

Discourse 30

*“Aser T’Aser Et Kol Tvu’at Zarecha -
Tithe you shall tithe the entire crop of your planting”*

Delivered on Shabbat Parshat Re’eh,
Shabbat Mevarchim Elul, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,²¹⁸⁷ “Tithe you shall tithe (*Aser T’Aser*-עֲשֶׂה תְּעַשֶׂה) the entire crop of your planting.” About this, our sages, of blessed memory, stated,²¹⁸⁸ “Tithe-*Aser*-עֲשֶׂה so that you will become wealthy-*TeetAsher*-תְּתַעֲשֶׂה.” For it is not possible to explain the doubled terminology of this verse in the same way that the commentators explain doubled terminology elsewhere, that it means “even up to one-hundred times.”²¹⁸⁹ This is because a tithe (*Ma’aser*-מַעֲשֶׂה) is a fixed measure [of one tenth].

They therefore explained that the two words “Tithe-*Aser*-עֲשֶׂה” and “you shall tithe-*T’Aser*-תְּעַשֶׂה” refer to two separate matters; “Tithing-*Aser*-עֲשֶׂה” and “you shall become wealthy-*TeetAsher*-תְּתַעֲשֶׂה.” That is, the tithe (*Aser*-עֲשֶׂה) is given so that “you shall become wealthy (*TeetAsher*-תְּתַעֲשֶׂה).”

In other words, even though our sages, of blessed memory, stated,²¹⁹⁰ “Be like servants who serve the Master without

²¹⁸⁷ Deuteronomy 14:22

²¹⁸⁸ Talmud Bavli, Taanit 9a

²¹⁸⁹ See Talmud Bavli, Bava Metziya 31a

²¹⁹⁰ Mishnah Avot 1:3

expectation of receiving reward,” nonetheless, in regard to the general *mitzvah* of giving charity, especially the *mitzvah* of giving the tithe (*Ma'aser*-מעשר), the Holy One, blessed is He, requests of us,²¹⁹¹ “Test me, if you will, in this, says *HaShem*-יהוה, Master of Legions, [see] if I do not open the windows of the heavens for you and pour blessings upon you to no end,” which is the same matter as the teaching, “Tithe-*Aser*-עשר so that you become wealthy-*TeetAsher*-תתעשר.”

2.

Now, to understand this, we first must preface with the matter of the tithe (*Ma'aser*-מעשר). As known,²¹⁹² and explained in books of Kabbalah²¹⁹³ the *Sefirah* of Kingship-*Malchut* is called the “tithe-*Ma'aser*-מעשר.” This is not only because the *Sefirah* of Kingship-*Malchut* is the tenth *Sefirah*, but also because it is like the tithe (*Ma'aser*-מעשר), in that compared to the other *Sefirot* it only is a small portion.

By way of analogy this may be understood by the powers of the soul in man below, that the power of kingship and rulership differs from all the other powers. This is because all the other powers relate to oneself. Now, it goes without saying that the power of intellect relates to oneself, for besides the fact that another person is not needed in this, another person actually

²¹⁹¹ Malachi 3:10; Talmud Bavli, Taanit 9a ibid.

²¹⁹² See the discourse entitled “*Aser T'Aser*” 5679 (Sefer HaMaamarim 5679 p. 621 and on).

²¹⁹³ Tikkunei Zohar, Tikkun 17; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “*Ma'aser*-מעשר,” and elsewhere.

distracts from one's intellect, the proofs of which are well known.²¹⁹⁴

However, even in regard to one's emotions, such as kindness (*Chessed*) and mercy (*Rachamim*), which indeed relate to another, in that there must be another to bestow the kindness to or to have mercy upon, as we find with Avraham who "was grieved that he had no guests,"²¹⁹⁵ being that the quality of kindness (*Chessed*) cannot be expressed without another. Nevertheless, the essential qualities of emotions are to himself. That is, without the [essential] qualities of the emotions he would be lacking. In other words, if he did not have one of the emotional qualities (*Midot*), he then would be lacking the revelation of a soul power.

However, this is not so of the power of kingship and rulership, which only relate to the other, and if he himself did not have the revelation of the quality of rulership in him, he would lack nothing at all. From this example, we can understand how the matter of the *Sefirah* of Kingship is Above in *HaShem*'s יהוה's Godliness, that it is for the other.

This is also why Sefer Yetzirah only mentions the three foundational elements of fire (*Aish*-אש), water (*Mayim*-מים), and air (*Ru'ach*-רוח), but it does not mention the foundational element of earth (dust-*Afar*-עפר). About this, Pardes Rimmonim explains²¹⁹⁶ that this is analogous to a pot of water placed on a fire, that through the water boiling, the element of earth (*Afar*) in the water separates and become independently recognized.

²¹⁹⁴ See Talmud Bavli, Eruvin 65a – "Abbaye said: 'If my step-mother says to me, 'bring me a dish of *Kutacha*,' I can no longer study [in my normal fashion].'"

