

Discourse 1

*“Shir HaMa'alot Mima'amakim Kirateecha HaShem
A song of ascents. From the depths I called You,
HaShem”*

Delivered on the 2nd day of Rosh HaShanah, 5719

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

1.

The verse in Psalms states,³³ “A song of ascents. From the depths I called You, *HaShem*-יהו”ה.” We recite this Psalm on the ten days of repentance,³⁴ after the toil in serving *HaShem*-יהו”ה, blessed is He, of the eve of Rosh HaShanah, the evening of Rosh HaShanah itself, and especially the evening prayers (*Arveet*) of Rosh HaShanah. After all this, the prayers of the ten days of repentance are in a way of “From the depths I called You, *HaShem*-יהו”ה.”

Now, on the word “From the depths-*MiMa'amakim*-ממעמקים,” the Zohar³⁵ gives two explanations. The first is that it refers to the “depths” of the person himself, and the second is that it refers to the Supernal “depths” Above in *HaShem*’s-יהו”ה Godliness. About this, it is explained in the teachings of

³³ Psalms 130:1

³⁴ Shaar HaKavanot, Drushei Rosh HaShanah; Magen Avraham, Orach Chayim 54, Se’if Katan 2; Ateret Zekeinim, Orach Chaim 582:1; Siddur of the Alter Rebbe.

³⁵ Zohar III 69b and on.

Chassidus³⁶ that the word “From the depths-*MiMa’amakim*-מממקמ” [in the plural] means two depths and thus accords with both above views. That is, according to both views, it refers to the depth of the heart (*Omka d’Leeba* דליבא) in man’s service of *HaShem*-יהו”ה, blessed is He, and the depths of the Supernal levels Above in *HaShem*’s-יהו”ה Godliness.

Now, as they are in man’s service of *HaShem*-יהו”ה, blessed is He, both these “depths” are the matter of returning (*Teshuvah*) to *HaShem*-יהו”ה, blessed is He, in repentance. During the ten days of repentance our toil in serving *HaShem*-יהו”ה, blessed is He, is through repenting and returning (*Teshuvah*) to *HaShem*-יהו”ה, as simply understood from the name, “The ten days of repentance (*Aseret Yemei Teshuvah*).”

However, there are two levels of return (*Teshuvah*) (and though they divide into many levels, nonetheless there are two general levels) known as the lower repentance (*Teshuvah Tata’ah*) and the upper repentance (*Teshuvah Ila’ah*). These then, are the two “depths” of repentance (*Teshuvah*); the depth of the lower *Teshuvah*, [that is, even the lower *Teshuvah* has its depth – for, since repentance is remorse over the past and resolution about the future, which [brings change in a person] to such an extent that he becomes a new being,³⁷ it therefore is understood that even the toil of the lower repentance (*Teshuvah Tata’ah*) must stem from the depth of the soul and the depth of

³⁶ See the discourse entitled “*Shir HaMa’a lot*” 5703 (Sefer HaMaamarim 5703, p. 18 and on); Also see the discourse by the same title of the year 5739 and 5748 (Torat Menachem, Sefer HaMaamarim Tishrei p. 119).

³⁷ Sefer Mitzvot Gadol, Mitzvat Aseh 16; Rabbeinu Nissim (Ra”N) to Talmud Bavli, Rosh HaShanah 16b, cited in Chiddushei Aggadot of the Maharsha to Rosh HaShanah 16b.

the upper repentance (*Teshuvah Ila'ah*) in returning to *HaShem*-יהו"ה, blessed is He.

To summarize generally, there are two ways by which to serve *HaShem*-יהו"ה, blessed is He. There is serving Him through the positive and negative commandments, this being the service of the righteous-*Tzaddikim*, and there is the service of those who return to Him in repentance – *Baalei Teshuvah*. However, on the ten days of repentance (*Aseret Yemei Teshuvah*), even the righteous-*Tzaddikim* must return to *HaShem*-יהו"ה in repentance (*Teshuvah*),³⁸ and therefore, on these days even the righteous-*Tzaddikim* must toil in repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He.

Thus, corresponding to the ten powers of the soul, this toil takes place throughout the ten days of repentance.³⁹ That is, in each soul power there must be toil in serving *HaShem*-יהו"ה, blessed is He, with both “depths-*Omkeem*-עומקים,” the depth of the lower repentance (*Teshuvah Tata'ah*) and the depth of the upper repentance (*Teshuvah Ila'ah*).

2.

Now, to explain the matter of toiling in returning (*Teshuvah*) to *HaShem*-יהו"ה through repentance, we first must explain the toil in performing the positive *mitzvot* and desisting from transgressing the negative *mitzvot*. The explanation⁴⁰ is

³⁸ See Likkutei Torah, Shmini Atzeret 92b; Shir HaShirim 50b; See Zohar III 153b

³⁹ See Likkutei Torah, Netzavim 47d and elsewhere.

⁴⁰ See the discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini... Heikim Ol*” 5661 (Sefer HaMaamarim 5661, p. 215 and on); Discourse entitled “*Vayehi*

that the verse states,⁴¹ “Rachel was beautiful of form and beautiful of appearance.” This refers to the ingathering of the souls of Israel who are called “Rachel-רחל,” and are also called “Esther-אסתר.”

In Torah Ohr,⁴² the Alter Rebbe stated that the name “Rachel-רחל” is like the verse,⁴³ “As a ewe-*Rachel*-רחל is silent before her shearers.” That is, this refers to setting one’s desire aside to be drawn to wherever he is taken, even to the point of self-sacrifice (*Mesirat Nefesh*), like sheep being led to the slaughter.⁴⁴

What is meant here (is not in the negative sense etc., or even as this would stem from kindness and mercy, but) it rather refers to matters that are good and positive. That is, it refers to one’s toil in serving *HaShem*-יהו"ה, blessed is He, by fulfillment Torah and *mitzvot* in a way of self-sacrifice (*Mesirat Nefesh*), this being the matter of giving up one’s own desires for *HaShem*’s-יהו"ה desires etc. When the power of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, is revealed in the Jewish people, they then are called “Rachel-רחל.”

However, there can also be a state that the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, is hidden. Now, this is not like the common error that at such a time there is no matter of self-sacrifice (*Mesirat Nefesh*) for

Omein et Hadasah” 5627 (Sefer HaMaamarim 5627 p. 189 and on); Discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini... Tachat HaNa'atzutz*” 5628 (Sefer HaMaamarim 5628 p. 104 and on), and the discourse entitled “*U’Lekachtem Lachem*” 5632.

⁴¹ Genesis 29:17

⁴² Torah Ohr 23b and on.

⁴³ Isaiah 53:7

⁴⁴ See Isaiah 53:7 *ibid*.

HaShem-יהו"ה at all, blessed is He. This is not so, because the matter self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה, blessed is He, is always present and completely whole and perfect in the Jewish soul in its full strength, only that it could be hidden and concealed.

