary concealment of the inner feeling and sensitivity, nonetheless, since generally his service of *HaShem*-יהו"ה, blessed is He, is in the above-mentioned way, it also affects the externality of his desire (*Chitzoniyyut HaRatzon*), so that he will not stray from his toil in serving *HaShem*-יהו"ה, blessed is He.

This is like what we find, that on auspicious days and special times, when a person indeed comes to serve *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, this also has an effect on other times, during which his service must be in the way indicated by the verse,¹¹⁵ “You shall love *HaShem*-יהו"ה your God with all your heart and with all your soul,” that is, with all ten powers of your soul, and with orderly service that accords to reason and intellect, so that even when one’s service is in a way of “the constant *Tamid* offerings

¹¹⁴ See Etz Chayim, Shaar 9 (Shaar Shvirat HaKeilim), Ch. 2; Likkutei Torah, Chukat 56d, and elsewhere; Also see Zohar III 135b

¹¹⁵ Deuteronomy 6:5, and see Rashi there.

according to their order,”¹¹⁶ “one who is prone to falling will not fall from it.”¹¹⁷ In other words, through the way he served *HaShem*-יהו"ה, blessed is He, on the [auspicious days and special times] that preceded this, the days that follow are likewise affected by this.

6.

With the above in mind, we can understand the matter of the letter *Aleph*-אָלף that was drawn down when the Torah was given, in which the Holy One, blessed is He, began with the letter *Aleph*-א, of the verse, “I-Anochee-אנכי am *HaShem*-יהו"ה your God.” That is, even though the creation of the world could not begin with the letter *Aleph*-א, but specifically began with the letter *Beit*-ב, nevertheless, upon the giving of the Torah, the letter *Aleph*-אָלף was drawn into the world.

The explanation is that, upon the giving of the Torah, *HaShem*'s-יהו"ה Supernal desire was revealed below in the world, as it is connected to His Supernal pleasure (*Taanug*), which is the matter of,¹¹⁸ “It is pleasing before Me that I commanded and My will was done.” That is, *HaShem*'s-יהו"ה Supernal desire (*Ratzon*) is specifically for matters of Torah and *mitzvot*. In other words, it should not be as they stem from the externality (*Chitzoniyyut*) of the Crown-*Keter*, the example in man being the externality of the desire (*Chitzoniyyut HaRatzon*), which is a transcendent and encompassing power (*Makif*)

¹¹⁶ See the liturgy of the Shabbat “*Musaf*” prayer.

¹¹⁷ See Deuteronomy 22:8

¹¹⁸ Torat Kohanim and Rashi to Leviticus *ibid.* and Sifrei and Rashi to Numbers *ibid.*

disconnected from the intellect, and absent of flavor (*Ta'am*-טעם) and pleasure (*Taanug*), the result of which is the possibility of everything being equal [to him], as indicated by the verse,¹¹⁹ “darkness and light are the same.”

To explain, at the beginning of creation, “light and darkness were blended together.”¹²⁰ This is as stated in Midrash,¹²¹ “At the beginning of creation, the Holy One, blessed is He, gazed upon the actions of the righteous and the actions of the wicked. The verse,¹²² ‘The earth was astonishingly void,’ refers to the actions of the wicked. The verse,¹²³ ‘And God said let there be light,’ refers to the actions of the righteous. But [at this point] I do not know which He desires, the actions of these or the actions of those. However, because it [then] is written,¹²⁴ ‘And God saw the light, that it was good,’ you must say that he desires the actions of the righteous, rather than the actions of the wicked.”

In other words, in *HaShem* יהו"ה's Supernal desire as it transcends the inner light, and transcends vessels (*Keilim*), “darkness and light are the same,” as explained about the verse,¹²⁵ “The spider seizes [its prey] with its handiwork, though it dwells in the king’s palace,” and therefore, “I do not know which one He desires.” However, Torah reveals that He desires the actions of the righteous, as it states, “And God saw the light, that it was good.” In other words, this is because, in

¹¹⁹ Psalms 139:12

¹²⁰ Rashi to Genesis 1:4

¹²¹ Midrash Bereishit Rabba 2

¹²² Genesis 1:2

¹²³ Genesis 1:3

¹²⁴ Genesis 1:4

¹²⁵ Proverbs 30:28; See Sefer HaMaamarim 5704 p. 85.

the Torah there is a drawing down and revelation of the flavor (*Ta'am*-טעם) and pleasure (*Taanug*) of the desire (*Ratzon*), (as explained before).

This then, is why the creation of the world could not be with the letter *Aleph*-א. For, before the revelation of Torah, which is the revelation of the pleasure (*Taanug*) in the desire (*Ratzon*), there only was the matter of the desire (*Ratzon*) itself, and therefore, the matter of the *Aleph*-א was not possible. For, as stated in Zohar,¹²⁶ the letter *Aleph*-א is the first letter of the word “Cursed-*Arur*-ארור,” so that even “Cursed-*Arur*-ארור is Canaan,”¹²⁷ and “Cursed-*Arur*-ארור is Haman,” could derive vitality from it.

This is because, in that aspect [of desire] “darkness and light are the same,” and, “I do not know which one He desires.” This is why the world was created with the letter *Beit*-ב. For, as stated in Zohar,¹²⁸ the letter *Beit*-ב is the first letter of the word “Blessing-*Brachah*-ברכה,” and the matter of a blessing (*Brachah*-ברכה) is that of drawing down influence (*Hamshachah*).¹²⁹ That is, it is connected to vessels (*Keilim*), with measure and limitation. This is the matter of intellect (*Sechel*), by which a person separates and differentiates between darkness and light, and through his intellect (*Sechel*) chooses the matter of light (*Ohr*).

¹²⁶ Zohar I 205b

¹²⁷ Genesis 9:25

¹²⁸ Zohar I 205b ibid.

¹²⁹ See Torah Ohr, Mikeitz 37c and elsewhere; Also see Mishnah Kilayim 7:1 – “One who draws down-*Mavreech*-מבריך a vine to the ground,” in which the root “*Barech*-ברך” itself means to “draw down.”

This is the novelty that was introduced with the giving of the Torah, which began with the letter *Aleph*-א. For, upon the giving of the Torah there was a revelation of the hidden reason (*Ta'am Kamus*), which is the pleasure (*Taanug*) in the desire (*Ratzon*), and because of this, “He desires the actions of the righteous,” specifically. This even affects that the externality of the desire (*Chitzoniyut HaRatzon*) will not be in a way that, “darkness and light are the same,” (like what was explained before (in chapter five) about man’s service of *HaShem*-יהו"ה, blessed is He).

This then, is why the giving of the Torah begins with, “I-*Anochi*-אנכי am *HaShem*-יהו"ה your God.” This is because [one of the meanings of] the name *HaShem*-יהו"ה, is “He who brings into being-*Mehaveh*-מְהַוֶּה,”¹³⁰ which relates to the matter of the coming into being of the chaining down of the worlds (*Hishtalshelut*).

