

## Discourse 28

*“Amar Rabbi Elazar, Kol Adam L’Amal Yulad -  
Rabbi Elazar says, every man was created for toil”*

Delivered on the 13<sup>th</sup> of Tammuz, 5719<sup>1923</sup>

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

1.

It states in Talmud,<sup>1924</sup> “Rabbi Elazar says: Every man was created for toil (*Amal*-עמל), as it states,<sup>1925</sup> ‘Man is born to toil (*Amal*-עמל).’ However, [based on this verse] I do not know whether he was created for the toil of the mouth (*Peh*-פה), or for the toil of work (*Melachah*-מלאכה).

However, when the verse states,<sup>1926</sup> ‘A toiling soul toils for himself when he forces his mouth to it-*Nefesh Ameil Amlah Lo, Kee Achaf Alav Peehoo* לו-עמלה עמל עמל פיהו נפש עמל עמלה לו,’ it must be said that he was created for the toil of the mouth.

However, I still do not know whether this is for the toil of Torah or for the toil of speech-*Sichah*-שיחה. However, since the verse states,<sup>1927</sup> ‘This book of Torah shall not depart from your mouth,’ it must be said that he was created for the toil of Torah.”

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<sup>1923</sup> This discourse is a direct continuation of the preceding discourse of the 12<sup>th</sup> of Tammuz of this year, 5719, entitled “*Lo Heebeet* – He perceived no iniquity in Yaakov,” Discourse 27.

<sup>1924</sup> Talmud Bavli, Sanhedrin 99b

<sup>1925</sup> Job 5:7

<sup>1926</sup> Proverbs 16:26

<sup>1927</sup> Joshua 1:8

Before this, the Talmud [there] states, “[Rabbi Akiva says: Sing [your studies] every day, sing [your studies] every day. Rav Yitzchak bar Avdimi says: From what verse is this derived? From the verse, ‘The toiling soul toils for himself when he forces his mouth to it.’ He toils for Torah in this place, and the Torah toils for him in another place.” On this Rashi comments, “When a person toils in Torah in a way of constantly placing the words of Torah in his mouth, like a saddle on a donkey, then on his behalf the Torah returns and requests of its Owner (which is much loftier than the return [and supplication] of the person himself) to bequeath the inner reasons of Torah and its hidden secrets to him.”<sup>1928</sup>

Now, we must understand why in Rabbi Elazar’s teaching, he [initially is] in doubt whether the verse (“when he forces his mouth to it”) refers to the toil of speech or the toil of Torah, whereas in the teaching that precedes it, it obviously refers to the toil of Torah.

## 2.

Now, though the conclusion is that the statement “Every man was created for toil,” refers to the toil of Torah, nevertheless, from the very fact that [the argument that] man was created for the toil in work (*Melachah*-מלאכה) is taken into consideration, it is obvious that the meaning of “work” (*Melachah*-מלאכה) here, does not refer to permissible work-related matters in the literal sense, for “are we dealing here with fools?”<sup>1929</sup> That is, would it ever

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<sup>1928</sup> See the version of Rashi in Ein Yaakov, Sanhedrin, Ch. 11.

<sup>1929</sup> This is Talmudic expression indicating that an argument is obviously foolish. See Talmud Bavli, Shevuot 48b, Bava Metzia 47a, Bava Batra 122a.

arise in anyone's mind that, without exception, *HaShem's* יהו"ה ultimate Supernal intention in creating man is to toil in permissible work-related matters? It must therefore be said that what is meant here by toiling in work (*Amal Melachah*-עמל מלאכה) refers to "work" (*Melachah*-מלאכה) in holiness.<sup>1930</sup>

The same applies to toil in speech (*Amal Sichah*-עמל שיחה), that obviously this does not refer idle chatter, since this is forbidden [by Torah law]. Even when it comes to innocent idle chatter, such as the speech of the unlearned who are incapable of Torah study (as stated in Tanya),<sup>1931</sup> it nonetheless fulfills no ultimate purpose.

This being so, there is no room to state, even as a suggestion, that "Every man was created to toil in speech (*Amal Sichah*-עמל שיחה)." In other words, this goes without saying in regard to forbidden or disgusting speech (as Rambam enumerates in explaining all the categories of speech),<sup>1932</sup> but does not even apply to permissible speech. That is, it is entirely inapplicable to state that this is *HaShem's* יהו"ה ultimate Supernal intent in the creation of every man. It therefore must be stated that, "toil in speech (*Amal Sichah*-עמל שיחה)" also refers to speech (*Sichah*-שיחה) of holiness.

The explanation is that the matter of "toil in work (*Amal Melachah*-עמל מלאכה)" is similar to the statement in the Mechilta of Rabbi Shimon bar Yochai, on the verse,<sup>1933</sup> "Six days shall you

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<sup>1930</sup> See the beginning of the discourse entitled "*Lo Heebeet Aven b'Yaakov*" 5670 (Sefer HaMaamarim 5670 p. 189); Also see the discourse entitled "*Amar Rabbi Elazar Adam L'Amal Nivra*" 5689 (Sefer HaMaamarim 5689 p. 303 and on); Also see Likkutei Sichot, Vol. 15 p. 94 and on.

<sup>1931</sup> Tanya, Likkutei Amarim, Ch. 8

<sup>1932</sup> Rambam to Mishnah Avot 1:17

<sup>1933</sup> Exodus 20:9

work,” (referring to the toil [expressed in the verse],<sup>1934</sup> “You shall gather your grain, your wine, and your oil”), in that “this is a positive commandment.” [On the other hand,] the matter of “toil in speech (*Amal Sichah*-עמל שיחה),” refers to prayer, as our sages, of blessed memory, taught,<sup>1935</sup> “The word ‘*Sichah*-שיחה’ refers to prayer alone.”

It thus is about this that Rabbi Elazar stated, “I do not know whether it is for toil in work (*Amal Melachah*-עמל מלאכה), toil in speech (*Amal Sichah*-עמל שיחה) or toil in Torah, that man was created.” This is because the matter of “toil in work (*Amal Melachah*-עמל מלאכה) is a positive *mitzvah*. Likewise, about “toil in speech (*Amal Sichah*-עמל שיחה),” which refers to prayer, there is an opinion that states,<sup>1936</sup> “If only a person would pray all day.” Similarly, about toil in Torah, the verse states,<sup>1937</sup> “You shall toil in it day and night.”

Therefore, about all three matters it could be said that they are *HaShem*’s-יהוה ultimate Supernal intent in creation. For, our sages, of blessed memory, stated,<sup>1938</sup> “In the beginning-*Bereishit*-בראשית – means that [the world was created] for (the Jewish people, who are called ‘The beginning-*Reishit*-ראשית’ and for) the Torah, which is called ‘The beginning-*Reishit*-ראשית.’”

Our sages, of blessed memory, similarly stated,<sup>1939</sup> “The world was created for the *mitzvah* of *Challah* (the gift offering of the first portion of dough) and for the *mitzvah* of *Bikkurim* (the gift offering of the first fruits). For, ‘The beginning-*Reishit*-ראשית’

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<sup>1934</sup> Deuteronomy 11:14

<sup>1935</sup> Talmud Bavli, Brachot 26b

<sup>1936</sup> Talmud Bavli, Brachot 21a

<sup>1937</sup> Joshua 1:8

<sup>1938</sup> Genesis 1:1 and Rashi and Ramban there. Also see Midrash Bereishit Rabba 1:4.

<sup>1939</sup> Midrash Bereishit Rabba 1:4 *ibid*.

refers to none other than *Challah*, as the verse states,<sup>1940</sup> ‘The first (*Reishit*-ראשית) of your kneading,’ and ‘The beginning-*Reishit*-ראשית’ refers to none other than *Bikkurim*, as the verse states,<sup>1941</sup> ‘The first (*Reishit*-ראשית) fruit of your land,’”

Both are connected to “toil in work (*Amal Melachah*-עמל מלאכה)” as in the verse, “You shall gather your grain, your wine, and your oil,” in which toil is necessary to bring “all the choicest parts to *HaShem*-יהו"ה.”<sup>1942</sup> Likewise, there also is the matter of the verse,<sup>1943</sup> “The beginning (*Reishit*-ראשית) of wisdom is fear of *HaShem*-יהו"ה,” referring to serving Him in prayer. It thus is necessary to clarify which of these “toils” (*Amal*-עמל) is primary and is *HaShem*’s-יהו"ה ultimate Supernal intent in creation, to which all other aspects of toil are secondary.

The same may be said about the verse,<sup>1944</sup> “What profit does man have in all his toil (*Amalo*-עמלו) that he toils under the sun?” About this Zohar states,<sup>1945</sup> “The toil of Torah is different, since it is higher than the sun.” Talmud similarly states,<sup>1946</sup> “Under the sun [man] has no [profit from his toil], but before the sun he indeed profits (through the study of Torah, which preceded the sun).”

In other words, it is necessary to explain the verse, “What profit does man have from all his toil (*Amalo*-עמלו) that he toils under the sun,” and discover its novelty. For it is impossible to explain it according to the simple meaning of the words, that the

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<sup>1940</sup> Numbers 15:20

<sup>1941</sup> Exodus 23:19; Exodus 34:26

<sup>1942</sup> Leviticus 3:16; Mishneh Torah, Hilchot Issurei Mizbe'ach 7:11

<sup>1943</sup> Psalms 111:10

<sup>1944</sup> Ecclesiastes 1:3

<sup>1945</sup> Zohar I 223b

<sup>1946</sup> Talmud Bavli, Shabbat 30b (and Rashi there).

verse intends to negate toil in the pursuit of physical silver and gold.

For, this being so, what novelty has this taught us [that we did not already know], and why was it necessary to express this in such a lengthy way? For our sages, of blessed memory, [already] stated,<sup>1947</sup> “When a person passes away, neither gold nor silver accompany him etc.” It therefore cannot be said that work-*Melachah* (in pursuit of gold or silver etc.), is *HaShem*’s-יהו"ה ultimate Supernal intent, being that all such things remain in this world.

