

Discourse 24

“Baruch SheAsah Nissim - Blessed is He who performed miracles”

Delivered on the 15th of Tammuz, 5720¹⁵⁷⁰

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

1.

We recite,¹⁵⁷¹ “Blessed are You, *HaShem*-יהוה... who performed miracles for our forefathers in those days, in this time.” Now,¹⁵⁷² the fact that it states “miracles-*Nissim*-נסים” in the plural, includes (not only an abundance of miracles, but) an abundance of various types of miracles too.

In general, these are divided into two general categories. As explained in the previous discourse,¹⁵⁷³ there are miracles that manifest in the garments of the natural order. An example is the miracle of Mordechai and Esther, which was a miracle

¹⁵⁷⁰ This discourse was delivered in the Gan Yisroel summer camp on the 15th of Tammuz, 5720. It is a direct continuation of the preceding discourse entitled “*Ki MeRosh Tzurim* – From the heads of rocks I see them, and from hills do I gaze upon them,” Discourse 23 of the 12th of Tammuz. (Sefer HaMaamarim 5720, p. 171 and on.)

¹⁵⁷¹ In the blessing of the miracles recited on Chanukah and Purim.

¹⁵⁷² See the discourse entitled “*Baruch SheAsah Nissim*” 5664 (Sefer HaMaamarim 5664 p. 129, p. 142 and on); Also see the discourse by the same title of the year 5715, translated in The Teachings of The Rebbe 5715, Discourse 6 (Torat Menachem, Sefer HaMaamarim Kislev p. 107 and on).

¹⁵⁷³ In the discourse entitled “*Ki MeRosh Tzurim* – From the heads of rocks I see them, and from hills do I gaze upon them,” Discourse 23 of the 12th of Tammuz. (Sefer HaMaamarim 5720, p. 171 and on.)

that manifested in the garments of the natural order. That is, at first Achashverosh issued a decree and then rescinded it himself etc. Even so, we know this was a miracle, except that it manifested by way of the vessels of the natural order.

However, there also is another type of miracle that transcends the ways of the natural order. An example is the miracle of the splitting of the sea, and similarly, the miracle of the Manna and the quail [in the desert]. This is as Rambam states¹⁵⁷⁴ that the desert was a place that was neither fitting for the Manna nor the quail, and thus this miracle was not at all according to the natural order. Rather, these were miracles that transcended the ways of the natural order.

The difference between these [two types of miracles] depends on whether they are drawn from the Name *HaShem*-יהו"ה or from His title the Self-Sufficient God-*Shadday*-ש"ד.¹⁵⁷⁵ To explain, the title "*Shadday*-ש"ד" is not just that "He said to His world 'enough-*Dai*-ד,'"¹⁵⁷⁶ referring to the matter of the limitations of the world. Rather, it also means that, "His Godliness is sufficient-*Shedai*-ש"ד for all creatures."¹⁵⁷⁷

This refers to the drawing down and revelation of *HaShem*'s-יהו"ה Godliness in a way that is sufficient and adequate for all creatures, which is the matter of miracles that manifest within the natural order. In other words, the miracle

¹⁵⁷⁴ Moreh Nevuchim, Part 3, Ch. 50.

¹⁵⁷⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Name (Shaar HaShem)*.

¹⁵⁷⁶ Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 5:8; 46:3

¹⁵⁷⁷ Midrash Bereishit Rabba 46:3; Rashi to Genesis 17:1

is manifest within a title such as this, which also bears the meaning “He said to His world ‘enough-*Dai*-די.””

However, there also are miracles that are drawn from the Name *HaShem*-יהו"ה, about which the verse states,¹⁵⁷⁸ “For *HaShem* God-*HaShem Elohi*”מ-אלהי"ה יהו"ה is a sun and a shield.” In other words, relative to His title God-*Elohi*”מ-אלהי"ה, the Name *HaShem*-יהו"ה is like the light of the sun compared to its shield and sheath.¹⁵⁷⁹ That is, it utterly and completely transcends the natural order (*HaTeva*-הטבע). From the Name *HaShem*-יהו"ה there is a drawing down of miracles that completely transcend the natural order.