At such a time the Jewish people are called "Esther-אסתר," which is of the same root as in the verse,⁴⁵ "Conceal, I shall conceal-*Hasteir Asteir*-הסתר אסתיר My countenance on that day," as our sages, of blessed memory, stated,⁴⁶ "Where is Esther-אסתר hinted in the Torah? In the verse, 'Conceal, I shall conceal-*Hasteir Asteir*-הסתר אסתיר My countenance on that day.'"

Now, when the Jewish people are as they should be, they are called "Rachel-רחל." At such a time, their service of *HaShem*-יהו"ה, blessed is He, is as indicated by the verse,⁴⁷ "Rachel-רחל was beautiful of form (*Yefat To'ar*-יפת תאר) and beautiful of appearance (*Yefat Mar'eh*-יפת מראה)."

The explanation is that "Form-*To'ar*-תואר" refers to the form and image of the limbs, that they all are aligned and in proper proportion to each other. The matter of limbs as they are Above in *HaShem*'s-יהו"ה Godliness, refers to the matter of the two-hundred and forty-eight (248-רמ"ח) "limbs of the King," in the aspect of *Zeir Anpin*.

This is because *Zeir Anpin* has nine *Sefirot*, each of which also has nine, in that they are nine times nine, each of which has three aspects, beginning, middle, and end (*Rosh*,

⁴⁵ Deuteronomy 31:18

⁴⁶ Talmud Bavli, Chullin 139b

⁴⁷ Genesis 29:17

Toch, Sof-סוף-תוך), [thus equaling two-hundred and forty-three], and with the five Kindnesses (*Chassadim*) that cause growth, they total the numerical value (*Gematriya*) of two-hundred and forty-eight.⁴⁸

This matter is brought about through fulfilling the two-hundred and forty-eight (רמ"ח-248) positive commandments,⁴⁹ as our sages, of blessed memory, explained⁵⁰ on the verse,⁵¹ “And you shall actualize them-*v’Asitem Otam*-וְעִשִּׂיתֶם אֹתָם,” that, “I consider it as though you have actualized *Me-Asa’uni*-עֲשֵׂאוּנִי.” In other words, the fulfillment of the 248-רמ"ח positive commandments causes the existence of the 248-רמ"ח limbs of *Zeir Anpin*.

Now, the matter of “appearance-*Mar’eh*-מראה” refers to the radiance of the face, which is related to the flow of blood through the three-hundred and sixty-five (שס"ה-365) veins and arteries. This is drawn from the inner aspect of the soul, and relates to the mind and intellect (*Mochin*), as the verse states,⁵² “A man’s wisdom lights up his face.”

As this matter is Above in *HaShem*’s-יה"ה Godliness is that,⁵³ “My Name-*Shmee*-שמי-350” together with *Yod-Hey*-יה"ה equals 365-שס"ה.⁵⁴ The letters *Yod-Hey*-יה"ה of the Name

⁴⁸ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 27 and the notes there.

⁴⁹ See *Shaarei Kedushah* of Rabbi Chayim Vital, Section One, Ch. 1 and on, and elsewhere.

⁵⁰ See Zohar III 113a; Midrash Vayikra Rabba 35:7

⁵¹ Leviticus 26:3

⁵² Ecclesiastes 8:1

⁵³ Exodus 3:15

⁵⁴ Introduction to *Tikkunei Zohar* 4b, 5a, and elsewhere; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (*The Letters of Creation*, Part 2), Section entitled, “The Gate explaining how our Torah is sustained by the true

HaShem-יהו"ה, are the aspects of the mind and intellect (*Mochin*), which are the aspects of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* (*ChaBa"D*), as they are Above in *HaShem*'s-יהו"ה Godliness. The drawing down of the aspect of the Supernal mind and intellect (*Mochin*) comes about through guarding oneself against transgressing the 365-שס"ה negative *mitzvot*, which correspond to the 365-שס"ה veins and arteries.

Now, in addition to the matters of form-*To'ar*-תואר and appearance-*Mar'eh*-מראה themselves, there also must be the matter of beauty-*Yofee*-יופי, as the verse states,⁵⁵ "[Rachel-רחל was] beautiful of form (*Yefat To'ar*-יפת תאר) and beautiful of appearance (*Yefat Mar'eh*-יפת מראה)." The explanation is that beauty-*Yofee*-יופי specifically results from the inter-inclusion of different colors together. That is, if there only is a single color, such as white, or green, or red, there is no beauty-*Yofee*-יופי in this. Rather, beauty specifically results from the inter-inclusion of all three colors.

The explanation as it relates to serving *HaShem*-יהו"ה, blessed is He, is that this refers to the inter-inclusion of the three lines and modes of serving Him, upon which the world rests.⁵⁶ This inter-inclusion comes about through joy in fulfilling the *mitzvah* (*Simchah Shel Mitzvah*). For, as known, merely fulfilling the *mitzvot* is inadequate in and of itself, even when they are not done as indicated by the verse,⁵⁷ "the

reality of the Singular Name *HaShem*-יהו"ה, blessed is He." Torah Ohr, Yitro 70b; Likkutei Torah, Pekudei 3b, and elsewhere.

⁵⁵ Genesis 29:17

⁵⁶ Mishnah Avot 1:2

⁵⁷ Isaiah 29:13

commandments of men done by rote,” but even when they are done with fear and love of *HaShem*-יהו"ה, blessed is He, by which it is caused to ascend Above.⁵⁸

Rather, service of *HaShem*-יהו"ה, blessed is He, must specifically be with joy (*Simchah*), for this is a primary matter in serving *HaShem*-יהו"ה, blessed is He, as the verse states,⁵⁹ “Because... you served *HaShem*-יהו"ה your God, with joy and goodness of heart.” The repetitive language, “joy and goodness of heart,” indicates abundant joy,⁶⁰ as explained before⁶¹ about the necessity for joy.

That is, in regard to sadness, not only is there no positive aspect to it – [and although the verse states,⁶² “In all sadness there will be gain,” nevertheless, this verse actually indicates the opposite, that in and of itself, sadness has no positive aspect to it, except that from it, there will come to be gain, this gain being the joy that follows sadness etc.]]⁶³ – but beyond that, sadness is actually detrimental and causes ruination. As explained in Tanya,⁶⁴ if a person is sad and depressed (*Atzvut*), his opponent will easily overcome him, even if he actually is stronger than his opponent.

This is why even sadness that stems from matters of holiness must only take place at special times that are

⁵⁸ Tikkunei Zohar, Tikkun 10 (25b); Tanya, Likkutei Amarim, Ch. 39 & 40

⁵⁹ Deuteronomy 28:47

⁶⁰ See Sefer HaMaamarim 5697 p. 302; 5710 p. 240, and elsewhere.

⁶¹ See the preceding discourse entitled “*Teekoo* – Blow the Shofar at the Renewal of the Moon,” 5718, translated in The Teachings of The Rebbe – 5718, Discourse 31, Ch. 3 and on (Sefer HaMaamarim 5718 p. 308 and on).

⁶² Proverbs 14:23; Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Section 97.

⁶³ See Tanya, Likkutei Amarim, Ch. 25

⁶⁴ Tanya, Likkutei Amarim, Ch. 26

auspicious for this, such as the midnight prayer of *Tikkun Chatzot*. Moreover, even about this itself, it states a Chassidic discourse⁶⁵ that the midnight prayer of *Tikkun Chatzot* is not required as a matter of Halachah (Torah Law), but is in accordance to the inner teachings of Kabbalah.