This is why there are four letters in the [lower] name *HaShem*-יהו"ה, the matter of which is constriction [*Yod*-י], expansion [*Hey*-ה], drawing down [*Vav*-ו], and expression [*Hey*-ה].¹³¹ In other words, it begins with the letter *Yod*-י, the matter of which is constriction (*Tzimtzum*), which indicates measure and limitation etc., through which the light (*Ohr*) comes in a way of order and gradation, to the point that it can be a source for the coming into being of worlds.

¹³⁰ Pardes Rimonim, Shaar 1 (Shar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 4; Also see Zohar III 257b (Ra'aya Mehemna); Tur and Shulchan Aruch, Siman 5, and elsewhere.

¹³¹ Likkutei Torah, Beshalach 1a and on, and elsewhere.

Furthermore, the *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He, indicates that the [coming into being] is a constant act.¹³² That is, at every moment there is this drawing forth in a manner of constriction [*Yod*-י], expansion [*Hey*-ה], drawing down [*Vav*-ו], and expression [*Hey*-ה], which is the matter of vessels (*Keilim*), that is, measure and limitation.

However, the novelty of the giving of the Torah is that there is also a drawing down of the aspect indicated by the word “*I-Anochi*-אני” which transcends the [lower] Name *HaShem*-יהו"ה. This is the matter of the *Aleph*-א, which shares the same letters as “wondrousness-*Pele*-פלא,” that is, it transcends measure and limitation.

The explanation is that the verse states,¹³³ “I am *HaShem*-יהו"ה, that is My Name-*Shmi*-שמי.” This indicates that the [lower] Name *HaShem*-יהו"ה is only the aspect of a Name-*Shem*-שם, meaning only a glimmer of His radiance. This refers to the totality of the chaining down of the worlds (*Hishtalshelut*), which is in a state of measure and limitation. This is why the revelation of the One indicated by the word “*I-Anochi*-אני” is necessary, in that it relates to the matter expressed in the verse,¹³⁴ “I *HaShem*-יהו"ה have not changed,” which transcends measure and limitation.

Now, about the fact that the verse specifies, “I *HaShem*-יהו"ה have not changed, there are two explanations. The first is that this refers to the Upper Name *HaShem*-יהו"ה, blessed is He, who is not called *HaShem*-יהו"ה because “He brings into being-

¹³² See Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 *ibid*.

¹³³ Isaiah 42:8

¹³⁴ Malachi 3:6

Mehaveh-מהוה,” but because He alone is the Singular Preexistent Intrinsic Unlimited and Essential Being who has power and ability to do so.¹³⁵

As explained about the matter of His ability, all things are equally within His ability (*Yecholet*), since He altogether transcends the matter of powers. It therefore is not applicable for there to be a matter of “change” in Him, even though then too, He is called *HaShem*-יהוה, because it also is within His power and ability to bring novel existence into being.

The second explanation is that, even though it sometimes is explained that the verse, “I *HaShem*-יהוה have not changed,” refers to the matter of the Name *HaShem*-יהוה generally, meaning that it even includes the lower Name *HaShem*-יהוה, which is as stated, “I am *HaShem*-יהוה, that is My Name,” meaning that it is only a glimmer of His radiance, in a way of constriction (*Yod*-י), expansion (*Hey*-ה) drawing down (ו) and expression (ה), (which is the matter of the four letters of the [lower] Name *HaShem*-יהוה), that is, as they are in a state of radiance alone, (whereas the Essential Self of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהוה Himself, blessed is He, transcends relation to it), nonetheless, as known, concealment (*He'elem*) and revelation

¹³⁵ That is, because this is His Essential Name (*Shem HaEtzem*), in that it is solely *HaShem*-יהוה, blessed is He, who is the Singular Preexistent Intrinsic and Unlimited Essential Being, about whom it states (Pirke d'Rabbi Eliezer, Ch. 3), “Before the creation of the world there was He and His Name alone.” Also see at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), cited in the introduction to *Shnei Luchot HaBrit*, 4a and on, and elsewhere therein; *Moreh Nevuchim*, Vol. 1, Ch. 61, and elsewhere. Also see the three-discourse continuum (*Hemshech*) of the year 5717, translated in The Teachings of The Rebbe 5717, Discourse 28, Discourse 29, and Discourse 30.

(*Giluy*) is not a matter of true change (*Shinuy*), as explained elsewhere¹³⁶ at length.]

Thus, about this the verse states, “I-*Anochi*-אנכי am *HaShem*-יהוה,” meaning the aspect indicated by the *Aleph*-א which shares the same letters as *Pele*-פלא and transcends measure and limitation is drawn into the [lower] Name *HaShem*-יהוה, that is, into the measure and limitation of the chaining down (*Hishtalshelut*). Therefore, the matters of Torah and *mitzvot* are also drawn into the world and matters of the world.

However, who causes the aspect of I-*Anochi*-אנכי to be drawn into the [lower] Name *HaShem*-יהוה? About this, the verse states, “I-*Anochi*-אנכי am *HaShem*-יהוה your God-*Elohei*”אלהיך.” In other words, His Supernal intention is that *HaShem*-יהוה should be “your God-*Elohei*”אלהיך,” meaning, “your power and your vitality.”¹³⁷ This matter is brought about when the aspect of “I-*Anochi*-אנכי” is drawn into the [lower] Name *HaShem*-יהוה, in which case, instead of,¹³⁸ “darkness and light are the same,” His desire (*Chefetz*-חפץ) is specifically “in the actions of the righteous.”

This is why the Torah was specifically drawn down to the Jewish people, in that He is “**your** God-*Elohei*”אלהיך,” meaning, “**your** power and **your** vitality” (of the Jewish people). From this it is understood that this also depends on

¹³⁶ See Siddur Im Divrei Elohi”m Chayim, 48a and on; Maamarei Admor HaEmtza’ee, Na”Ch p. 158 and on.

¹³⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*), that the name “*Elohi*”אלהי”m is a term of “strength and power-*Aleem*-אליים.”; Also see Likkutei Torah, Shlach 40c and on; Balak 73c; Re’eh, and elsewhere.

¹³⁸ Psalms 139:12

man's service of *HaShem*-יהו"ה, blessed is He, for, "a spirit awakens a spirit and draws forth a spirit,"¹³⁹ and an awakening from below, brings about an awakening from Above.¹⁴⁰

Therefore, when man's service of *HaShem*-יהו"ה, blessed is He, is in the aspect of "I-*Anochi*-אנכי," meaning that it does not stem from intellect (*Sechel*), which is measured and limited, but instead transcends reason and intellect, in a way that *HaShem*'s-יהו"ה inner Supernal intent is sensed in one's inner desire and sense of it, [through which the matter of "the thief, while standing on the threshold [to steal], calls out to the Merciful One," (even in the most refined manner) is negated, and we thereby affect that even the loftiest aspect of the "running" (*Ratzo*) desire to bond to *HaShem*-יהו"ה, blessed is He, is in a way of "entering in peace, and exiting in peace."

This affects that even the externality of one's desire (*Chitzoniyut HaRatzon*) does not depart or stray from *HaShem*'s-יהו"ה Supernal intent (as explained in chapter five)] and we thereby affect that Above too, there is a drawing down of the *Aleph*-אֵלֶף of "I-*Anochi*-אנכי" as it was revealed when the Torah was given, meaning that there also is the drawing forth of the hidden flavor (*Ta'am Kamus*) and pleasure (*Ta'anug*) of the desire (*Ratzon*). The result is that *HaShem*-יהו"ה specifically desires the actions of the righteous, to the point that even in the externality of the desire (*Chitzoniyut HaRatzon*) there is no matter of "darkness and light are the same."