Now, as explained before,¹⁵⁸⁰ *HaShem*’s-יהו"ה ultimate Supernal intent is for the two types of miracles to be drawn from one to the other etc. This is like the verse,¹⁵⁸¹ “Blessed is *HaShem*-יהו"ה, the God of Israel, from the world to the world.” That is, there must be a drawing down of *HaShem*’s-יהו"ה Godliness – meaning, the Name *HaShem*-יהו"ה – “from the world,” meaning, the concealed world (*Alma d’Itkasiya*), “to the world,” meaning, the revealed world (*Alma d’Itgaliya*).

In other words, the matter of *HaShem*’s-יהו"ה Godliness should not remain as He transcends all the worlds, and

¹⁵⁷⁸ Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 4; Ohr HaTorah to Tehillim (Yahal Ohr) to Psalms 84:12, and elsewhere.

¹⁵⁷⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

¹⁵⁸⁰ In the discourse entitled “*Ki MeRosh Tzurim* – From the heads of rocks I see them, and from hills do I gaze upon them,” Discourse 23 of the 12th of Tammuz. (Sefer HaMaamarim 5720, p. 171 and on.)

¹⁵⁸¹ Psalms 106:48

similarly, there should not be the revelation in the concealed world (*Alma d'Itkasiya*) in and of itself, and the revelation in the revealed world (*Alma d'Itgaliya*) in and of itself. Rather, there should be a drawing down and revelation of the Name *HaShem*-יהו"ה from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*). (The same applies to matters that transcend the world – such as the two types of miracles, meaning, miracles that utterly transcend the natural order, and miracles that manifest in the garments of the natural order.)

In our service of *HaShem*-יהו"ה, blessed is He, this is the matter of joining (*Eiruv*-עירוב) domains. That is, even though both are “private domains” (*Reshut HaYachid*), meaning that they are matters of holiness, nevertheless, since their substance and ways differ from each other, such as the line and mode of Kindness-*Chessed* and the line and mode of Might-*Gevurah*, therefore this is not yet the ultimate perfection. For, since one line and mode is not aligned with the other line and mode, neither line and mode is in a state of perfection, being that there is opposition to it.

Rather, for the matter of perfection to be, the middle line (*Kav HaEmtza'ee*), which is Splendor-*Tiferet*, must be.¹⁵⁸² The matter of Splendor-*Tiferet*, as it is in our service of *HaShem*-יהו"ה, blessed is He, is the quality of compassion (*Rachamim*), due to which a bestowal of Kindness-*Chessed* is drawn down, even to a place that from the standpoint of the quality of Might-

¹⁵⁸² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

Gevurah, there should not be the bestowal of Kindness-*Chessed*.

This then, is what is meant by stating that [the middle line] has no opposition. This is because the matter of the middle line (*Kav HaEmtza'ee*), (the line of Splendor-*Tiferet*), includes both the reasoning of the side of Might-*Gevurah*, as well as the reasoning of the side of Kindness-*Chessed*, and then comes to mediate the conclusion with a single conclusion includes both.

This then, is the general matter of the mingling (*Eiruv*-עירוב) of domains. This is also hinted in the word “*Eiruv*-עירוב,” which is a single word that includes the letters “ע”ב-72” and “רי”י-216.”¹⁵⁸³ The numerical value (*Gematria*) of “ע”ב-72” is equal to “Kindness-*Chessed*-חסד-72.”