Moreover, it only applies to singularly unique individuals (*Yechidei Segulah*) and there are a number of additional restrictions in this.⁶⁶ Furthermore, even in those auspicious times themselves, the ultimate intent of the sadness (*Atzvut*) is for the joy that follows it, as stated (in the Psalm recited immediately after the midnight *Tikkun Chatzot* prayer),⁶⁷ “Make me hear joy and gladness, may the bones that You crushed exult.”

Now, even the matter of bitterness (*Merirut*) is for the purpose of extracting the Godly soul from its exile. This is true whether the exile of the soul is due to undesirable matters, or is only because lusts enter his heart and the thoughts of his mind. This is so even if it only is because of the essential fact that his Godly soul [descended into the world, where it became aware of matters of physicality, which the Godly soul has no relation to, in and of itself,⁶⁸ as the verse states,⁶⁹ “As *HaShem*-יהוה, before Whom I stood, lives,” in that the knowledge of the Godly soul is exclusive to matters of *HaShem*’s-יהוה Godliness.

⁶⁵ See the discourse entitled “*Shir HaMa’a lor*” of Shabbat Parshat Ki Tavo 5664 (Sefer HaMaamarim 5664 p. 243).

⁶⁶ Also see Kuntres HaTefilah, Ch. 11 (p. 24 and on).

⁶⁷ Psalms 51:10

⁶⁸ These aspects were explained at greater length in the preceding discourse entitled “*Teekoo* – Blow the Shofar at the Renewal of the Moon,” 5718, translated in The Teachings of The Rebbe – 5718, Discourse 31, Ch. 3 and on (Sefer HaMaamarim 5718 p. 308 and on).

⁶⁹ Kings I 17:1

This being so, the very fact that it aware of physicality is a great descent for the Godly soul, from “a high peak, to a deep pit.”⁷⁰ That is, for the Godly soul this is a matter of exile, and therefore it is in a state of bitterness (*Merirut*). Nevertheless, even this bitterness (*Merirut*) is only preparatory to toiling in service of *HaShem*-יהו"ה, blessed is He, whereas the actual toil in studying Torah and performing the *mitzvot* themselves, must specifically be with joy, and abundant joy, as explained before.

Now, as well-known and explained in various places, the toil in serving *HaShem*-יהו"ה, blessed is He, by studying Torah and fulfilling the *mitzvot*, must be with the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, or as our sages, of blessed memory, said it,⁷¹ “The yoke of the *mitzvot*,” in that, “I issued a decree and commanded an edict.”⁷²

That is, aside for the fact that when a person's service of *HaShem*-יהו"ה, blessed is He, stems from reason and intellect it is susceptible to error, as evidenced from the story of “Shaul⁷³ from the breadth of the river” (*Rehovot HaNahar*),⁷⁴ who erred because of reason and intellect,⁷⁵ even if a person affects

⁷⁰ Talmud Bavli, Chagigah 5b

⁷¹ Talmud Bavli, Brachot 13a and elsewhere.

⁷² Midrash Bamidbar Rabba, Chukat; Tanchuma there 3:8, and elsewhere.

⁷³ King Shaul is related to the king Shaul from “the breadth of the river” (*Rehovot HaNahar*) (Genesis 36:37) which hints at the quality of the understanding-*Binah*, meaning reason and intellect. See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 4; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Minuy Melech Ch. 2 (Derech Mitzvotecha, 110a and on), and elsewhere. Also see the discourse entitled “*Machar Chodesh* – Tomorrow is the New Moon,” 5711, translated in The Teachings of The Rebbe 5711, Discourse 8, Ch. 7.

⁷⁴ See Genesis 36:37

⁷⁵ On account of which he did not completely destroy Amalek. Sefer HaMaamarim 5627 p. 254; Also see *Machar Chodesh* – Tomorrow is the New

certainty within himself that he will not err, nevertheless, he still must accept the yoke of *HaShem's* יהו"ה Kingship stemming from the essential matter of serving Him.

This is why Shmuel told Shaul,⁷⁶ “To obey is better than a choice offering.” In other words, about these two matters, these being reason and intellect, which is the matter of a “choice offering,” and accepting the yoke of *HaShem's* יהו"ה Kingship, which is the matter of, “To obey,” the verse states, “To obey is better than a choice offering.” In other words, accepting the yoke of *HaShem's* יהו"ה Kingship is much better than reason and intellect.

Nevertheless, serving *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship, does not contradict serving Him with joy, even when it is done simply out of accepting His yoke. For, if a person contemplates that the Holy One, blessed is He, chose us from all the nations of the world to give us His Torah and sanctify us with His *mitzvot*, which relates exclusively to the Jewish people, from this itself his heart will rejoice.

This will be especially so if he contemplates the greatness of *HaShem*-יהו"ה, the Creator, blessed is He, by which he certainly will come to rejoice even more in fulfilling *HaShem's* יהו"ה *mitzvot*. This is because [the *mitzvot* themselves] cannot at all compare to *HaShem*-יהו"ה who commanded them.

Moon,” 5711, translated in The Teachings of The Rebbe 5711, Discourse 8, Ch. 7 *ibid.*, and elsewhere.

⁷⁶ Samuel I 15:22

By way of analogy, there is no comparison between a person who fulfills the request or command of his friend, who is a regular person, and one who fulfills the request and command of a minister of the king, or the king himself. How much more is this so when the command comes from *HaShem*-יהו"ה Himself, the King, King of kings, the Holy One, blessed is He.

Therefore, even if he does this simply by accepting the yoke of His Kingship, which at times may even be with bitterness (*Merirut*) because of various matters, nevertheless, at the very same time he also is full of joy. This is like the teaching,⁷⁷ “joy is affixed in my heart on this side, [and weeping on that side].” Thus, when one’s service of *HaShem*-יהו"ה, blessed is He, is with joy (*Simchah*), the joy in the *mitzvah* (*Simchah Shel Mitzvah*) brings about the matter of beauty-*Yofi*-יופי, which is the matter of,⁷⁸ “[Rachel-רחל was] beautiful of form (*Yefat To’ar*-יפת תאר) and beautiful of appearance (*Yefat Mar’eh*-יפת מראה).”

Now, beauty (*Yofi*-יופי) is primarily in appearance (*Mar’eh*-מראה), as in “beautiful of appearance (*Yefat Mar’eh*-יפת מראה).” For, as previous explained, form (*To’ar*-תואר) refers to the matter of the “limbs” of *Zeir Anpin*, which in the human soul refers to the emotional qualities (*Midot*). Now, in order to affect inter-inclusion (*Hitkallelut*) and unity in the emotions (*Midot*) (though, in and of themselves, emotions do not give room to each other, being that they are in a way of passion,

⁷⁷ Zohar II 225a; Zohar III 75a; Tanya, Likkutei Amarim, Ch. 34; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

⁷⁸ Genesis 29:17

emotional arousal and excitement) this comes about by drawing down the mind and intellect (*Mochin*), and through this the matter of beauty (*Yofi*-יופי) comes about.

