

Discourse 8

“Patach Rabbi Yossi v’Amar - Rabbi Yossi opened and said”

Delivered on Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kislev, 5719
By the grace of *HaShem*, blessed is He,

1.

It states in Zohar,⁵⁶⁶ “Rabbi Yossi opened and said: [The verse states],⁵⁶⁷ ‘The advantage of land is in everything; [even] the king is dependent on the worked field etc.’ When she (the field-*Sadeh*-שדה) is properly worked (*Ne’evad*-נעבד) etc., the Supernal King bonds with her.”

This⁵⁶⁸ may be understood by the explanation in the additions to Biurei HaZohar, that this verse refers to the *Sefirah* of Kingship-*Malchut*, which is called “Field-*Sadeh*-שדה,” and is also called “land-*Eretz*-ארץ.” The difference is that the term “land-*Eretz*-ארץ” includes of all parts of the earth, including several categories, such as seas, wilderness, and settled land. Even within the settled land, there are various parts, one of which is the “field-*Sadeh*-שדה,” this being the choicest part of the land (*Eretz*-ארץ), in that it is fit for planting. That is, the

⁵⁶⁶ Zohar I 122a (Chayei Sarah)

⁵⁶⁷ Ecclesiastes 5:8 – “ויתרון ארץ בכל היא מלך לשדה נעבד”

⁵⁶⁸ See the discourse entitled “*Patach Rabbi Yossi v’Amar*” in Biurei HaZohar of the Mittler Rebbe (*Hosafot*) 129c and on; Also see Likkutei Levi Yitzchak to Zohar there (p.78-79).

other parts of earth (*Eretz*-אֶרֶץ) do not require being worked. In contrast, a field (*Sadeh*-שָׂדֶה) must undergo the toil of plowing and sowing it.

The same is spiritually so, that the spiritual field (*Sadeh*-שָׂדֶה) requires the toil of plowing and sowing in serving *HaShem*-יהו"ה, blessed is He, as stated,⁵⁶⁹ “[*HaShem* God-*HaShem Elohi*”מ-אלהי” took the man] and placed him in the Garden of Eden, to work it and to guard it.” The word “To work it-*Le’avdah*-לַעֲבֹדָה” refers to doing the 248-רמ”ח positive *mitzvot*,⁵⁷⁰ which is the matter of sowing the *mitzvot*.

Now, just as after plowing and sowing there must also be the toil of weeding and hoeing, the matter of which is to remove undesirable foliage and anything else that prevents [growth] etc., this likewise is spiritually so in regard to the positive and negative *mitzvot*.

That is, in addition to the fact that first of all, a person must guard himself against transgressing any of the negative *mitzvot*, which then must be followed by toiling in serving *HaShem*-יהו"ה, blessed is He, by fulfilling His positive *mitzvot*, nonetheless, even after sowing the positive *mitzvot*, one must still toil in “turning from evil,”⁵⁷¹ only that the form of serving *HaShem*-יהו"ה, blessed is He, by “turning from evil” that follows sowing the positive *mitzvot* is much loftier.

That is, there first is the toil of removing coarse obstacles (through plowing), followed by “turning from evil,”

⁵⁶⁹ Genesis 2:15

⁵⁷⁰ See Zohar I 27a; Tikkunei Zohar, Tikkun 21 (62a), Tikkun 55 (85b) and elsewhere; Also see Targum Yonatan ben Uziel to Genesis 2:15; Yalkut Re’uveini, Bereishit.

⁵⁷¹ Psalms 34:15

which is to even remove more refined obstructions [to growth] (through weeding and hoeing). All the above brings about the matter of growth, which is the ultimate purpose of the field (*Sadeh*-שדה).

This then, is the meaning of the words, “The king is dependent on the worked field-*Melech L'Sadeh Ne'evad*- מלך לשדה נעבד.” That is, through working (*Avodah*-עבודה) the field (*Sadeh*-שדה), the King becomes bound to the field (*Sadeh*-שדה). That is, the “field-*Sadeh*-שדה” refers to the *Sefirah* of Kingship-*Malchut*, and the King-*Melech*-מלך refers to the Holy One, blessed is He, which is the aspect of *Zeir Anpin*.

For, as known, the *Sefirah* of Kingship-*Malchut* is the root and source of novel created beings, and *Zeir Anpin* is the aspect of the Holy One, blessed is He-*Kudsha Breech Hoo*-קודשא בריך הוא, of the root “Holy-*Kadosh*-קדוש,” meaning transcendent and removed, in that *Zeir Anpin* transcends the worlds. This is especially so considering the explanation elsewhere, that *Zeir Anpin* is the end of the worlds of the Unlimited One, *HaShem*-יהו"ה, blessed is He.⁵⁷² However, toil (*Avodah*-עבודה) brings about a bond and union between *Zeir Anpin* and Kingship-*Malchut*.