²¹⁹⁵ Rashi to Genesis 18:1; Also see Midrash Bereishit Rabba 48:9

²¹⁹⁶ Pardes Rimmonim, Shaar 9 (Shaar HaMachree'een) Ch. 3

In other words, included in the other *Sefirot* is the aspect of Kingship-*Malchut*, and is the revelation of all the *Sefirot*, or the revelation of each *Sefirah* in particular. As explained in Likkutei Torah, in the discourse entitled “*Leva’er Inyan HaMas’aot*,”²¹⁹⁷ the *Sefirah* of Kingship-*Malchut* is the revelation of each of the qualities.

Elsewhere,²¹⁹⁸ the difference between how all the other *Sefirot* are emanated, and how Kingship-*Malchut* is emanated, is also explained. That is, whereas all the other *Sefirot* were emanated as several points, the *Sefirah* of Kingship-*Malchut* was emanated as a single point, and is built [into a full stature-*Partzuf*] from the revelation of the other *Sefirot*.

From all of the above it is understood how Kingship-*Malchut* is only a small portion compared to the other *Sefirot*, and this is why it is called a “tithe-*Ma’aser*-מעשר.”

3.

Now, the tithe (*Ma’aser*-מעשר) is given to the Levite, referring to the ascent of Kingship-*Malchut* to Understanding-*Binah*. For, it states about the Levites,²¹⁹⁹ “The Levite shall serve Him (*Hoo*-הוּא),” referring to the aspect of Understanding-*Binah*.²²⁰⁰ It is for this reason that the service performed by the Levites was the recitation of songs over the wine libations. For,

²¹⁹⁷ Likkutei Torah, Masei 89d

²¹⁹⁸ See Biurei HaZohar of the Mittler Rebbe 100a and on; Biurei HaZohar of the Tzemach Tzedek (Vol. 1) p. 496; *Hemshech* 5672 Vol. 3, p. 1,357 and on, and elsewhere.

²¹⁹⁹ Numbers 18:23

²²⁰⁰ See Zohar III 178b; Likkutei Torah, Korach 55b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes there.

both the matter of song (*Shirah*), as well as the matter of wine (*Yayin*), are in the *Sefirah* of Understanding-*Binah*.²²⁰¹

Now, the recitation of songs over the wine was over the wine libations upon the Altar, only that the libations themselves were done by the Priests (*Kohanim*), whereas the singing of songs was done by the Levites. For, as known,²²⁰² the service of the Priests (*Kohanim*) is to affect a drawing down from Above to below. This is as stated in Zohar,²²⁰³ “The Priests [served] in silence and with the desire of the heart (*Re’uta d’Leeba*).” In contrast, the service of the Levites was to affect an ascent from below to Above, in a way that is the opposite of silence.

The same is likewise understood about the difference between the Priests (*Kohanim*) and the Levites (*Levi'im*) regarding the matter of the wine. That is, the service of the Priests (*Kohanim*) was with the wine libations, the matter of which is to affect a drawing from Above to below.

This is as known²²⁰⁴ regarding the teaching,²²⁰⁵ “Whoever recites the *Shema* without Tefillin, it is as if he has offered a burnt-offering without a meal-offering, or has offered a peace-offering without the libations.” For, the recital of *Shema* is the matter of ascent from below to Above, and Tefillin are the matter of drawing down from Above to below.

The same is so of the matter of the burnt-offering (*Olah*-עולה) and the wine libations (*Nesachim*-נסכים). For, the burnt-

²²⁰¹ Likkutei Torah, Drushim L’Sukkot 79d; Shir HaShirim 2d, and elsewhere.

²²⁰² See Likkutei Torah, Drushim L’Sukkot 80b; Biurei HaZohar of the Mittler Rebbe 133a; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 102.

²²⁰³ Zohar III 39a; 88b; 177b

²²⁰⁴ See Likkutei Torah, Shlach 40a, 41c; Also see the discourse entitled “*uShe’avtem*” 5644, 5654, 5698, and the discourse entitled “*Ki Tavo’u*” of Shabbat Parshat Shlach 5712, translated in The Teachings of The Rebbe, 5712, Discourse 19, Ch. 3 and on (Sefer HaMaamarim 5712, p. 316 and on).

²²⁰⁵ Talmud Bavli, Brachot 14b

offering (*Olah*-עולה) is the matter of ascent (*Ha'ala'ah*-העלאה) from below to Above, as the verse states,²²⁰⁶ “It shall be made to go up in smoke in its entirety.” In contrast, the wine libations (*Nesachim*-נסכים) are the matter of affecting a drawing down from Above to below. However, this is not so of the matter of song (*Shirah*-שירה), which is ascent from below to Above. It therefore was performed by the Levites (*Levi'im*), whose service of *HaShem*-יהו"ה, blessed is He, was in a way of ascent from below to Above.