However, the primary matter of beauty (*Yofi*-יופי), which stems from the inter-inclusion (*Hitkallelut*) of the emotions (*Midot*), comes about by drawing the aspect of the Ancient One-*Atik* down. This refers to revealing the root of the emotions (*Midot*), which transcends the root of the mind and intellect (*Mochin*). For, “*Zeir Anpin* (the emotions-*Midot*) is bound to and unified with the Ancient One-*Atik*, whereas the father-*Abba* (wisdom-*Chochmah*) and mother-*Imma* (understanding-*Binah*) are included in the [constricted flow of the] *Mazal*.”⁷⁹ That is, the revelation of the Ancient One-*Atik* within *Zeir Anpin* brings about the primary matter of the inter-inclusion (*Hitkallelut*) of the emotions (*Midot*), which is the matter of the beauty (*Yofi*-יופי).

This then, is the matter of “beautiful of appearance (*Yefat Mar’eh*-יפת מראה).” For, as explained before, beauty in appearance (*Mar’eh*-מראה) is related to the flow of the blood through the veins and arteries, by which there is a drawing down of the inner aspect (*Pnimityut*) of the soul.

As this is Above in *HaShem*’s יהו"ה Godliness this refers to the drawing down of the aspect of the Ancient One-*Atik*. For, the aspect of the radiance of the Supernal countenance (*Ha’arat Panim*) stems from the fixture (*Tikkun*) of “Truth-*Emet*-אמת” [in the thirteen fixtures] that is free of hair (*Sa’arot*),⁸⁰ from which

⁷⁹ See Zohar III 291a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 & 25.

⁸⁰ See Likkutei Torah, Shir HaShirim 10d

beauty is drawn to the two cheeks (*Tapuchin*), the place that is free of hair (*Sa'arot*).

That is, in and of themselves, the aspects of father-*Abba* (wisdom-*Chochmah*) and mother-*Imma* (understanding-*Binah*) are “included in the [constricted flow of the] *Mazal*,” which is the matter of the [constricted flow of the] hair (*Sa'arot*),⁸¹ whereas beauty (*Yofi*-יופי) is brought in them by drawing the aspect of the Ancient One-*Atik* into them, which transcends the hair (*Sa'arot*).

This then, is the meaning of the verse,⁸² “[Rachel-רחל was] beautiful of form (*Yefat To'ar*-יפת תאר) and beautiful of appearance (*Yefat Mar'eh*-יפת מראה).” That is, the general toil in form (*To'ar*-תואר) and appearance (*Mar'eh*-מראה) and affecting their beauty (*Yofi*-יופי), is specifically in Rachel-רחל, which is the world of speech (*Dibur*) and is the revealed world (*Alma d'Itgaliya*).

That is, even though “the name of the older one was Leah,”⁸³ referring to the world of thought (*Machshavah*),⁸⁴ which is the concealed world (*Alma d'Itkasiya*), nevertheless the verse specifically states that,⁸⁵ “Yaakov loved Rachel.” This is because Yaakov is “the center beam (*Breyach HaTichon*) that runs through from one end to the other end.”⁸⁶

⁸¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 *ibid*.

⁸² Genesis 29:17

⁸³ Genesis 29:16

⁸⁴ Torah Ohr, Vayeitzei 22d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37, 25, 35, and elsewhere.

⁸⁵ Genesis 29:18

⁸⁶ Exodus 26:28, 36:33; Also see Zohar I 1b; Zohar II 175b; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & Ch. 35.

This is why Yaakov loved Rachel, because she is the revealed world (*Alma d'Itgaliya*), which reaches further down, even to this lowest of worlds where *HaShem* יהו"ה's Supernal intent for “a dwelling place in the lower worlds” is fulfilled.⁸⁷

3.

Now, all the above pertains to when our service of *HaShem* יהו"ה, blessed is He, is as it should be. However, when it is not as it should be, the Jewish people are called Esther-אסתר, which is of the same root as in the verse,⁸⁸ “Conceal, I will conceal-*Hasteir Asteir* אסתיר-הסתר,” meaning double concealment-*Hester* הסתר.

That is, just as Rachel-רחל is doubly beautiful-*Yofi* יופי, in her beautiful form (*To'ar* תואר) and beautiful appearance (*Mar'eh* מראה) as the verse states,⁸⁹ “You are beautiful-*Yafah* יפה, My beloved, you are beautiful-*Yafah* יפה, your eyes are like doves,” in which beauty-יפה is mentioned twice, referring to the two aspects of beauty-*Yofi* יופי - “beautiful of form (*Yefat To'ar* יפת תואר)” by fulfilling *HaShem* יהו"ה's positive *mitzvot*, and “beautiful of appearance (*Yefat Mar'eh* יפת מראה)” by abstaining from transgressing His negative *mitzvot*.

This is the meaning of the words,⁹⁰ “The most beautiful of women-*HaYafah BaNashim* היפה בנשים,” the numerical value

⁸⁷ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁸⁸ Deuteronomy 31:18

⁸⁹ Song of Songs 4:1

⁹⁰ Song of Songs 6:1

of which is 502-תק"ב⁹¹ equaling the combined years of our forefather's lives,⁹² referring to the inter-inclusion (*Hitkallelut*) of the three modes and lines of serving *HaShem*-יהו"ה, blessed is He, corresponding to the three forefathers.⁹³

Thus, when the matter of beauty-*Yofi*-יופי is missing, and moreover, when there also is a lacking in form-*To'ar*-תואר, meaning, in fulfilling the positive *mitzvot*, and moreover, when there also is a lacking in appearance-*Mar'eh*-מראה, which is the matter of stumbling into undesirable matters (the prohibitive *mitzvot*), the Jewish people are then called Esther-אסתר, which is of the same root as in the verse, "Conceal, I will conceal-*Hasteir Asteir*-הסתיר אסתר," in which the word "*Hasteir*-הסתיר," means "Concealed-*Seter*-סתיר in the *Hey*-ה."

In other words, through blemishing the positive *mitzvot* that are rooted in the "limbs of the King," the emotional qualities (*Midot*) (which are the aspect of form-*To'ar*-תואר), withdraw to the upper *Hey*-ה of the Name *HaShem*-יהו"ה, which is the aspect of the *Sefirah* of Understanding-*Binah*,⁹⁴ as in the teaching,⁹⁵ "The Holy One, blessed is He, withdraws high above."

⁹¹ See Ohr HaTorah, Shir HaShirim Vol. 1, p. 139; Vol. 3, p. 846, p. 858; Na"Ch p. 90; Likkutei Levi Yitzchak to Zohar I p. 84; Also see the discourse entitled "*Lehavin Ma'amar Rabboteinu* – To better understand the teaching of our sages," 5716, translated in The Teachings of The Rebbe, 5716, Discourse 15, Ch. 3.

⁹² Avraham lived 175 years (Genesis 25:7), Yitzchak lived 180 years (Genesis 35:28), and Yaakov lived 147 years (Genesis 47:28) totaling 502, the same value as (Song of Songs 6:1), "The most beautiful of women-*Hayafah BaNashim*-היפה בנשים-502."