Now, all the above is specifically about the “field” (*Sadeh*-שדה) in which there must be toil (*Avodah*-עבודה) in service of *HaShem*-יהו"ה, blessed is He. In contrast, this is not so of the “land” (*Eretz*-ארץ), about which it states, “The advantage of land (*Eretz*-ארץ) is in everything.” In other words,

⁵⁷² See Torah Ohr, Terumah; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33; Sefer HaMitzvot of the Tzemach Tzedek 4b, and elsewhere.

even without any toil (*Avodah*-עבודה) it has an advantage. Nevertheless, this advantage is only in the external bond and union (*Yichud Chitzoni*), which is always present in [the land], in order to sustain the worlds.⁵⁷³ In contrast, the words “The king is dependent on the worked field-*Melech L’Sadeh Ne’evad* מלך לשדה ועבד-” refer to the inner union (*Yichud Pnimi*) specifically brought about through toil (*Avodah*) in serving *HaShem*-יהו"ה, blessed is He.⁵⁷⁴

Below this, the “field” (*Sadeh*-שדה) also refers to the aspect of Kingship-*Malchut* as it already has become the root for novel created existence. In this case, the essence of the aspect of Kingship-*Malchut*, as it is in the world of Emanation (*Atzilut*), is called the “King-*Melech*-מלך” and “The Holy One, blessed is He-*Kudsha Breech Hoo* קודשא בריך הוא.” Then, through toil (*Avodah*) in serving *HaShem*-יהו"ה, blessed is He, a union (*Yichud*) of the aspect of the King-*Melech*-מלך with the aspect of the field-*Sadeh*-שדה comes about.

2.

Now, to explain this in greater detail,⁵⁷⁵ [we will begin by explaining] the verse,⁵⁷⁶ “For man is the tree of the field (*Eitz HaSadah*-עץ השדה).” About this Zohar states⁵⁷⁷ that the “field”

⁵⁷³ See Likkutei Torah, Emor 33c and elsewhere.

⁵⁷⁴ See Likkutei Torah Emor ibid.

⁵⁷⁵ See the discourses entitled “*Vayita Eishel*” 5678 (Sefer HaMaamarim 5678 p. 60 and on) and 5699 (Sefer HaMaamarim 5699 p. 89 and on); Also see the discourse entitled “*Vayar v’Hinei Ayil*” 5635 (Sefer HaMaamarim 5635 p. 319 and on).

⁵⁷⁶ Deuteronomy 20:19; See Talmud Bavli, Taanit 7a; Likkutei Sichot, Vol. 24 p. 115.

⁵⁷⁷ Zohar III 202b

(*Sadeh*-שדה) is the aspect of Kingship-*Malchut*, as it states,⁵⁷⁸ “[The fragrance of my son is like the fragrance of] the field (*HaSadeh*-השדה) that *HaShem*-יהו"ה has blessed.” The “tree” (*Eitz*-עץ) is the aspect of *Zeir Anpin*, which is the Tree of Life. Man’s toil in service of *HaShem*-יהו"ה, blessed is He, is to draw down the aspect of the “tree” (*Eitz*-עץ) into the “field” (*Sadeh*-שדה), meaning, to draw down the aspect of *Zeir Anpin* (the “tree-*Eitz*-עץ”) into the aspect of Kingship-*Malchut* (the “field-*Sadeh*-שדה).

Now, just as in a tree there is the trunk of the tree and the root of the tree, so it is Above in the Supernal tree, which is the aspect of *Zeir Anpin*.⁵⁷⁹ That is, it too has all these particulars, only that Above in *HaShem*’s-יהו"ה Godliness, it is different than how it is below. For, as it states in *Pardes Rimonim* - *Shaar Erchei HaKinuyim*, section on the word “Foundation-*Yesod*-יסוד” - that as it is below, the foundation and root is under the building and the building is built upon it, however, as it is above in *HaShem*’s-יהו"ה Godliness, the foundation and root is above and the building and construct are below.⁵⁸⁰

The same is so of the Supernal tree, which has the three matters of root, trunk, and branches. That is, the general matter of the “tree” is the aspect of *Zeir Anpin*. The trunk of the “tree”

⁵⁷⁸ Genesis 27:27

⁵⁷⁹ See the introduction to *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*.

⁵⁸⁰ Also see at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of The Foundation (*Shaar HaYesod*) and The Gate of Construct (*Shaar HaBinyan*); Also see Vol. 2 (The Letters of Creation, Part 1), Section entitled “The three letters אב"ש correspond to He is King-*Melech*-מלך, He was King-*Malach*-מלך, He will be King-*Yimloch*-ימלך,” and elsewhere therein.

is the aspect of Splendor-*Tiferet*, the branches of the tree are the aspects of Kindness-*Chessed* and Might-*Gevurah*,⁵⁸¹ and the lower branches are the aspects of Victory-*Netzach* and Majesty-*Hod*.⁵⁸² The root of the “tree” is the matter of the emotional qualities (*Midot*) as they are in their root, meaning, in the aspect of the Understanding-*Binah*, which is “the mother of the children (*Eim HaBanim*-אם הבנים),”⁵⁸³ in which the emotional qualities (*Midot*) are in a much loftier level and state.