From this we can understand the effect of the *Aleph*-אֵלֶף of the word "*Eshel*-אֶשֶׁל," in enhancing of the Land of the

¹³⁹ See Zohar II 162b

¹⁴⁰ See the introduction of Shefa Tal, by Rabbi Shabtai Sheftel Horowitz.

Garden of Eden (*Gan Eden*). For, in and of itself, being that the Garden of Eden (*Gan Eden*) is an inner light (*Ohr Pnimi*), it has measure and limitation. However, through man's toil in serving *HaShem*-יהו"ה in matters of "to work it" (*LeAvdah*) and "to guard it" (*LeShamrah*), in a way that transcends limitation, we thereby draw down the aspect of the *Aleph*-א-אל, which transcends measure and limitation, into the Garden of Eden (*Gan Eden*).

This is the enhancement that we cause in the Garden of Eden (*Gan Eden*), in that we draw the aspect of Eden-עדן into the Garden-*Gan*-גן, which is the matter of pleasure (*Taanug*) and refers to the inner aspect (*Pnimitiyut*) of wisdom-*Chochmah* and the inner aspect (*Pnimitiyut*) of the Crown-*Keter*, the result of which, is that even the Garden-*Gan*-גן becomes like Eden-עדן.

7.

Now, the *Shin*-ש of the word "*Eshel*-לש" may be understood based on the statement before (in chapter four), that the letter (*Ot*) itself indicates its matter, as explained in Shaar HaYichud VeHaEmunah,¹⁴¹ that the shape of the letter indicates the form of the drawing [of influence] it elicits etc.

That said, the letter *Shin*-ש is made of three lines. However the three lines are not separate, but are bonded and unified at their base below. The explanation is that the three

¹⁴¹ See Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 12 in the authors note.

lines refer to the three [primary] emotional qualities; Kindness-*Chessed*, Might-*Gevurah*, and Beauty-*Tiferet*.¹⁴²

Now, as the emotional qualities (*Midot*) are, in and of themselves, they are called “separate branches.” This is not only so of the externality of the emotional qualities (*Chitzoniyyut HaMidot*), but even of their inner aspects (*Pnimiyyut HaMidot*), which are love [of *HaShem*-יהו"ה] (*Ahavah*) and fear [of *HaShem*-יהו"ה] (*Yirah*).

(As explained in Tanya,¹⁴³ love [of *HaShem*-יהו"ה] (*Ahavah*) and fear [of *HaShem*-יהו"ה] (*Yirah*) are the inner aspects (*Pnimiyyut*) of Kindness-*Chessed* and Might-*Gevurah*.) However, as we observe in man below, when he is in a state of love (*Ahavah*) he cannot be in a state of fear (*Yirah*). The same is true in the reverse, [when he is in a state of fear (*Yirah*) he cannot be in a state of love (*Ahavah*).

Thus, Torah introduces a novelty into this, that it is possible to have love [of *HaShem*-יהו"ה] (*Ahavah*) and fear [of *HaShem*-יהו"ה] (*Yirah*) simultaneously, as stated in Sifrei,¹⁴⁴ “One cannot find love (*Ahavah*) in the place of fear (*Yirah*) nor fear (*Yirah*) in the place of love (*Ahavah*), except when it comes to the qualities of the Holy One, blessed is He.”

This then, is the matter of the letter *Shin*-ש, which has three lines, and is the matter of the totality of the emotional qualities (*Midot*), not as they are (in a state of “separate branches,” but as they are) bonded and unified [at their base] below.

¹⁴² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gates Six (*Gevurah*), and Gate Seven (*Gedulah*).

¹⁴³ Tanya, Iggeret HaKodesh, Epistle 15

¹⁴⁴ Sifrei to Deuteronomy 6:5

The explanation of this matter, as it is in man's service of *HaShem*-יהו"ה, blessed is He, is that even when his service of *HaShem*-יהו"ה stems from the *Aleph-א*, which is the matter of the desire (*Ratzon*) and inner desire (*Pnimiyyut HaRatzon*) when the inner Supernal intent [of *HaShem*-יהו"ה] is felt and sensed etc., we clearly observe that a person can engage in a much loftier level of serving *HaShem*-יהו"ה, blessed is He.

This is to such an extent that through his contemplation (*Hitbonenut*) he comes to a mode of service that transcends reason and intellect, (in that his contemplation (*Hitbonenut*) is solely to remove matters that hide and conceal). Nonetheless, within a short passage of time, it no longer will be applicable to him in terms of practical action, even though his contemplation (*Hitbonenut*) was true contemplation (*Hitbonenut*) into matters of truth.

The reason is because it only exists for him in a way of knowledge [of *HaShem*-יהו"ה] (*Yediyah*), without being drawn to the heart. About this the verse states,¹⁴⁵ "You shall know this day, and set it upon your heart." That is, for knowledge (*Yediyah*) to be sustained, in a way that it actually affects the fulfillment of *HaShem*'s-יהו"ה Supernal will and intent, there must be the matter of "set it upon you heart." That is, he must draw his knowledge of *HaShem*-יהו"ה (*Yediyah*) into the emotions (*Midot*) of his heart, thus arousing his heart in all three lines and modes [of emotional qualities].

In other words, the matter of "You shall know this day" is only effective in practical terms through the matter of "set it upon your heart," to the point that the ultimate aspect of toil in

¹⁴⁵ Deuteronomy 4:39

serving *HaShem*-יהו"ה, blessed is He, is brought about, this being, "there is nothing else-*Ein Od*-עוד," (as the verse concludes).

This then, is the matter of the *Shin*-ש that follows the *Aleph*-א [in the word *Eishel*-של]. For, *HaShem*'s-יהו"ה ultimate Supernal intent is for the *Aleph*-א, (which is the matter of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect) to be drawn into the *Shin*-ש. That is, it must be drawn into the three lines, these being [the three primary emotional qualities] that include the totality of emotional qualities (*Midot*), and affect them not to be "separate branches." Rather, they all become unified in serving *HaShem*-יהו"ה, blessed is He, as in the above-mentioned teaching of Sifrei.

Thus, to bring about the unity of the "separate branches," there must be a drawing down of the aspect that transcends separation and division. This is the matter of drawing forth the *Aleph*-א-1, which is the matter of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, through which the three lines and modes come to be unified. Through this, love (*Ahavah*) of *HaShem*-יהו"ה, will not contradict fear (*Yirah*) of *HaShem*-יהו"ה, nor will fear (*Yirah*) of *HaShem*-יהו"ה contradict love (*Ahavah*) of *HaShem*-יהו"ה. This is because in *HaShem*'s-יהו"ה singular Supernal intent, which is the matter of serving Him, they all are unified.

