

Discourse 31

“Ki KhaAretz Totzee Tzimchah - As the earth sends forth its growth”

Delivered on Shabbat Parshat Nitzavim-Vayeilech,

23rd of Elul, 5719

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

1.

The verse states,²²⁵⁸ “For, as the earth sends forth its growth and as a garden sprouts its seedlings, so will the Lord, *HaShem/Elohi*” *m-יהו"ה* אדני, cause righteousness and praise to sprout against all the nations.” In Likkutei Torah,²²⁵⁹ the Alter Rebbe explains that this verse refers to fulfilling Torah and *mitzvot*, which are called “seedlings-*Zeiru’eha*-זרועיה,” as the verse states,²²⁶⁰ “Sow (*Zeeroo*-זרעו) righteousness for yourselves.”

That is, just as growth comes about through sowing seeds in the earth, so it is with the “sowing” of *mitzvot* in the Jewish people, who are compared to the “earth-*Eretz*-ארץ,” as the verse states,²²⁶¹ “[All the nations will praise you,] for you will be a desirable land (*Eretz Cheifetz*-חפץ ארץ), [says *HaShem*-יהו"ה, Master of legions].” Thus, through this, growth comes about.

Now, there are three levels in the general matter of *mitzvot*, about which the verse states, “As the earth sends forth its growth,”

²²⁵⁸ Isaiah 61:11

²²⁵⁹ Likkutei Torah, Nitzavim 50c and on

²²⁶⁰ Hosea 10:12

²²⁶¹ Malachi 3:12

which is one aspect, “and as a garden sprouts forth its seedlings,” which includes two aspects, being that the word “seedlings-*Zeiru’eha*-זרועיה” here is in the plural, and the minimum of plurality is two.²²⁶²

The explanation is that the words, “as a garden sprouts forth its seedlings (*Zeiru’eha*-זרועיה)” refer to two aspects; the actual deed (*Ma’aseh*) of the *mitzvot* and the devotional intentions (*Kavanot*) of the *mitzvot*. That is, the deed (*Ma’aseh*) of the *mitzvot* causes growth in the lower Garden of Eden (*Gan Eden HaTachton*), whereas the devotional intentions (*Kavanot*) of the *mitzvot* cause growth in the upper Garden of Eden (*Gan Eden HaElyon*). About this the verse states, “as a garden (*K’Ganah*-כגנה),” in that this is like a gardener who tends the plantings etc.

However, the matter indicated by the words “As the earth sends forth its growth,” is lower than this, in that it refers to growth that sprouts on its own, without being sown. For, there indeed are fruits that grow by themselves, without being planted. However, they are not the finest fruits, like fruits that grow by being planted and tended to. Albeit, this too is growth.

This matter, as it is in the *mitzvot*, refers to those *mitzvot* that are done without any devotional intent (*Kavanah*), solely like “the commandments of men done by rote.”²²⁶³ Nonetheless, these also bring growth, being that the *mitzvot* are in the “desirable land (*Eretz Cheifetz*-ארץ חפץ),” referring to the Jewish people, and the Jewish people have the matter of love of *HaShem*-יהו"ה, blessed is He, even as a hidden love (*Ahavah Mesuteret*), in which there also

²²⁶² See Likkutei Sichot, Vol. 21 p. 111, note 21.

²²⁶³ Isaiah 29:13

is the presence of the hidden fear of *HaShem*-יהו"ה, blessed is He.²²⁶⁴ Thus, this too brings growth.

Now, all the above refers to a person who has not sinned, blemished, or veered from the path. However, in regard to a person who has sinned, blemished, or veered from the path, whether due to a lack in fulfilling the positive *mitzvot* or whether because he transgressed the prohibitive *mitzvot*, about this the verse states, “so will the Lord, *HaShem/Elohi*”מ-יהו"ה, cause righteousness and praise to sprout.”

That is, this refers to the growth and revelation of *HaShem*’s-יהו"ה light (*Ohr*) from Above on the ten days of repentance, beginning with Rosh HaShanah and culmination with Yom HaKippurim. That is, through serving *HaShem*-יהו"ה, blessed is He, by repenting and returning (*Teshuvah*) to Him, and the revelation of the thirteen qualities of mercy throughout the month of Elul until Yom HaKippurim, which are called “the forty days of goodwill,”²²⁶⁵ in that even when sin like the first sin, is present, it states about these days,²²⁶⁶ “Just as the first [forty-days] were with goodwill, so these last [forty-days] are with goodwill,” there thereby is made to be the sprouting of “righteousness and praise against all the nations.”

In other words, even when there is a lacking in Torah and *mitzvot*, and even when the external husk of *Nogah* is present, and even when the three completely impure husks of *Kelipah* are present, which is the meaning of “all the nations,” there nevertheless will be a sprouting of “righteousness and praise,”

²²⁶⁴ See Tanya, Likkutei Amarim, Ch. 18, Ch. 25, Ch. 43.

²²⁶⁵ See Reishit Chochmah, Shaar HaTeshuvah, Ch. 4 (115b); Ba”Ch to Tur, Orach Chayim, Siman 581; Ohr HaTorah, Shir HaShirim (Vol. 2), p. 546 and on, and elsewhere.

²²⁶⁶ See Rashi to Exodus 33:11 and Deuteronomy 9:18

until even “willful transgressions will become like merits for him.”²²⁶⁷

This is the general matter of the thirteen qualities of mercy, in which it states,²²⁶⁸ “יהו"ה-*HaShem* passed over His face and proclaimed: יהו"ה-*HaShem*, יהו"ה-*HaShem* etc.” His “face-*Panav*-פני” refers to the matter of Torah and *mitzvot*, which are the inner aspect (*Pnimiyyut*-פנימיות) of יהו"ה-*HaShem*’s Supernal desire. However, the aspect of the thirteen qualities of mercy are, “above His face-*Al Panav*-על פניו,” in that they even transcend the inner aspect (*Pnimiyyut*-פנימיות) of Torah and *mitzvot*.

This is why it states “יהו"ה-*HaShem*, יהו"ה-*HaShem*” twice, one before a person sins and one after he sins.²²⁶⁹ That is, even then, “He bears iniquity and overlooks willful transgression” until “willful transgressions become like merits for him.”

2.

Now, to better understand the superiority of the thirteen qualities of mercy, which cause the drawing down of יהו"ה-*HaShem*’s light, even when service of Him through fulfilling Torah and *mitzvot* is lacking, as known²²⁷⁰ the matter of mercy (*Rachamim*) is in the middle column (*Kav HaEmtza'ee*).²²⁷¹ Now, the middle column (*Kav HaEmtza'ee*) is loftier than the right (*Kav HaYemin*) and left columns (*Kav HaSmol*), being that they are in a state of

²²⁶⁷ Talmud Bavli, Yoma 86b

²²⁶⁸ Exodus 34:6

²²⁶⁹ Talmud Bavli, Rosh HaShanah 17b

²²⁷⁰ See the discourse entitled “*KaNesher*” 5678 (Sefer HaMaamarim 5678 p. 24 and on).

²²⁷¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*). Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.

division and limitation. This is because, opposite the right column (*Kav HaYemin*), is the left column (*Kav HaSmol*) in opposition to it. Likewise, the right column (*Kav HaYemin*) opposes and obstructs the left column (*Kav HaSmol*).