⁹³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and elsewhere.

⁹⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Eight (*Binah*).

⁹⁵ Zohar III 74b and on, and elsewhere.

Likewise, the following word, “I will conceal-*Asteer*-אסתיר,” means “*Aleph*-א is My concealment-*Sitri*-סתרי.” That is, a blemish in the negative *mitzvot*, that are rooted in the mind and intellect (*Mochin*), brings about a withdrawal of the mind and intellect (*Mochin*), (which is the matter of “appearance-*Mar’eh*-מראה”) to the aspect of the *Aleph*-א, which transcends the mind and intellect (*Mochin*). This is the meaning of the [double language],⁹⁶ “The Holy One, blessed is He, withdraws high above, high above (*L’Eila u’Le’eila* ולעילא ולעילא),” and as known [this also is the distinction between] the words “woe-*Hoi*-הוי” and “woe-*Oy*-אוי.”⁹⁷

4.

Even so, one should never allow himself to, God forbid, give up hope in his soul. For, as it states,⁹⁸ “Where is Esther-אסתר hinted in Torah?” That is, even according to Torah there is a remedy for this, which is the matter of serving *HaShem*-יהוה, blessed is He, by repenting and returning (*Teshuvah*) to Him. That is, through repenting and returning (*Teshuvah*) to *HaShem*-יהוה, blessed is He, one repairs it all.

⁹⁶ Zohar III 74b and on, and elsewhere.

⁹⁷ See Zohar III 74b *ibid.* and on; Ohr HaTorah, Shir HaShirim, Shabbat Shuva p. 1,485. That is, there are some verses that use the term “woe-*Hoi*-הוי” with a *Hey*-ה, such as (Isaiah 1:4), “Woe-*Hoi*-הוי, a sinful nation,” and others that use the term “woe-*Oy*-אוי” with the *Aleph*-א, such as (Isaiah 3:11), “Woe-*Oy*-אוי to the wicked.” As indicated above (citing Zohar *ibid.*) the term “woe-*Hoi*-הוי” with the letter *Hey*-ה is indicative of the withdrawal of *Zeir Anpin* to the upper *Hey*-ה, which is the aspect of the understanding-*Binah*. In contrast, the term “Woe-*Oy*-אוי” with the *Aleph*-א is indicative of a further withdrawal and concealment of *Zeir Anpin* to the aspect of the Crown-*Keter* which is the aspect of the *Aleph*-א and the concealment of the name *Ehey*-ההי”ה.

⁹⁸ Talmud Bavli, Chullin 139b

Now, in repentance (*Teshuvah*) itself, there are two aspects, these being the lower repentance (*Teshuvah Tata'ah*) and the upper repentance (*Teshuvah Ila'ah*). The lower repentance (*Teshuvah Tata'ah*) is the matter of toiling with the inner powers (*Kochot Pnimiyyim*) that manifest in one's soul, by repairing all undesirable matters within himself.

The upper repentance (*Teshuvah Ila'ah*) is the toil in serving *HaShem*-יהו"ה, blessed is He, stemming from the transcendent encompassing powers (*Kochot Makifim*) of one's soul. For, as known, the lower repentance (*Teshuvah Tata'ah*) is rooted in the light of *HaShem*-יהו"ה, blessed is He, that manifests and fills all worlds (*Memaleh Kol Almin*), whereas the upper repentance (*Teshuvah Ila'ah*) stems from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).⁹⁹

Now, about this matter, a discourse of one of our Rebbes states,¹⁰⁰ "As the common expression in the world goes, 'if we cannot go under, we must go over.'" That is, if a person is in such a state that he is incapable of having an effect on himself (to break through) the toil of the lower repentance (*Teshuvah Tata'ah*), he should instead begin with the upper repentance (*Teshuvah Ila'ah*) by making use of the transcendent encompassing powers (*Kochot Makifim*) of his soul.

⁹⁹ Ohr HaTorah, Na"Ch Vol. 1 p. 49.

¹⁰⁰ See the discourse entitled "*Shir HaMaalot*" 5664 (Sefer HaMaamarim 5664 p. 247); Maamarei Admor HaZaken 5665 Vol. 2 p. 913; Ohr HaTorah, Megillat Esther p. 45; Na"Ch Vol. 1 p. 288.

About this our sages, of blessed memory, stated,¹⁰¹ “What is the meaning of the verse,¹⁰² ‘The words of David son of Yishai and the words of the man who was established on high-*Al-l’el*’? It means, ‘The words of David son of Yishai, who raised the yoke-*Ulah*-עולה of repentance (*Teshuvah*).’” That is, the meaning of “the yoke-*Ulah*-עולה of repentance (*Teshuvah*)” is that it refers to the highest level of repentance (*Teshuvah*), which is the upper repentance (*Teshuvah Ila’ah*).

More specifically, within the upper repentance (*Teshuvah Ila’ah*) itself, there are two levels. This is as stated in Zohar on the verse,¹⁰³ “He will return and show us mercy,” that, “This refers to the Ancient One-*Atik*.” That is, the general matter of the upper repentance (*Teshuvah Ila’ah*) is in the aspect of the transcendent encompassing lights (*Makifim*), and within this itself, there is the aspect of repentance and return (*Teshuvah*) that is in the aspect of the Ancient One-*Atik*.

The difference between them, is the matter of the difference between repentance and return (*Teshuvah*) that stems from the aspect of the encompassing aspect (*Makif*) of the *Chayah* level of the soul, or the repentance and return (*Teshuvah*) that stems from the encompassing aspect (*Makif*) of the Singular-*Yechidah* essence of the soul.

These two levels as they are Above in *HaShem*’s-יהוה Godliness, are the two aspects of the Long Patient One-*Arich Anpin* and the Ancient One-*Atik Yomin*.¹⁰⁴ The matter of

¹⁰¹ Talmud Bavli, Mo’ed Katan 16b

¹⁰² Samuel II 23:1

¹⁰³ Micah 7:19

¹⁰⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 and the notes there.

“raising the yoke-*Ulah*-עולה of repentance (*Teshuvah*),” which is the highest level of repentance (*Teshuvah*), is the highest level of the upper repentance (*Teshuvah Ila’ah*), which is from the aspect of the Ancient One-*Atik*.

Now, this matter is applicable to each and every Jew, as Rashi explains¹⁰⁵ that, “First David himself repented, and then he made a pathway for others to return.” In other words, the repentance (*Teshuvah*) of the aspect of the Ancient One-*Atik* applies to every single Jew.

Thus, this is the toil in serving *HaShem*-יהו"ה, blessed is He, during the ten days of repentance (*Aseret Yemei Teshuvah*). Namely, one must reach the level of repentance (*Teshuvah*) of the aspect of the Ancient One-*Atik*. This is as stated,¹⁰⁶ “And she prayed over *HaShem*-יהו"ה,” [in which the verse specifies “over-*Al*-על,” and not “to-*El*-אל,”] meaning, higher than the [lower] Name *HaShem*-יהו"ה,¹⁰⁷ but reaching all the way to the aspect of the Ancient One-*Atik*.