Now, *HaShem* 's-יהו"ה ultimate Supernal intent, blessed is He, is that this all should literally be drawn into action. This is indicated by the letter *Lamed*-ל of the word "*Eishel*-אשל." Now, at first glance, the matter of the letter *Lamed*-ל seems to be the same as the matter of the letter *Aleph*-א. That is, as explained before, the term *Aleph*-אלף means "teaching-*Ulpena*-אולפנא," indicating learning, and the letter *Lamed*-למד also indicates "learning-*Limud*-לימוד."¹⁴⁶

However, as explained elsewhere at length,¹⁴⁷ there are two modes of teaching and learning. The *Aleph*-א indicates teaching and learning of the highest levels, as indicated by the word *Aleph*-אלף in the teachings,¹⁴⁸ "I will teach you-*A'alephcha*-אאלפך wisdom-*Chochmah*," and,¹⁴⁹ "I will teach you-*A'alephcha*-אאלפך understanding-*Binah*," which is the matter of teaching the wisdom-*Chochmah* and understanding-*Binah* themselves. This teaching and learning, is drawn from the source of the intellect (*Makor HaSechel*), which is why it is called "wondrousness-*Pele*-פלא," which shares the same letters as *Aleph*-אלף.

The second mode of teaching and learning, is the matter of bestowal [of influence] to the lowest of levels, about which

¹⁴⁶ Additionally, the shape of the letter *Aleph*-א is that of a *Yod*-י-10 above, a *Yod*-י-10 below, and a *Vav*-ו-6 in between, and is thus equal to the Name *HaShem*-יהו"ה-26, and in the same manner, the shape of the *Lamed*-ל is a *Vav*-ו-6 above and a *Khaf*-כ below, and is thus also equal to the Name *HaShem*-יהו"ה.

¹⁴⁷ See Ohr HaTorah, Chukat p. 825 and on (in the edition printed in 5758 see p. 824).

¹⁴⁸ Job 33:33

¹⁴⁹ Talmud Bavli, Shabbat 104a

the verse states,¹⁵⁰ “All your children shall be educated (*Limudei*-לימודי) in *HaShem*-יהו"ה,”¹⁵¹ and,¹⁵² “From all my teachers (*Melamdai*-מלמדי) I grew wise.” This kind of learning (*Limud*-לימוד) is in the mode indicated by the teaching,¹⁵³ “[Who is wise?] He who learns (*Lomed*-לומד) from every man.”

This is to such an extent that our sages, of blessed memory, expounded¹⁵⁴ on the verse,¹⁵⁵ “The words of the wise are as goads (*Darvonot*-דרבנות),” stating that, “A ‘*Darvan*-דרבן’ is called a ‘goad-*Mardea*-מרדע’ because it ‘teaches knowledge (*De'ah*-דעה) to a cow,” and is thus called,¹⁵⁶ “An Ox-goad-*Malmad HaBakar*-מלמד הבקר,” [literally meaning, “a device by which to teach the ox”].

As this relates to man’s service of *HaShem*-יהו"ה, blessed is He, the letter *Lamed*-למד indicates the drawing down [of influence] and education (*Limud*-לימוד) of the animalistic soul, through its root in the four animals-angels of the Supernal Chariot (*Merkavah*).¹⁵⁷

To explain, in serving *HaShem*-יהו"ה, blessed is He, through contemplation (*Hitbonenut*),¹⁵⁸ until one comes to serve Him in a way that stems from a “running” (*Ratzo*) desire to bond to Him, the contemplation (*Hitbonenut*) that affects

¹⁵⁰ Isaiah 54:13

¹⁵¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see the preceding discourse of this year, 5718, entitled “*Padah b'Shalom Nafshi* – He redeemed my soul in peace,” Discourse 8.

¹⁵² Psalms 119:99

¹⁵³ Mishnah Avot 4:1

¹⁵⁴ Talmud Yerushalmi, Sanhedrin 10:1; See also Talmud Bavli, Chagigah 3b

¹⁵⁵ Ecclesiastes 12:11

¹⁵⁶ Judges 3:31 (See Radak there, as well as Metzudat Tziyon to Samuel I 13:21); Also see Talmud Yerushalmi, Sanhedrin 10:1 *ibid*.

¹⁵⁷ Ezekiel Ch. 1; See Likkutei Torah, Vayikra 2b

¹⁵⁸ Mishneh Torah, Hilchot Yesodei HaTorah 2:2

one's Godly soul is different from the contemplation (*Hitbonenut*) that affects his animalistic soul. The same is so in the reverse. That is, the contemplation (*Hitbonenut*) that affects the animalistic soul cannot affect the Godly soul to come to transcend measure and limitation.

In general, these are the two modes of contemplation (*Hibonenut*) in the verse,¹⁵⁹ “Listen Israel, יהו"ה-*HaShem* is our God, *HaShem* is One-*Shema Yisroel, HaShem Elohei'nu, HaShem Echad*-שמע ישראל יהו"ה אלהינו יהו"ה אחד,” and the subsequent contemplation of the verse,¹⁶⁰ “Blessed is the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed*-ברוך שם כבוד מלכותו לעולם ועד.” In general, the difference between these two verses is the difference between the Upper Unity of יהו"ה-*HaShem*, blessed is He, (*Yichuda Ila'ah*), and the lower Unity of יהו"ה-*HaShem*, blessed is He, (*Yichuda Tata'ah*).¹⁶¹

The difference may be understood from the simple meaning of these verses. That is, the verse, “Listen Israel-*Shema Yisroel*-שמע ישראל” is the contemplation (*Hitbonenut*) of “*HaShem* is One-*HaShem Echad*-יהו"ה אחד.”¹⁶² That is, one contemplates how the Essential Self and Being of the Singular Preexistent Unlimited One, יהו"ה-*HaShem*, blessed is He, utterly

¹⁵⁹ Deuteronomy 6:4

¹⁶⁰ Talmud Bavli, Pesachim 56a and elsewhere; This is recited as part of the *Shema* recital, in an undertone, immediately after recitation of the first verse of the *Shema*. (On Yom HaKippurim it is recited in an overtone.)

¹⁶¹ See Zohar I 18a; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, in the preface (and the notes there), and Ch. 7 there; Also see the introduction of the Mittler Rebbe to Imrei Binah, translated as The Gateway to Understanding.

¹⁶² See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

transcends all matters relating to worlds and the chaining down of worlds (*Hishtalshelut*), and that *HaShem*-יהו"ה is as stated in the verse “I *HaShem*-יהו"ה have not changed,” being that the totality of the chaining down of the worlds (*Hishtalshelut*) is but a mere glimmer of His radiance.

From this it is understood that “*HaShem* is One-*HaShem Echad*-אחד,” meaning that the seven firmaments and the earth (*Chet*-ח-8) and the four directions of the world (*Dalet*-ד-4) are utterly nullified of existence relative to the One Master of the world (*Alupho Shel Olam*),¹⁶³ as indicated by the *Aleph*-א-1 [of the word One-*Echad*-אחד] which shares the same letters as “Wondrous-*Pele*-פלא.”

However, this mode of contemplation has no relation to the animalistic soul,¹⁶⁴ being that, in and of itself, the animalistic soul does not relate to matters that transcend the chaining down of the worlds (*Hishtalshelut*). This is because, the animalistic soul itself is a created being, and thus is part the chaining down of the worlds (*Hishtalshelut*).