In contrast, the middle column (*Kav HaEmtza'ee*) gives room for both columns on the sides. However, in truth, the middle column (*Kav HaEmtza'ee*) is loftier than both, and therefore includes both and mediates between them.

The explanation of the superiority of the middle column (*Kav HaEmtza'ee*) that transcends the other two columns, is that even though the other two also ascend to the Crown-*Keter*, nonetheless, they only ascend to the externality (*Chitzoniyut*) of the Crown-*Keter*. In contrast, the middle column (*Kav HaEmtza'ee*) ascends to the inner aspect (*Pnimiyyut*) of the Crown-*Keter*.²²⁷²

Another difference between the middle column (*Kav HaEmtza'ee*) and the other two columns, is that the other two columns undergo division of levels, whereas the middle column (*Kav HaEmtza'ee*) is equal in all its levels, from beginning to end.²²⁷³

Now, these two distinctions are intertwined with each other. For, since the right column (*Kav HaYemin*) and the left column (*Kav HaSmol*) are rooted in the externality (*Chitzoniyut*) of the Crown-*Keter*, which is merely a glimmer of radiance, therefore there is a division of levels in them. In contrast, the middle column (*Kav HaEmtza'ee*) is rooted in the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, which is the aspect of the Essential

²²⁷² Torat Chayim, No'ach 65b; Also see Shaarei Orah (Gates of Light) and Shaar HaYichud (The Gate of Unity) *ibid.*, and elsewhere.

²²⁷³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

Self of *HaShem*-יהו"ה, blessed is He (*Etzem*), and He is present on all its levels equally.

As known, this is the difference between a radiance (*Ha'arah*-הארה) and His Essence (*Etzem*-עצם). That is, with a radiance (*Ha'arah*-הארה), to the degree that it is drawn down, to that degree it is diminished and constrained. In contrast, this is not so of His Essential Self (*Etzem*-עצם), in that wherever He is, He is present there equally.

This may be better understood from what we observe below in man, who also has these three columns (*Kavin*). That is, the right column (*Kav HaYemin*) is his right hand and right foot. The left column (*Kav HaSmol*) is his left hand and left foot. The middle column (*Kav HaEmtza'ee*) is his head and torso, until the extremity of his body [which is his reproductive organ].²²⁷⁴

Now, at first glance the head and brains (which are higher powers) are in the middle column (*Kav HaEmtza'ee*). However, in truth, even in the head itself, there also is division into three columns. For, since there is the division of columns in the hands and feet, which are the aspects of the emotions (*Midot*) of *ChaGa"t*²²⁷⁵ and [the gut emotions of] *NeHi"Y*,²²⁷⁶ and since the root of the emotions (*Midot*) is in the brains and mind (*Mochin*), it must be said that there is a division of columns even in the brains and mind (*Mochin*).

That is, the brain of Wisdom-*Chochmah* is in the right column (*Kav HaYemin*), and from this quality there subsequently is a drawing down to the right hand and the right foot. Conversely, the brain of Understanding-*Binah* is in the left column (*Kav*

²²⁷⁴ See the Introduction to Tikkunei Zohar 17a-b (*Patach Eliyahu*).

²²⁷⁵ An acronym for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

²²⁷⁶ An acronym for Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

HaSmol) etc., and the brain of Knowledge-*Da'at* is in the middle column.²²⁷⁷

Now, in the two columns of right (*Kav HaYemin*) and left (*Kav HaSmol*) – there are divisions of different levels. That is, there is no comparison between the level of the brain and mind (*Mochin*) as they are essentially, and the level of the brain and mind (*Mochin*) as they are drawn to the emotions (*Midot*), and there certainly is no comparison between the level of the brain and mind (*Mochin*) as they manifest in the emotions (*Midot*). For, when one is deeply engaged intellectually (*Sechel*) there is no room for emotional arousal, and when one is emotionally aroused, it is not possible for him to come to grasp and comprehend etc.

There similarly are various levels within the emotions (*Midot*) themselves. For example, the emotion of love (*Ahavah*) has the aspects of *ChaBa" D*,²²⁷⁸ *ChaGa" T*,²²⁷⁹ and *NeHi" Y* in it.²²⁸⁰ The *ChaBa" D* of love (*Ahavah*) is the reasoning that obligates the love, whether it is because the person he loves is of a high and exemplary stature, or whether it is because he was good to him etc. This matter, as it is in one's service of *HaShem*-יהוה, blessed is He, is the difference between saying that "closeness to God is good," or saying that "closeness to God is good for **me**."²²⁸¹ The *ChaGa" T* of the love (*Ahavah*) is the emotional arousal and feeling of the love. The *NeHi" Y* of the love (*Ahavah*) is the revelation of the love in speech (*Dibur*) etc.

²²⁷⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid*.

²²⁷⁸ An acronym for Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*.

²²⁷⁹ An acronym for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

²²⁸⁰ An acronym for Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

²²⁸¹ Psalms 73:28; See the Sichah talk of Acharon Shel Pesach of this year, 5719, Ch. 27 (Torat Menachem, Vol. 25 p. 240 and on); Igrot Kodesh, Vol. 18, p. 371, and elsewhere.

The same is so of the quality of Kindness-*Chessed*, which is external to the love (*Ahavah*) itself, (as stated in Iggeret HaKodesh).²²⁸² Here too, there are the aspects of *ChaBa*"D, *ChaGa*"T, and *NeHi*"Y. The *ChaBa*"D of the Kindness-*Chessed* is the reason for the kindness, which is because of the love (*Ahavah*). That is, because he loves the other (either because the other is high and exemplary in and of himself, or because the other has been good to him) he therefore is roused to act kindly towards him. The *ChaGa*"T of the Kindness-*Chessed* is the emotional feeling of kindness, and the *NeHi*"Y of the Kindness-*Chessed*, is the actual bestowal of kindness to the other.

Now, these three levels differ from each other. For, in the *ChaBa*"D of the Kindness-*Chessed*, there is reasoning, whereas in the *ChaGa*"T of the Kindness-*Chessed* there only is emotional feeling, and in the *NeHi*"Y of the Kindness-*Chessed*, there only is the actual deed of bestowing the Kindness-*Chessed*. In other words, in the *NeHi*"Y [of the Kindness-*Chessed*] there is neither the reasoning nor the feeling, but just the actual bestowal of the Kindness-*Chessed*. This is why these aspects are called the "willow branches-*Aravot*,"²²⁸³ which have neither flavor nor scent.

However, all the above is as matters are in the right column (*Kav HaYemin*) and left column (*Kav HaSmol*). However, the middle column (*Kav HaEmtza'ee*) is the same in all aspects equally. In other words, even as it comes into the aspect of Foundation-*Yesod*, which is "the final extremity of the body,"²²⁸⁴ the whole essence of the soul is present, as known about the

²²⁸² Tanya, Iggeret HaKodesh, Epistle 15

²²⁸³ See Zohar III 220b, 262a; Zohar III 143b; Likkutei Torah, Masei 90c and elsewhere.

²²⁸⁴ See the Introduction to Tikkunei Zohar 17a-b (*Patach Eliyahu*).

teaching,²²⁸⁵ “An erection is impossible without Knowledge-*Da’at*.”