However, we still must better understand how in the matter of wine (*Yayin*-יין) itself, there could be two opposites. The explanation is that wine (*Yayin*-יין) is the aspect of Understanding-*Binah*, which is the aspect of the “Expansiveness of the River-*Rechovot HaNahar*-רחובות הנהר.”²²⁰⁷ In other words, Wisdom-*Chochmah* is in a way of only being a point (*Nekudah*) and is the aspect of the spring (*Ma'ayan*).²²⁰⁸ In contrast, Understanding-*Binah* is in a way of expansive width (*Rechovot*) and is the aspect of a river (*Nahar*). Therefore, the matter of Understanding-*Binah* is to affect a drawing down from Above to below, from the aspect of the point (*Nekudah*) to the aspect of expansiveness (*Rechovot*).

Nevertheless, as known, Understanding-*Binah* is the aspect of the foundational element of fire (*Aish*-אש),²²⁰⁹ and fire is the matter of constriction, which is the opposite of expansiveness

²²⁰⁶ Leviticus 6:15

²²⁰⁷ Genesis 36:37; Chronicles I 1:48; See Zohar III 142a; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), section on the “Expansiveness of the River-*Rechovot HaNahar*-רחובות הנהר”; Etz Chayim, Shaar 8 (Shaar Drushei Nekudot); Likkutei Torah, Re'eh 18b.

²²⁰⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

²²⁰⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), section entitled “The three letters *Yod-Hey-Vav*-יוד-הי-וואו”; Tanya, Likkutei Amarim, Ch. 3, and elsewhere.

and spreading forth. However, the explanation is that the expansiveness of Understanding-*Binah* is specifically brought about through the constriction [of the mind].

That is, there first must be the constriction and concealment of the point (*Nekudah*) of Wisdom-*Chochmah*, and only then is it possible for the expansiveness of Understanding-*Binah* to be. In other words, as long as there is an illumination of the strength of the light of Wisdom-*Chochmah*, the division into particular details is not possible. For, in the overpowering dominance of the light (*Ohr*), and (sometimes the language used is) in the inner aspect of the light (*Pnimiyut HaOhr*), there are no letters (*Otiyot*), and it therefore is not possible for there to be particular details in this.

Rather, it is specifically when there is a concealment of the inner aspect of the light (*Pnimiyut HaOhr*), so that all that remains is the externality of the light (*Chitzoniyut HaOhr*) in which there are letters (*Otiyot*), that it then is possible for it to come into the division of particular details.

We thus find that even though the expansiveness of Understanding-*Binah* is the matter of drawing down, in that it is drawn down from a point (*Nekudah*) to expansiveness (*Rechovot*), nevertheless, this comes about through the aspect of judgments (*Gevurot*) and ascent (*Ha'ala'ah*), being that it is brought about through the constriction of *Tzimtzum*.

However, the matter of constriction (*Tzimtzum*) in the Understanding-*Binah* is unlike the constriction (*Tzimtzum*) in the point (*Nekudah*) of Wisdom-*Chochmah*. This is because the point (*Nekudah*) of Wisdom-*Chochmah* also comes through constriction (*Tzimtzum*). However, the constriction (*Tzimtzum*) of Wisdom-

Chochmah is like the teaching,²²¹⁰ “A person should always teach his student in a concise way.” That is, it is in such a way that the teacher bestows the entire light to the student in a concise way.²²¹¹

As Rambam says it,²²¹² “One’s words should be brief, but their content should be abundant.” The same is so of the point (*Nekudah*) of Wisdom-*Chochmah*, that it possesses the entire strength of the inner aspect of the light (*Pnimiyut HaOhr*) within itself, except in the way of a point (*Nekudah*). Even so, the entire strength and inner matter is present, and it therefore is not possible for there to be a division of details here, as explained above.

However, this is not so of Understanding-*Binah*, in which the constriction (*Tzimtzum*) involves the concealment of the light (*Ohr*). That is, there is a concealment of the inner aspect of the light (*Pnimiyut HaOhr*) of Wisdom-*Chochmah*, and that which is drawn forth into Understanding-*Binah* is only the externality (*Chitzoniyut*). Because of this, Wisdom-*Chochmah* is the aspect of water (*Mayim*-מים), whereas Understanding-*Binah* is the aspect of fire (*Aish*-אש).

Now, just as Wisdom-*Chochmah* and Understanding-*Binah* differ in their existence, they likewise differ in the forms of service of *HaShem*-יהו"ה, blessed is He, that come from them. The explanation is that because of Understanding-*Binah* an arousal of thirst and love of *HaShem*-יהו"ה is caused, like flames of fire. For, since Understanding-*Binah* lacks the inner aspect of the light (*Pnimiyut HaOhr*), therefore even when he grasps the matter with all its expansiveness and details, nevertheless, since he senses that

²²¹⁰ Talmud Bavli, Pesachim 3b; Chullin 63b

²²¹¹ See Likkutei Torah, Beshalach 1a; Biurei HaZohar of the Mittler Rebbe, 76d; Biurei HaZohar of the Tzemach Tzedek, 363d; Also see the preceding discourse of this year, 5719, entitled “*KeeYemei Tzeitcha* – As in the days that you left the land of Egypt,” Ch. 5.