This is likewise the case when it comes to the end and concluding seal of the ten days of repentance, on Yom HaKippurim, that the toil in serving *HaShem*-יהו"ה, blessed is He, is as indicated by the verse,¹⁰⁸ “Before *HaShem*-*Lifnei HaShem*-יהו"ה לפני you shall be purified,” meaning, higher than the [lower] Name *HaShem*-יהו"ה,¹⁰⁹ and reaching all the way to the aspect of the Ancient One-*Atik*.

¹⁰⁵ Talmud Bavli, Mo’ed Katan 16b

¹⁰⁶ Samuel I 1:10

¹⁰⁷ That is, higher than the aspect of Splendor-*Tiferet* of the world of Emanation (*Atzilut*), which is the lower Name *HaShem*-יהו"ה; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*).

¹⁰⁸ Leviticus 16:30

¹⁰⁹ See Likkutei Torah, Acharei 26c, 27d and elsewhere.

With the above in mind, we can also understand the matter of Yom HaKippurim (יום הכפורים), which is “like Purim-K’Purim-כפורים-”¹¹⁰ That is, the relationship between Yom HaKippurim and Purim is that on both days, the service of *HaShem*-יהו"ה, blessed is He, is with self-sacrifice (*Mesirat Nefesh*) in a way that transcends the inner manifest powers (*Kochot Pnimiyyim*). Nevertheless, the word “Like Purim-K’Purim-כפורים-” indicates that Purim is higher than Yom HaKippurim.

The explanation is that about the four categories of atonement, our sages, of blessed memory, said¹¹¹ that there are matters for which “Yom HaKippurim suspends the punishment and suffering absolves.” We thus find that Yom HaKippurim does not bring about complete forgiveness for everything, but suffering is necessary to absolve one of the sin.

In contrast, Purim is higher than this. For, [in the time of Purim] their sin was the public desecration of the Name *HaShem*-יהו"ה, about which our sages, of blessed memory, said,¹¹² [Repentance does not suspend the punishment, nor can Yom HaKippurim atone, nor does suffering absolve him, but rather, all these suspend the punishment, and] death absolves him.”

Yet, even so, [in the time of Purim] through serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), they were even forgiven for this. This is because the service of *HaShem*-יהו"ה, blessed is He, on Yom HaKippurim,

¹¹⁰ See Tikkunei Zohar, Tikkun 21 (57b)

¹¹¹ Talmud Bavli, Yoma 86a

¹¹² Talmud Bavli, Yoma 86b *ibid*.

is only potential self-sacrifice (*Mesirat Nefesh*), whereas on Purim the self-sacrifice (*Mesirat Nefesh*) is actual self-sacrifice.

This is also the meaning of the verse,¹¹³ “The Jews accepted what they had begun to do,” meaning, what they had begun to do at the giving of the Torah. In other words, the giving of the Torah was only the beginning [of accepting the Torah], whereas on Purim there was the acceptance and sustainment of the matter.

Additionally, the verse specifies “The Jews accepted-*v’Keebel*-וִקְבֵּל” in the singular form. This is because the service of *HaShem*-יהו"ה, blessed is He, on Purim, is the matter of self-sacrifice (*Mesirat Nefesh*) that stems from the very essence of the soul which transcends the manifest powers, and in this, all Jews are equal.

Now, even though Yom HaKippurim is lower than Purim, this only is as matters stem from Yom HaKippurim itself. Nevertheless, the repentance and return (*Teshuvah*) of Yom HaKippurim is “before *HaShem-Lifnei HaShem*-לפני יהוה,” meaning that it reaches the aspect of the Ancient One-*Atik*, as explained before.

5.

However, we must still understand how it is possible to reach the aspect of the Ancient One-*Atik*. This may be understood based on what is explained elsewhere¹¹⁴ about the

¹¹³ Esther 9:23; See Torah Ohr 96c

¹¹⁴ See Torah Ohr, Mikeitz 39c and on; Likkutei Torah, Shlach 42c; Derech Mitzvotcha 160b.

matter of,¹¹⁵ “You shall love *HaShem*-יהו"ה your God... with all your excessiveness (*Bechol Me'odecha*-בכל מאדך.” That is, it is through serving *HaShem*-יהו"ה with “your excessiveness-*Me'od Shelcha*-שלך מאד,” that you draw down the aspect of the Supernal “excessiveness-*Me'od*-מאד,” even though *HaShem*-יהו"ה, blessed is He, is beyond all comparison.

The same is understood here, that through serving *HaShem*-יהו"ה, blessed is He, with the aspect of the Ancient One-*Atik* of one's own soul – in which the word “*Atik*-עתיק” means “uprooted-*Ne'etak*-נעתק,” as in the verse,¹¹⁶ “Who uproots-*Ma'atik*-מעתיק mountains,” – which in our service of *HaShem*-יהו"ה, blessed is He, means to uproot oneself from the emotions (*Midot*) of the animalistic soul, especially from the emotions (*Midot*) of the evil inclination, and to elevate oneself from them. Through doing so, he reaches the Supernal aspect of the Ancient One-*Atik*, even though He is beyond all comparison.

This is similar to what our sages, of blessed memory, stated¹¹⁷ about the verse,¹¹⁸ “With this (*b'Zot*-בזאת) shall Aharon come into the Sanctuary.” They said, “With what merit did Aharon enter into the Holy of Holies? With the merit of the [covenant of] circumcision that would enter with him.” (It also states elsewhere,¹¹⁹ “Why did the High Priest perform the service wearing eight garments? Because they correspond to

¹¹⁵ Deuteronomy 6:5

¹¹⁶ Job 9:5; See Likkutei Torah, Drushei Rosh HaShanah 61c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23, and elsewhere.

¹¹⁷ Midrash Shemot Rabba 38:8

¹¹⁸ Leviticus 16:3

¹¹⁹ Midrash Vayikra Rabba 21:10

the [covenant of] circumcision (*Milah*) which is done on the eighth day.”)

About this it is explained¹²⁰ that the circumcision (*Milah*) is the matter of removing the partition between the good of the side of holiness, and that which is the opposite of holiness.¹²¹ In other words, it is through this that “Aharon enters into the Sanctuary within the curtain (*Parochet*),”¹²² meaning, it is with this that he passed through the veil, curtain and partition that separated between the Holy and the Holy of Holies, even though the separation of the circumcision is of no comparison to the separating curtain between the Holy and the Holy of Holies.

The same is likewise understood here, that it is through serving *HaShem*-יהו"ה, blessed is He, with the aspect of the Ancient One-*Atik* as it is in one's soul, which is the “higher-*Al-*על” aspect of his soul, that he reaches the aspect that is “over *HaShem-Al* *HaShem*-יהו"ה-על,” and “before *HaShem-Lifnei* *HaShem*-יהו"ה-לפני.”