The same is true of mercy (*Rachamim*), that mercy is aroused toward one’s fellow specifically through emotional feeling, in that he feels his fellow, and bonds and unites with him, thereby automatically becoming roused with mercy and compassion for him.

All this is because the middle column (*Kav HaEmtza’ee*) reaches the inner aspect (*Pnimiyut*) of the Crown-*Keter*, which is the aspect of the essence. It therefore is drawn down all the way to the end of all the levels, in a way that it is drawn in all of them equally.

Now, the same is so of the matter of Torah, which is in the middle column (*Kav HaEmtza’ee*).²²⁸⁶ This is as stated,²²⁸⁷ “Remember the Torah of Moshe My servant,” in that “Moshe is on the inside and Yaakov is on the outside,”²²⁸⁸ and both are in the aspect of Splendor-*Tiferet*, except that Moshe is inner and Yaakov is outer.

Therefore, even as the Torah descended below etc., to the point of even manifesting in false arguments, in that “one person argues such and the other argues such [and only one argument can be true],”²²⁸⁹ even then, “the words of Torah do not contract

²²⁸⁵ Talmud Bavli, Yevamot 53b; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid*.

²²⁸⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid*.

²²⁸⁷ Malachi 3:22

²²⁸⁸ See Tikkunei Zohar, Tikkun 13 (29a); Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid*. Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid*.

²²⁸⁹ See Tanya, Likkutei Amarim, Ch. 5 (9b); Kuntres Etz HaChayim, Ch. 11 (p. 38).

impurity.”²²⁹⁰ Moreover, about Torah scholars, who are those who receive from Torah, it states that “the fires of purgatory (*Gehinom*) have no power over them.”²²⁹¹ This is because the Torah is in the middle column (*Kav HaEmtza’ee*) which reaches the Essential Self of *HaShem*-יהו"ה, blessed is He, and the Essential Self of *HaShem*-יהו"ה, blessed is He, is present in all levels equally.

This also is the difference between the three forefathers. That is, Avraham is in the right column (*Kav HaYemin*)²²⁹² and his mode of serving *HaShem*-יהו"ה, blessed is He, is with the column of charity and acts of lovingkindness, which are inclusive of all the *mitzvot*.²²⁹³

Yitzchak is in the left column (*Kav HaSmol*), and his mode of serving *HaShem*-יהו"ה, blessed is He, is with the column of sacrificial offerings (*Avodah*). However, Yaakov is in the middle column (*Kav HaEmtza’ee*), and his mode of serving *HaShem*-יהו"ה, blessed is He, is with the column of Torah.

Now, when it comes to Avraham, [Yishmael] came out from him etc., and likewise, [Esav] came out from Yitzchak etc.²²⁹⁴ In other words, in the right column (*Kav HaYemin*) and the left column (*Kav HaSmol*), there can be a matter of complete

²²⁹⁰ Talmud Bavli, Brachot 22a

²²⁹¹ Talmud Bavli, Chagigah 27a

²²⁹² Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid.*, and elsewhere.

²²⁹³ See Tanya, Likkutei Amarim, Ch. 27.

²²⁹⁴ See Talmud Bavli, Pesachim 56a; Midrash Vayikra Rabba 36:5; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid.*; Likkutei Torah, Va’etchanan 5a; Shir HaShirim 9d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid.*; Also see at length in On The Essence of the Jewish People, a translation of Mehutam Shel Yisroel by Rabbi Yoel HaKohen Kahan.

departure,²²⁹⁵ and it only is Yaakov, who is the middle column (*Kav HaEmtza'ee*), whose “bed was whole and perfect.”²²⁹⁶

3.

This likewise is the meaning of the verse,²²⁹⁷ “He was like an eagle rousing its nest, hovering over its young etc.” That is, the “eagle-*Nesher*-נֶשֶׁר” is the aspect of Splendor-*Tiferet*,²²⁹⁸ which is the quality of Yaakov, and is the quality of Mercy-*Rachamim*, which is in the middle column (*Kav HaEmtza'ee*).

This is as known about the four faces of the Supernal Chariot (*Merkavah*),²²⁹⁹ that the face of the lion (*Aryeh*-אֵרֶיֶה) is to the right, the face of the ox (*Shor*-שׁוֹר) is to the left, whereas the face of man (*Adam*-אָדָם) and the face of the eagle (*Nesher*-נֶשֶׁר) are in the middle column (*Kav HaEmtza'ee*). For, the face of the man (*Adam*-אָדָם) is the aspect of Knowledge-*Da'at* of Kingship-*Malchut*, which is the root of the face of the eagle (*Nesher*-נֶשֶׁר), which is the aspect of Splendor-*Tiferet* of Kingship-*Malchut*.²³⁰⁰

This then, is the meaning of the words, “He was like an eagle rousing its nest.” This is because every ascent which is in a way that is beyond comparison [to the level below it] is through the face of the eagle (*Nesher*-נֶשֶׁר), meaning, through the middle

²²⁹⁵ There are individual redactors who recall that the Rebbe added that the matter of the departure (“*Yatza*-יָצָא”) from Yitzchak is an even greater departure than the departure from Avraham. Also see *Sefer HaMaamarim* 5626 p. 73.

²²⁹⁶ *Midrash Vayikra Rabba* 36:5 *ibid.* Rashi to Genesis 47:31.

²²⁹⁷ Deuteronomy 32:11-12

²²⁹⁸ See Rashi to Deuteronomy 32:11 that the eagle refers to the quality of mercy (*Rachamim*). Also see Discourse 3 of this year, 5719, entitled “*Kaneshet* – He was like an eagle arousing its nest.”

²²⁹⁹ Ezekiel 1:10

²³⁰⁰ *Shaar Maamarei Rabboteinu Zichronam LiBrachah* of the Arizal, Maamar “*Pesiyotav Shel Avraham Avinu*.”

column (*Kav HaEmtza'ee*). This is as explained before, that the middle column (*Kav HaEmtza'ee*) ascends to the inner aspect (*Pnimiyyut*) of the Crown-*Keter*.

This likewise is the meaning of what is stated about the giving of the Torah,²³⁰¹ “I have borne you on the wings of eagles and I brought you to Me.” This is because there had to be an ascent that was beyond comparison [to their previous state]. For, when they were in Egypt they were sunken in the forty-nine gates of impurity.²³⁰²

Moreover, this was to such an extent that the redemption had to be in the blink of an eye.²³⁰³ For, had they remained in Egypt any longer, even as much as the “blink of an eye,” they could have fallen lower than the forty-nine gates of impurity, Heaven forbid.²³⁰⁴

It was from this descent that they had an ascent that is beyond all comparison, so much so, that “I brought you to Me” – literally “to Me” – referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Such an ascent, that is beyond all comparison and is not at all in a way of order and gradation, is brought about specifically through “the wings of eagles,” meaning, through the middle column (*Kav HaEmtza'ee*).

This likewise is stated in Likkutei Torah of the Arizal, in explaining the verse,²³⁰⁵ “Three things are wondrous to me... the way of an eagle in the heavens,” in which he explains that the

²³⁰¹ Exodus 19:4

²³⁰² See Zohar Chadash, Yitro, and elsewhere.

²³⁰³ Rashi to Exodus 12:41

²³⁰⁴ See Siddur of the Arizal, Seder Haggadah Shel Pesach, section on “*Vayotzi' einu*.”