²²¹² Mishneh Torah, Hilchot De’ot 2:4

it all is only external (*Chitzoniyut*) and that he lacks the inner aspect (*Pnimiyut*), he therefore is roused with love (*Ahavah*) like flames of fire, with a yearning and thirst for the inner aspect of the light (*Pnimiyut HaOhr*).

In addition, since in the Understanding-*Binah* there only is the externality of the light (*Chitzoniyut HaOhr*), it therefore is in a state of tangible independent existence, and it thus is applicable for there to be a matter of thirst and a “running” desire (*Ratzo*) to come close.

In contrast, from the perspective of Wisdom-*Chochmah* this is not so. For, since there is an illumination of the inner aspect of the light (*Pnimiyut HaOhr*), he therefore is in a state of nullification (*Bittul*) and settled “return” (*Shov*). Moreover, the matter of thirst is not applicable here, being that there is an illumination of the inner aspect of the light (*Pnimiyut HaOhr*) within it. In other words, that for which Understanding-*Binah* thirsts, is openly revealed in Wisdom-*Chochmah*, and it thus follows automatically that thirst for this aspect is inapplicable.

However, though Understanding-*Binah* comes about through the above-mentioned constriction (*Tzimtzum*), nevertheless, being that it is the aspect of expansiveness (*Merchav*), through the “running” desire (*Ratzo*) and the settled “return” (*Shov*) that follows it, there is a drawing forth of an aspect that even transcends the point (*Nekudah*) of Wisdom-*Chochmah*. This refers to essential expansiveness (*Merchav HaAtzmi*).

In other words, in the aspect of Wisdom-*Chochmah*, although it possesses the entire strength and inner aspect of the light (*Pnimiyut HaOhr*), as explained before, nevertheless, it only is the aspect of a point (*Nekudah*). That is, the light (*Ohr*) is in a way of constriction (*Tzimtzum*) into a point (*Nekudah*). However,

through the “running” desire (*Ratzo*) and the settled “return” (*Shov*) of the Understanding-*Binah*, there is caused to be a drawing down of the essential expansiveness (*Merchav HaAtzmi*) [which preceded the constriction of the point (*Nekudah*)] and comes into revelation in the expansiveness of Understanding-*Binah*. This is the inner aspect of Understanding (*Pnimiyut Binah*), in which there is a drawing down of the inner aspect of Wisdom (*Pnimiyut Chochmah*), which is the inner aspect of the Ancient One (*Pnimiyut Atik*).

This then, is the matter of giving the tithe (*Ma'aser*-מַעֲשֵׂר) to the Levites (*Levi'im*). That is, there must be an ascent of Kingship-*Malchut*, which is called “the tithe-*Ma'aser*-מַעֲשֵׂר,” to the aspect of Understanding-*Binah*, until there is a drawing forth of the essential expansiveness (*Merchav HaAtzmi*) within it.

4.

The explanation is that the *Sefirah* of Kingship-*Malchut* is the root of the creations, and the way the creations are brought into existence from the *Sefirah* of Kingship-*Malchut*, is in a way of inner manifestation (*Hitlabshut*). This is the meaning of the verse,²²¹³ “In the beginning God-*Elohi*”מ-אלהי” created.” This is as explained in the preceding discourses,²²¹⁴ about the difference between the way existence is brought into being by *HaShem*’s-יהו”ה title “God-*Elohi*”מ-אלהי”מ,” and the way that existence is brought into being by His Name *HaShem*-יהו”ה, blessed is He.

²²¹³ Genesis 1:1

²²¹⁴ See the discourse entitled “*Lo Heebeet* – He perceived no iniquity in Yaakov,” of Shabbat Parshat Chukat-Balak, 12 Tammuz, of this year 5719, Discourse 27, Ch. 3 and on; Also see the discourse “*Amar Rabbi Elazar* – Rabbi Elazar said,” of the 13th of Tammuz of this year, 5719 Discourse 28, Ch. 6.

That is, the way existence is brought into being from the Name *HaShem*-יהו"ה, blessed is He, is automatically, as the verse states,²²¹⁵ “[Let them praise the Name *HaShem*-יהו"ה], for He commanded and they were created (וַנִּבְרָאֵן v’*Nivra’u*).” This is because here existence is brought into being in a way of close proximity to Him.