This may be better understood by the matter of the emotions (*Midot*) as they are in man below. That is, as the emotions (*Midot*) are felt in one’s heart, they are in a state of felt existence and are the matter of sense of self. In contrast, as the emotions (*Midot*) are in the intellect, their state is not a felt existence, nor are they the sense of self. For example, in serving *HaShem*-יהוה, blessed is He, with love (*Ahavah*) of Him, as the love comes into the heart, it is with [heartfelt] feeling and arousal of excitement. That is, it is the aspect of sense of self (*Hergesh Atzmee*-הרגש עצמי), in that he feels that “closeness to God is good for me.”⁵⁸⁴

In contrast, this is not so as the emotions (*Midot*) are included in the contemplation (*Hitbonenut*) of the intellect. For, as they are in the contemplation (*Hitbonenut*) of the intellect, because of the abundant of light [of the intellect] there is no

⁵⁸¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁵⁸² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Three & Four (*Netzach & Hod*)

⁵⁸³ Psalms 113:9; Zohar I 219a; Zohar II 84a, 85b; Pardes Rimonim, Shaar Erchei HaKinuyim, section on “The mother of the sons-*Eim HaBanim*-אם הבנים”; Likkutei Torah, Shmini Atzeret 88d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2-3, Ch. 6, Ch. 26 and elsewhere.

⁵⁸⁴ Psalms 73:28

room for emotional arousal and sense of self. This is why [as the emotions (*Midot*) are included in the contemplation (*Hitbonenut*) of the intellect], the emotions are without the arousal of excitement, and all that is sensed is that closeness to God is good.⁵⁸⁵

Even higher than this is are the emotions (*Midot*) as they are included in Wisdom-*Chochmah*, in which they are in an even loftier state than how they are in Understanding-*Binah*. For, in Understanding-*Binah* there already is the tangible existence of emotions (*Midot*), except that they are not in a state of excitement and sense of self. Nonetheless, even so, the emotions (*Midot*) are felt, which is the matter of the arousal of the intellect. However, in Wisdom-*Chochmah*, the emotions are not felt at all, being that Wisdom-*Chochmah* is the [seminal] point as it is before its expression and spreading down.

However, the true root and source of the emotions (*Midot*) is in the aspect of the Crown-*Keter*, which is the matter of desire (*Ratzon*). This is because the essential being and root of the emotions (*Midot*) is the matter of desire (*Ratzon*), only that they are brought forth through the [medium of the] intellect. When the emotions (*Midot*) are in the aspect of the Crown-*Keter*, they then have no tangible existence whatsoever. However, even though in the aspect of the Crown-*Keter* the emotions (*Midot*) have no tangible existence, nevertheless, their true root is specifically the Crown-*Keter*.

⁵⁸⁵ See at length in Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration; Also see the lengthy introduction to Ch. 34 of Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, as well as Ch. 34 and 35 there.

Now, just as the Supernal tree has both root and branch, so likewise in man below, about whom our sages, of blessed memory, said,⁵⁸⁶ “The ‘root-*Shoresh*-שרש’ refers to the soul (*Neshamah*); the ‘branch-*Anaf*-ענף’ refers to the body (*Guf*).”

However, more specifically, even in the soul itself there is the aspect of a root (*Shoresh*-שרש) and branch (*Anaf*-ענף). In other words, the soul as it manifests within the body is the aspect of the branch (*Anaf*), whereas the essence of the soul is the aspect of the root (*Shoresh*).

For, as known,⁵⁸⁷ it is not the whole soul that manifests in the body. Proof of this is from the statement our sages, of blessed memory, that,⁵⁸⁸ “An angel stands in the space of one-third of the world.” From this it is understood that this certainly is all the more so in regard to the soul of a Jew, who is higher than angels,⁵⁸⁹ that his physical body is incapable of containing the essence of his soul. Thus, that which manifests in the body is but a glimmer of the radiance of the soul, whereas the essence of the soul remains above.

To further explain, our sages, of blessed memory stated,⁵⁹⁰ “The soul is called by five names; *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah*, and *Yechidah*.”⁵⁹¹ Now, the aspects of the

⁵⁸⁶ Talmud Bavli, Sanhedrin 110b

⁵⁸⁷ See Likkutei Torah, Bamidbar 16a; Ha’aziu 74d, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity ibid.

⁵⁸⁸ Midrash Bereishit Rabba 68:12

⁵⁸⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The twelve letters ה'יו ד'ח ט'י ל'ינ correspond to the twelve tribes of Israel.”

⁵⁹⁰ Midrash Bereishit 14:9; Devarim Rabba 2:37. [In some prints and editions they are mentioned in different order, but this is the order in Etz Chayim, Shaar Drushei ABY”A, Ch. 1 and elsewhere throughout the inner teachings of the Torah.]

⁵⁹¹ See the explanation of all five levels in Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

Nefesh, *Ru'ach*, and *Neshamah* indeed manifest in the body. However, the *Chayah* and *Yechidah* remain above. These then, are the aspects of “root” (*Shoresh*-שרש) and “branch” (*Anaf*-ענף) as they are in the soul. That is, the “branch” (*Anaf*-ענף) is the aspects of the *Nefesh*, *Ru'ach*, and *Neshamah* of the soul, whereas the “root” (*Shoresh*-שרש) is the aspects of the *Chayah* and *Yechidah* of the soul.