²³⁰⁵ Proverbs 30:18-19; See Likkutei Torah of Arizal there.

wondrousness of the eagle (*Nesher*-נשר), which is an impure fowl, is that it is found in the Supernal Chariot (*Merkavah*).

However, at first glance, this is not understood,²³⁰⁶ being that the lion (*Aryeh*-אריה) is also an impure animal. However, the explanation is that the face of the lion (*Aryeh*-אריה) is in the right column (*Kav HaYemin*), which only reaches the externality (*Chitzoniyut*) of the Crown-*Keter*, and therefore, this is not such a wonder.

Rather, the primary wonder is in regard to the eagle (*Nesher*-נשר), being that it reaches the inner aspect (*Pnimityut*) of the Crown-*Keter*, which is the aspect of the Ancient One-*Atik*, and as explained before, the ascent brought about by the eagle (*Nesher*-נשר) is completely beyond all comparison.

4.

This also is the meaning of what our sages, of blessed memory, said,²³⁰⁷ “In the thousand years during which the Holy One, blessed is He, is destined to renew His world, what are the righteous to do? The Holy One, blessed is He, will make eagles wings for them, and they will fly over the surface of the water.” That is, even the ascents of the coming future will specifically be through “eagles wings,” since it is with them and through them that the ascent is beyond all gradation and comparison.

To preface, in explanation of the above teaching of our sages, of blessed memory, about the thousand years during which

²³⁰⁶ See Ohr HaTorah, Ha'azinu p. 1,689; See the discourse entitled “*KaNesher*” 5672 (*Hemshech* 5672 Vol. 2 p. 670); See the discourse entitled “*KaNesher*” 5729 and 5742 (Torat Menachem, Sefer HaMaamarim Tishrei, p. 123 and p. 154).

²³⁰⁷ Talmud Bavli, Sanhedrin 92b

the Holy One, blessed is He, is destined to renew His world, Rashi explained that “in that time, this world will be destroyed.” However, in Mishnah, at the end of tractate Tamid,²³⁰⁸ it is called, “the day that will be entirely Shabbat and tranquility etc.,” about which Rabbi Ovadia of Bartenura explains, “This Tana holds like the one who said [that the world will be for six thousand years] and will be destroyed for one [thousand years].”²³⁰⁹

We therefore must understand the meaning of this, that because it will be “entirely Shabbat and tranquility,” it therefore will be “destroyed for one [thousand years].” Moreover, if it is because of the “day that is entirely Shabbat” that it must be destroyed, there should be some foretaste of this on every Shabbat.

However, the explanation is that about Shabbat the verse states,²³¹⁰ “Then the heavens and the earth were finished (*Vayechulu*-ויכלו),” in which the term “and they were finished-*Vayechulu*-ויכלו,” is of the same root as “expiry-*Kilayon*-כליין,”²³¹¹ in that Shabbat is the time of the ascent of the worlds, as known.

Now, in Likkutei Torah, in the discourse entitled “*Shuva Yisroel*,”²³¹² the Alter Rebbe asks, if it is so that on Shabbat the vitality of the worlds is caused to ascend, then from where do they have their vitality? He answers that the ascent is only in the external aspect (*Chitzoniyut*), whereas the vitality they receive is from the inner aspect (*Pnimiyyut*). That is, the ascent is in the aspect of *HaShem*’s-יהו"ה [Supernal] speech (*Dibur*), at which time they receive vitality from the aspect of His [Supernal] thought (*Machshavah*).

²³⁰⁸ Mishnah Tamid 7:4

²³⁰⁹ Talmud Bavli, Rosh HaShanah 31a; Talmud Bavli, Sanhedrin 97a

²³¹⁰ Genesis 2:1-2

²³¹¹ Ohr HaTorah to Genesis 2:1 (Vol. 1, 42b and on, Vol. 3, p. 508 and on).

²³¹² Likkutei Torah, Drushei Shabbat Shuva 66c

We likewise find a similar matter about Rosh HaShanah, about which it states,²³¹³ “This day is the beginning of Your works, a remembrance of the first day.” In other words, through the blowing of the Shofar and the prayers [of Rosh HaShanah], there is caused to be “the beginning of Your works,” since before this, the vitality was in a state of withdrawal [from the worlds].

This is why the verse states,²³¹⁴ “From the beginning of the year-*MeReishit HaShanah*-מְרֵשִׁית הַשָּׁנָה,” in which the word “from the beginning-*MeReishit*-מְרֵשִׁית” is written missing the letter *Aleph*-א, since the vitality is withdrawn. About this the Alter Rebbe asks,²³¹⁵ since the vitality is withdrawn, from where do the worlds derive their vitality?

He answers that the withdrawal is solely from the inner aspect (*Pnimiyyut*), whereas the vitality is received from the external aspect (*Chitzoniyyut*). The analogy for this is a person who is intellectually preoccupied, but nonetheless does something by habit, as if he is invested in it.

Now, even though there is a difference between Rosh HaShanah and Shabbat, in that on Rosh HaShanah the ascent is in the inner aspect (*Pnimiyyut*), whereas on Shabbat the ascent is in the external aspect (*Chitzoniyyut*), nevertheless, it must be said that even on Shabbat, there [also] is an ascent in the inner aspect (*Pnimiyyut*).

²³¹³ In the *Musaf* liturgy of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a).

²³¹⁴ Deuteronomy 11:12

²³¹⁵ Maamarei Admor HaZaken 5565 Vol. 2, p. 888 and on; Hanachot HaRav Pinchas p. 186; Also see the discourse entitled “*Kvod Malchutcha* – They will speak of the glory of Your kingdom,” 5712, translated in the Teachings of The Rebbe 5712, Discourse 1, Ch. 3 and on (Sefer HaMaamarim 5712 p. 144 and on); Likkutei Sichot, Vol. 9 p. 220.

For, as explained in Likkutei Torah, in the discourse entitled “*Lamenatzei’ach Al HaShmeeneet*,”²³¹⁶ about the question that a certain atheist²³¹⁷ asked Rabbi Akiva, “If Shabbat is made to be beloved²³¹⁸ by the Holy One, blessed is He, how then does He make the rain fall and allow the grass to grow on Shabbat?”

Rabbi Akiva answered with the example of an Eiruv and carrying in a private domain (*Reshut HaYachid*), which requires no Eiruv etc., that for the Holy One, blessed is He, the entire world is His private domain (*Reshut HaYachid*), since He is the Singular One, the Master of the world (*Yechido Shel Olam*).

It further explains in Likkutei Torah there, that this drawing of vitality on Shabbat is from an aspect and level in which there are no separate domains, namely, from the external aspect (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*), whereas the ascent and tranquility of Shabbat is from the inner aspect (*Pnimiyyut*) of Primordial Man (*Adam Kadmon*).

In other words, because it is from the external aspect (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*) everything is in a state of equality, as the verse states,²³¹⁹ “darkness and light are the same,” and no vessel (*Kli*) is required for this [revelation].