It therefore must be said that in the “toil-*Amal*-עמל” referred to in this verse, there is the supposition of benefit in it, similar to the supposition in Talmud [in its discussion] about whether the verse, “Man is born to toil (*Amal*-עמל)” refers to “toil in work (*Amal Melachah*-עמל מלאכה)” or “toil in speech (*Amal Sichah*-עמל שיחה).” It thus is about this that the verse introduces the novelty that “there only is profit in toiling in Torah, which is higher than the sun,” or “precedes the sun,” like the conclusion of Talmud that the verse “Man is born to toil (*Amal*-עמל)” refers to toiling in Torah.<sup>1948</sup>

### 3.

Now, to better understand the supposition that *HaShem*’s-יהו"ה ultimate Supernal intent in the creation of man is for “toil in work (*Amal Melachah*-עמל מלאכה),” we must explain the above-mentioned teaching of our sages, of blessed memory, that the

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<sup>1947</sup> Mishnah Avot 6:9

<sup>1948</sup> Also see the beginning of the discourse entitled “*Amar Rabbi Elazar Adam L’Amal Nivra*” 5689 (Sefer HaMaamarim 5689 p. 303 and on).

verse,<sup>1949</sup> “Six days shall you work,” is a positive commandment. Likewise, in many teachings of our sages, of blessed memory, we find them praising work (*Melachah*-מלאכה). For example, they said,<sup>1950</sup> “Work (*Melachah*-מלאכה) is great, for it brings honor to the worker,” and other such statements.

The explanation is that it is written,<sup>1951</sup> “Upon the likeness of the throne, there was a likeness like the appearance of a man, from above.” In other words, there is the aspect of “man-*Adam*-אדם in *HaShem*’s-יהו"ה Godliness Above. Our sages, of blessed memory, also stated,<sup>1952</sup> “Whatever the Holy One, blessed is He, commands the Jewish people to do, He does Himself.”

Thus, just as Torah states,<sup>1953</sup> “In six days *HaShem*-יהו"ה made the heavens and the earth,” in which the word “made-*Asah*-עשה” refers to “action-*Asiyah*-עשייה,” which is the same as “work-*Melachah*-מלאכה,” as the verse states [about creation],<sup>1954</sup> “His work (*Melachto*-מלאכתו) that He had done (*Asah*-עשה),” so likewise, the Jewish people were commanded “Six days shall you work,” referring to “toil in work (*Amal Melachah*-עמל מלאכה),” this being a positive *mitzvah* that a person must fulfill.

Likewise, just as in *HaShem*’s-יהו"ה actions, blessed is He, the completion and ultimate intent of the work (*Melachah*-מלאכה) culminated when the verse states,<sup>1955</sup> “Then the heaven and the earth were finished, and all their hosts... and He ceased (*Vayishbot*-וישבת) on the seventh day,” this likewise is so of man’s works, that even though “Six days shall you work” is a positive

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<sup>1949</sup> Exodus 20:9

<sup>1950</sup> Talmud Bavli, Nedarim 49b

<sup>1951</sup> Ezekiel 1:26

<sup>1952</sup> See Midrash Shemot Rabba 30:9

<sup>1953</sup> Exodus 20:11; 31:17

<sup>1954</sup> Genesis 2:2

<sup>1955</sup> Genesis 2:1-2

*mitzvah*, nevertheless, man's work must be similar to the completion of the heavens and the earth, this being the commandment that,<sup>1956</sup> "On the seventh day you shall cease (*Tishbot*-תשבת)." )

However, this must be better understood. For, our sages, of blessed memory, stated,<sup>1957</sup> "It was not with toil (*Amal*-עמל) or exertion that the Holy One, blessed is He, created His world." This being so, why does the verse call *HaShem*'s-ה' יהו act of creating the heavens and the earth, "His work (*Melachto*-מלאכתו) that He had done," in that the verse specifies "work-*Melachah*-מלאכה"?"

We also must understand this as it relates to man's work. For, when the verse states,<sup>1958</sup> "Man is born to toil (*Amal*-עמל)," this seems to indicate that toil (*Amal*-עמל) is praiseworthy for every man, and that this is *HaShem*'s-ה' יהו ultimate Supernal intent in His creation. However, when enumerating the praises of the Jewish people, our Torah portion states,<sup>1959</sup> "[He] saw no toil (*Amal*-עמל) in Yisroel," meaning that the matter of toil (*Amal*-עמל) is negated from the Jewish people.

#### 4.

To preface, there also is the literal meaning of the verse, "He perceived no iniquity (*Aven*-און) in Yaakov, and saw no toil (*Amal*-עמל) in Yisroel," as Rashi comments: "The literal meaning can be expounded beautifully. The Holy One, blessed is He, does not look at the iniquity that is in Yaakov. When they transgress His words, He does not deal exactly with them, to scrutinize

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<sup>1956</sup> Exodus 23:12

<sup>1957</sup> Midrash Bereishit Rabba 3:2

<sup>1958</sup> Job 5:7

<sup>1959</sup> Numbers 23:21



their iniquitous doings and transgressions in violation of His law.” The verse concludes, “*HaShem*-יהוה his God is with him,” [about which Rashi explains], “Even when they provoke Him to anger and act rebelliously before Him, He does not move from being within them.”

That is, according to the simple literal explanation, the term “*Amal*-עמל” here refers to that which is undesirable and is the antithesis of goodness and holiness, and the novelty is that even when there is this “wrong-*Amal*-עמל,” nevertheless, “[He] saw no wrong (*Amal*-עמל) in Yisroel,” meaning, “The Holy One, blessed is He, does not look at it.” This is like the verse that He, “dwells within them even in their impurities.”<sup>1960</sup> In other words, He dwells within them without taking their undesirable matters into account.

Now, this matter (that the Holy One, blessed is He, does not see the undesirable and “wrong-*Amal*-עמל”) is also the greatest praise. For, we find that this itself is the plea of the entire Jewish people, as [David], “the pleasant [composer] of the songs of Israel,”<sup>1961</sup> said on behalf of the entire Assembly of Yisroel (*Knesset Yisroel*),<sup>1962</sup> “Give ear, O’ Shepherd of Yisroel, You who leads Yosef like a flock; Appear, O’ You who is enthroned upon the Cherubim.”

In explaining this plea of the Jewish people to the Holy One blessed is He, Midrash Tehillim states,<sup>1963</sup> “Shepherd of Yisroel, give ear to their plea, and conduct the Jewish people, who

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<sup>1960</sup> Leviticus 16:16

<sup>1961</sup> Samuel II 23:1 – King David

<sup>1962</sup> Psalms 80:2 – This is the Psalm that began to be recited on the 12<sup>th</sup> of Tammuz of this year, 5719, the eightieth year from the birth of the Rebbe Rayatz, whose soul is in Eden, the one whose joyous day and redemption day is being celebrated. (See Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on.

<sup>1963</sup> Midrash Tehillim to Psalms 80:2; Also see Yalkut Shimoni to Psalms 80:2.

are called a ‘flock-*Tzon*-צֹאן,’ just as Yosef did.” [Midrash Tehillim] then enumerates three things, “Just as Yosef gathered from the years of plenty for the years of famine, so too gather us from the life of this world to the life of the coming world. Just as Yosef provided sustenance for his brothers according to their deeds, as it states,<sup>1964</sup> ‘With bread according to their children’s needs,’ so likewise sustain us according to our deeds.”

It then concludes with the highest request of all, “Just as Yosef’s brothers treated him wickedly, but he treated them with goodness, so too, though we have treated You wickedly, so to speak, by having transgressed your commandments, may You treat us with goodness.” (This is similar to the verse, “He perceived no iniquity (*Aven*-אֵוֶן) in Yaakov, and saw no wrong (*Amal*-עֲמָל) in Yisroel.”)

The explanation is that this Psalm hints at the three exiles (that followed the Egyptian exile), and this is what [David] prayed about. For, this Psalm says, “Return us, and illuminate Your face” three times (as the commentators explain there).<sup>1965</sup> It is in this regard that we request of the Holy One, blessed is He, to conduct Himself like Yosef.

More specifically, this [Midrash] first informs us of the general matter of exile, at which time we must gather from the life of this world for the life of the coming world, just as Yosef gathered from the years of plenty for the years of famine. As our sages,<sup>1966</sup> of blessed memory, stated,<sup>1967</sup> “One hour of returning to *HaShem*-יהו"ה and doing good deeds in this world, is more

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<sup>1964</sup> Genesis 47:12

<sup>1965</sup> See Rashi there.

<sup>1966</sup> Also see the Sichah talk of Shabbat Parshat Chukat-Balak, the 12<sup>th</sup> of Tammuz of this year, 5719 (Likkutei Sichot, Vol. 5, p. 243 and on).

<sup>1967</sup> Mishnah Avot 4:17

precious than the entire life of the coming world.” That is, even though this world is mostly a matter of exile, in that “all the affairs of this world are severe and evil and the wicked are dominant in it,”<sup>1968</sup> nevertheless, “One hour of returning to *HaShem*-יהו"ה and doing good deeds in this world, is more precious than the entire life of the coming world.”

This is why this world is called, “the years of plenty,” from which we gather for “the years of hunger,” which refers to the coming world. For, the verse states,<sup>1969</sup> “[Remember your Creator in the days of your youth...] before those years arrive about which you will say, ‘I have no pleasure in them,’ about which our sages, of blessed memory stated,<sup>1970</sup> “This refers to the days of Moshiach,” (the coming world).

This is because all the pleasure of the coming future, about which they stated,<sup>1971</sup> “One hour of tranquility in the coming world is more precious than all the life of this world,” is brought about by the “one hour of returning to *HaShem*-יהו"ה and doing good deeds in this world,” in which we gather for the coming world.

Then, after this introduction, which explains the reason for the exile, there comes the (second) request, “Just as Yosef provided sustenance for his brothers according to their deeds, as it states,<sup>1972</sup> ‘With bread according to their children’s needs,’ so likewise sustain us according to our deeds.”