(Higher than this, as known, the Name of א”ב-72¹⁵⁸⁴ is in Wisdom-*Chochmah*,¹⁵⁸⁵ which is the source of Kindness-*Chessed*. This is why the word “Kindness-*Chessed*-חסד-72,” including the word itself (*Kollel*), has the same numerical value (*Gematria*) as the word “Wisdom-*Chochmah*-חכמה-73.”¹⁵⁸⁶

The letters “רי”י-216” [of the word *Eiruv*-עירוב] share the same numerical value as the word “Might-*Gevurah*-גבורה-216,”¹⁵⁸⁷ (which also includes Understanding-*Binah*, which is the source of Might-*Gevurah*). The word “mingling-*Eiruv*-עירוב” which includes both, is the matter of the middle line (*Kav*

¹⁵⁸³ See Me’orei Ohr, Ma’arechet Ayin, Ot 27

¹⁵⁸⁴ יו”ד ה”י ו”יין ה”י

¹⁵⁸⁵ Etz Chayim, Shaar 18 (Shaar RaPaCh Nitzotzin) Ch. 2

¹⁵⁸⁶ See Megaleh Amukot, Ophan 144

¹⁵⁸⁷ See Tikkunei Zohar, Tikkun 22 (67b)

HaEmtza'ee) of Knowledge-*Da'at* and Splendor-*Tiferet*, which unify (Wisdom-*Chochmah* and Understanding-*Binah*, and then also unify) Kindness-*Chessed* and Might-*Gevurah*.

This then, is the meaning of the verse,¹⁵⁸⁸ “Blessed is *HaShem*-יהו"ה, the God of Israel, from the world to the world.” The verse specifies “the God of **Israel-Yisroel-ישראל**,” since this matter is the way of serving *HaShem*-יהו"ה of [our forefather] Yaakov, the choicest of the forefathers,¹⁵⁸⁹ who is the middle line (*Kav HaEmtza'ee*) called,¹⁵⁹⁰ “The center beam (*Breyach HaTichon*-ברִיחַ הַתִּיכוֹן) that penetrates from one end to the other end,” (as explained at length in the previous discourse).

2.

This likewise¹⁵⁹¹ is the meaning of the verse,¹⁵⁹² “He relates His word to Yaakov, His statutes and Judgments to Israel etc.” About this [the Alter Rebbe] explained in the Siddur¹⁵⁹³ that when Yaakov’s service of *HaShem*-יהו"ה is present, He then “relates His word to Yaakov etc.” In other words, all the drawings forth enumerated before this [verse in Psalms], such

¹⁵⁸⁸ Psalms 106:48

¹⁵⁸⁹ See Midrash Bereishit Rabba 76:1 and elsewhere.

¹⁵⁹⁰ Exodus 26:28, 36:33; See Zohar II 175b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁵⁹¹ See *Hemshech “Matzah Zu”* 5740, Ch. 45 (Sefer HaMaamarim 5640 Vol. 1, p. 240 and on) [Note that the referenced discourse was said on the occasion of the circumcision (*Brit Milah*) of the Rebbe Rayatz, on the 19th of Tammuz, 5640.]

¹⁵⁹² Psalms 147:19

¹⁵⁹³ Siddur Im Divrei Elohi”m Chayim 65a

as,¹⁵⁹⁴ “He Who gives snow like fleece, Who scatters frost like ashes etc.,” are all related and drawn down¹⁵⁹⁵ specifically to Yaakov. This is because he is the “the center beam (*Breyach HaTichon*-ברִיַּח הַתִּיכּוֹן) that penetrates from one end to the other end.” (This is as explained above that it is [Yaakov] who affects the drawing down and unification of the concealed world (*Alma D’Itkasiya*) with the revealed world (*Alma d’Itgaliya*).)

In contrast, this is not so of the two extremities of Kindness-*Chessed* [Avraham] and Might-*Gevurah* [Yitzchak] from whom dross came out.¹⁵⁹⁶ That is, it is only in the middle line (*Kav HaEmtza’ee*) that there is no room for the external husks to derive any vitality whatsoever.

He continues and explains¹⁵⁹⁷ that even the end of the middle line (*Kav HaEmtza’ee*), which is the aspect of Foundation-*Yesod* – where there indeed was room for the external husks to derive vitality from the husk of the foreskin (*Orlah*) covering the Foundation-*Yesod*¹⁵⁹⁸ – nevertheless, through the *mitzvah* of circumcision (*Milah*), the husk of the foreskin (*Orlah*) is cut off. The external husks therefore have no hold whatsoever on the middle line (*Kav HaEmtza’ee*).