However, for there to be the existence of a tangible “something” (*Yesh*), especially a [seemingly] separate “something” (*Yesh Nifrad*), their coming into being must specifically be in a way of inner manifestation (*Hitlabshut*), which is how existence is brought into being by *HaShem*’s יהו"ה title “God-*Elohi*”m-אלהי"ם.²²¹⁶

This way of bringing into being is not by way of Cause (*Ilah*) and effect (*Alul*), but is rather brought into being specifically in a way of distance, to the point that the existence of “something

²²¹⁵ Psalms 148:5

²²¹⁶ That is, the name *Ya*”h-יה"ה is manifest within *HaShem*’s יהו"ה title God-*Elo*”him-אלהי"ם and gives it form. For, if the name *Ya*”h-יה"ה would be lacking in “God-*Elo*”him-אלהי"ם,” it would remain “mute-*Eelem*-אל"ם,” without speech or form. Thus, it the power of *HaShem*’s יהו"ה Intrinsic Being that is drawn to manifest within novel created beings and give them existence-*Havayah*-הו"ה. Without this, they could not at all be, for all beings exist solely through the power of His Preexistent Intrinsic Being and His singular name *HaShem*-יהו"ה that is emanated upon them. For, without His Preexistent Intrinsic Being, they have no being at all. Thus, it is only because *Elohi*”m-אלהי"ם is “filled with *Ya*”H-*Maleh* *Ya*”H-יה"ה” that there is any speech of creation at all, and without *Ya*”H-יה"ה it is “mute-*Eelem*-אל"ם.” Thus, in reality, the title God-*Elohi*”m-אלהי"ם attests to the reality that, in fact, *HaShem*-יהו"ה, blessed is He, whose name is spelled *Yod-Hey-Vav-Hey*-יהו"ה-45, (which is known as the name of *Ma*”h-מ"ה-45), is our God, as indicated by the permutation of *Elohi*”m-אלהי"ם as “*Ma*”h is my God-*Ma*”h *E*”li-מ"ה אלי”.” See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, and the notes there. Also see at greater 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*). Also see Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, and the commentative notes and citations there.

separate” (*Yesh Nifrad*) comes to be. This is how existence is brought into being from the *Sefirah* of Kingship-*Malchut*.

However, *HaShem*’s יהו"ה, ultimate Supernal intent in creation, is as the verse states,²²¹⁷ “God-*Elohi*” מ-אלהים created to do-*La’asot* לעשות,” meaning,²²¹⁸ “to repair-*Letaken* לתקן.” This repair comes about through the culmination expressed in the verse,²²¹⁹ “Then the heaven and the earth were finished (*Veyechulu* ויכולו), and all their hosts,” in which the term “And they were finished-*Vayechulu* ויכולו,” is of the root “expiry-*Kilayon* כליין,”²²²⁰ indicating a thirsting desire.

This is the matter of the ascent of Kingship-*Malchut* to Understanding-*Binah*. In other words, since they were brought into being by the aspect of Kingship-*Malchut*, even the upper worlds, which are the aspect of a “something” (*Yesh*), should come to have the expiry and thirsting desire stemming from Understanding-*Binah*.

This likewise is the meaning of the verse,²²²¹ “Blessed (*Baruch* ברוך) is *HaShem*-יהו"ה, the God of Israel, from the world to the world,” referring to two worlds, that is, the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*), these being Understanding-*Binah* and Kingship-*Malchut*.²²²²

²²¹⁷ Genesis 2:3

²²¹⁸ See Midrash Bereishit Rabba 11:6; Rashi to Genesis 2:3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), - “In other words, the conclusion demonstrates the principle that ‘creation’ is incomplete with the title *Elohi*” מ-אלהים alone, and must be completed in actuality with the Name *HaShem*-יהו"ה.”

²²¹⁹ Genesis 2:1

²²²⁰ Ohr HaTorah to Genesis 2:1 (Vol. 1, 42b and on, Vol. 3, p. 508 and on).

²²²¹ Psalms 106:48; Also see Zohar I 153b; Ohr HaTorah, Bereishit (Vol. 3) p. 494a, 551a; Sefer HaMaamarim 5678 p. 403; Also see Discourse 10 of this year, 5719, entitled “*Padah b’Shalom* – He redeemed my soul in peace,” Ch. 2 and on.

²²²² Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) and Gate Eight (*Binah*).

The difference between them is the difference between the Upper Knowledge (*Da'at Elyon*), which is from Above to below, and the lower knowledge (*Da'at Tachton*), which is from below to Above. That is, the lower knowledge (*Da'at Tachton*) is that below is “something” (*Yesh*) and Above is “nothing” (*Ayin*).²²²³ This is because the created being senses itself as existing as “something” (*Yesh*), only that it comes to comprehend, and thereby also comes to sense and feel, that there is a Godly “nothing” (*Ayin*) that brings it into being and sustains it. This is [the perspective] of the revealed world (*Alma d'Itgaliya*).

However, *HaShem's* יהו"ה ultimate Supernal intent, blessed is He, is for there to be a drawing down “from the world to the world,” meaning that within the aspect of the revealed world (*Alma d'Itgaliya*), there should be a drawing of the nullification (*Bittul*) of the Upper Knowledge (*Da'at Elyon*) of the concealed world (*Alma d'Itkasiya*).