However, this is not so of the drawing down from the inner aspect (*Pnimiyyut*) of Primordial Man (*Adam Kadmon*), in which a vessel (*Kli*) is required. This refers to the matter of circumcision (*Milah*) and the removal of the foreskin (*Orlah*),²³²⁰ which is the receptacle (*Kli*) for the drawing down of the inner aspect

²³¹⁶ Likkutei Torah, Tazria 21c

²³¹⁷ Midrash Bereishit Rabba 11:5

²³¹⁸ In the discourse of 5778 it says “is made beloved-*Mechavev*-מחבב,” whereas in the Midrash and Likkutei Torah it says, “is honored-*Mechabed*-מכבד.”

²³¹⁹ Psalms 139:12

²³²⁰ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

(*Pnimiyyut*) of Primordial Man (*Adam Kadmon*). This is why on Shabbat there is an ascent of the inner aspect (*Pnimiyyut*) of Primordial Man (*Adam Kadmon*), whereas in regard to the externality (*Chitzoniyyut*) of Primordial Man (*Adam Kadmon*), there is no difference between Shabbat and the mundane days of the week (*Chol*).

We thus find that even on Shabbat, the ascent is of the inner aspect (*Pnimiyyut*). Moreover, this does not contradict the statement before citing the discourse entitled “*Shuva Yisroel*,” that the ascent [and withdrawal] of Shabbat is in the aspect of *HaShem*’s-יהו"ה [Supernal] speech (*Dibur*), but not in the aspect of His [Supernal] thought (*Machshavah*). For, in speech (*Dibur*) itself, there also is an external aspect (*Chitzoniyyut*) and an inner aspect (*Pnimiyyut*).

To further explain, the worlds are brought into being from the aspect of *HaShem*’s-יהו"ה [Supernal] speech (*Dibur*), blessed is He. Now, in speech (*Dibur*), there is the substance (*Chomer*) of the letters (*Otiyot*), this being the external aspect (*Chitzoniyyut*) of speech (*Dibur*), and there also is the form (*Tzurah*) of the letters (*Otiyot*).

As explained in Iggeret HaKodesh,²³²¹ the form (*Tzurah*) of the letters (*Otiyot*) is the aspect of the letters (*Otiyot*) as they are in the soul, which are the root of speech (*Dibur*). Proof for this is from the fact that even a person who is mute has all five organs [of speech, these being the throat, palate, tongue, lips, and teeth], but nevertheless is incapable of speech. This is because the letters (*Otiyot*) are not revealed in his soul, which is the root of speech.

The same is likewise so of superficial thought (*Hirhur*), which is the lowest level of the thought (*Machshavah*). This

²³²¹ Tanya, Iggeret HaKodesh, Epistle 5

aspect is the inner aspect (*Pnimiyut*) of speech (*Dibur*), since the superficial thought (*Hirhur*) is what gives order and vitality to the speech (*Dibur*).

Now, the ascent of Shabbat is in the inner aspect (*Pnimiyut*) of speech (*Dibur*). In other words, the general matter of speech (*Dibur*) is entirely external (*Chitzoniyut*) relative to thought (*Machshavah*). However, within the speech (*Dibur*) itself, the ascent is to the inner aspect (*Pnimiyut*) of the speech (*Dibur*).

However, the externality (*Chitzoniyut*) of speech (*Dibur*) is not withdrawn, even on Shabbat. That is, the externality (*Chitzoniyut*) of the speech (*Dibur*) of the ten utterances of creation,²³²² brings the creations into being constantly, whether it is during the mundane days of the week (*Chol*), on Shabbat, or on Rosh HaShanah.

Thus, the question posed in the above-mentioned discourse entitled “*Shuvah Yisroel*,” as to “where the creations derive their vitality from on Shabbat” is about the inner vitality of the letters (*Otiyot*). For, since there is an ascent to the inner aspect (*Pnimiyut*) of speech (*Dibur*), this being so, from where is vitality drawn to the letters (*Otiyot*)?

It is in answer to this question that he explains that the vitality of the letters (*Otiyot*) is from the aspect of *HaShem* 's-ה"ה [Supernal] thought (*Machshavah*), whereas all that is drawn down from His [Supernal] thought (*Machshavah*) is the externality (*Chitzoniyut*) of the thought (*Machshavah*). This is as explained before, that it only is in the external aspect (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*) that there is no division of different domains etc.

²³²² Mishnah Avot 5:1

With the above in mind, we can also understand the explanation in Shaar HaYichud VeHaEmunah²³²³ on the verse,²³²⁴ “Forever *HaShem*-יהו"ה Your speech stands in the heavens.” That is, the word of *HaShem*-יהו"ה stands in the creations constantly, and if it would be withdrawn for even a moment, they would revert to absolute naught and nothingness as before the creation.

However, there also the matter of renewal (the renewal of the old), as it states,²³²⁵ “Who in His goodness renews the act of Creation every day.” This [renewal] is unlike the matter indicated by the verse, “Forever *HaShem*-יהו"ה Your speech stands in the heavens,” which undergoes no change at all.

However, the explanation is that in the externality (*Chitzoniyut*) of the letters (*Otiyot*) there is no change whatsoever, and they stand constantly within the creations to bring them into existence from nothing to something. However, the matter of renewal refers to the vitality of the letters (*Otiyot*).

With the above in mind, we can also understand how it is that vitality is drawn down to the worlds on a Rosh HaShanah that falls out on Shabbat,²³²⁶ in which case, the ascent [and the withdrawal] is both in the inner aspect (*Pnimiyut*) and the external aspect (*Chitzoniyut*). For, the entire matter of the ascent is in regard to the vitality, whereas the externality (*Chitzoniyut*) of the letters themselves, remain standing constantly without change, and from them, the worlds derive their vitality.

With the above in mind, we can understand the reason that on “the day that is entirely Shabbat” there will be “one [thousand

²³²³ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

²³²⁴ Psalms 119:89

²³²⁵ In the blessings of the *Shema* recital.

²³²⁶ See Likkutei Sichot Vol. 9 p. 220 *ibid*.

years] of destruction.” For, currently, the ascent of Shabbat is in the inner aspect (*Pnimiyut*) of Primordial Man (*Adam Kadmon*), which does not at all effect the externality of Primordial Man (*Adam Kadmon*). However, in the coming future, when there will be the fulfillment of the prophecy,²³²⁷ “The glory of *HaShem*-יהו"ה will be revealed etc.,” in that even in the externality (*Chitzoniyut*) there will be a sense of the innerness (*Pnimiyut*). However, since the physicality of the world is not a receptacle for the inner aspect (*Pnimiyut*), there therefore will be “one [thousand years] of destruction.”

This is similar to the Manna, which did not descend on Shabbat, even though about Shabbat it is written,²³²⁸ “God-*Elohi*”מ-אלהי blessed the seventh day,” meaning,²³²⁹ “He blessed it with the Manna.”

This is because the Manna is the aspect of the “remnants of the Crystal Dew (*Tala d'Bedolcha*),”²³³⁰ which transcends the worlds. Therefore, even though Above, in *HaShem*'s-יהו"ה Godliness, this was primarily drawn down specifically on Shabbat, which is the matter of the ascent in the inner aspect (*Pnimiyut*), nevertheless, it did not descend to below on Shabbat. This is because, as it is in its inner aspect (*Pnimiyut*), it cannot physically descend to below. Only afterwards, during the mundane days of the week (*Chol*), this light (*Ohr*) descends into the aspect of the

²³²⁷ Isaiah 40:5

²³²⁸ Genesis 2:3

²³²⁹ Mechilta to Exodus 20:11; Also see the citations in the next note.