This is likewise the meaning of what our sages, of blessed memory, stated,¹²³ “The Holy One, blessed is He, requests, ‘Give me an opening the size of the hole of a needle, and I will (thereby) expand it for you like the opening of the Hall (*Ulam*-אולם).” The opening of the Hall (*Ulam*-אולם) [in

¹²⁰ See the discourses entitled “*b'Zot Yavo Aharon*” 5630, 5632, 5653 & 5657 (Sefer HaMaamarim 5630 p. 121 and on; 5632 Vol. 1 p. 138 and on; 5653 p. 192 and on; 5657 p. 101 and on), and elsewhere.

¹²¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

¹²² Leviticus 16:3 *ibid*.

¹²³ See Midrash Shir HaShirim Rabba 5:2; Introduction to Sefer Chareidim

the Holy Temple] was forty cubits,¹²⁴ corresponding to the two letters *Khaf*-כ-20¹²⁵ in the words,¹²⁶ “I, only I-*Anochi Anochi*-אנכי אנכי [am He who wipes away your willful sins],” which are the [two] aspects of the Long Patient One-*Arich* and the Ancient One-*Atik*, from where there is a drawing forth to be “He who wipes away your willful sins.” The verse concludes, “For My sake-*L’Ma’ani*-למעני,” which divides into, “For the sake of the *Yod-Lema’an Yod*-י-למען,” so that there will be a drawing forth from the aspect of the Ancient One-*Atik* to the aspect of Wisdom-*Chochmah* (which is the *Yod*-י of the Name *HaShem*-יהוה).¹²⁷

6.

This is likewise the meaning of the verse,¹²⁸ “Grace is false and beauty is vain; a woman who fears *HaShem*-יהוה, she shall be praised.” About this, our sages, of blessed memory, stated,¹²⁹ “The words, ‘Grace is false (*Sheker HaChein*-שקר ההון)’ refer to the generation of Moshe, the words ‘Beauty is vain

¹²⁴ Mishnah Middot 2:3

¹²⁵ The value of the letter *Khaf*-כ is “twenty-*Esreem*-ים-עשרים-620” which is the numerical value of the Crown-*Keter*-כתר-620, and the two letters *Khaf*-כ of the word “I-*Anochi*-אנכי” (which refers to the Crown-*Keter*) thus hint at the two aspects of the Crown-*Keter*, which are the Long Patient One-*Arich* and the Ancient One-*Atik*. (The *Aleph*-א of *Anochi*-אנכי refers to Splendor-*Tiferet* (which is inclusive of the six emotional qualities), the *Nun*-נ to Understanding-*Binah*, the *Khaf*-כ to the Crown-*Keter*, and the *Yod*-י to Wisdom-*Chochmah*). Also see Pardes Rimonim, Shaar 23 (*Shaar Erchei HaKinuyim*), section on “I-*Anochi*-אנכי,” and Zohar cited there.

¹²⁶ Isaiah 43:25

¹²⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*).

¹²⁸ Proverbs 31:30

¹²⁹ Talmud Bavli, Sanhedrin 20a; Yalkut Shimoni to Samuel I, Remez 136.

(*Hevel HaYofi*-הבל היופי)' refer to the generation of Yehoshua, the words, 'a woman who fears *HaShem*-יהו"ה, she shall be praised,' refer to the generation of Rabbi Yehuda the son of Rabbi Ilai'.¹³⁰

The explanation is that the generation of Moshe was in a state in which the arousal was from *HaShem*-יהו"ה Above, as stated about the splitting of the sea,¹³¹ "Why do you cry out to Me?" about which it states,¹³² "This matter depends on the Ancient One-*Atik*," meaning that it transcends the requirement of arousal from below to affect arousal Above. Thus, since there was no arousal from below, it is unknown whether it will be eternally enduring forever and ever, and therefore about this it states, "Grace is false (*Sheker HaChen*-שקר החן)."

About the generation of Yehoshua it states, "Beauty is vain (*Hevel HaYofi*-הבל היופי)." For, even though, in that time they indeed served *HaShem*-יהו"ה, blessed is He, by way of arousal from below, through fulfilling the *mitzvot*, which is the matter of beauty (*Yofi*-יופי) indicated by the verse,¹³³ "[Rachel-רחל was] beautiful of form (*Yefat To'ar*-יפת תאר) and beautiful of appearance (*Yefat Mar'eh*-יפת מראה)," as explained before, nevertheless, it is called "vanity-*Hevel*-הבל."

This refers to the seven times that the word, "vanity-*Hevel*-הבל," [is said in the opening words of Kohelet,¹³⁴ which

¹³⁰ As will be mentioned shortly (citing Sanhedrin 20a ibid), the generation of Rabbi Yehuda the son of Rabbi Ilai was a generation in which the people were oppressed and impoverished to the point that "six of his students would cover themselves with a single Tallit-shawl and engage in Torah study," meaning that they studied Torah with self-sacrifice (*Mesirat Nefesh*).

¹³¹ Exodus 14:15

¹³² Zohar II 48a

¹³³ Genesis 29:17

¹³⁴ Ecclesiastes 1:2; Midrash Shir HaShirim Rabba to Ecclesiastes 1:2

is the matter of the seven “breaths-*Havalim*-הבליים” that come from the mouth (*Peh*) of Primordial Man (*Adam Kadmon*),¹³⁵ the root and source of the entire chaining down of the worlds (*Hishtalshehut*), as it states,¹³⁶ “A mouth speaking haughtiness.” That is, in comparison to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He, [the entire chaining down of the worlds is] all a matter of “vanity-*Hevel*-הבל.

The same is so of how we fulfill the *mitzvot* right now. For, as our sages, of blessed memory, stated,¹³⁷ “The Torah that a person studies in this world is vanity-*Hevel*-הבל compared to the Torah of Moshiach.” The same is true of time, that even the day of Shabbat, on which “He rested and was refreshed,”¹³⁸ is an aspect of “vanity-*Hevel*-הבל” – and is the seventh “vanity-*Hevel*-הבל”¹³⁹ – in comparison to “the day that will be entirely Shabbat and rest for everlasting life.”¹⁴⁰

The teaching concludes, “The words, ‘a woman who fears *HaShem*-יהוה, she shall be praised,’ refer to the generation of Rabbi Yehuda the son of Rabbi Ilai.” For, [in his generation] there were many terrible decrees upon the Jewish people, but even so, they occupied themselves in the study of Torah with self-sacrifice (*Mesirat Nefesh*), even though the oppression was so great that “six of his students

¹³⁵ See Likkutei Torah of the Arizal to Ecclesiastes 1:2; Emek HaMelech, Shaar 11 (Shaar Dikna Kadisha), Ch. 20; Ohr HaTorah, Na”Ch Vol. 2 p. 1,098 and on.

¹³⁶ Daniel 7:8, 7:20

¹³⁷ Midrash Kohelet Rabba 2:1, and Matnot Kehunah there, and 11:8.

¹³⁸ Exodus 31:17

¹³⁹ See Ohr HaTorah, Na”Ch Vol. 2, p. 1,098 *ibid.*, and on. Ohr HaTorah Vayiktra, p. 280 and on.