For, in order to be able to engage in the study of Torah and the proper fulfillment of the *mitzvot*, (by which we gather from the “years of plenty” for “the years of hunger”), we must be in a state

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<sup>1968</sup> See Tanya, Likkutei Amarim, Ch. 6 (10b and on).

<sup>1969</sup> Ecclesiastes 12:1

<sup>1970</sup> Talmud Bavli, Shabbat 151b

<sup>1971</sup> Mishnah Avot 4:17

<sup>1972</sup> Genesis 47:12

in which there are no distractions stemming from the needs of man.

[This is why it is necessary that one's order in serving *HaShem*-יהוה, blessed is He, be in such a way that his work (*Melachah*) is done by others,<sup>1973</sup> or at least, in such a way that his work (*Melachah*) is occasional (so that he can thereby make) his Torah study permanent.]<sup>1974</sup> We therefore plead before the Holy One, blessed is He, that we should not lack any of our needs pertaining to children, health, and abundance sustenance, to the extent that it should be as expressed in the verse, "Bread according to their children's needs," even though "a child does not have knowledge-*Da'at*."<sup>1975</sup>

After this comes the primary request, "Just as Yosef's brothers treated him wickedly, but he treated them with goodness, so too, although we have treated You wickedly, so to speak, by having transgressed your commandments, nonetheless, may You treat us with goodness." For, when the Holy One, blessed is He, grants our needs pertaining to children, health, and abundance of sustenance, even according to the needs of the children, nonetheless this all is in preparation for doing the *mitzvah*.

However, in addition to this, there also must be assistance from Heaven in the matter of Torah and *mitzvot* themselves, since "[arriving at the] *Halachah* requires clarity,"<sup>1976</sup> and,<sup>1977</sup> "Were it not for the fact that the Holy One, blessed is He, assists him, he would be incapable of overcoming [his evil inclination]," Heaven forbid. For this, he requires merit etc. Thus, in this request we

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<sup>1973</sup> See Talmud Bavli, Brachot 35b

<sup>1974</sup> See Talmud Bavli, Brachot 35b *ibid*. Also see Mishneh Torah, Hilchot Talmud Torah 3:7

<sup>1975</sup> Talmud Bavli, Chagigah 2b

<sup>1976</sup> Talmud Bavli, Megillah 28b

<sup>1977</sup> Talmud Bavli, Kiddushin 30b

plead that “although we have treated You wickedly, so to speak, in having transgressed Your commandments, nonetheless, may You treat us with goodness.”

This goodness refers to that which is good for Heaven and good for the creatures, as stated in Talmud, Tractate Kiddushin,<sup>1978</sup> on the verse,<sup>1979</sup> “Say of the righteous (*Tzaddik*) that he is good etc.” In other words, we not only request physical matters from the Holy One, blessed is He, but we also request that there should be a drawing down of *HaShem*’s יהו"ה Godliness in each and every Jew, “from the woodchopper to the water-drawer,”<sup>1980</sup> from His “full, open, holy, and generous hand.”<sup>1981</sup>

About this the verse states, “You who leads Yosef like a flock.” This is because “Yosef was the provider to all the people of the land,”<sup>1982</sup> and it states about him,<sup>1983</sup> “One with a good eye will be blessed, for he has given of his bread to the poor.” In other words, he gave to all without discrimination, even to the poor and impoverished, about whom it states,<sup>1984</sup> “poor only means poor in knowledge (*Da'at*) [of *HaShem* יהו"ה, blessed is He].”

Thus, Yosef’s conduct is to affect an arousal from below and thereby affect an arousal from Above, so that the Holy One, blessed is He, will lead His flock like Yosef did. This is so, until we come to the end of the Psalm, which states, “Illuminate Your face,” about which Midrash Tehillim states, “All we have is the illumination of Your face.”

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<sup>1978</sup> Talmud Bavli, Kiddushin 40a

<sup>1979</sup> Isaiah 3:10

<sup>1980</sup> See Deuteronomy 29:10

<sup>1981</sup> See the third blessing of the Grace after Meals.

<sup>1982</sup> Genesis 42:6

<sup>1983</sup> Proverbs 22:9; Zohar III 130a

<sup>1984</sup> Talmud Bavli, Ketubot 68a; Nedarim 41a; Zohar III 273b; Also see the discourse entitled “*Tikoo BaChodesh*” of last year, 5718, translated in The Teachings of The Rebbe 5718, Vol. 1, Discourse 1, Ch. 3.

This is like<sup>1985</sup> what the Alter Rebbe would say when he was in a state of adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, “Who have I in the heavens but You, and but for You I desire nothing.”<sup>1986</sup> – I want nothing more than You alone!” – and it is through this “that we shall be saved,” [as the Psalm concludes].

From the above we can understand the great praise of the Jewish people when they actualize the fulfillment of the primary request. That is, “although we have treated You wickedly, so to speak, by having transgressed your commandments, nevertheless, may You treat us with goodness.”

In other words, without looking at the fact that in a certain area it is possible that there is a matter of “iniquity-*Aven*-און” or “wrong-*Amal*-עמל,” nevertheless,<sup>1987</sup> “He perceived no iniquity (*Aven*-און) in Yaakov, and saw no wrong (*Amal*-עמל) in Yisroel,” to the point that even in spiritual matters “*HaShem*-יהו"ה his God is with him,” referring to the matter of “the God of Yaakov,”<sup>1988</sup> meaning that there should be a drawing down of the God of Yaakov.

Moreover, this is in such a way that even the world at large agrees with it. That is, even Bilaam, the prophet of the nations of the world (as in the teaching of our sages, of blessed memory,<sup>1989</sup> “Amongst the nations of the world there indeed arose [a prophet who was equivalent to Moshe] and who is he? Bilaam!”) gives his agreement and blessing to the fact that, “He perceived no iniquity (*Aven*-און) in Yaakov, and saw no wrong (*Amal*-עמל) in Yisroel;

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<sup>1985</sup> Sefer HaMitzvot of the Tzemach Tzedek, Shoresch Mitzvat HaTefullah, Ch. 40 (Derech Mitzvotecha, p. 138a), quoted in HaYom Yom for the 18<sup>th</sup> of Kislev.

<sup>1986</sup> Psalms 73:25

<sup>1987</sup> Numbers 23:21

<sup>1988</sup> Psalms 81:5; Also see Likkutei Torah, Drushei Rosh HaShanah 56a

<sup>1989</sup> Sifri to Deuteronomy 34:10

*HaShem*-יהו"ה his God, is with him and the King's friendship is in him." [That is, these very words are in Bilaam's prophecy].

This matter, that we receive blessing and agreement from the side opposite holiness, is a very lofty matter. For, as known, the primary meaning of the name Yisroel-ישראל is that he is called this because,<sup>1990</sup> "You have fought with God-*Elohi*"מ-אלהים and with man-*Adam*-אדם and have prevailed."

In the general matter of serving *HaShem*-יהו"ה, blessed is He, this refers to the toil of returning in repentance (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, to the point of reaching the highest level, which is the upper repentance (*Teshuvah Ila'ah*),<sup>1991</sup> (as explained in *Iggeret HaTeshuvah*),<sup>1992</sup> through which we affect that "intentional sins become like merits for him."<sup>1993</sup>

However, all this is according to the simple literal meaning of the verse "He perceived no iniquity (*Aven*-און) in Yaakov, and saw no wrong (*Amal*-עמל) in Yisroel," which speaks of "iniquity-*Aven*-און" and "toil-*Amal*-עמל" in an undesirable sense, and that even though this may be, the Holy One, blessed is He, does not perceive or see it.

However, *HaShem*'s-יהו"ה ultimate Supernal intent, blessed is He, is that there not at all be "iniquity-*Aven*-און" and "wrong-*Amal*-עמל" in the undesirable sense (like the verse,<sup>1994</sup> "I shall remove the spirit of impurity from the land.") Thus, at this point, "the toil in work" (*Amal Melachah*-מלאכה) and "the toil in speech (*Amal Sichah*-שיחה)" [of the side of holiness] begin, and ultimately, the toil in Torah (as explained before).

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<sup>1990</sup> Genesis 32:29

<sup>1991</sup> See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Eight (*Binah*).

<sup>1992</sup> Tanya, *Iggeret HaTeshuvah*, Ch. 8-9

<sup>1993</sup> Talmud Bavli, Yoma 86b

<sup>1994</sup> Zachariah 13:2

It is then that the verse states and means, “He saw no toil-*Amal*-עמל in Yisroel.” That is, the ultimate service of *HaShem*-יהו"ה, blessed is He, is neither “toil in work (*Amal Melachah*-עמל מלאכה)” nor “toil in speech (*Amal Sichah*-עמל שיחה),” but rather toil in Torah.<sup>1995</sup>

## 5.

Now, this may be better understood through the explanation of the preceding discourse<sup>1996</sup> about the verse, “He perceived no iniquity (*Aven*-און) in Yaakov, and saw no wrong (*Amal*-עמל) in Yisroel.” That is, in relation to Yaakov-יעקב the verse negates the matter indicated by “*Aven*-און” and uses the term “perceived-*Heebeet*-הביט,” whereas in relation to Yisroel-ישראל the verse negates the matter indicated by “*Amal*-עמל” and uses the term “saw-*Ra'ah*-ראה.”

It was explained that as they are in our service of *HaShem*-יהו"ה – (and this is why [the Jewish people] are sometimes called Yaakov-יעקב and sometimes called Yisroel-ישראל) – the difference between Yaakov and Yisroel is as explained at length in Likkutei Torah.<sup>1997</sup> That is, the toil of the mundane days of the week (*Chol*), the matter of which is the toil of refining (*Birurim*) worldly matters (including the fulfillment of the *mitzvot* in deed, which manifest in the physical matters of the world), is called Yaakov-יעקב.