Therefore, the contemplation (*Hitbonenut*) of, “Blessed is the **Name** of His **Glorious Kingship** forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed*-ברוך שם כבוד מלכותו לעולם ועד” is also necessary.¹⁶⁵ That is, the words, “Name-*Shem*,” “Glory-*Kavod*,” and “Kingship-*Malchut*,” all refer to the radiance of *HaShem*’s-יהו"ה Godliness, (that is, they are merely a radiance and are entirely

¹⁶³ See Sefer Mitzvot Katan, cited in Beit Yosef to Orach Chayim, Siman 61; Shulchan Aruch and the Alter Rebbe’s Shulchan Aruch, Orach Chayim 61:6; Likkutei Torah, Tazriya 23c; Also see Talmud Bavli Brachot 13b.

¹⁶⁴ See Torah Ohr, Vayeishev 30b; Likkutei Torah, Vayikra 3a and on.

¹⁶⁵ See Likkutei Torah, Vayikra 3b *ibid*.

secondary), which becomes the source for the existence of the worlds.

Included in this is the contemplation (*Hitbonenut*) that something cannot create itself from nothing.¹⁶⁶ From this it is understood that, that which is a novel created being is lower than that which brings it into existence [and is utterly dependent on it], in that it is understood that the bringing into being of something from nothing is utterly beyond the capacity of novel created beings. This contemplation (*Hitbonenut*) affects a person to the degree that even while he is in the world, his “somethingness” will be sublimated and nullified (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.

It thus is understood that this too is a matter of “teaching-*Limud*-לימוד,” but not in a way that causes the utter nullification of his self-existence (*Bittul b'Metziyut*) to the Master of the world (*Alupho Shel Olam*), that is, the One indicated by the letter *Aleph*-א-1 of “I-*Anochi*-אנכי am *HaShem*-יהו"ה your God,” which transcends the letter *Beit*-ב-2 of “In the beginning-*Bereishit*-בראשית God created.”

Rather, it only is the mode of “teaching-*Limud*-לימוד” that draws the knowledge (*Da'at*) of *HaShem*-יהו"ה, blessed is He, into “the seed of the animal,”¹⁶⁷ in that even the “somethingness” of one’s animalistic soul and body will

¹⁶⁶ See Chovat HaLevavot, Shaar 1, Ch. 5 & Ch. 6; Sefer HaChakirah of the Tzemach Tzedek 7b, 105a. [That is, in this contemplation (*Hitbonenut*) the premise begins with the existence of the created “something,” which is then negated, whereas in the prior contemplation, the premise begins with the True Something, the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, as He is one and alone.]

¹⁶⁷ Jeremiah 31:26; See Torah Ohr, Mishpatim; Also see the discourse entitled “*v'Eileh HaMishpatim* – These are the Ordinances” 5711, translated in The Teachings of The Rebbe, 5711, Discourse 3, Ch. 2 and on, and elsewhere.

become sublimated and nullified of their “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, through this contemplation (*Hitbonenut*) that relates to them.

However, for the Godly soul to be able to affect the animalistic soul – so that without taking into consideration that it is animalistic, and that in and of itself, it only relates to physical and animalistic matters, but will nonetheless be affected by contemplation (*Hitbonenut*) until it is roused with desire (*Ratzon*) to depart from its own measure and limitation – there first must be contemplation that affects the Godly soul. This is the contemplation (*Hitbonenut*) of the first verse of the recitation of *Shema*, that “*HaShem* is One-*HaShem Echad*”-יהו"ה אחד.”¹⁶⁸

This is the matter of drawing the Master of the world (*Alupho Shel Olam*-אלופו של עולם), who is indicated by the letter *Aleph*-א-1 of “I-*Anochi*”-אנכי,” into “*HaShem*”-יהו"ה is your God-*Elohech*”-אלהיך,” (as explained in chapter six). Only after this can it be drawn into the matter of, “Blessed is the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va’ed* ועד-מלכותו לעולם ועד,” to affect the animalistic soul, as the recital of *Shema* continues,¹⁶⁹ “You shall love *HaShem*”-יהו"ה your God, with all your hearts-*Levavecha*”-לבבך,” [spelled with two letters *Beit*-ב] meaning,¹⁷⁰ “With both of your inclinations.” This is the matter of the letter *Lamed*-ל of the word “*Eishel*”-אשל.”

¹⁶⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁶⁹ Deuteronomy 6:5

¹⁷⁰ Talmud Bavli, Brachot 54a (in the Mishnah); Sifrei and Rashi to Deuteronomy 6:5.

This then, is the meaning of the verse,¹⁷¹ “He planted an ‘*Eishel*-אשל’ in Be’er Sheva.” For, as explained in the teachings of Kabbalah and Chassidus,¹⁷² “Be’er Sheva-באר שבע” [which literally means, “The well of Seven”] refers to the seven blessings of the *Shema* recital, as our sages, of blessed memory, taught,¹⁷³ “In the morning one recites two blessings before [the recital of *Shema*] and one blessing after [the recital of *Shema*], and in the evening, one recites two blessings before [the recital of *Shema*] and two blessings after [the recital of *Shema*].” Talmud Yerushalmi states¹⁷⁴ that this fulfills the verse,¹⁷⁵ “Seven times (*Sheva*-שבע) a day I have praised You.”

About this the verse states, “He planted an ‘*Eishel*-אשל’ in Be’er Sheva.” That is, even during our service of *HaShem*-יהו"ה in the blessings of the *Shema* recital (“*Be’er Sheva*-באר שבע”) there already is the matter of the “*Eshel*-אשל,” which refers to serving *HaShem*-יהו"ה during the recital of *Shema* itself, in the verse, “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*Shema Yisroel*, *HaShem Elohei*”nu, *HaShem Echad*-אחד יהו"ה אלהינו יהו"ה שמע ישראל,” and the verse, “Blessed is the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va’ed*-ברוך שם כבוד מלכותו לעולם ועד.” That is, this must include the matter of the three letters [of the word *Eishel*-אשל]; *Aleph*-א, *Shin*-ש, and *Lamed*-ל.

¹⁷¹ Genesis 21:33

¹⁷² See Ohr HaTorah, Vayera Vol. 4, p. 762a.

¹⁷³ Talmud Bavli, Brachot 11a in the Mishnah.

¹⁷⁴ Talmud Yerushalmi, Brachot 1:5 (cited in Rashi to Talmud Bavli, Brachot 11a *ibid.*, section entitled “*baShachar*-בשחר”).

¹⁷⁵ Psalms 119:164

The *Aleph*-א indicates contemplation (*Hitbonenut*) and self-nullification (*Bittul*) to the Master of the world (*Alupho Shel Olam*-אלופו של עולם), which is drawn into man's service of *HaShem*-יהו"ה, blessed is He, from the aspect [of His Godliness] that utterly transcends the chaining down of the worlds (*Hishtalshelut*) (in that the *Aleph*-א shares the same letters as "Wondrousness-*Pele*-פלא.") This contemplation must penetrate one's wisdom-*Chochmah* and understanding-*Binah*, ("I will teach you-*A'alephcha*-אאלפך wisdom-*Chochmah*," and, "I will teach you-*A'alephcha*-אאלפך understanding-*Binah*").