²³³⁰ See *Ohr HaTorah*, Beshalach p. 638-639; *Hemshech* 5672 Vol. 2, p. 1,061, 1,081 and elsewhere; Also see Maamarei Admor HaZaken al Parshiyot HaTorah, p. 295 and on; Also see Listen Israel, a translated of Rabbi Hillel HaLevi of Paritch's commentary to Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, Ch. 1 and the notes and citations there.

chaining down [of the worlds] (*Hishtalshelut*), and is then drawn down into the world.

From this it is understood that in regard to the revelations of the coming future, this certainly is so. For, if this is so of the Manna, which only is the, “remnants of the Crystal Dew (*Tala d’Bedolcha*),” that it cannot be drawn into the world, then how much more so of the coming future, at which time there will be the revelation of the aspect of the “Dew-*Tal*-טל” itself,²³³¹ in that this is the “Dew-*Tal*-טל” by which He is destined to resurrect the dead.²³³² That is, even a person who himself is dead will become alive, which is a much loftier manner of vitalization than how the vitality is currently.²³³³ It thus is certain that this aspect cannot be drawn into the physicality of the world, and there therefore will be “one [thousand years] of destruction.”

This then, is the meaning of what our sages, of blessed memory, said,²³³⁴ “During the thousand years that the Holy One,

²³³¹ Talmud (Bavli Taanit 4a) relates that the Jewish people entreated *HaShem* to be a blessing as the rain, as in the verse (Hosea 6:3) “And let us know, eagerly strive to know *HaShem*. His going forth is sure as the morning and He will come to us as the rain.” To this *HaShem* responded, “My daughter, you request [my manifestation by comparing me to] the matter [of rain] which sometimes is desirable and sometimes is undesirable. However, I will be for you like that which is always desirable, as stated (Hosea 14:6) ‘I will be (*Eheyeh*-אהיה) as the dew-*Tal*-טל’ to Israel.” In other words, just as dew-*Tal*-טל is constant and unchanging, *HaShem* is One-יהוה אחד is the constant and unchanging essential truth of all that is. This is hinted at in the fact that the word, “Dew-*Tal*-טל-39,” shares the same numerical value as *HaShem* is One-*HaShem Echad*-יהוה אחד-39. Regarding this, the verse states (Isaiah 26:19), “Oh, let Your dead revive... For Your dew is the dew-*Tal*-טל that revives.” That is, it is through the revelation of the true reality of *HaShem* is One-*HaShem Echad*-יהוה אחד, blessed is He, in the coming future, that the revival of the dead will come about. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1-4.

²³³² Isaiah 26:19; See Tanya, Likkutei Amarim, Ch. 36; Likkutei Sichot, Vol. 11 p. 193 in the note (beginning “*Tal Torah*-טל תורה”).

²³³³ See chapter five of this discourse.

²³³⁴ Talmud Bavli, Sanhedrin 92b

blessed is He, is destined to renew His world, what are the righteous-*Tzaddikim* (referring to all the Jewish people, as the verse states,²³³⁵ “Your people are all righteous-*Tzaddikim*”) to do? The Holy One, blessed is He, will make eagles wings for them, and they will fly over the surface of the water.”

That is, water (*Mayim*-מים) refers to Torah, as it states,²³³⁶ “Water (*Mayim*-מים) refers only to Torah,” and refers to the upper waters (*Mayim Elyonim*) that are above the firmament (*Rakiya*-רקיע).²³³⁷ They “will fly over the surface of the waters (*Mayim*-מים)” meaning that it will be in a way of “flying.” By way of analogy, this is like a very great sage who when he examines a minor matter of intellect, has no need at all to exert himself and toil to understand it, but “flies” through it easily and without exertion. This ascent will specifically be through the “wings of eagles,” referring to the middle column (*Kav HaEmtza’ee*), by which there is ascent beyond all comparison, as explained before.

5.

However, there are various levels in the ascent of the middle column (*Kav HaEmtza’ee*). That is, there is the aspect of the face of the eagle (*Nesher*-נשר) as it is in the Supernal Chariot (*Merkavah*) of the world of Creation (*Briyah*), and there is as it is in the world of Emanation (*Atzilut*), meaning Splendor-*Tiferet* and Knowledge-*Da’at* of the world of Emanation (*Atzilut*), and even higher etc.

²³³⁵ Isaiah 60:21; Mishnah Sanhedrin 10:1

²³³⁶ Talmud Bavli, Bava Kamma 17a

²³³⁷ See Rashi to Genesis 1:6

About this the verse states,²³³⁸ “He was like an eagle (*K’Nesher*-כנשר) rousing its nest,” with the prefix letter *Khaf*-כ meaning “**like**,” only indicating similarity. That is, just as there is the ascent through the eagle (*Nesher*-נשר), which is the aspect of Splendor-*Tiferet* of the world of Emanation (*Atzilut*), there also is a higher ascent, which is as [the next verse] continues to state,²³³⁹ “*HaShem*-יהו"ה alone guides them.”

To further explain, when it was previously explained that the middle column (*Kav HaEmtza'ee*) reaches the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, which is the aspect of the Ancient One-*Atik*, even though the aspect of the Ancient One-*Atik*-עתיק refers to the elevated transcendence and removal (*Ha'atakah*-העתקה) of the Essential Self of *HaShem*-יהו"ה, blessed is He, it nonetheless, is not actually like the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, but only as He is in a state of elevated transcendence (*Ha'atakah*-העתקה) etc.

This is similar to the explanation elsewhere²³⁴⁰ about the fact that “the inner aspect of the Father-*Abba* [Wisdom-*Chochmah*] is the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*,”²³⁴¹ that even so, it is not like the inner aspect of the Ancient One-*Atik*, as it is, in and of itself, on its own state and level.

The same is understood about the matter of the Ancient One-*Atik*-עתיק, as it indicates the elevated transcendence and

²³³⁸ Deuteronomy 32:11

²³³⁹ Deuteronomy 32:12

²³⁴⁰ See the discourses entitled “*Vayeitzei Yaakov*” and the discourse entitled “*Vayishlach Yaakov*” (*Hemshech* 5666 p. 94 and on; p. 101 and on). Also see the preceding discourse of this year, 5719, entitled “*Hapach Yam LaYabashah* – He transformed the sea into dry land,” Discourse 21, Ch. 7 and elsewhere.

²³⁴¹ See Likkutei Torah, Nitzavim 49d and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26, and Ch. 33.

removal (*Ha'ataka*-העתקה) of the Essential Self of *HaShem*-יהו"ה, blessed is He, which already is caused to be in a state of elevation and transcendence etc.²³⁴² That is, this is unlike the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Thus, higher than this is the aspect of,²³⁴³ “*HaShem*-יהו"ה alone guides them.” For, the word “alone-*Badad*-בדד” means, “*Bad Dalet*-בד דל,” and the meaning of “*Bad*-בד” is “Singular-*Yechidi*-יחידי,”²³⁴⁴ meaning that it refers to how *HaShem*-יהו"ה, blessed is He, is Singular-*Yachid*-יחיד and Unique-*Meyuchad*-מיוחד in His singularity etc.