¹⁴⁰ Mishnah Tamid 7:4

would cover themselves with a single Tallit and engage in the study of Torah.”¹⁴¹

Through this form of serving *HaShem*-יהו"ה, blessed is He, [with self-sacrifice] we reach the aspect of the Ancient One-*Atik*. This is why it is incumbent of every Jew, including the righteous-*Tzaddikim*, to have self-sacrifice (*Mesirat Nefesh*) and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, in repentance. For, even though they study Torah and fulfill *mitzvot*, nevertheless, as the words of the verse indicate, “Beauty is vain (*Hevel HaYofi*-הבל היופי).” This is why in the service of repentance and return (*Teshuvah*) there also must be the matter of self-sacrifice (*Mesirat Nefesh*) to *HaShem*-יהו"ה, blessed is He.

Nonetheless, the repentance (*Teshuvah*) of the righteous-*Tzaddikim* is a much higher form of repentance (*Teshuvah*), for as explained in Likkutei Torah on the Torah portion of Ha’azinu,¹⁴² [their repentance] is like the verse,¹⁴³ “The spirit returns to God who gave it,” meaning that the toil of the righteous-*Tzaddikim* is to return their soul to *HaShem*-יהו"ה, blessed is He, in the same condition it was in when it first was given as a gift from Above.

On the other hand, as already explained, the highest level of upper repentance and return (*Teshuvah Ila’ah*) to *HaShem*-יהו"ה, blessed is He, even applies to regular people, including the very highest level of upper repentance and return (*Teshuvah Ila’ah*), as explained before.

¹⁴¹ Talmud Bavli, Sanhedrin 20a ibid.

¹⁴² Likkutei Torah, Ha’azinu 71c

¹⁴³ Ecclesiastes 12:7

This then, is the meaning of the verse,¹⁴⁴ “From the depths (*MiMa’amakim*-ממעמקים) I called You, *HaShem*-יהו”ה.” As mentioned before, we recite this Psalm during the ten days of repentance (*Aseret Yemei Teshuvah*) corresponding to the ten powers of the soul. For, the toil in serving *HaShem*-יהו”ה, blessed is He, during these days, is to bring about the two aspects of “depths-*Amakim*-עמקים” [in the plural], meaning, the lower repentance (*Teshuvah Tata’ah*) and the upper repentance (*Teshuvah Ila’ah*), in each particular power of the soul. In other words, even the righteous-*Tzaddikim* must toil in serving *HaShem*-יהו”ה with the highest form of repenting and returning (*Teshuvah*) to Him, and moreover, even regular Jews can serve *HaShem*-יהו”ה in this way, blessed is He, with the highest form of repenting and returning (*Teshuvah*) to Him.

This is why our service of *HaShem*-יהו”ה, blessed is He, during the ten days of repentance (*Aseret Yemei Teshuvah*) is as indicated by the verse,¹⁴⁵ “Seek *HaShem*-יהו”ה when He is to be found; call upon Him when He is near,” for during this time *HaShem*-יהו”ה is even found with the individual (*Yachid*).¹⁴⁶

¹⁴⁴ Psalms 130:1

¹⁴⁵ Isaiah 55:6

¹⁴⁶ Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b, 105a (and Rashi). The Talmud presents a question as follow: “Another verse (Deuteronomy 4:7) states, “(For which is a great nation that has a god who is close to it), as is *HaShem*-יהו”ה, our God, whenever we call unto Him?” In contrast, this verse states, “Seek *HaShem*-יהו”ה when He is to be found,” (indicating that He is not found at all times). The Talmud answers and explains, “One verse (“when He is to be found”) refers to the prayer of an individual (*Yachid*), whereas the other (“whenever we call unto Him”) refers to communal prayer (*Tzibur*). With the individual when is He to be found? During the ten days between Rosh HaShanah and Yom HaKippurim.” Also see the discourse entitled “*Deershoo HaShem b’Heematzo* – Seek *HaShem* when He is to be

That is, throughout the rest of the year, prayer must specifically be done with the many (*Rabim*), [that is, with a minyan of at least ten male Jews over the age of thirteen] whereas in the ten days of repentance (*Aseret Yemei Teshuvah*), the [prayer of] an individual Jew (*Yachid*) is like the [prayer of] the many (*Rabim*). This is because during these days we serve *HaShem*-יהו"ה, blessed is He, in the aspect of the Ancient One-*Atik*, and from the perspective of the Ancient One-*Atik*, the individual (*Yachid*) is like the many (*Rabim*).

This is also the meaning of the verse,¹⁴⁷ “Fortunate is the nation (*Am*-עם) who know the cry (*Teruah*-תרועה) of the Shofar,” meaning that they know the battle cry¹⁴⁸ against the evil inclination (and how to win the battle) by breaking its coarseness, which is present in those who are called the “nation-*Am*-עם.”¹⁴⁹

This is also the meaning of the verse,¹⁵⁰ “He will choose our heritage for us, the pride of Yaakov that He loves always!”¹⁵¹ That is, in reality, the matter of free choice (*Bechirah*) only applies to the Essential Self of the Preexistent

found,” 5718, translated in The Teachings of The Rebbe – 5718, Discourse 2, Ch. 1 and on, and elsewhere.

¹⁴⁷ Psalms 89:16; Also see the beginning and end of the discourse entitled “*Ashrei HaAm Yodei Teruah*” 5703 (Sefer HaMaamarim 5703 p. 190 and on).

¹⁴⁸ The battle alarm – See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), section entitled “The Order of the Shofarot.”

¹⁴⁹ The word “nation-*Am*-עם” indicates “dimness-*Omamut*-עוממות,” meaning that they are separate, foreign, and distant from the level of the King. See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 *ibid*.

¹⁵⁰ Psalms 47:5

¹⁵¹ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*), section on *HaShem*’s-יהו"ה title “God of Hosts-*Elohi*”m *Tzva*’ot-צבאות-אלהים.”

Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who is present in the aspect of the Ancient One-*Atik*.

However, here the verse specifically mentions Yaakov, rather than Yisroel. This is because the name Yisroel is superior as it relates to the matter of fulfilling Torah and *mitzvot*. In contrast, in the matter of serving *HaShem*-יהו"ה with self-sacrifice (*Mesirat Nefesh*), the name Yaakov is superior. Therefore, even in the aspect indicated by Yaakov, it is possible to draw down the aspect of the Ancient One-*Atik*, from where free choice (*Bechirah*) stems. This is brought about by serving *HaShem*-יהו"ה, blessed is He, with the aspect of the Ancient One-*Atik* as it is in one's own soul. For, through this he reaches the Supernal aspect of the Ancient One-*Atik*, as explained before.

The verse concludes, "[the pride of Yaakov] that He loves always!" This refers to the essential love that the Holy One, blessed is He, has for the Jewish people. For, although "Esav is Yaakov's brother,"¹⁵² nevertheless, "I love Yaakov and I hate Esav,"¹⁵³ this being the love of *HaShem*'s-יהו"ה Essential Self blessed is He, for the essential self of the Jewish people. All this is drawn down and revealed even in the aspect called the "people-*Am*-עם," as explained before, to the point that this love is even drawn down to manifest in matters of physicality, with openly revealed and clearly apparent goodness!

¹⁵² Malachi 1:2

¹⁵³ Malachi 1:2-3