The *Shin*-ש indicates drawing the three lines and modes of service [the heartfelt emotions of kindness-*Chessed*-חסד, might-*Gevurah*-גבורה and splendor-*Tiferet*-תפארת] which include all of one's emotional qualities (*Midot*) in general. The *Lamed*-ל indicates drawing them into one's [gut] emotional qualities of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, finally culminating in action (*Ma'aseh*), which is [the acceptance of the yoke of *HaShem*'s-יהו"ה] Kingship-*Malchut* in actuality.¹⁷⁶ This has an actual effect on the animalistic soul. For, the power of action (*Ko'ach HaAsiyah*) is equal in both man and animal.¹⁷⁷

Through the above, *HaShem*'s-יהו"ה Supernal intent and pleasure, that,¹⁷⁸ "It is pleasing before Me that I commanded and My will was done," is fulfilled. That is, it specifically

¹⁷⁶ See Ohr HaTorah, Vayera ibid. p. 761b; Terumah p. 1,524; Also see the discourse entitled "*Vayita Eishel*" 5678 and 5699 (Sefer HaMaamarim 5678 p. 66; 5699 p. 94), and elsewhere.

¹⁷⁷ This was discussed at length in the prior discourses of this year, 5718, entitled "*Bati LeGani* – I have come to My garden," Discourses 12 & 13.

¹⁷⁸ Torat Kohanim and Rashi to Leviticus ibid. and Sifrei and Rashi to Numbers ibid.

comes about through matters as they [physically] are below [in fulfilling *HaShem* 's-יהו"ה Torah and *mitzvot*].

9.

Now, as explained before, it states in Midrash,¹⁷⁹ that Yaakov took plantings to Egypt from the '*Eshel*-אשל' that his grandfather Avraham planted in Be'er Sheva, and that later the children of Israel took them with them into the desert, and from this wood the "center beam (*Breyach HaTichon*) which ran through the planks (*Kerashim*)"¹⁸⁰ [of the Tabernacle (*Mishkan*)] was made. This center beam (*Breyach HaTichon*) went through the planks all the way around all three sides [of the Tabernacle] and,¹⁸¹ "would bend like a snake."

The explanation¹⁸² is that even after Avraham's service of planting the "*Eishel*-אשל," which is the matter of the drawing down affected by the *Shin*-ש and *Lamed*-ל, nonetheless, this does not yet fulfill *HaShem* 's-יהו"ה ultimate Supernal intent. For, His ultimate Supernal intent is the utter nullification of the side opposite holiness, in that not only will it be incapable of deriving sustenance and vitality through the many constrictions (*Tzimtzumim*), (which is what the drawing forth into the *Shin*-ש and *Lamed*-ל affect), but beyond this, it will even be incapable of deriving vitality from the aspect that transcends measure and limitation, this being the aspect of the externality of *HaShem* 's-יהו"ה Supernal desire (*Chitzoniyut HaRatzon*).

¹⁷⁹ Midrash Bereishit Rabba 94:4

¹⁸⁰ Exodus 26:28

¹⁸¹ Targum Yonatan ben Uziel to Exodus 26:28

¹⁸² Also see Ohr HaTorah, Terumah p. 1,524 and on.

For this to be, a drawing forth of the inner aspect of *HaShem's* יהו"ה Supernal desire (*Pnimiyut HaRatzon*) is necessary, so that the inner aspect of His Supernal desire (*Pnimiyut HaRatzon*) is the primary matter, meaning that it is openly revealed, rather than hidden and concealed.

This was brought about when He gave us His Torah, at which time the letter *Aleph*-א of "I-*Anochi*-אנכי am *HaShem*-יהו"ה your God-*Elohech*"א-אלהיך," was openly revealed. This also is the matter of Yaakov, as the verse states,¹⁸³ "He established testimony in Yaakov and set Torah in Israel," only that the actual giving of the Torah was through Moshe, which explains the teaching,¹⁸⁴ "Yaakov is on the outside and Moshe is on the inside."¹⁸⁵

As also known about the novelty introduced in Yaakov, over and above Avraham and Yitzchak,¹⁸⁶ it states in Zohar, that¹⁸⁷ Avraham and Yitzchak were the matter of the betrothal that precedes the marriage. After the matter of "right" and left" (these being Avraham and Yitzchak),¹⁸⁸ there then can be "the bride between them,"¹⁸⁹ which is the matter of Yaakov.

¹⁸³ Psalms 78:5

¹⁸⁴ See Tikkunei Zohar, Tikkun 13 (29a)

¹⁸⁵ That is, Moshe, who is the quality of knowledge-*Da'at* is the inner aspect of the primary heartfelt emotion of Yaakov, which is Splendor-*Tiferet* (or Mercy-*Rachamim*, which is a composite of the Kindness-*Chessed* of Avraham, and the Might-*Gevurah* of Yitzchak). See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35, and the notes and citations there.

¹⁸⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see at length in Mehutam Shel Yisroel of Rabbi Yoel HaKohen Kahan, translated as On The Essence of the Jewish People.

¹⁸⁷ Zohar I 133a; See Ohr HaTorah, Chayei Sarah 126a

¹⁸⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light *ibid.*, Gate Five (*Tiferet*); Also see Torah Ohr, Toldot, and elsewhere.

¹⁸⁹ See the liturgy of the "Azamer Bishvachin" Shabbat song.

Yaakov's prayer is the evening prayer (*Aravit*),¹⁹⁰ which is the upper union (*Yichud HaElyon*)¹⁹¹ and is the matter of marriage. Through this upper union (*Yichud HaElyon*) the essential drawing down of the seminal drop comes about, which is the matter of drawing down and revealing *HaShem* 's-יהוה's Supernal pleasure,¹⁹² that is, the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem* יהוה Himself, blessed is He.

Thus, through Yaakov the “*Eishel*-של” of Avraham was made into the center beam (*Breyach HaTichon*) which “would bend like a snake.” In other words, through this the primordial snake (*Nachash HaKadmoni*) was nullified, and even beyond this, it also affects the matter of transformation (*It'hapcha*), that “even his enemies make peace with him.”¹⁹³ That is, instead of the “the beam-snake-*Nachash Breyach*-נחש-בריח,”¹⁹⁴ “the center beam (*Breyach HaTichon*-בריח התיכון-*Kerashim*)”¹⁹⁵ of the Tabernacle (*Mishkan*) and connected all three of its walls, is made.

That is, the Tabernacle (*Mishkan*) is supported and founded by this beam, and through it the matter of,¹⁹⁶ “I will dwell within them-*V'Shachanti b'Tocham*-ושכנתי בתוכם,”¹⁹⁷

¹⁹⁰ See Zohar I 133a *ibid*.

¹⁹¹ See Biurei HaZohar of the Mittler Rebbe to Zohar I 133a *ibid*.

¹⁹² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 and the notes and citations there.

¹⁹³ See Proverbs 16:7; See Talmud Yerushalmi, Terumah 8:3

¹⁹⁴ Which refers to the primordial snake (*Nachash HaKadmoni*), as mentioned before. Also see Isaiah 27:1; Also see Zohar III 42a (Ra'aya Mehemna), and 278b.

¹⁹⁵ Exodus 26:28; Also see Ohr HaTorah, Terumah, Vol. 8, p. 3,048 and on.