The second *Dalet*-ד of the word “alone-*Badad*-בדד” hints at the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*). The matter of “alone-*Badad*-בדד” refers to the ascent of Kingship-*Malchut* of the world of Emanation (*Atzilut*) to Kingship-*Malchut* of the Unlimited One (*Ein Sof*), through which there also is caused to be the ascent of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) to the inner aspect and Essential Self of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This matter is indicated by the words,²³⁴⁵ “The Holy God (*HaE"l HaKadosh*-הא"ל הקדוש) is made holy through charity (*Nikdash b'Tzedakah*-נקדש בצדקה).” For, at first glance, if He already is “holy-*Kadosh*-קדוש,” what then is the meaning of “made holy-*Nikdash*-נקדש etc.”? However, the explanation is that

²³⁴² And therefore, some element of relativity, such as with the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*),” and which therefore has some relation to **worlds**.

²³⁴³ Deuteronomy 32:12

²³⁴⁴ See Talmud Bavli, Yoma 71b; Zevachim 18b; See Likkutei Torah Acharei 28b and on; Ateret Rosh of the Mittler Rebbe 28a and on; Maamarei Admor HaEmtza'ee p. 1,232 and on, and elsewhere.

²³⁴⁵ Isaiah 5:16; See the liturgy of the *Amidah* prayer of the High Holidays.

through charity-*Tzedakah*-צדקה [in the feminine], which refers to the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*),²³⁴⁶ “The Holy God-*HaE”l HaKadosh*-הקדוש-ה' is made holy and is elevated to the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהוה Himself, blessed is He.”²³⁴⁷

The explanation is that the ascent of the “eagle” (*Nesher*-נשר), generally refers to the column of Torah. In contrast, the matter indicated by the verse,²³⁴⁸ “*HaShem*-יהוה alone (*Badad*-בדד) guides them,” refers to the matter of returning to *HaShem*-יהוה in repentance, which is higher than Torah.

This is the meaning of “alone-*Badad*-בדד,” which is similar to [the words of Torah about the incense], “they shall be in equal portion-*Bad b’Vad*-בד בבד,” and is specifically hinted in the “linen garments-*Bigdei Vad*-בגדי בד”²³⁴⁹ that the High Priest (*Kohen Gadol*) wore when entering the Holy of Holies on Yom HaKippurim.

This then, is why the verse states,²³⁵⁰ “He was **like** an eagle (*K’Nesher*-כנשר) rousing its nest,” with the prefix letter *Khaf*-כ meaning “**like**” only indicating similarity, because this ascent is loftier than the ascent of Torah brought about by the “eagle” (*Nesher*-נשר).

This likewise is the meaning of the continuation, “He carries them on His pinions (*Evrato*-אברתו),” referring to “the 248-*limbs* (*Eivarim*-אברים) of the King.”²³⁵¹ Thus, the meaning of “He carries them on (*Al*-על) His pinions (*Evrato*-אברתו),” means

²³⁴⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

²³⁴⁷ See Siddur Im Divrei Elohi”m Chayim, 250d.

²³⁴⁸ Deuteronomy 32:12

²³⁴⁹ Leviticus 16:4; 16:32 etc.

²³⁵⁰ Deuteronomy 32:11

²³⁵¹ See Zohar I 170b

“above-*Al*-על” and higher than the 248-רמ”ח positive commandments. In other words, even when one is blemished in the 248-רמ”ח positive commandments – which is the meaning of the words of the preceding verse,²³⁵² “He found him in a desert land,” referring to “a land in which no man (*Adam*-אדם) settled,”²³⁵³ which refers to the lack of fulfilling the positive *mitzvot*, and even refers to blemish in the negative *mitzvot*, and is the matter of “a land not sown (*Lo Zeru’ah*-לֹא זָרְעָה),”²³⁵⁴ meaning that the negativity indicated by the word “not-*Lo*,” was sown into it,²³⁵⁵ (referring to matters that are not as they should be) – nevertheless, “He carries them on His pinions (*Evrato*-אֲבֵרָתוֹ),” referring to the ascent to the aspect that transcends the light of Torah and *mitzvot*.

This is also another meaning of “He was **like** an eagle (*K’Nesher*-כְּנֶשֶׁךְ),” in that even when he “sheds-*Nashar*-נִשְׂרַף” and falls etc., into the aspect of the 288-רפ”ח sparks etc., “the 288-רפ”ח that died-*Meit*-מֵת,”²³⁵⁶ in that “one who falls from his level is called ‘dead-*Meit*,’”²³⁵⁷ nevertheless, “He carries them on (*Al*-עַל) His pinions (*Evrato*-אֲבֵרָתוֹ).”

This likewise is the matter of the resurrection of the dead (*Techiyat HaMeitim*), brought about by the “Dew-*Tal*-טֶל-39” through which He is destined to resurrect the dead, about which it

²³⁵² Deuteronomy 32:10

²³⁵³ Jeremiah 2:6

²³⁵⁴ Jeremiah 2:2

²³⁵⁵ See Likkutei Torah, Bamidbar 4c; Naso 20c; Re’eh 32b

²³⁵⁶ That is, in the verse (Genesis 1:2), “The spirit of God hovered upon-*Merachefet*-מְרַחֶפֶת” it is explained that the word “hovered upon-*Merachefet*” refers to the “the 288-רפ”ח [sparks of Holiness that fell (in the shattering of the vessels – *Shevirat HaKeilim*) and] that died-*Meit*.” See Etz Chayim, Shaar 18 (Shaar RaPa”Ch-288 Nitzotzin) Ch. 1; Likkutei Torah, Shaar HaPesukim, and Sefer HaLikkutim of the Arizal to Genesis 1:2, and elsewhere.

²³⁵⁷ See Likkutei Torah, Chukat 56d and on; Zohar III 135b; Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim), Ch. 2; Mevo She’arim, Shaar 2, Section 2, Ch. 3.

states,²³⁵⁸ “For Your dew is a dew of lights (*Tal Orot*-טל אור-),” referring to the aspect of the light (*Ohr*-אור) of Torah that transcends the Torah itself.²³⁵⁹ It is because of this aspect that even a person who is impure and dead can become pure and alive, which is a much loftier manner of vitality, due to which even the dead can be brought to life.

This aspect is drawn down through the “wings of eagles,” specifically meaning the middle column (*Kav HaEmtza’ee*). In general, this refers to the matter of the thirteen qualities of mercy, by which even the dead is caused to come alive, as it states,²³⁶⁰ “He enlivens the dead with abundant mercies.”

This likewise is the meaning of the words,²³⁶¹ “He preserved him like the pupil of his eye.” This refers to the black of the eye,²³⁶² which is called “the black light” (*Nehora Ookma*). That is, the white of the eye is the “white light” (*Nehora Cheevra*), however the primary aspect of vision comes specifically from the black of the eye, as in the teaching,²³⁶³ “A person does not see from the white of the eye, but from the black in it.”

This is like “the superiority of light [which comes] out of darkness.”²³⁶⁴ In other words, when the “blackness” itself becomes refined and transformed to the nature of brilliance, then

²³⁵⁸ Isaiah 26:19; See Tanya, Likkutei Amarim, Ch. 36; Likkutei Sichot, Vol. 11, p. 193 in the note (beginning “*Tal Torah*”).