As this relates to our service of יהו"ה-*HaShem*, blessed is He, is that those forms of serving Him that accord to reason and intellect, stem from the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul, which are aspects of the “branch” (*Anaf*-ענף). In contrast, serving יהו"ה-*HaShem*, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect, stems from the *Chayah* and *Yechidah* of the soul, which are the aspect of the “root” (*Shoresh*-שרש).

3.

Now, to affect a drawing down from the root and primary aspect of the “tree,” this is brought about through fulfilling the *mitzvot*, as our sages, of blessed memory, said,⁵⁹² “One whose deeds exceed his wisdom, to what may he be compared? To a tree whose branches are few but whose roots are many, so that even if all the winds in the world come and blow upon it, they cannot dislodge it from its place, as it states,⁵⁹³ ‘He will be like a tree planted near water, which

⁵⁹² Mishnah Avot 3:17; Also see Likkutei Sichot Vol. 4, p. 1210 and on, which is based upon this discourse.

⁵⁹³ Jeremiah 17:8

spreads out roots along the brook and does not see when heat comes, whose foliage is ever fresh; it will not worry in a year of drought and will not stop producing fruit.” In contrast, about one whose wisdom exceeds his deeds, it states the opposite.

We thus find that deed (*Ma'aseh*-מעשה) is the aspect of the “root” (*Shoreshe*-שרש), whereas wisdom-*Chochmah* is the aspect of the “branch” (*Anaf*-ענף). In other words, we reach the aspect of the “root” (*Shoreshe*-שרש) through deed (*Ma'aseh*).

However, this must be better understood, because wisdom-*Chochmah* is the aspect of revelation (*Giluy*), whereas deed (*Ma'aseh*), is just the action, in which there is no revelation (*Giluy*). This being so, how is it possible for the drawing down of the “root” (*Shoreshe*-שרש) to specifically be through deed (*Ma'aseh*-מעשה)? That is, specifically when one's deeds exceed his wisdom, he thereby draws down the aspect of the “root” (*Shoreshe*-שרש), thus also strengthening the body of the tree, to the point that even its trunk and branches become immovable [and cannot be dislodged] from their place because of the strength caused in them by the root.

4.

This may be understood with a preface explaining the dispute⁵⁹⁴ whether *mitzvot* require devotional intent (*Kavanah*) or not. In general, the matter of the devotional intentions (*Kavanot*) of the *mitzvot*, is that each *mitzvah* in particular has

⁵⁹⁴ Talmud Bavli, Brachot 13a; Pesachim 114b

its unique devotional intent (*Kavanah*) connected to the light of *HaShem*-יהו"ה, blessed is He, drawn down through that *mitzvah*.

An example of this can be seen in the *mitzvah* of *Tefillin*, the matter of which is that through it there should be a drawing down of the four aspects of the brain and mind (*Mochin*). This is why there are four Torah portions in the *Tefillin*, corresponding to the four aspects of the brain and mind (*Mochin*). Likewise, through the thirty-two strings of the *mitzvah* of *Tzitzit*, we bring about a drawing down of the thirty-two pathways of Wisdom-*Chochmah*. Through the *Schach*-covering of the Sukkah, we draw down the aspect of the Crown-*Keter*.

Now, all these drawings down come about through the devotional intentions (*Kavanot*) in fulfilling the *mitzvot*. In other words, through the intention (*Kavanah*) that a Jew has when he fulfills the *mitzvah*, he becomes a receptacle for the light of *HaShem*-יהו"ה, blessed is He [that relates to that *mitzvah*], and he thereby adheres to Him.

In other words, when donning *Tefillin*, he has the intention (*Kavanah*) that the four Torah portions in the *Tefillin* correspond to the four aspects of the mind and brain (*Mochin*), which are Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* which divides into Kindness-*Chessed* and Might-*Gevurah*,⁵⁹⁵ and he thereby becomes a receptacle for the drawing down of the four aspects of the brain and mind (*Mochin*). Similarly, when he has intention (*Kavanah*) that the thirty-two strings of the *Tzitzit* correspond to the thirty-two

⁵⁹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 and the notes there.

pathways of Wisdom-*Chochmah*,⁵⁹⁶ he thereby becomes a receptacle for that drawing down. The same is true of the Sukkah, as well as all other *mitzvot*.

However, there is another way to serve *HaShem*-יהו"ה, blessed is He, which is serving Him by accepting His yoke, like a servant who serves his Master without any calculations or investigations into the reasons behind the commands of his master. Rather, he serves his Master with complete self-investment and without any calculations whatsoever.

The same is so in serving *HaShem*-יהו"ה, blessed is He. One must do everything in a way of accepting the yoke of *HaShem*'s-יהו"ה Kingship, without any calculations whatsoever, like the well-known saying [of the Alter Rebbe],⁵⁹⁷ "Even if we were commanded to chop wood, we would do so with the same stormy vitality as we do when fulfilling *mitzvot* whose reasons we know."

Now, these two matters are on two different levels. That is, the general difference between them is the difference between desire (*Ratzon*) and pleasure (*Taanug*). That is, in desire (*Ratzon*) there is no division into particulars, in that relative to the desire all the particulars are equal. That is, even if a single particular is not actualized according to the desire (*Ratzon*), it is not according to the desire (*Ratzon*). In other words, in relation to the desire (*Ratzon*) there is no division whatsoever.