That is, the created beings should sense that their entire existence is because they are included in their Source, like fish in the sea, who upon leaving the sea, have no life whatsoever.²²²⁴ This is because their entire existence is in the sea, “as the waters cover the ocean floor.”²²²⁵ In other words, they should not only come to the subjugation (*Bittul*) stemming from the sense of the power of the Actor in the acted upon (*Ko'ach HaPoel BaNifal*), but should also sense the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the aspect indicated by the verse,²²²⁶ “He commanded and they were created (וַיְבָרֵא-וּ וַיִּבְרָא).”

²²²³ This is discussed at length throughout the continuum of discourses of the year 5715, translated as The Teachings of The Rebbe, 5715, Discourse 2 through Discourse 6.

²²²⁴ Talmud Bavli, Brachot 61b; Avodah Zarah 3b

²²²⁵ See Isaiah 11:9

²²²⁶ Psalms 148:5

However, based on the explanation before, that even Understanding-*Binah* is in a state of constriction (*Tzimtzum*), and that *HaShem* יהו"ה's ultimate Supernal intent is to draw the aspect of His essential expansiveness (*Merchav HaAtzmi*) down, it therefore is understood that even the ascent of Kingship-*Malchut* to Understanding-*Binah*, that is, that even in the revealed world (*Alma d'Itgalikya*) there will be the nullification (*Bittul*) to *HaShem* יהו"ה of the Upper Knowledge (*Da'at Elyon*), is also not yet adequate.

It rather is necessary to draw down an even higher aspect, referring to the aspect indicated by the verse,²²²⁷ “*HaShem* יהו"ה is a God of knowledges-*De'ot* דעות,” [in the plural], indicating that He includes both knowledges-*De'ot* דעות as one. (This is similar to the explanation in Likkutei Torah, in the discourse entitled “*v'Samti Kadkod*”²²²⁸ that,²²²⁹ “Let it be both like this and like that.”) This is because *HaShem* יהו"ה transcends both knowledges-*De'ot* דעות and therefore includes both.

This is the matter of the essential expansiveness (*Merchav HaAtzmi*) of *HaShem* יהו"ה, blessed is He. It is this aspect which specifically is drawn down in the *Sefirah* of Kingship-*Malchut*, as the verse states,²²³⁰ “From the straits I called *Ya'h* יה"ה; *Ya'h* יה"ה” answered me with expansiveness.” That is, essential expansiveness (*Merchav HaAtzmi*) of *HaShem* יהו"ה, blessed is

²²²⁷ Samuel I 2:3; See Likkutei Torah, Re'eh 23d

²²²⁸ Likkutei Torah, Re'eh 24d and on; 26c and on; Also see the discourse entitled “*v'Samti Kadkod*” 5716, translated in The Teachings of The Rebbe 5716, Discourse 28.

²²²⁹ Talmud Bavli, Bava Batra 75a

²²³⁰ Psalms 118:5

He, is specifically drawn down in the constraint of Kingship-*Malchut*.

This is like the superiority of those who truly return in repentance (*Baalei Teshuvah*) to *HaShem*-יהו"ה, over and above the righteous (*Tzaddikim*), since they serve Him with greater strength,²²³¹ being that until now, their souls were in “a wasteland and in the shadow of death etc.”²²³²

The same is understood about the matter of the creatures that were brought forth from the *Sefirah* of Kingship-*Malchut* to be in a state of “somethingness” (*Yesh*) as separate beings, due to which they are thirsty, as indicated by the words, “From the straits (*Min HaMeitzar*-מִן הַמֵּיצָר),” by which there is the drawing forth of *HaShem*’s-יהו"ה essential expansiveness (*Merchav HaAtzmi*), blessed is He.

This likewise is the matter of prayer, in which there also are two aspects. There is the “prayer of the poor” (*Tefillah L’Ani*) and there is the “prayer of the wealthy” (*Tefillah L’Ashir*).²²³³ That is, at first there is the aspect of the “prayer of the poor” (*Tefillah L’Ani*), through which there is caused to be a drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that is commensurate to the capacities of the creatures, so that their lack is satisfied. However, this drawing down is only of “that which is enough to

²²³¹ Zohar I 129b; Maamarei Admor HaZaken 5565 (Vol. 1) p. 487 and on; Ohr HaTorah, Shir HaShirim (Vol. 2) p. 651 and on.

²²³² Jeremiah 2:6

²²³³ See Zohar I 168b; Also see the discourse entitled “*Tefilah L’Moshe*” 5660 (Sefer HaMaamarim 5660 p. 49 and on); See the discourse entitled “*Padah b’Shalom* – He redeemed my soul in peace” of the year 5712, translated in The Teachings of The Rebbe 5712, Discourse 5, Ch. 7 (Sefer HaMaamarim 5712 p. 180), and elsewhere.

meet his need,”²²³⁴ and “you are not required to make him wealthy.”²²³⁵

However, there then is the aspect of the “prayer of the wealthy” (*Tefillat HaAshir*), which is the drawing forth of *HaShem*’s-ה"ה essential expansiveness (*Merchav HaAtzmi*), blessed is He. This is the matter of wealth (*Ashirut*-עשירות), meaning that it is unlimited (*Bli Gvul*). The drawing down of *HaShem*’s-ה"ה essential expansiveness (*Merchav HaAtzmi*), blessed is He, is specifically in the aspect of the constraint (*Meitzar*-מִיצָר) of Kingship-*Malchut*.