The matter of Yaakov is as expressed in the verse,<sup>1998</sup> “Yaakov departed from Be’er Shava and went to Charan (חרנה),”

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<sup>1995</sup> See the beginning of the discourse entitled “*Lo Heebeet*” 5670 (Sefer HaMaamarim 5670 p. 189).

<sup>1996</sup> See the preceding discourse of the 12<sup>th</sup> of Tammuz of this year, 5719, entitled “*Lo Heebeet* – He perceived no iniquity in Yaakov,” Discourse 27.

<sup>1997</sup> Likkutei Torah, Balak 73c

<sup>1998</sup> Genesis 28:10



referring to the “fierce anger (*Charon Af*-חרון אף) of the Ever-Present One in the world.”<sup>1999</sup> However, even while he was there, and without considering that “by day, scorching heat consumed me, and frost by night,”<sup>2000</sup> he nonetheless accumulated all his wealth there etc., to the point of becoming very wealthy, until the matter indicated by the verse,<sup>2001</sup> “until I come to my lord in Seir,” when the prophecy,<sup>2002</sup> “And saviors will ascend Mount Tziyon to judge the mountain of Esav (by which) the kingdom will be *HaShem*’s-יהו”ה,” will be fulfilled.

Higher than this is the service of *HaShem*-יהו”ה, blessed is He, of Yisroel-ישראל, which is similar to serving Him on Shabbat, at which time there is no toil of affecting refinements (*Birurim*-בירורים). This is because, the toil of separating [the bad from the good] (*Borer*-בורר) is forbidden on Shabbat. Rather, on Shabbat one’s service of *HaShem*-יהו”ה, blessed is He, is entirely in matters of holiness, being that [on Shabbat] all matters of “the side opposite holiness, are separated from Her.”<sup>2003</sup>

The explanation is that the general toil in serving *HaShem*-יהו”ה, blessed is He, of both Yaakov and Yisroel, is the toil of fulfilling the *mitzvot*. This is as the verse states,<sup>2004</sup> “[*HaShem* God-*HaShem Elohi*”מ-אלהי”ה took the man] and placed him in the Garden of Eden, to work it and to guard it.” The word “To work it-*Le’avdah*-לעבדה” refers to the 248-רמ”ח positive *mitzvot*,

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<sup>1999</sup> Rashi to Genesis 11:32

<sup>2000</sup> Genesis 31:40

<sup>2001</sup> Genesis 33:14 and Rashi there.

<sup>2002</sup> Obadiah 1:21

<sup>2003</sup> Zohar II 135b

<sup>2004</sup> Genesis 2:15

and the word “to guard it-*LeShamrah*-לשמרה” refers to the 365-*שש"ה* negative *mitzvot*.<sup>2005</sup>

However, the difference is that *HaShem*’s-יהו"ה initial intention was for the toil of “To work it-*Le’avdah*-לעבדה” and “to guard it-*LeShamrah*-לשמרה,” to take place in the Garden of Eden (*Gan Eden*). This was explained in the talk (*Sichah*) of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,<sup>2006</sup> that about the beginning of the creation of the world, it is written,<sup>2007</sup> “The spirit of God hovered upon the surface of the waters,” about which [Midrash] states,<sup>2008</sup> “This refers to the spirit of Moshiach.”

In other words, *HaShem*’s-יהו"ה Supernal intent was for the physical conduct of the world to be with the spirit of Moshiach, similar to how it will be once Moshiach is revealed, about which the verse states,<sup>2009</sup> “The earth will be filled with the knowledge of *HaShem*-יהו"ה.”

However, because of the sin of the tree of the knowledge of good and evil and the sins that followed afterwards, this caused the withdrawal of *HaShem*’s-יהו"ה Indwelling Presence (the *Shechinah*) from below to Above.<sup>2010</sup> Afterwards, there arose seven righteous *Tzaddikim* until Moshe, who is the seventh, and “all sevens are beloved,”<sup>2011</sup> at which time the descent of the

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<sup>2005</sup> See Zohar I 27a; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a), Tikkun 55 (85b) and elsewhere; Also see Targum Yonatan ben Uziel to Genesis 2:15; Yalkut Re’uveini, Bereishit.

<sup>2006</sup> See Sefer HaMaamarim 5680 p. 54; Sefer HaMaamarim 5670 p. 182

<sup>2007</sup> Genesis 1:2

<sup>2008</sup> Midrash Bereishit Rabba 2:4, 8:1, and elsewhere.

<sup>2009</sup> Isaiah 11:9

<sup>2010</sup> Midrash Shir HaShirim Rabba 5:1; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

<sup>2011</sup> Midrash Vayikra Rabba 29:11

Indwelling Presence of *HaShem*-יהו"ה began, to return to "My wedding canopy (*Genuni*-גנוני)" through the giving of the Torah.

At that time, the general matter of serving *HaShem*-יהו"ה with Torah and *mitzvot*, specifically on earth, began. (For, the verse,<sup>2012</sup> "It is not in the heavens" refers to Torah.)<sup>2013</sup> This is the matter of the union (*Yichud*) of the Holy One, blessed is He (*Kudsha Breech Hoo*), and His Indwelling Presence, the *Shechinah*.

## 6.

The explanation is that,<sup>2014</sup> as explained in the previous discourse,<sup>2015</sup> the creation of the chaining down of the worlds (*Seder HaHishtalshelut*) comes from the aspect of *HaShem*'s-יהו"ה Indwelling Presence, (the *Shechinah*), which is called the "Indwelling Presence-*Shechinah*-שכינה," in that it "dwells-*Shochenet*-שוכנת" and manifests in the lower worlds.<sup>2016</sup>

That is, it is not just transcendent and encompassing (*Makif*), but is present in the world in a way of an inner manifestation (*Hitlabshut*) of the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*). This is why the creation of the world is called "work-*Melachah*-מלאכה," as in the verse [about

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<sup>2012</sup> Deuteronomy 30:12

<sup>2013</sup> Talmud Bavli, Bava Metziya 59b

<sup>2014</sup> Also see the discourse entitled "*Lo Heebeet*" 5669 (Sefer HaMaamarim 5669 p. 205 and on).

<sup>2015</sup> See the preceding discourse of the 12<sup>th</sup> of Tammuz of this year, 5719, entitled "*Lo Heebeet* – He perceived no iniquity in Yaakov," Discourse 27.

<sup>2016</sup> See Tanya, Likkutei Amarim, Ch. 41 (57b); Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on "*Shechinah*-שכינה."

creation],<sup>2017</sup> “His work (*Melachto*-מלאכתו) that He had done,” which indicates the matter of “toil” and “effort.”

By way of analogy, this may be better understood from how it is in man below, who through toil and effort can create something new. As expressed in the style of our sages, of blessed memory,<sup>2018</sup> “[If a person says], I have toiled and I have found (*Yaga’ati u’Matzati*-יגעתי ומצאתי), [he is to be believed].” That is, when there is effort in a way of toil, there then will be the matter of “discovery-*Metziyah*-מציאה,” which “comes with the diversion of one’s attention (*Hesei’ach HaDa’at*),”<sup>2019</sup> and is something completely new.

The same is understood that through toil (*Amal*-עמל), as it is Above in *HaShem*’s-יהו"ה Godliness, the novelty of bringing existence about in a way that there is no comparative relationship comes about, this being the matter of a completely tangible “something” (*Yesh Gamur*), until there can even be a “separate something” (*Yesh Nifrad*), as in the words of our sages, of blessed memory,<sup>2020</sup> “[The Holy One, blessed is He, told Moshe,] ‘Write it down, and let whoever wants to err, err.’”

Thus, in this regard, about the lower world the verse states,<sup>2021</sup> “In the beginning God-*Elohi*”-אלהי"ם created.” That is, this is unlike the upper worlds about which the verse states,<sup>2022</sup> “[Let them praise the Name *HaShem*-יהו"ה], for He commanded and they were created,” in which the word “He-*Hoo*”-הוא refers to the Name *HaShem*-יהו"ה mentioned in the first part of the verse.

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<sup>2017</sup> Genesis 2:2

<sup>2018</sup> Talmud Bavli, Megillah 6b

<sup>2019</sup> Talmud Bavli, Sanhedrin 97a

<sup>2020</sup> Midrash Bereishit Rabba 8:8

<sup>2021</sup> Genesis 1:1

<sup>2022</sup> Psalms 148:5

That is, the way existence comes into being from the Name *HaShem*-יהו"ה, blessed is He, is that "they were created-*Nivra'u*-נבראו" automatically.<sup>2023</sup> In contrast, about how existence is brought into being through *HaShem*'s-יהו"ה title "God-*Elohi*"-אלהי"ם the verse specifies, "[God-*Elohi*"-אלהי"ם] created-*Bara*-ברא," meaning, by way of active engagement, so much so, that it is called "work-*Melachah*-מלאכה."

As explained before,<sup>2024</sup> when creation is brought about automatically, nothing [in creation] can be novel, but is only the revelation of that which is concealed, like the upper worlds, as high as the world of Emanation (*Atzilut*), the substance of which is the revelation of that which is concealed, which is why it is called, "Emanation" (*Atzilut*).<sup>2025</sup>

However, *HaShem*'s-יהו"ה ultimate Supernal intent, blessed is He, is for there be "a dwelling place for the Holy One, blessed is He, in the lower worlds."<sup>2026</sup> The meaning of "lower worlds" is that they are creatures for whom there initially is the decree that "the lower should not ascend Above,"<sup>2027</sup> since they recognize and sense themselves as existing separately and independently.

It is specifically there where we must make a dwelling place for the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is like a person who is found in his dwelling place, in that when he is at home, he is fully revealed in all his matters, in that even his

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<sup>2023</sup> See Torah Ohr, Megillat Esther 96c; Likkutei Torah, Re'eh 20c

<sup>2024</sup> See at length in the preceding discourse of the 12<sup>th</sup> of Tammuz of this year, 5719, entitled "*Lo Heebeet* – He perceived no iniquity in Yaakov," Discourse 27.

<sup>2025</sup> See Pardes Rimmonim, Shaar 16 (Shaar ABY"A) Ch. 1.