⁵⁹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 *ibid*.

⁵⁹⁷ See Likkutei Torah, Shlach 40a and elsewhere.

In contrast, this is not so of pleasure (*Taanug*). That is, from the perspective of pleasure (*Taanug*), there is a particular pleasure (*Taanug*) in each particular *mitzvah*. About this our sages, of blessed memory, said,⁵⁹⁸ “There are *mitzvot* that are the lightest of the light, and there are *mitzvot* that are the most severe of the severe etc.” This is because, when it comes to the pleasure (*Taanug*), there indeed is division into particulars.

This then, is why there are two views as to whether the *mitzvot* require devotional intention (*Kavanah*) or not. The view that the *mitzvot* indeed require devotional intent (*Kavanah*), is that since there must be a drawing down of the revelation of *HaShem*’s-יהו"ה light through each particular *mitzvah*, it therefore is necessary to have devotional intent (*Kavanah*) in fulfilling the *mitzvah*. For, it is through the devotional intent (*Kavanah*) that he becomes a receptacle for the drawing down of *HaShem*’s-יהו"ה light, blessed is He. In contrast, the view that the *mitzvot* do not require devotional intent (*Kavanah*), is that service of *HaShem*-יהו"ה, blessed is He, must be done in a way of accepting His yoke, which transcends reasoning.

However, we still must better understand the logic of these two views. For, according to the view that *mitzvot* do not require devotional intent (*Kavanah*), it still is not understood. That is, since it was revealed to us that through each particular *mitzvah* there is a drawing down of a unique light and illumination, this being so, one must have devotional intent

⁵⁹⁸ See Midrash Tanchuma, Eikev; Yalkut Shimoni, Yitro, Remez 298; Mishlei, Remez 937, and elsewhere; Also see Likkutei Sichot, Vol. 4, p. 1191 and on; Kuntres Sichot Shabbat Parshat Matot-Masei 5747.

(*Kavanah*) in fulfilling the *mitzvah*, to affect the drawing down of that particular light and illumination, through that particular *mitzvah*.

Likewise, according to the view that the *mitzvot* require devotional intent (*Kavanah*), it also is not understood, being that the reasons of the Torah are not currently revealed and will only be revealed in the coming future. This being so, how is it possible to have devotional intent (*Kavanah*) of the intentions and reasons for the *mitzvot*, if they have yet to be revealed?

However, the explanation is that there are two aspects to the reasons (*Ta'amim*) of the *mitzvot*,⁵⁹⁹ one as they are in the Crown-*Keter*, and one as they are in Wisdom-*Chochmah*. The reasonings (*Ta'amim*) of Torah that are currently not revealed are the reasons (*Ta'amim*) as they are in the Crown-*Keter*. That is, those reasons (*Ta'amim*) will specifically be revealed in the coming future. However, as the reasons (*Ta'amim*) are in Wisdom-*Chochmah* they indeed are revealed even now. Thus, one opinion holds that the *mitzvot* do require devotional intent (*Kavanah*), since there indeed are reasons (*Ta'amim*) as they were revealed in Wisdom-*Chochmah*.

However, even in pleasure (*Taanug*) itself, there are two levels. That is, there is simple pleasure (*Taanug Pashut*) and there is composite pleasure (*Taanug Murkav*). The pleasure of Wisdom-*Chochmah* is not simple pleasure (*Taanug Pashut*), being that Wisdom-*Chochmah* already has some tangible existence. This being so, the pleasure in Wisdom-*Chochmah* is pleasure that already is a composite with something else. In

⁵⁹⁹ See Ohr HaTorah, Va'era (Vol. 7) p. 2,575.

contrast, simple pleasure (*Taanug Pashut*) is the essential pleasure that transcends Wisdom-*Chochmah*.

This is why the other opinion holds that *mitzvot* do not require devotional intent (*Kavanah*). For, the matter of devotional intent (*Kavanah*) in the *mitzvot*, is because in each *mitzvah* there is a particular and unique pleasure (*Taanug*), which is pleasure composed with Wisdom-*Chochmah*. These reasons (*Ta'amim*) were revealed, and it therefore is applicable for there to be devotional intent (*Kavanah*) in them.

However, from the perspective of simple pleasure (*Taanug Pashut*), no division is applicable whatsoever. Thus, to draw down the simple pleasure (*Taanug Pashut*), (does not come through devotional intent-*Kavanah*, but) through serving *HaShem*-יהו"ה, blessed is He, by accepting His yoke. This is why this opinion takes the position that *mitzvot* do not require devotional intent (*Kavanah*), since the reason and intent can diminish the acceptance of His yoke (*Kabalat Ol*), whereas the drawing down of simple pleasure (*Taanug Pashut*) is specifically through serving *HaShem*-יהו"ה, blessed is He, by accepting His yoke (*Kabalat Ol*).

5.