About this our sages, of blessed memory, stated,²²³⁶ “The Holy One, blessed is He, gave a taste of the coming world to our forefathers while they were in this world.” This is as stated,²²³⁷ “*HaShem*-ה"ה blessed Avraham in everything (*BaKol*-בכל).” About this, our sages, of blessed memory, said,²²³⁸ “Avraham had a daughter, and her name was Bakkol (בכל).”

His honorable holiness, the Tzemach Tzeddek, explained in Ohr HaTorah,²²³⁹ that “everything-*Kol*-כל” is the aspect [indicated by the verse,²²⁴⁰ “For everything-*Kol*-כל in the heavens and earth is Yours,” meaning],²²⁴¹ “He unites everything in the heavens and earth,” which generally refers to the matter of “that which is enough to meet his need.”²²⁴²

²²³⁴ Deuteronomy 15:8

²²³⁵ See Talmud Bavli, Ketubot 67b

²²³⁶ Talmud Bavli, Bava Batra 16b and on

²²³⁷ Genesis 24:1

²²³⁸ Talmud Bavli, Bava Batra 17a *ibid*.

²²³⁹ Ohr HaTorah, Chayei Sarah 125b

²²⁴⁰ Chronicles I 29:11

²²⁴¹ Zohar I 31a; Zohar II 116a; Zohar III 257a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, Gate One (*Malchut*), and Gate Two (*Yesod*).

²²⁴² Deuteronomy 15:8

However, the aspect indicated by “in everything-*BaKol*-בכל,” specifically refers to the aspect of the “daughter-*Bat*-בת,” meaning, the aspect of Kingship-*Malchut*, which is called the “daughter-*Bat*-בת.”²²⁴³ For, even though our sages, of blessed memory, stated,²²⁴⁴ “He loved her very much and would call her, ‘my daughter (*Beetee*-בתי),’ He continued to love her until he called her ‘my sister (*Achotee*-אחותי),’ He continued to love her until he called her ‘my mother (*Eemee*-אמי),” nevertheless, the true ascent is even higher than the aspect indicated by “my mother (*Eemee*-אמי),” which is the aspect of the Understanding-*Binah*. For, *HaShem*’s-ה"ה ultimate Supernal intent is to arrive at the aspect of wealth and the aspect of *HaShem*’s-ה"ה essential expansiveness (*Merchav HaAtzmi*). This matter is specifically drawn down in the aspect of the “daughter-*Bat*-בת,” referring to the “daughter of Zion-*Bat Tziyon*-בת ציון.”²²⁴⁵

This is also the meaning of the verse,²²⁴⁶ “Then the maiden (the aspect of the “daughter-*Bat*-בת,” referring to the assembly of the souls of the Jewish people-*Knesset Yisroel*) shall rejoice with dance.” The matter of dance is the closeness that follows distance. In other words, the closeness after the distance, is an even greater closeness, resulting in much greater joy. (This is like the analogy

²²⁴³ This is as indicated by the word “with everything-*BaKol*-בכל-52,” which shares the same numerical value as the Name of *Ba'N*-ב"ן-52 (יה"ו יה"ו ה"ה), which is the aspect of Kingship-*Malchut*.

²²⁴⁴ Midrash Shir HaShirim Rabba 3:11 - “Rabbi Shimon Bar Yochai asked Rabbi Elazar Bar Yossi, ‘Did you hear from your father the explanation of the words, ‘The crown that his mother crowned him with’? He answered, ‘Yes. This is analogous to a king who had an only daughter who he loved very much and would call her, ‘my daughter (*Beetee*-בתי).’ He continued to love her to the point that he called her ‘my sister (*Achotee*-אחותי).’ He continued to love her to the point that he called her ‘my mother (*Eemee*-אמי).’”

²²⁴⁵ Zachariah 2:14; Also see Torah Ohr 36a and on, 36d and on, and elsewhere.

²²⁴⁶ Jeremiah 31:12; See Maamarei Admor HaZaken 5565 Vol. 1 p. 214 and on; Ohr HaTorah, Na”Ch Vol. 2 p. 884 and on.

of the prince who was taken into captivity and then returned to his father, the king, at which time the joy and delight was much greater [than their former closeness].²²⁴⁷

The explanation is that both joy (*Simchah*) is in the *Sefirah* of Understanding-*Binah*,²²⁴⁸ and returning in repentance (*Teshuvah*) is in the *Sefirah* of Understanding-*Binah*.²²⁴⁹ However, the ultimate culmination is when there is the revelation of *HaShem's*-יהו"ה essential expansiveness (*Merchav HaAtzmi*) blessed is He, which is revealed in the Understanding-*Binah*.