<sup>2026</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

<sup>2027</sup> Midrash Shemot Rabba 12:3

essential self and being is revealed in his home.<sup>2028</sup> An existence such as this must specifically be brought in the manner indicated by the words, “[God-*Elohi*”*m*-אלהי”*m*] created-*Bara*-ברא,” meaning, in a way of active engagement and inner manifestation (*Hitlabshut*) and not automatically (as indicated by the term “they were created-*Nivra*’*u*-נבראו”). It rather is brought about by the aspect of *HaShem*’s-יהו”ה, Indwelling Presence (the “*Shechinah*-שכינה), which “dwells-*Shochenet*-שוכנת” and manifests in the lower worlds.

The explanation is that in order for the matter indicated by the verse, “In the beginning God-*Elohi*”*m*-אלהי”*m* created (*Bara*-ברא)” to be, meaning the coming into being of a completely tangible and novel “something” (*Yesh Gamur*), this is solely within the power of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He, who is not caused by any cause that precedes Him, Heaven forbid to think so. Thus, it is solely within His power and ability to create something from absolute nothing, literally.<sup>2029</sup>

Now, this matter, that from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He, the novel being of “something” (*Yesh*) is brought forth, is called by the terms, “work-*Melachah*-מלאכה,” “effort-*Yegiyah*-יגיעה,” and “toil-*Amal*-עמל.” This is as explained in several places,<sup>2030</sup> that the reason we find our sages, of blessed

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<sup>2028</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see *Hemshech* 5666, p. 3 (translated as Revealing the Infinite, Discourse 1), and elsewhere.

<sup>2029</sup> See Tanya, Iggeret HaKodesh, Epistle 20; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*).

<sup>2030</sup> See the discourse of last year, 5718, Discourse 15, Ch. 9; Discourse 19, Ch. 2; Likkutei Sichot Vol. 20, p. 100, and elsewhere.

memory, using the term “difficult-*Kasheh*-קשה” in regard to miracles, such as the saying,<sup>2031</sup> “It is as difficult as the splitting of the sea,” is because when it is necessary to change what was established in the chaining down of the worlds (*Hishtalshelut*), it is called “difficult-*Kasheh*-קשה,” so to speak, being that this is not how matters were first established in the world.

This is why the splitting of the sea is the primary example for all miracles. [It even is the example for the giving of the Torah, being that it was the preparation, preface, and akin to the matter of the giving of the Torah. For, the splitting of the sea is that,<sup>2032</sup> “He transformed the sea to dry land.” That is, the upper (meaning the “sea-*Yam*-ים,” referring to the concealed world-*Alma d’Itkasiya*) was drawn down (and became, “dry land-*Yabashah*-יבשה,” referring to the revealed world-*Alma d’Itgaliya*), in a way that they became as one.

This likewise is the matter of the giving of the Torah, that “the Upper descended below and the lower ascended above.”<sup>2033</sup> This is as stated,<sup>2034</sup> “*HaShem*-יהוה descended upon Mount Sinai,” and,<sup>2035</sup> “To Moshe He said, ‘Go up to *HaShem*-יהוה.’”] This is because the matter of miracles transcends that which was established according to the natural order (*HaTeva*-הטבע) which commenced “In the beginning [when] God-*Elohi*”אלהים created the heavens and the earth.”

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<sup>2031</sup> Talmud Bavli, Pesachim 118a; Sotah 2a; Zohar II 170a

<sup>2032</sup> Psalms 66:6; Also see the discourse entitled “*Hapach Yam* – He transformed the sea to dry land” of Shabbat Parshat Acharei of this year, 5719, Discourse 21.

<sup>2033</sup> Midrash Shemot Rabba 12:3

<sup>2034</sup> Exodus 19:20

<sup>2035</sup> Exodus 24:1

This is because they are drawn from the Name *HaShem*-יהו"ה, blessed is He, as it states,<sup>2036</sup> "*HaShem*-יהו"ה is my miracle," since He transcends His title "God-*Elohi*"מ-אלהי"ם," which shares the same numerical value as "the natural order-*HaTeva*-טבע"י.<sup>2037</sup> 86-

From the above, we may also understand the matter as it relates to the beginning of creation. For, although the creation came about through the concealment and constriction brought about by *HaShem*'s-יהו"ה title "God-*Elohi*"מ-אלהי"ם," which is the sheath and shield [that covers] over the Name *HaShem*-יהו"ה, as it states,<sup>2038</sup> "For a sun and a shield, is *HaShem Elohi*"מ-יהו"ה"ם," [and as known, the word "sun-*Shemesh*"שמש" itself, is a title for the Name of the Holy One, blessed is He, as our sages, of blessed memory, stated,<sup>2039</sup> "Shimshon-שמשון (Samson) is called by the Name of the Holy One, blessed is He, as it states, 'For a sun and a shield, is *HaShem Elohi*"מ-אלהי"ם," [יהו"ה"ם אלהי"ם] nevertheless, through the sheath there was made to be the existence brought forth from the Name *HaShem*-יהו"ה, and beyond this, it was from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who has no

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<sup>2036</sup> Exodus 17:15

<sup>2037</sup> Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section entitled "v'Hamargeel"); Shnei Luchot HaBrit 89a, 189a; Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re'eh 22b and on, and elsewhere.

<sup>2038</sup> Psalms 84:12; See Tanya, Shaar HaYichud veHaEmunah translated as The Gate of Unity and Faith, Ch. 4 and on.

<sup>2039</sup> Talmud Bavli, Sotah 10a



cause that precedes Him, Heaven forbid to think so.<sup>2040</sup> This is why [the act of] creation is called “work-*Melachah*-מלאכה” and “toil-*Amal*-עמל,” similar to the explanation before about the saying [of our sages, of blessed memory] “It is as difficult as the splitting of the sea.”

## 7.

Now, even though the initial creation of the world stemmed from the fact that “He desires kindness,”<sup>2041</sup> nevertheless, our sages, of blessed memory, stated,<sup>2042</sup> “In whom did He consult? In the souls of the righteous-*Tzaddikim*.” The explanation about this is known,<sup>2043</sup> that the pleasure *HaShem*-יהו"ה, blessed is He, would have from the righteous-*Tzaddikim* fulfilling His Torah and *mitzvot*, arose before Him, and through this the desire to create the worlds arose.

The service and work of man is therefore necessary to sustain and actualize the work of *HaShem*-יהו"ה, blessed is He, in creating the worlds, as our sages, of blessed memory, taught,<sup>2044</sup> “If not for the [study of] Torah, the heavens and the earth would not be sustained, as is states,<sup>2045</sup> ‘If not for My covenant by day and night, I would not have set up the laws of the heavens and the earth.’”

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<sup>2040</sup> See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*) and on.

<sup>2041</sup> Micah 7:18; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

<sup>2042</sup> Midrash Ruth Rabba 2:3

<sup>2043</sup> See *Torat Chaim*, Vayigash 232a and elsewhere.

<sup>2044</sup> Talmud Bavli, Pesachim 68b

<sup>2045</sup> Jeremiah 33:25

Similarly, our sages, of blessed memory, stated,<sup>2046</sup> “What is the meaning of the verse,<sup>2047</sup> ‘The earth was afraid and was silent’? At first it was afraid, and in the end, it was silent. For, the Holy One, blessed is He, established a condition with the act of creation, and said, ‘If the Jewish people accept the Torah, you will exist, but if they do not...’”

For, after the initial creation of the world, which stemmed from the fact that “He desires kindness,” it then is actualized through man’s toil in serving *HaShem*-יהו"ה, blessed is He, and the general matter of serving Him is through fulfilling His *mitzvot* (as explained in chapter five). For through this, we bring about the fulfillment of the ultimate culmination of His Supernal intent, that,<sup>2048</sup> “Then the heavens and the earth were finished (*Veyechulu*-ויכילו) and all their hosts.”

One of the explanations of the word “And they were finished-*Vayechulu*-ויכילו,” is that it is of the same root as “expiry-*Kilayon*-כליין,”<sup>2049</sup> referring to the nullification of the “something” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He. In other words, through the act of fulfilling the *mitzvot*, we affect that the “something” (*Yesh*) comes to intellectually understand, and moreover, comes to sense and recognize that it is nullified to *HaShem*-יהו"ה, blessed is He, and that its entire existence is solely as a receptacle for *HaShem*-יהו"ה, blessed is He.

More specifically, in man’s service of *HaShem*-יהו"ה, blessed is He, there is the mode of service indicated by the verse,<sup>2050</sup> “Know Him in all your ways,” and there is the mode of

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<sup>2046</sup> Talmud Bavli, Shabbat 88a

<sup>2047</sup> Psalms 76:9

<sup>2048</sup> Genesis 2:1

<sup>2049</sup> Ohr HaTorah to Genesis 2:1 (Vol. 1, 42b and on, Vol. 3, p. 508 and on).

<sup>2050</sup> Proverbs 3:6

fulfilling Torah and *mitzvot*. However, there also is a matter that mediates and brings the two into alignment with each other, this being prayer, which is a “ladder set on the earth, whose top reaches the heavens.”<sup>2051</sup> That is, through the ladder (*Sulam*-סלם) [of prayer] we can ascend from the earth to the heavens, and subsequently draw down from the heavens to the earth.

## 8.

The explanation is that corresponding to the work of *HaShem*-יהו"ה, blessed is He, in the six days of creating the world, there must also be the matter expressed in the verse,<sup>2052</sup> “Six days shall you work,” which generally refers to serving *HaShem*-יהו"ה, blessed is He, by “knowing Him in all your ways.”

In other words, even in permissible matters, which are “**your** ways,” (similar to the teaching of our sages, of blessed memory, on the verse,<sup>2053</sup> “Send for yourself-*Shlach Lecha*- שלך לך,” meaning,<sup>2054</sup> “According to your own judgment – I am not commanding you [in this]) - there must be the matter of “knowing Him,” as in the verse,<sup>2055</sup> “Know the God of your father and serve Him etc.”