Now, just as there is this difference between the actual fulfillment of the *mitzvot* in deed and the devotional intentions (*Kavanot*) of the *mitzvot*, there likewise is a difference between the matter of *mitzvot* and Torah in general. Torah has divisions, in that Torah, as it is below, cannot compare to Torah as it is

above. This is like the teaching,⁶⁰⁰ “The word,⁶⁰¹ ‘And for Your Torah,’ refers to the Torah of the world of Emanation (*Atzilut*), and the next word, ‘that You taught us,’ refers to the [Torah of the] worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).”

Even as Torah is below, it is not equal in each and every person. This applies both to the divisions in the grasp and comprehension of Torah, in that each person grasps in a different way, as well as the divisions in the revelation of the light of Torah. An example is Rabbi Shimon bar Yochai. When he studied Torah, there was a revelation of the light (*Ohr*) of Torah, and this is why he revealed the inner teachings of Torah (*Pnimiyyut HaTorah*). This is because, for him, in the revealed, there was a revelation of the concealed aspect of Torah,⁶⁰² which was not so of other Tana'im. Likewise, even on lower levels there are many different ways in the division of the light (*Ohr*) of Torah.

In contrast, this is not so of the *mitzvot*, in which there are no divisions whatsoever, and all Jews are equal in them. From this it is understood that the root of the *mitzvot* is higher than the root of the Torah, in that the root of the *mitzvot* is in the aspect of simple pleasure (*Taanug Pashut*), which is why there is no division in them. This is also why Torah is spiritual, whereas the *mitzvot* specifically manifest in physical things.

⁶⁰⁰ See Likkutei Torah, Eikev 17b; Sefer HaMitzvot 5696 p. 10

⁶⁰¹ See the second blessing of the grace after meals (*Birkhat HaMazon*)

⁶⁰² See *Hemshech “Chayav Adam Levarech”* 5638 Ch. 23, Ch. 25 (Sefer HaMaamarim 5638 p. 148, p. 151 and on); See the discourse entitled “*Lehavin Inyan Rashbi*” 5745 Ch. 2 and on (Torat Menachem, Sefer HaMaamarim Iyaar p. 277 and on).

By way of analogy, this is like the difference between the bestowal of intellect and the bestowal of the seminal drop.⁶⁰³ That is, the bestowal of intellect (*Sechel*) is a spiritual bestowal, and is only the bestowal of a glimmer of radiance. This is why specifically if the student has intellect himself, he will understand the intellect being bestowed, whereas if he has no intellect, it is like common saying,⁶⁰⁴ “A head you cannot give someone.” This is because this only is the bestowal of a radiance of light.

In contrast, in the bestowal of the seminal drop there is a drawing down of the essence, which is why it causes new birth, so much so, that it even is possible for “the power of the son to be greater than the power of the father.”⁶⁰⁵ This is because in the bestowal of the seminal drop, there is a drawing down of the essence of the father, which transcends the revealed powers of his soul, as known.⁶⁰⁶ This is also why the bestowal of the seminal drop is specifically physical, since the essence is specifically drawn down into the physical.

The same is understood about the difference between Torah and *mitzvot*, that the Torah is spiritual and does not have the essence in it. In contrast, the *mitzvot* are physical deeds, and have the essence in them. This is especially so according to what is known about the word deed-*Ma'aseh*-מעשה, which also

⁶⁰³ See Likkutei Torah, Shir HaShirim 39d; Sefer HaMitzvot of the Tzemach Tzedek 3a and on, and elsewhere.

⁶⁰⁴ Sefer HaMitzvot of the Tzemach Tzedek 3a; Sefer HaMaamarim 5659 p. 3, and elsewhere.

⁶⁰⁵ Talmud Bavli, Shevuot 48a

⁶⁰⁶ Also see the discourse entitled “*B'Sha'ah SheHeekdeemoo*” 5714, translated in The Teachings of The Rebbe, 5714, Discourse 17, Ch. 3.

means “by force” as in the teaching,⁶⁰⁷ “Charity may be extracted by force-*Ma’asin*-מעשין.” In other words, the *mitzvot* must specifically be done by force.

This is as explained before in the discourse of Sukkot,⁶⁰⁸ that the matter of forcing oneself and accepting the yoke (*Kabbalat Ol*) does not only apply to keeping the negative *mitzvot*, but even fulfilling the positive *mitzvot* must specifically be by force. That is, they must transcend reason and intellect, and surpass what one is accustomed to. For example, a person must review his studies one-hundred and one times, meaning, beyond what he is accustomed to.⁶⁰⁹ Likewise, fulfilling Torah and *mitzvot* must be in a manner of, “I issued a decree and commanded an edict.”⁶¹⁰ It is specifically through force and acceptance of the yoke (*Kabbalat Ol*) that a person reaches the aspect of the essential pleasure (*Taanug Pashut*).

There is yet another element of superiority in fulfilling the *mitzvot* over and above Torah. That is, Torah is the aspect of light (*Ohr*), whereas the *mitzvot* are the aspect of vessels (*Keilim*). Now, as known about the matter of vessels (*Keilim*), not only do they receive the light (*Ohr*) within them, but the vessels (*Keilim*) also draw the light (*Ohr*) down. This is because the root of the vessels (*Keilim*) transcends the lights (*Orot*), which is why they draw down the light (*Ohr*).