This is why, in the word “return-*Teshuvah*-תשובה” which is “the return of the *Hey*-הי,” there is both the return of the lower *Hey*-הי of the Name *HaShem*-יהו"ה and the return of the upper *Hey*-הי of the Name *HaShem*-יהו"ה.²²⁵⁰ That is, there is an aspect that even transcends the aspect of the upper *Hey*-הי of the Name *HaShem*-יהו"ה, which is the Understanding-*Binah*.

This specifically refers to the aspect of *HaShem's*-יהו"ה essential expansiveness (*Merchav HaAtzmi*). This is like the greater joy (*Simchah*) that specifically follows after the distance, in that it is specifically from the constraint (*Meitzar*-מצר) that,²²⁵¹ “[He] answered me with expansiveness,” comes to be.

²²⁴⁷ This parenthesis accords with the recollection of some of the redactors. See, however, the preceding discourse of this year, 5719, entitled “*U'She'avtem Mayim* – You shall draw water with joy,” Discourse 5, Ch. 5

²²⁴⁸ See Likkutei Torah, Shmini Atzeret 86b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

²²⁴⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Teshuvah*-תשובה”; Also see Likkutei Torah, Shmini Atzeret 86b *ibid*.

²²⁵⁰ See Tanya, Iggeret HaTeshuvah, Ch. 4 and elsewhere.

²²⁵¹ Psalms 118:5

This then, is the meaning of the words,²²⁵² “Tithe you shall tithe (*Aser T’Aser*-עֲשֶׂה תְעַשֶׂה),” meaning, “Tithe-*Aser*-עֲשֶׂה so that you become wealthy-*TeetAser*-תִּתַּעֲשֶׂה.”²²⁵³ That is, the tithe (*Ma’aser*-מַעֲשֶׂה) must be given to the Levite, meaning that there must be the elevation of the aspect of Kingship-*Malchut* (called “the tithe-*Ma’aser*-מַעֲשֶׂה”) to the aspect of Understanding-*Binah* (the level of the Levites). However, this is only the aspect of “that which is enough to meet his need.”²²⁵⁴

However, added to this is, “so that you become wealthy-*TeetAser*-תִּתַּעֲשֶׂה.” This refers to the drawing down of the wealth of *HaShem’s*-יהו"ה essential expansiveness (*Merchav HaAtzmi*) blessed is He, which is drawn down through Understanding-*Binah* to the aspect of Kingship-*Malchut*, and as explained before, it is specifically because of the distance that we come to a much greater state of closeness.

This likewise is the matter of the month of Elul. For, Elul-אֱלוּל is an acronym of the verse,²²⁵⁵ “I am my Beloved’s and my Beloved is mine-*Ani Ledodi V’Dodi Li*-אֲנִי לְדוּדִי וְדוּדִי לִי.” That is, there first must be the matter of “I am my Beloved’s,” followed by “my Beloved is mine.”

This refers to the matter of serving *HaShem*-יהו"ה, blessed is He, in a way of ascent from below to Above, which is the manner of serving Him in the month of Elul until Yom

²²⁵² Deuteronomy 14:22

²²⁵³ Talmud Bavli, Taanit 9a

²²⁵⁴ Deuteronomy 15:8

²²⁵⁵ Song of Songs 6:3; Avudraham, Seder Tefilat Rosh HaShanah; Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Ba”Ch to Tur, Orach Chayim, Siman 581 (Section entitled “*v’He’eveeroo*”); Likkutei Torah, Re’eh 32a, and elsewhere.

HaKippurim, which is in a way of serving Him with broken-heartedness and contriteness.

However, through this we come to then have much greater joy on Shemini Atzeret, about which it states,²²⁵⁶ “Then (*Az-אז*) the maiden shall rejoice with dance.” The word “Then-*Az-אז*” has a numerical value of 8 and refers to the revelation of joy (*Simchah*) on Shemini Atzeret,²²⁵⁷ in that it is fat with the wealth of *HaShem's*-ה"ה essential expansiveness (*Merchav HaAtzmi*), which is in a state of limitlessness (*Bli Gvul*).

This revelation comes about through the broken-heartedness and contriteness of the month of Elul. For, it is specifically from the constraint (*Meitzar-מיצר*) that, “[He] answered me with expansiveness (*Merchav-מרחב*),” referring to the drawing down of *HaShem's*-ה"ה essential expansiveness (*Merchav HaAtzmi*), blessed is He, as it is drawn down in writing and inscribing the Jewish people for a good and sweet year, with [blessings] in children, health, and abundant sustenance, below ten handsbreadths!

²²⁵⁶ Jeremiah 31:12; See Maamarei Admor HaZaken 5565 Vol. 1 p. 214 and on; Ohr HaTorah, Na"Ch Vol. 2 p. 884 and on.

²²⁵⁷ See Likkutei Torah, Re'eh 24d; 27a-b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), and elsewhere.