¹⁹⁶ Exodus 25:8

¹⁹⁷ See Shaarei Orah of the Rishon, Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8

comes about, referring to a “dwelling place for the Holy One, blessed is He, in the lower world.”¹⁹⁸ As explained in the teachings of Chassidus,¹⁹⁹ the “dwelling place” means that within it, the presence of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is openly revealed. This is the matter of drawing the Oneness of *HaShem*-יהו"ה, blessed is He, all the way down below.²⁰⁰

10.

This is likewise the meaning of what Midrash²⁰¹ states about Purim. That is, when Haman made a fifty cubits high gallows-*Eitz*-עץ, “The Holy One, blessed is He, said, ‘There shall not be a gallows-*Eitz*-עץ,’ being that Avraham already preceded him and said,²⁰² ‘Come recline under the tree-*HaEitz*-העץ,’ and similarly, it states about Moshe,²⁰³ ‘*HaShem*-יהו"ה showed him a tree-*Eitz*-עץ.’”

(“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Likkutei Torah, Naso 20b, and elsewhere; Also see Likkutei Sichot, Vol. 26, p. 173, note 45.

¹⁹⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁹⁹ See Maamarei Admor HaZaken, 5565 Vol. 1, p. 589 (and with the glosses in Ohr HaTorah, Shir HaShirim, Vol. 2, p. 679 and on; Ohr HaTorah, Balak, p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3 (translated as Revealing the Infinite); 5669 p. 160; 5678 p. 193, and elsewhere.

²⁰⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

²⁰¹ In Sefer HaMaamarim 5658 there it states “In Midrash Rabba to the verse ‘Let them make a gallows.’ See, however, Midrash Panim Acheirim al Megillat Esther – (*Nusach Beit*) Ch. 5; Yalkut Shimoni, Beshalach, Remez 256.

²⁰² Genesis 18:4

²⁰³ Exodus 15:25

The explanation²⁰⁴ is that it states [about Purim],²⁰⁵ “The Jews confirmed and undertook upon themselves,” about which our sages, of blessed memory, explained,²⁰⁶ “They confirmed to do that which they already undertook.” That is, the time when the Torah was given was the beginning [of the undertaking], whereas its conclusion was in the days of Purim.

In other words, even though previously, there already was the matter of the giving of the Torah, nevertheless, until the time of Purim, Torah and *mitzvot* were in a way of measure and limitation, whereas the aspect of *HaShem*’s-יהו"ה Supernal pleasure (*Ta'anug*) was still concealed. This is why the advice of the primordial snake (*Nachash HaKadmoni*) through Haman, about whom it states,²⁰⁷ “From the root of the snake will emerge a viper,” was still possible.

That is, Haman wanted to derive vitality from the aspect that transcends measure and limitation, which is the externality of *HaShem*’s-יהו"ה Supernal desire (*Chitzoniyut HaRatzon*), about which it says,²⁰⁸ “I do not know which one He desires,” since on that level,²⁰⁹ “darkness and light are the same.” About this aspect the verse states,²¹⁰ “Exalted above all the nations is *HaShem*’s-יהו"ה,” in that they can derive vitality from the aspect of His exaltedness (*Ram*-רם).²¹¹

²⁰⁴ See Ohr HaTorah, Ve’era Vol. 7, p. 2,595; Terumah Vol. 8, p. 3,053.

²⁰⁵ Esther 9:27

²⁰⁶ Talmud Bavli, Shabbat 88a

²⁰⁷ Isaiah 14:29; Kohelet Yaakov, section on Haman

²⁰⁸ Midrash Bereishit Rabba 2

²⁰⁹ Psalms 139:12

²¹⁰ Psalms 113:2

²¹¹ See Torah Ohr, Va’era 56d and elsewhere.

This is why it states,²¹² “So his wife, Zeresh, as well as all his friends, said to him, ‘Let them make a gallows, fifty cubits high.’” The number fifty indicates the aspect that transcends the chaining down of the worlds (*Hishtalshelut*),²¹³ as we also find on the side of holiness, that although the verse states,²¹⁴ “You shall count fifty days,” nevertheless, man only has the power to count forty-nine days. Even so, through toiling in service of *HaShem*-יהו"ה, blessed is He, throughout the forty-nine days for “seven complete weeks,”²¹⁵ the matter of the “fiftieth day” is automatically drawn down from Above.²¹⁶

However, if there is a lacking in one’s toil in serving *HaShem*-יהו"ה, blessed is He, the matter of “darkness and light are the same” is possible in the aspect of fifty (as a result of its external aspect). It thus is possible to come to think, “Let them make a gallows, fifty cubits high... and in the morning speak to the king,” (referring to the King of the world), “and have them hang Mordechai on it etc., being that [on the external level of *HaShem*’s-יהו"ה Supernal desire (*Chitzoniut HaRatzon*)], “darkness and light are the same,” and,²¹⁷ “If you are righteous, what have you given Him?”

It is to this end that the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, who spent an entire year with steadfast self-sacrifice (*Mesirat Nefesh*)²¹⁸ for the sanctification

²¹² Esther 5:14

²¹³ See Ohr HaTorah, Ve’era Vol. 7, p. 2,595; Terumah Vol. 8, p. 3,053.

²¹⁴ Leviticus 23:16

²¹⁵ Leviticus 23:15

²¹⁶ Likkutei Torah, Bamidbar 12a; Shir HaShirim 35c; Ohr HaTorah, Va’era ibid., Vol. 7, p. 2,595.

²¹⁷ Job 35:7

²¹⁸ Torah Ohr, Megillat Esther 97a; Shaarei Orah of the Mittler Rebbe, 90b

of the Name *HaShem*-יהו"ה, [in the time of Purim] was of assistance. For, this stems from the inner aspect of *HaShem*'s-יהו"ה Supernal desire (*Pnimiyyut HaRatzon*).

For, although there were those amongst the Jewish people who had delighted in the feast of that wicked one,²¹⁹ this was only because a spirit of folly (*Ru'ach Shtut*)²²⁰ entered them. (As our sages, of blessed memory, stated,²²¹ "A person does not sin except if a spirit of folly (*Ru'ach Shtut*) enters him.") That is, the spirit of folly (*Ru'ach Shtut*) covers over the aspects of wisdom-*Chochmah* and understanding-*Binah*, and even covers over the aspect of the *Aleph*-א, as it is drawn into the measure and limitation of the vessels (*Keilim*) of wisdom-*Chochmah* and understanding-*Binah*, (as in, "I will teach you-*A'alephcha*-אאלפך wisdom-*Chochmah*," and, "I will teach you-*A'alephcha*-אאלפך understanding-*Binah*").

However, all this only applies when the matter does not reach the inner aspect of *HaShem*'s-יהו"ה Supernal desire (*Pnimiyyut HaRatzon*). For, in regard to the inner aspect of *HaShem*'s-יהו"ה Supernal desire (*Pnimiyyut HaRatzon*), even the lowliest Jew does not want, nor can he be separated from *HaShem*'s-יהו"ה Godliness.²²² This is why throughout the Megillah, they specifically are called "Jews-*Yehudim*-יהודים," about which our sages, of blessed memory, stated,²²³ "whoever

²¹⁹ See Talmud Bavli, Megillah 12a; Midrash Esther Rabba 7:18

²²⁰ See at length in the preceding discourse of this year, 5718, entitled "*Zachor et Asher Asah Lecha Amalek* – Remember what Amelek did to you," Discourse 15, and elsewhere.