Additionally, one’s occupation in such matters must be in a way that does he his work faithfully and honestly etc., as explained by his honorable holiness, my father-in-law, the Rebbe, whose joyous occasion we are celebrating, in his discourse entitled

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<sup>2051</sup> Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

<sup>2052</sup> Exodus 20:9

<sup>2053</sup> Numbers 13:2

<sup>2054</sup> Rashi to Numbers 13:2; Talmud Bavli, Sanhedrin 34b; Midrash Tanchuma Shlach 5

<sup>2055</sup> Chronicles I 28:9

“*Amar Rabbi Elazar, Kol Adam LaAmal Yulad* - Rabbi Elazar says: “Every man was created for toil” of the year 5689.”<sup>2056</sup>

However, when he toils in permissible matters – “in all your ways” – and even when he is occupied in matters pertaining to the *mitzvot*, which are matters of holiness, since this toil is in a way that he engages with worldly matters, which are physical, (being that even the *mitzvot* manifest in physical things), there must be the refinement and clarification of the physical.

In other words, even after these matters were refined, clarified, and elevated from how they are in the world, which is dominated by the wicked and which is mostly evil, and evil is intermingled with good, nevertheless, because of the great length of time that the good was intermingled with evil, an additional matter of refinement and clarification is necessary, and there subsequently must also be ascent from world to world etc., until he can be a receptacle for *HaShem*’s-יהו"ה Godliness, and be “a dwelling place for the Holy One, blessed is He.”<sup>2057</sup>

Now, this is brought about through serving *HaShem*-יהו"ה, blessed is He, in prayer, which is “a ladder set on the earth, whose top reaches the heavens.”<sup>2058</sup> For, the beginning of serving *HaShem*-יהו"ה, blessed is He, through prayer, starts by contemplating (*Hitbonenut*) this physical world. This is as explained in the preceding discourse,<sup>2059</sup> that prayer begins with

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<sup>2056</sup> Sefer HaMaamarim 5689 p. 306 and on.

<sup>2057</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

<sup>2058</sup> Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

<sup>2059</sup> See the preceding discourse of the 12<sup>th</sup> of Tammuz of this year, 5719, entitled “*Lo Heebeet* – He perceived no iniquity in Yaakov,” Discourse 27, Ch. 5.

the contemplation of the words,<sup>2060</sup> “Blessed is He who spoke and the world came into being. Blessed is He who says and does.”

This is a general contemplation (*Hitbonenut*) of the novel existence of the heavens, the earth, and all their hosts, and how they are brought into being. This is as the verse states,<sup>2061</sup> “The (*Et-אֵת*) heavens” [in which the additional word “*Et-אֵת*”] comes to include all the hosts of the heavens, “and the (*v’Et-וְאֵת*) earth,” [in which the additional word “*Et-אֵת*”] comes to include all the hosts of the earth,<sup>2062</sup> and they all were brought into being with this one [general] utterance.<sup>2063</sup>

One then contemplates all the particulars of the creations in the world. This is as elucidated in the verses of song (*Pesukei d’Zimra*), with the Psalm,<sup>2064</sup> “*Halleluyah!* Praise *HaShem-יהו"ה* from the heavens; praise Him in the heights... Praise *HaShem-יהו"ה* from the earth etc.,” which enumerates the four foundational elements in creation.

Through this contemplation (*Hitbonenut*) one comes to grasp and understanding, until ultimately, he comes to recognize that even as the chaining down (*Hishtalshelut*) and the world exists, (meaning, after the worlds were all brought into being), their entire existence is solely the word of *HaShem-יהו"ה*, and “His glory is over earth and heaven.”<sup>2065</sup> In other words, it is *HaShem-יהו"ה*, blessed is He, who brings the heavens, the earth, and all their hosts into being and enlivens them.

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<sup>2060</sup> The “*Baruch SheAmar*” blessing.

<sup>2061</sup> Genesis 1:1

<sup>2062</sup> See Midrash Bereishit Rabba 1:14, 12:4; Rashi to Genesis 1:14

<sup>2063</sup> Mishnah Avot 5:1; Sefer HaMaamarim 5627 p. 282 and on; Also see the discourse entitled “*Mah Rabu*” 5642.

<sup>2064</sup> Psalms 148:1,7

<sup>2065</sup> Psalms 148:13

Now, this contemplation already affects refinement, clarification and ascent. Nonetheless, this is not yet sufficient, since it still is possible for him to remain in a state of coarseness. It therefore is necessary for there to subsequently be the contemplation (*Hitbonenut*) of the blessings of the *Shema* recital, wherein the nullification to *HaShem*-יהו"ה of the *Seraphim*, *Ophanim* and *Chayot* angels and their recitation of "Holy, holy, holy etc.,"<sup>2066</sup> and, "Blessed is the Glory of *HaShem*-יהו"ה from His place," is discussed<sup>2067</sup>

In other words, the service of *HaShem*-יהו"ה, blessed is He, of the fiery-*Seraphim* angels, is in such a way that their whole existence becomes utterly consumed by the arousal and "running" desire roused through the contemplation (*Hitbonenut*) of *HaShem*'s-יהו"ה holiness (*Kadosh*-קדוש) etc.

This is as Midrash states,<sup>2068</sup> that the arousal affected in [the fiery-*Seraphim* angels] in their recitation of "Holy-*Kadosh*-קדוש," penetrates and continues for two-thousand years. This is similarly so of the service of *HaShem*-יהו"ה of the cycle-*Ophanim* angels and the holy animal-*Chayot* angels, who recite "Blessed is the Glory of *HaShem*-יהו"ה from His place" with a great commotion, which indicates their great state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Now, "there is not a single blade of grass below that does not have a constellation (*Mazal*) above, that hits it and tells it to grow,"<sup>2069</sup> which is the meaning of the verse,<sup>2070</sup> "[Do you know the laws of heaven]; Did you place its rule upon the land?" In

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<sup>2066</sup> Isaiah 6:3

<sup>2067</sup> Ezekiel 3:12

<sup>2068</sup> See Tanna d'Bei Eliyahu Rabba, Ch. 31

<sup>2069</sup> Midrash Breishit Rabba 10:6 and elsewhere.

<sup>2070</sup> Job 38:33; See Zohar II 15b

other words, all the creations below have a root above, and “there is One higher than high Who watches, and there are high ones above them.”<sup>2071</sup>

This refers to the angelic beings, such as the cycle-*Ophanim* angels, and the holy animal angels-*Chayot HaKodesh* etc. It thus is understood that through a person contemplating his root and source, he comes to be in a state of nullification (*Bittul*) etc., and there also is caused to be in him (not only the refinement, clarification, and ascent, but also) the matter of nullification (*Bittul*).

One then ascends from the blessings of the *Shema* to the recital of *Shema* itself,<sup>2072</sup> “*Shema Yisroel* – Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד-יהו"ה.” The word “Listen-*Shema*-שמע” is a term that denotes understanding and comprehension.<sup>2073</sup> The verse continues, “*Yisroel*-ישראל,” which refers to every single Jew. That is, every single Jew understands that, “*HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד-יהו"ה,” meaning that the *Chet*-ח-8, which refers to the seven firmaments and the earth, and the *Dalet*-ד-4, which refers to the four directions of the world, are all sublimated and nullified to the *Aleph*-א-1, which refers to the Master of the world-*Alupho Shel Olam*-אלופו של עולם. (This is as stated in Beit Yosef,<sup>2074</sup> citing Sefer Mitzvot Katan). The sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, brought about by this contemplation (*Hitbonenut*) is the highest nullification, and

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<sup>2071</sup> Ecclesiastes 5:7

<sup>2072</sup> Deuteronomy 6:4

<sup>2073</sup> See Listen Israel, a translation of Rabbi Hillel of Paritch’s commentary to Shaar HaYichud of the Mittler Rebbe (The Gate of Unity), Ch. 1, and elsewhere.

<sup>2074</sup> Beit Yosef to Orach Chayim 61.

is the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He.

Through this, one thereby comes to the next verse, “And you shall love *HaShem*-יהו"ה your God with all your heart, and with all your soul, and with all your being.” The words, “with all your heart-*Bechol Levavecha*-בְּכָל לִבְּךָ,” mean,<sup>2075</sup> “With both your inclinations.” In other words, this contemplation (*Hitbonenut*) affects that even the evil inclination, the animalistic soul, and the body, also come to have the matter indicated by the words, “with all your being (*Bechol Me'odecha*-בְּכָל מְאֹדְךָ),” which refers to the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He.

This then, is the general matter of the ascent of the ladder (*Sulam*-סֻלָּם) of prayer, which is “set on the earth, whose top reaches the heavens,” as explained at length in the continuum of discourses that was printed recently.<sup>2076</sup>

That is, the addition of the suffix letter *Hey*-ה in the word “to the earth-*Artzah*-אֶרֶץ” [in this verse] indicates the depth below (*Omek Tachat*), meaning, below the earth. Similarly, [the suffix letter *Hey*-ה of] the word “to the heavens-*HaShamaymah*-הַשָּׁמַיִם” indicates the highest ascent, to the aspect that transcends the “heavens-*Shamayim*-שָׁמַיִם.”<sup>2077</sup>

Thus, this is why the toil in serving *HaShem*-יהו"ה, blessed is He, in prayer, is called “toil in speech (*Amal Sichah*-עֲמַל שִׁיחָה).” For, to unite the two extremities of “to the earth-*Artzah*-אֶרֶץ” and

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<sup>2075</sup> Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

<sup>2076</sup> *Hemshech “Rosh HaShanah”* 5695 – Kuntres 28, which was printed on Lag Ba'omer 5719 in a second printing.

<sup>2077</sup> *Sefer HaMaamarim*, Kuntreisim Vol. 2, p. 319a; Also see Likkutei Sichot Vol. 15, p. 97, note 29.



“to the heavens-*HaShamaymah*-השמימה,” toil (*Amal*-עמל) is necessary, and this cannot be accomplished in its absence.