In the same way, even in Torah itself there are these two aspects. This is the difference between the grasp and

⁶⁰⁷ Beit Yosef to Tur, Yoreh De’ah 248

⁶⁰⁸ In the preceding discourse of this year entitled “*Chassidim v’Anshei Ma’aseh*,” Discourse 4, Ch. 4.

⁶⁰⁹ See Talmud Bavli, Chagigah 9b; Tanya, Likkutei Amarim, Ch. 15

⁶¹⁰ Midrash Bamidbar Rabba, Chukat; Tanchuma there 3:8, and elsewhere.

comprehension of Torah, and the letters (*Otiyot*) of Torah. That is, in grasping and comprehending Torah, there are the above-mentioned divisions. However, this is not so in reading the letters (*Otiyot*) of Torah, for this even applies to a simple person and is thus equal to everyone. The matter of the letters (*Otiyot*) is one and the same as the matter of the vessels (*Keilim*), similar to the *mitzvot*, which also are vessels (*Keilim*), as discussed above. Thus, this is the difference as it is in Torah itself. However, the general explanation is that it is the difference between Torah and *mitzvot*, as discussed above.

6.

Based on the above, we can understand the teaching of our sages, of blessed memory,⁶¹¹ “One whose deeds exceed his wisdom, to what may he be compared? To a tree whose branches are few but its roots are many, so that even if all the winds in the world come and blow upon it, they cannot dislodge it from its place.” This is because through fulfilling the *mitzvot* in a way of accepting the yoke (*Kabbalat Ol*) upon oneself, he thereby reaches the aspect of the root of the tree, which is the aspect of the Crown-*Keter* and the aspect of the simple pleasure (*Taanug Pashut*).

In man’s service of *HaShem*-יהו"ה, blessed is He, this refers to the desire of the heart (*Re'uta d'Leeba*) which transcends reason and intellect, and stems from the revelation of the *Chayah* and *Yechidah* levels of the soul. This is why all

⁶¹¹ Mishnah Avot 3:17; Also see Likkutei Sichot Vol. 4, p. 1210 and on, which is based upon this discourse.

the winds in the world cannot dislodge him from his place, because the revelation of the *Chayah* and *Yechidah* aspects of his soul also come into the aspects of the *Nefesh*, *Ru'ach* and *Neshamah* levels of his soul, and through this, they also strengthen the trunk and branches of the tree, so that it is impossible to dislodge them. In other words, fulfilling the *mitzvot* also strengthens the Torah.

This is also the meaning of the verse,⁶¹² “He will be like a tree planted near water, which spreads its roots along the brook-*Yuval*-יובל.” The word “brook-*Yuval*-יובל” is of the root, “to carry-*Hovalah*-הובלה” indicating a drawing down (*Hamshachah*). That is, the aspect of the root (*Shoresh*-שרש) is also drawn into the trunk and branches of the tree.

This is also the meaning of the verse about Avraham,⁶¹³ “He planted an *Eshel* in Be’er Shava and called there in the name *HaShem*-יהוה, the eternal God world.” To preface, Avraham lived at the beginning of the two-thousand years of Torah,⁶¹⁴ during which time the matter of giving the Torah began.⁶¹⁵ In other words, even though, generally, “the deeds of our forefathers were only like scents in comparison to doing [physical] *mitzvot* once the Torah is given,”⁶¹⁶ in that they only reached the root and source of created beings,⁶¹⁷ whereas to reach higher than this, the Torah had to be given, still and all,

⁶¹² Jeremiah 17:8

⁶¹³ Genesis 21:33

⁶¹⁴ Talmud Bavli, Avodah Zarah 9a

⁶¹⁵ See at length in Sefer HaArachim, Chabad, section on “Avraham,” Ch. 4.

⁶¹⁶ Midrash Shir HaShirim Rabba 1:3

⁶¹⁷ See the discourse entitled “*v’Khol HaAm*” 5678 (Sefer HaMaamarim 5678 p. 164 and on); Also see the discourse entitled “*Kodesh Yisroel LaHaShem*” 5718, translated in The Teachings of The Rebbe, 5718 Vol. 2, Discourse 28, Ch. 7 (Sefer HaMaamarim 5718 p. 287); Likkutei Sichot, Vol. 15, p. 75 and on.

Avraham was indeed given the *mitzvah* of circumcision, and this *mitzvah* was [physical], thus bearing similarity to Torah once it is given.⁶¹⁸

Now, about Avraham it states,⁶¹⁹ “He planted an *Eshel* (tree) in Be’er Shava.” The name “The wellspring of seven-*Be’er Shava*-באר שבע” refers to the root and source of the seven emotional qualities (*Midot*), this being the aspect of Understanding-*Binah*. It also refers to the aspect of Kingship-*Malchut*, which also is called “The wellspring of seven-*Be’er Sheva*-באר שבע,” in that Kingship-*Malchut* receives from the seven emotional qualities (*Midot*) above it.⁶²⁰ The “*Eshel*-אשל” refers to the Supernal tree, which is the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*). That is, Avraham drew the tree down from its root and source.