²²¹ Talmud Bavli, Sotah 3a

²²² Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 384 (copied in HaYom Yom for the 25th of Tammuz); Also see p. 547 there (copied in HaYom Yom of the 21st of Sivan).

²²³ Talmud Bavli, Megillah 13a

rejects idolatry is called a ‘Jew-*Yehudi* יְהוּדִי.’” For, since in this, there is no room for a person to err and think that he still remains in his Jewishness,²²⁴ it therefore touches not only the inner powers of his soul, and not only the external aspect of his desire (*Chitzoniyut HaRatzon*), but the innermost essence of his soul.

This is why all Jews, “from young to old, children and women,”²²⁵ stood steadfast with self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem* יהו"ה, blessed is He, throughout an entire year. Through this kind of service of *HaShem* יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), we draw down the inner aspect of *HaShem*’s יהו"ה Supernal desire (*Pnimiyyut HaRatzon*), which is the matter of pleasure (*Ta’anug*), and is the aspect of Eden עֵדֶן as it is in the soul.

In doing so, they also drew this forth Above in *HaShem*’s יהו"ה Godliness, so that even on the level that “Cursed is Haman-*Arur Haman* אָרֹר הָמָן-502” and “Blessed is Mordechai-*Baruch Mordechai* מְרַדְכֵּי בָרוּךְ-502” are equal,²²⁶ there nevertheless is a drawing forth of the inner aspect of *HaShem*’s יהו"ה Supernal desire (*Chefetz* חֶפֶץ), blessed is He, in that He specifically “desires the actions of the righteous.”

This then, explains the Midrash that, “The Holy One, blessed is He, said, ‘There shall not be a gallows-*Eitz* עֵץ,’ being that Avraham already preceded him... as did Moshe etc.” In

²²⁴ See Tanya, Likkutei Amarim, Ch. 14.

²²⁵ See Esther 3:13

²²⁶ See the discourse of Purim 5716, entitled “*Lehavin Ma’amar Rabboteinu* – To better understand the teaching of our sages,” translated in The Teachings of The Rebbe 5716, Discourse 15, Ch. 3, and the citations there.

other words, through our toil in serving *HaShem*-יהו"ה, blessed is He, with the "tree-*Eitz*-עץ," about which it states,²²⁷ "For man (*Adam*-אדם) is a tree (*Eitz*-עץ) of the field," and therefore includes the general totality of one's service of *HaShem*-יהו"ה blessed is He – by doing so in the way indicated by the verse,²²⁸ "He planted an '*Eishel*-אשל' in Be'er Sheva," in that he labors to draw the *Aleph*-א of,²²⁹ "I-*Anochi*-אנכי am *HaShem*-יהו"ה, your God," in a way that penetrates into the *Shin*-ש, which are the three lines that include the emotional qualities (*Midot*), so that they will not be like "separate branches," but will be unified, until he finally draws this below through the *Lamed*-ל, which is indicated by the teaching,²³⁰ "[Who is wise?] He who learns (*Lomed*-לומד) from every man," and,²³¹ "From all my teachers (*Melamdai*-מלמדי) I grew wise," until he draws it into his animalistic soul, and does so in the way of Moshe, "who is on the inside," whereas previously "Yaakov was on the outside," in that it was Yaakov who brought the plantings down to Egypt, and they were only made into the "the center beam (*Breyach HaTichon*) which ran through the planks (*Kerashim*)"²³² [of the Tabernacle (*Mishkan*)] later – through this, "there will not be the gallows-*Eitz*-עץ" (of Haman).

Moreover, an additional matter is brought about, that the matter of "there will not be the gallows-*Eitz*-עץ" brings about an actual transformation (*It'hapcha*), in that "they hanged

²²⁷ Deuteronomy 20:19

²²⁸ Genesis 21:33

²²⁹ Exodus 20:2

²³⁰ Mishnah Avot 4:1

²³¹ Psalms 119:99

²³² Exodus 26:28

Haman on the gallows that he had prepared for Mordechai.” This is similar to the transformation (*It’hapcha*) that instead of the “the beam-snake-*Nachash Breyach*-נחש בריח,”²³³ there is made to be “the center beam (*Breyach HaTichon*-בריח התיכון) which supported and founded the Tabernacle (*Mishkan*) (as explained in chapter nine).

11.

This then, is why on the days of Purim, which “are remembered and celebrated in every generation,”²³⁴ there is the joy of Purim in such a way that,²³⁵ “Every man has an obligation to become intoxicated on Purim, to the point that he does not know the difference between ‘Cursed is Haman’ and ‘Blessed is Mordechai.’” That is, there are two diametric opposites here. There is the matter of “Cursed is Haman” and the matter of “Blessed is Mordechai.”

HaShem’s-ה"ה ultimate Supernal intent is for Haman to be cursed (*Arur*-ארור) and for Mordechai to be blessed (*Baruch*-ברוך), which is brought about through becoming “intoxicated on Purim, to the point that he does not know the difference between ‘Cursed is Haman’ and ‘Blessed is Mordechai.’”

In other words, we reach that level of *HaShem*’s-ה"ה Supernal desire (*Ratzon*) that, in and of itself, transcends the

²³³ Which refers to the primordial snake (*Nachash HaKadmoni*), as mentioned before. Also see Isaiah 27:1; Also see Zohar III 42a (Ra’aya Mehemna), and 278b.

²³⁴ Esther 9:28; See Ramaz in Sefer Tikkun Shovevim, cited and explained in Sefer Lev David, of the Chida, Ch. 29.

²³⁵ Talmud Bavli, Megilah 7b

matter of “Cursed is Haman” and “Blessed is Mordechai,” which is the aspect of “fifty cubits” and from there, we cause that instead of, “speak to the king and have them hang Mordechai on it,” there is “a transformation of darkness into light and bitter into sweet,”²³⁶ so that instead “they hanged Haman on the gallows that he had prepared for Mordechai,” and “Mordechai left the king’s presence clad in royal apparel of turquoise and white etc.,”²³⁷ (in which the verse enumerates six matters) which, as explained in Torah Ohr,²³⁸ correspond to the six orders of the Mishnah.

This is the matter of Torah in general, and especially of the Oral Torah, the matter of which is the revelation below of *HaShem*’s יהו"ה Supernal will, blessed is He,²³⁹ through which there also is a revelation of *HaShem*’s יהו"ה Supernal pleasure (*Ta’anug*).

Through the above the joy of Purim is drawn, as expressed in the verse,²⁴⁰ “The Jews had light and gladness and joy and honor,” which is drawn down to all Jews, all the way down below ten handbreadths, including all matters of “light and gladness and joy and honor”!

²³⁶ Zohar I 4a

²³⁷ Esther 8:15

²³⁸ Torah Ohr, Megillat Esther 93a

²³⁹ Tanya, Iggeret HaKodesh, Epistle 29

²⁴⁰ Esther 8:16