This is because, for the prayer to be as it should be, it is necessary to affect an ascent from the state of being “set on the earth-*Artzah*-ארצה,” which is the matter of reciting “I submit before You – *Modeh Ani*,” which even precedes washing one’s hands, at which time the external husks of *Kelipah* still derive vitality from the fingernails.<sup>2078</sup> It is from this point forward that toil in serving *HaShem*-יהו"ה, blessed is He, begins, until one arrives at the words, “*HaShem* is One-*HaShem Echad*-אהד יהו"ה,” with “all your heart and with all your being.”

## 9.

Now, in addition to the above, there also is the matter of toil (*Amal*-עמל) in Torah. For, as explained before (in chapter five) *HaShem*’s-יהו"ה Supernal intention in creation was in such a manner that,<sup>2079</sup> “The spirit of God” – which refers to the spirit of Moshiach<sup>2080</sup> – “hovered upon the surface of the waters.” That is, initially there were no matters whatsoever that hide, conceal, or distract, and service of *HaShem*-יהו"ה, blessed is He, was in a way of tranquility. Because of this, it was possible to immediately come to the most inner aspect of *HaShem*’s-יהו"ה Supernal intention, which is the matter of toiling (*Amal*-עמל) in Torah.

For, as known, even union brought about through prayer is called “temporal life (*Chayei Sha’ah*).”<sup>2081</sup> In contrast, the

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<sup>2078</sup> See Kuntres 12-13<sup>th</sup> of Tammuz 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 300b), and elsewhere.

<sup>2079</sup> Genesis 1:2

<sup>2080</sup> Midrash Bereishit Rabba 2:4, 8:1, and elsewhere.

<sup>2081</sup> Talmud Bavli, Shabbat 10a

matter of eternity, is called “eternal life (*Chayei Olam*),” as it states,<sup>2082</sup> “Who has implanted eternal life (*Chayei Olam*) within us,” comes about specifically through Torah.

This is because the Torah was given from above in the way of a gift, as our sages, of blessed memory, explained<sup>2083</sup> on the verse,<sup>2084</sup> “And from the desert, they went to Matanah (“a gift”), and from Matanah (“a gift”) to Nachli’el (“the heritage of God”).” This is to such an extent that our sages, of blessed memory, stated,<sup>2085</sup> “At first, Moshe would study Torah and forget it, until it was given to him as a gift.” This being so, how much more is it so of those who receive from Moshe.

Now, the matter of a gift is that the “one who gives a gift, gives it generously,”<sup>2086</sup> as in the teaching,<sup>2087</sup> “I have placed Myself within My writings.” That is, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהוה Himself, blessed is He, gives Himself completely from all angles etc. However, even so, this is called “toiling-*Amal*-עמל” (in Torah).

This is because Torah “is not in the heavens,”<sup>2088</sup> but was specifically given below as a gift, to the place about which [Moshe answered the angels],<sup>2089</sup> “Did you descend to Egypt? Is there an evil inclination amongst you?” That is, it specifically is in this place that Torah must have effect and penetrate inwardly, in a way that the intellect (*Sechel*) and the conceptualization (*Muskal*)

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<sup>2082</sup> In the blessings on the Torah.

<sup>2083</sup> Talmud Bavli, Eruvin 54a

<sup>2084</sup> Numbers 21:19

<sup>2085</sup> Talmud Bavli, Nedarim 38a

<sup>2086</sup> Talmud Bavli, Bava Batra 53a and elsewhere.

<sup>2087</sup> Talmud Bavli, Shabbat 105a (Ein Yaakov version); Also see Likkutei Torah, Shlach 48d and on.

<sup>2088</sup> Deuteronomy 30:12; Talmud Bavli, Bava Metziya 59b

<sup>2089</sup> Talmud Bavli, Shabbat 88b and on.

become entirely one. That is, the human intellect (*Sechel*) must become one with the Torah's intellect (*Sechel*) in "a wondrous union (*Yichud*), the likes of which there is no comparison to," (as explained in Tanya).<sup>2090</sup>

Now, it is self-understood that to affect this union (*Yichud*) with Torah, so that "I have placed Myself within My writings" becomes unified with the person, who himself has an evil inclination and is in a state of Egypt, the greatest toil (*Amal*-עמל) is necessary. This is why even the labor of studying Torah is called "toil-*Amal*-עמל."

However, in Torah itself, there is an even higher level. For, since "He gazed into the Torah and created the world,"<sup>2091</sup> it is understood that all matters in the world are also present in Torah itself. Therefore, just as in the world there is a general difference between matters that are permissible and matters that relate to Torah and *mitzvot*, and there is a difference between the toil "under the sun" and toil in Torah, which is "higher than the sun,"<sup>2092</sup> so likewise, there is this difference in the Torah itself. This is the distinction between the revealed aspects of Torah and the inner aspects of Torah.

To further explain, the revealed aspect of Torah specifically descended below in a way that it manifests within human intellect. (As known, in the study of the Oral Torah (*Torah SheBa'al Peh*), if one does not grasp and understand, he has not fulfilled his obligation to study Torah.)<sup>2093</sup> That is, it manifests through the animalistic soul in the body and in the physical brain,

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<sup>2090</sup> Tanya, Likkutei Amarim, Ch. 5

<sup>2091</sup> Zohar II 161a-b and elsewhere.

<sup>2092</sup> Zohar I 223b

<sup>2093</sup> Hilchot Talmud Torah of the Alter Rebbe, Ch. 2.

to the point that [the Oral Torah] even descended further down, to even clarify and refine false arguments (as stated in Tanya).<sup>2094</sup>

It is for this reason that it is called the tree of the knowledge of good and evil.<sup>2095</sup> For, even though “words of Torah do not contract impurity,”<sup>2096</sup> as the verse states,<sup>2097</sup> “Behold, My word is like fire – the word of *HaShem*-ה' יהוה,” and, “Just as fire does not contract impurity, so likewise, words of Torah do not contract impurity,”<sup>2098</sup> nevertheless, it manifested in matters of good and evil, as explained at length in Iggeret HaKodesh.<sup>2099</sup> However, in addition to this, there is that part of Torah that is called “the Tree of Life,” which generally is the matter of the inner teachings of the Torah (*Pnimitiyut HaTorah*).

## 10.

It is with the above in mind that the Talmud states, as an obvious matter, that the verse,<sup>2100</sup> “The toiling soul toils for himself (*Nefesh Ameil Amlah Lo*-נפש עמל עמלה לו) when he forces his mouth to it,” refers to toiling (*Amal*-עמל) in Torah. For, in regard to “toil in work” (*Amal Melachah*-עמל מלאכה), it cannot be said that the “soul toils for himself.” That is, what profit is there in saying that because of his toil in work (*Melachah*-מלאכה), as in the verse,<sup>2101</sup> “Six days shall you work,” he is granted more toil (*Amal*-עמל) from above as a reward?

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<sup>2094</sup> See Tanya, Likkutei Amarim, Ch. 5; Kuntres Acharon 159b

<sup>2095</sup> See Zohar III 124b

<sup>2096</sup> Talmud Bavli, Brachot 22a

<sup>2097</sup> Jeremiah 23:29

<sup>2098</sup> Talmud Bavli, Brachot 22a *ibid.*

<sup>2099</sup> Tanya, Iggeret HaKodesh, Epistle 26

<sup>2100</sup> Proverbs 16:26

<sup>2101</sup> Exodus 20:9

The same applies to “toil in speech” (*Amal Sichah*-עמל שיחה), which refers to the matter of ascent from below to Above. It cannot be said that the verse “The toiling soul toils for himself (*Nefesh Ameil Amlah Lo*-נפש עמל עמלה לו-),” refers to this. That is, it cannot be said that through toiling in prayer, he will be granted a gift from Above to succeed in toiling and investing himself in this in a way that is incomparable. [Because, to pray [properly], one must already have clear and settled mind, which is why “one who returns home from a journey should not pray for three days.”<sup>2102</sup>

This is similar to the fact that “[arriving at the] *Halachah* requires clarity,”<sup>2103</sup> to the point that [Abbaye said],<sup>2104</sup> “If my step-mother [distracts me] by saying, ‘bring me a dish of *Kutacha*,’ I can no longer study [in my normal way].” Thus, even success in serving *HaShem*-יהו"ה, blessed is He, in prayer, and in a manner that is beyond comparison, is not *HaShem*'s-יהו"ה ultimate Supernal intent in serving Him, blessed is He.

In other words, when it comes to the matter of **toil** in serving *HaShem*-יהו"ה, blessed is He, it of course is necessary for there to be “toil in work” (*Amal Melachah*-עמל מלאכה) and “toil in speech” (*Amal Sichah*-עמל שיחה). For, without this, a person would be incapable of fulfilling *HaShem*'s-יהו"ה ultimate Supernal intent for which he was created, as it states,<sup>2105</sup> “I was created to serve my Maker,” which is accomplished through toil in fulfilling His Torah and *mitzvot*, even through the matter indicated by the

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<sup>2102</sup> Talmud Bavli, Eruvin 65a

<sup>2103</sup> Talmud Bavli, Megillah 28b

<sup>2104</sup> Talmud Bavli, Eruvin 65a ibid.

<sup>2105</sup> Talmud Bavli, Kiddushin 82a

verse,<sup>2106</sup> “Know Him in all your ways - is a great principle in Torah.”<sup>2107</sup>

Thus, since it is necessary to elevate all matters of toil (whether they are included in “know Him in all your ways,” or whether they pertain to Torah and *mitzvot*), it therefore is also necessary for there to be the toil of serving *HaShem*-יהו"ה, blessed is He, in prayer, which is “toil in speech” (*Amal Sichah*-עמל שיחה). This is to such an extent that [in Talmud] there is room for doubt as to which is the more primary, “toil in work” (*Amal Melachah*-עמל מלאכה) or “toil in speech” (*Amal Sichah*-עמל שיחה).