In other words, he drew down the aspect of the root and source of the tree, as indicated by the name “*Eshel*-אשל,” which is composed of *Aleph*-א, *Shin*-ש, *Lamed*-ל.⁶²¹ That is, the *Aleph*-א is the aspect of the Supernal wondrousness-*Pele*-פל, which is the aspect of the Crown-*Keter*, and is the root of the

⁶¹⁸ See Likkutei Sichot Vol. 5 p. 88-89.

⁶¹⁹ Genesis 21:33

⁶²⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), Gate Eight (*Binah*); Also see Biurei HaZohar of the Mittler Rebbe, Vayeitzei 16c and on, 17d and on; Biurei HaZohar of the Tzemach Tzedek Vol 1, p. 97; Also see the first discourse entitled “*Padah b’Shalom* – He redeemed my soul in peace” of this year, Discourse 9; Also see at length in the discourse entitled “*Mi Manah Afar Yaakov*” of the year 5718 Vol. 2, translated in The Teachings of The Rebbe, 5718, Discourse 26, Ch. 3 and on.

⁶²¹ See the discourse entitled “*Vayita Eishel*” 5678 (Sefer HaMaamarim 5678 p. 66), and the discourse by the same title of the year 5699 (Sefer HaMaamarim 5699 p. 94); See the discourse entitled “*Chayav Inish*” 5658 (Sefer HaMaamarim 5658 p. 139 and on); Also see the discourse entitled “*Chayav Inish* – A person is obligated to become intoxicated on Purim” 5718, translated in The Teachings of The Rebbe, 5718, Vol. 2, Discourse 16, Ch. 8 and on (Sefer HaMaamarim 5718 p. 169 and on).

tree. This he drew down into the aspect of the *Shin-ש*, referring to the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. The *Lamed-ל* refers to the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, about which the verse states,⁶²² “All your children will be students of *HaShem-Leemoodei HaShem-יהו"ה*.”

In other words, the service of our forefather Avraham, was to bring about a drawing down from the aspect of the root of the tree - the aspect of the Crown-*Keter* - to the aspects of Kindness-*Chessed*, Might-*Gevurah*, Splendor-*Tiferet*, Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, until it also is drawn down into the aspect of Kingship-*Malchut*, and even further below, into the creatures.

About this the verse concludes,⁶²³ “And he called there in the name *HaShem-יהו"ה*, Eternal God world.” That is, he drew down a revelation of “God world-*E”L Olam-א"ל עולם*” even in the creatures. That is, he did not merely bring about the drawing down of “the God of the world-*E”L Olam-א"ל העולם*,” which would mean that the world-*Olam-עולם* is one thing ..., only that *HaShem's-יהו"ה* Godliness rules over it. Rather, he drew down a revelation of “God world-*E”l Olam-א"ל עולם*”⁶²⁴

⁶²² Isaiah 54:13

⁶²³ Genesis 21:33

⁶²⁴ Likkutei Torah Tavo 42d, 43a; Discourse entitled “*Anochi HaShem Elokecha*” 5673, *Hemshech* 5672 Vol. 1, p. 257 (Ch. 133); Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” 5711, Discourse 1, Ch. 8: “Moreover, the verse actually reads, “God world-*E”L Olam-א"ל עולם*” and not “God of the world-*E”l HaOlam-א"ל העולם*.”⁶²⁴ In other words, one must realize that Godliness is not one independent thing unto itself and the world is another independent thing unto itself, only that the Godliness has dominion and rule over the world. Rather, the world and Godliness are entirely one.”

in that the world itself is Godliness, being that “there is nothing besides Him.”⁶²⁵

7.

This then, is the meaning of the teaching in Zohar,⁶²⁶ “Rabbi Yossi opened and said: [The verse states],⁶²⁷ ‘The advantage of land is in everything; [even] the king is dependent on the worked field etc.’” For, as explained before, even though to sustain the existence of the worlds, the external bonding and union (*Yichud Chitzoni*) is constant, nevertheless, the inner union (*Yichud Pnimi*) - meaning drawing down the root of the tree from the Crown-*Keter* and simple pleasure (*Taanug Pashut*) - is specifically through the toil of serving *HaShem*-יהו"ה, blessed is He, by force, and by accepting His yoke.

Through doing so, there is a drawing down from the Crown-*Keter* to *Zeir Anpin* and Kingship-*Malchut*, until it also is drawn into the creatures. This all comes through the toil of “plowing” and “sowing,” by way of accepting the yoke of Heaven upon oneself, by which he thereby brings about a drawing of the “tree” into the “field” (*Sadeh*-שדה), which is the aspect of Kingship-*Malchut*, and even further down, into the creatures, so that they sense the matter of “God world-*E*”/ *Olam*-עולם-א"ל in that “there is nothing but Him alone.”

⁶²⁵ Deuteronomy 4:35; See Sefer HaMaamarim 5661, p. 197 and on; Discourse entitled “*Lehavin HaHefresh Bein Neirot Chanukah l'Neirot Shabbat* – To understand the difference between the lights of Chanukah and the lights of Shabbat” of this year, 5719, Discourse 11, Ch. 2.

⁶²⁶ Zohar I 122a (Chayei Sarah)

⁶²⁷ Ecclesiastes 5:8 – “לשדה נעבד” – “ויתרון ארץ בכל היא מלך