²³⁵⁹ See Likkutei Torah, Ha’azinu 73c; Likkutei Sichot, Vol. 11, p. 193 in the note *ibid.*; Also see *Hemshech* “v’*Kachah*” 5637, Ch. 68 (Sefer HaMaamarim 5637 Vol. 2, p. 559 and on); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1-4.

²³⁶⁰ In the *Amidah* prayer.

²³⁶¹ Deuteronomy 32:10

²³⁶² Rashi to Deuteronomy 32:10

²³⁶³ See Midrash Vayikra Rabba 31:8

²³⁶⁴ See Ecclesiastes 2:13

it even is loftier than the brilliance of the “whiteness,” and the vision in it is then corrected.

This also is the meaning of the conclusion of the verse,²³⁶⁵ “There is no foreign god with him,” meaning that even one who – on account of his own state and standing, has some relation to the matter of a “foreign god,” – nevertheless, because of the thirteen qualities of mercy, “his willful sins become like merits for him.”²³⁶⁶

6.

This then, is the meaning of the verse,²³⁶⁷ “For, as the earth sends forth its growth and as a garden sprouts forth its seedlings,” which is the matter of the three above-mentioned aspects in fulfilling Torah and *mitzvot*. Nevertheless, “so will the Lord, *HaShem/Elohi*” יהוה-ה, אדני, cause righteousness and praise to sprout etc.” That is, even one who has sinned etc., will come to have the sprouting and revelation of the light (*Ohr*) of *HaShem*-יהוה, blessed is He, from Above, brought about through “the Lord God *HaShem-Adona*” יהוה-ה, אדני, which illuminates on Rosh HaShanah and Yom HaKippurim. For, *HaShem*’s יהוה-ה title “Lord-*Adona*” יהוה-ה, אדני, is [the aspect²³⁶⁸ of Kingship-*Malchut*, which] is illuminated on Rosh HaShanah, and the Name *HaShem*-יהוה vowelized [and pronounced as] His title “God-*Elohi*” יהוה-ה, אלהים is illuminated on Yom HaKippurim.²³⁶⁹

²³⁶⁵ Deuteronomy 32:11

²³⁶⁶ Talmud Bavli, Yoma 86b

²³⁶⁷ Isaiah 61:11

²³⁶⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

²³⁶⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Likkutei Torah, Nitzavim 51c.

The matter of the Name *HaShem*-יהו"ה vowelized [and pronounced as] His title "God-*Elohi*"מ-אלהי"ם," is similar to the matter of "alone-*Badad*-בדד," which is the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*).²³⁷⁰ That is, just as Kingship-*Malchut* of the world of Emanation (*Atzilut*) ascends to Kingship-*Malchut* of the Unlimited One (*Ein Sof*) and to the aspect of the innerness and Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He – as explained before on the words,²³⁷¹ "The Holy God (*HaE"l HaKadosh*-הא"ל הקדוש) is made holy through charity (*Nikdash b'Tzedakah*-נִקְדָּשׁ בְּצֶדֶקָה)" – so likewise, this is so of the matter of the Name *HaShem*-יהו"ה vowelized [and pronounced as] His title "God-*Elohi*"מ-אלהי"ם."

That is, when *HaShem*'s-יהו"ה title "God-*Elohi*"מ-אלהי"ם" ascends to the Name *HaShem*-יהו"ה, then even the Name *HaShem*-יהו"ה ascends to a much higher level, and because of this, even in someone who does not have the "sowing" of Torah and *mitzvot*, nevertheless, "so will the Lord *HaShem* God-*Adona*"י *HaShem/Elohi*"מ-יהו"ה אדני, cause righteousness and praise to sprout," similar to "the earth [which] sends forth its growth," and even much higher than this.

The explanation is that, as known, the thirteen qualities of mercy, and the thirteen principles by which the Torah is expounded, are related to each other, as in the teaching of the Rav, the Maggid of Mezhritch,²³⁷² that *HaShem*'s-יהו"ה title "Almighty

²³⁷⁰ Likkutei Torah, Nitzavim 53b

²³⁷¹ Isaiah 5:16; See the liturgy of the *Amidah* prayer of the High Holidays.

²³⁷² Ohr HaTorah of the Rav, the Maggid of Mezhritch, Section 140 & 440 (p. 186 and p. 458 in the 5766 edition), cited in Ohr HaTorah, BeHa'alotcha p. 402, Re'eh p. 785 and elsewhere.

God-*E*”ל-א”ל²³⁷³ which is the first²³⁷⁴ of the thirteen qualities of mercy,²³⁷⁵ - “Almighty God (*E*”ל-א”), Compassionate (*Rachum*-רחום) and Gracious (*Chanun*-וְחַנוּן) etc.,” or [in the thirteen qualities mentioned in the prophet Micah],²³⁷⁶ “Who is a God-*E*”ל-א”ל like You etc.,” - correspond to the first principle of exegesis of “*Kal VaChomer*-קל וחומר²³⁷⁷” with which the Torah is expounded.

Therefore, it is through the thirteen qualities of mercy that a drawing forth of light and illumination in Torah is caused, which is the matter indicated by the words, “so will the Lord, *HaShem/Elohi*”מ-יהוה אדני, cause righteousness and praise to sprout.” On the contrary, the light (*Ohr*) of Torah that is drawn down through returning to *HaShem*”מ-יהוה in repentance (*Teshuvah*), is much loftier.

This drawing down is “against all the nations,” referring to the aspect of the “nation-*Goy*”גוי within oneself etc.,²³⁷⁸ as well as the aspect of “nation-*Goy*”גוי within one’s fellow, through which He will “cause righteousness and praise to sprout” and even push away the darkness of the nations.

All the above is brought about from the revelation of the aspect of “*HaShem* alone-*HaShem Badad*”בדד-יהוה” which is drawn down on Yom HaKippurim. The culmination and

²³⁷³ Which, when pronounced outside of prayer or Torah study is pronounced by people as “*Keil*-ל”ק.”

²³⁷⁴ Zohar III 131b; Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 11, and elsewhere.

²³⁷⁵ Exodus 35:6

²³⁷⁶ Micah 7:18

²³⁷⁷ See the thirteen principles of exegesis in the Introduction to Sifra. This refers to a conclusion drawn from a minor premise or a more lenient condition to a major or stricter one, and vice versa.

²³⁷⁸ The evil inclination. See the letter of the Rebbe Rashab regarding the great principle (Leviticus 19:18), “You shall love your fellow-*Rei’acha*”רַעֲךָ as yourself,” printed in the back of Chitas.

conclusion of the drawing down takes place on Shemini Atzeret, about which the verse states,²³⁷⁹ “They will be Yours alone, strangers not sharing them with You.”

It is from this aspect that there is a drawing down of “abundant goodness to the house of Israel,”²³⁸⁰ even including those who have willful sins, which become transformed into merits etc., and there is a drawing down of the writing and inscribing the Jewish people for a good and sweet year, with [blessings] in children, health, and abundant sustenance, with openly revealed and clearly apparent goodness!

²³⁷⁹ Proverbs 5:17; See the discourse entitled “*BaYom HaShmini Atzeret*” 5670, 5710, and elsewhere.

²³⁸⁰ Isaiah 63:7, The *Haftorah* reading of Shabbat Parshat Nitzavim-Vayeilech.