However, when discussing the matter of **reward**, about which the verse states “The toiling soul toils for himself (*Nefesh Ameil Amlah Lo*-נפש עמל עמלה לו-),” it is not applicable to say that the reward is also in matters connected to the world, (such as “toil in work” (*Amal Melachah*-עמל מלאכה) or “toil in speech” (*Amal Sichah*-עמל שיחה) by which the “toil in work” is elevated).

This is because they are not *HaShem*'s-יהו"ה ultimate Supernal intent in one having been created, nor should he be invested in it, in a way of having any consideration of the elevated level of the reward. It therefore is obvious in Talmud that this verse, “The toiling soul toils for himself (*Nefesh Ameil Amlah Lo*-נפש עמל עמלה לו-),” refers to toil (*Amal*-עמל) in Torah.

The explanation is that reward is [according to] how the Holy One, blessed is He, measures it, which is in a way of “measure for measure.”<sup>2108</sup> Therefore, when there is a “toiling soul” referring to toil (*Amal*-עמל) in Torah, in that one studies

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<sup>2106</sup> Proverbs 3:6

<sup>2107</sup> See Talmud Bavli, Brachot 63a – “Which is a brief passage upon which all fundamental principles of Torah are dependent? The verse, ‘Know Him in all your ways etc.’”

<sup>2108</sup> Talmud Bavli, Sotah 8b

Torah with effort, toil, and great self-investment (as explained in Kuntres U'Maayon),<sup>2109</sup> and this effort is as expressed in the teaching “there is no one wiser than one who has experience,”<sup>2110</sup> meaning that his study is brought down in the practical application of a legal ruling within the state indicated by [Moshe’s response to the angels], “Did you descend to Egypt? Is there an evil inclination among you?” so that in that state, a differentiation and separation is made between the holy and the mundane, and between light and darkness, along with all seven separations (*Havdalot*) that accord to Torah,<sup>2111</sup> he then is then granted the greatest of rewards, in that,<sup>2112</sup> “He toils for Torah in this place, and Torah toils for him in another place.”

This itself is the difference between the revealed aspects of Torah and the inner aspects of Torah (*Pnimiyut HaTorah*). For, although “we all have one Torah,”<sup>2113</sup> it is understood that the difference between the revealed part of Torah – which is the tree of the knowledge of good and evil – and the inner part of Torah – which is the Tree of Life – is from one extreme to the other extreme. Therefore, the drawing down of the inner part of Torah (*Pnimiyut HaTorah*) is called “another place.”

Even so, since the Holy One, blessed is He, measures in a way of measure for measure, therefore, in exchange for a person toiling in the revealed parts of Torah, in the revealed and in a way about which it states,<sup>2114</sup> “Praiseworthy is one who arrives here

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<sup>2109</sup> Kuntres U'Maayon, Discourse 16, Ch. 2.

<sup>2110</sup> Akeida to Parshat Noach, Shaar 14, section entitled “*Hakdamah Shleesheet*”; Also see the discourse entitled “*Amar Rabbi Elazar Adam L'Amal Nivra*” *ibid.* (p. 222 and on).

<sup>2111</sup> See Talmud Bavli, Pesachim 104a

<sup>2112</sup> Talmud Bavli, Sanhedrin 99b

<sup>2113</sup> See Tanya, Likkutei Amarim, Ch. 44.

<sup>2114</sup> Talmud Bavli, Pesachim 50a

with his studies (Talmud) in his hand,” referring to the matter of studying Torah with fear of Heaven,<sup>2115</sup> through which he works on and even effects the “Egypt” and the evil inclination, and he likewise also is engaged in “toil in speech” (*Amal Sichah*-עמל שיחה), in a way that “my prayer is juxtaposed to my bed”<sup>2116</sup> so that his study of Torah can then be much loftier, so that he elevates the Torah high above and binds it to the Essential Self of *HaShem*-יהוה, blessed is He, then through this, “the Torah toils for him in another place.”

This refers to the matter of drawing down the inner aspects of Torah (*Pnimitiyut HaTorah*), which are the secrets of the secrets (*Razin d'Razin*). For, it is in this aspect that there is a bond between the Torah and the Holy One, blessed is He, like the Crown of the King, about which it states,<sup>2117</sup> “One may not use His scepter, and (how much more so) not His crown.”

However, even so, “the Torah returns on his behalf” and beyond this, “it requests from its Owner,” in which the teaching specifies “Owner-*Konah*-קונה” (and not “Giver” or other such terms). This is similar to the explanation<sup>2118</sup> about [the blessing],<sup>2119</sup> “Blessed is your Maker (*Oseich*-עושה); Blessed is He who formed you (*Yotzeich*-יוצר); Blessed is your Creator (*Boreich*-בורא); Blessed is your Owner (*Koneich*-קונן),” in that ownership indicates that everything here is a matter of the revelation of the concealed.

The substance of this as it is in Torah, is that it refers to the level of Torah as it is unified with the Essential Self of the

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<sup>2115</sup> See Likkutei Torah, Behar 40c

<sup>2116</sup> Talmud Bavli, Brachot 5b; See Likkutei Torah 96b

<sup>2117</sup> Mishneh Torah, Hilchot Melachim 2:1

<sup>2118</sup> See Torah Ohr, 75d and elsewhere.

<sup>2119</sup> In the Kiddush Levanah liturgy.



Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, that is, as His Essential Self, blessed is He, comes forth in Torah, which is the matter of the inner aspects of Torah (*Pnimiyyut HaTorah*). Thus, it is in regard to this that “the Torah returns on his behalf and requests from its Owner to bequeath the inner reasons of the Torah and its hidden secrets to him.”<sup>2120</sup>

## 11.

This then, is the meaning of the teaching,<sup>2121</sup> “[Rabbi Elazar says]: Every man was created for toil (*Amal*-עמל), as it states,<sup>2122</sup> ‘Man is born to toil (*Amal*-עמל).’” That is, this refers to the general matter of serving *HaShem*-יהו"ה, blessed is He, throughout the six-thousand years of the world, in which most of the toil is in worldly matters that are physical and coarse, and during the time of exile, at which time matters that stand in opposition are present, matters that cause concealment and hiddenness are present, and matters that distract and are undesirable [are present]. In this, there must be service of *HaShem*-יהו"ה, blessed is He, in a way of toil and great effort, both “toil in work” (*Amal Melachah*-עמל מלאכה), “toil in speech” (*Amal Sichah*-עמל שיחה), and ultimately, even in toil (*Amal*-עמל) in Torah study, which is higher than the sun.

However, even before this, we already affect the matter of the verse,<sup>2123</sup> “He perceived no iniquity (*Aven*-און) in Yaakov, and saw no wrong (*Amal*-עמל) in Yisroel. *HaShem*-יהו"ה his God, is

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<sup>2120</sup> See the Sichah talk after the discourse (Torat Menachem, Vol. 26, p. 113).

<sup>2121</sup> Talmud Bavli, Sanhedrin 99b

<sup>2122</sup> Job 5:7

<sup>2123</sup> Numbers 23:21

with him, and the King's friendship is in him," according to its simple, literal meaning. That is, even when there is the presence of the undesirable aspects of "iniquity-*Aven*-און" or "wrongdoing-*Amal*-עמל," (even if only in a refined manner), nonetheless, the Holy One, blessed is He, does not perceive or see this.

We thereby come to *HaShem*'s יהו"ה ultimate Supernal intent in the matter of "Man is born to toil (*Amal*-עמל)," meaning that service of *HaShem*-יהו"ה, blessed is He, is toil (*Amal*-עמל) in Torah study, in a way that Torah even has an effect in a place of "Egypt" (*Mitzrayim*-מצרים) and the evil inclination, (similar to [what was previously explained] about the words "with all your heart (*Bechol Levavecha*-בכל לבבך)" meaning,<sup>2124</sup> "With both your inclinations.")

That is, there thereby is caused to be the matter of "his willful sins became like merits for him,"<sup>2125</sup> which is something that is very difficult ("toil-*Amal*-עמל). We thereby also bring about the matter of miracles. For, even though this is something "difficult" (as explained before), nevertheless, through one's toil in serving *HaShem*-יהו"ה, blessed is He, he brings about that open miracles are revealed before the eyes of the whole world.

This is as explained in *Shaar HaYichud VeHaEmunah*<sup>2126</sup> about the teaching,<sup>2127</sup> "[At first it arose in thought to create the world through the quality of judgment. He saw that the world could not endure this], so He included the quality of compassion," that this refers to "the revelation of Godliness through the Righteous (*Tzaddikim*) and the signs and miracles of the Torah."

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<sup>2124</sup> Mishnah Brachot 9:5; Talmud Bali, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5

<sup>2125</sup> Talmud Bavli, Yoma 86b

<sup>2126</sup> Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 5.

<sup>2127</sup> Midrash Bereishit Rabba 12:15

This also includes [the miracles and wonders] revealed in our generation by the one whose joyous day of redemption we are celebrating. From that redemption we will soon come to the revelation of that which is expressed in the verse,<sup>2128</sup> ‘The toiling soul toils for himself when he forces his mouth to it,’ through effort and self-investment (out of both physical and spiritual abundance) in the study of Torah, both the revealed parts of Torah, as well as the inner teachings of Torah (*Pnimitiyut HaTorah*), as was revealed to us by the one whose joyous day we are celebrating, as well as our leaders who preceded him, all of whom are one.

There then will be the fulfillment of “Torah toils for him in another place,” meaning that “the Torah returns on his behalf and requests from its Owner to bequeath the inner reasons of the Torah and its hidden secrets to him.” This likewise is the meaning of the verse,<sup>2129</sup> “Let Him kiss me with the kisses of His mouth,” which Rashi explains refers to the hidden reasons of the Torah (“the secrets of its reasons and its hidden treasures”) which have not yet been revealed. This refers to the Torah of Moshiach, who will teach Torah to the entire Jewish people, when he will be revealed in our times, below ten handbreadths.

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<sup>2128</sup> Proverbs 16:26

<sup>2129</sup> Song of Songs 1:2 and Rashi there.