This is also the meaning of the verse,¹⁵⁹⁹ “Yaakov was a pure man who dwelt in tents.” His “dwelling in tents” refers

¹⁵⁹⁴ Psalms 147:16

¹⁵⁹⁵ The term “He relates-*Magid*-מַגִּיד” also means to “draw down.” See Daniel 7:10; Yoma 75a; Ohr HaChamah to Zohar I 86b and elsewhere.

¹⁵⁹⁶ See Talmud Bavli, Pesachim 56a

¹⁵⁹⁷ Siddur Im Divrei Elohi”m Chayim 65a

¹⁵⁹⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Ten (*Keter*), and elsewhere.

¹⁵⁹⁹ Genesis 25:27

to the bond and union between the *Sefirah* of Understanding-*Binah* and the *Sefirah* of Kingship-*Malchut*,¹⁶⁰⁰ (these being the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*), respectively).

This is brought about because he was “a pure man (*Ish Tam*-אִישׁ תָּם),” meaning that, “He was born circumcised.”¹⁶⁰¹ For, circumcision (*Milah*), which is the matter of removing the foreskin (*Orlah*), affects that there is no derivation of vitality to the external husks (*Kelipah*), even from the [lower] end of the middle line (*Kav HaEmtza'ee*), which is the aspect of Foundation-*Yesod*.

To explain, Yaakov himself did not need to undergo the service of circumcision (*Milah*) being that he was born circumcised, only that subsequently, in our service of *HaShem*-יהו"ה, blessed is He, this is the matter of the *mitzvah* of circumcision (*Milah*), through which one becomes “a pure man (*Ish Tam*-אִישׁ תָּם),” by toiling in removing the foreskin (*Orlah*).

However, based on what was stated above, the matter of circumcision (*Milah*) is solely for there not to be any derivation of vitality to the external husks, even from the [lower] end of the middle line (*Kav HaEmtza'ee*). In other words, at first glance, this does not seem to be related to the essential matter of the bond and union between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*).

On the other hand, the words of the verse, “A pure man dwelling in tents” indicate that he was “a pure man (*Ish Tam*-

¹⁶⁰⁰ Zohar I 167b – also cited in *Hemshech “Matzah Zu”* 5740, Ch. 52 (p. 234).

¹⁶⁰¹ Avot d'Rabbi Nathan, Ch. 2

יֹשֵׁב אוֹהֶלִים” because he “dwelt in tents (*Yoshev Ohalim*- יֹשֵׁב אוֹהֶלִים),” and that it is because of this that he has the power to bond the concealed world (*Alma d'Itkasiya*) with the revealed world (*Alma d'Itgaliya*).

This may be understood through prefacing with a general explanation of the *mitzvah* of circumcision (*Milah*) which was commanded to our forefather Avraham, as the verse states,¹⁶⁰² “Walk before Me and be pure (*Tamim*-תָּמִים).” However, at first glance, do we not also find other righteous-*Tzaddikim* people and prophets, even before the *mitzvah* of circumcision (*Milah*) was given? Even in regard to Avraham himself, we find several incidents of prophecy even before he was circumcised (*Milah*).

About this, it is explained¹⁶⁰³ that when it became necessary to reveal a much higher light and illumination, the removal of his foreskin (*Orlah*) became necessary. That is, even the skin of Avraham’s foreskin (*Orlah*) – which did not conceal the revelations that preceded this – nevertheless caused the concealment of the revelation of an even higher light and illumination, which only could be revealed by the removal of the concealment and hiddenness etc., this being the matter of circumcision (*Milah*).

This is also the meaning of the words, “A pure man dwelling in tents (*Yoshev Ohalim*-יֹשֵׁב אוֹהֶלִים).” That is, because of the greatness of “dwelling in tents (*Yoshev Ohalim*-יֹשֵׁב אוֹהֶלִים),” which is the matter of mingling (*Eiruv*-עִירּוּב) the

¹⁶⁰² Genesis 17:1; See Tosefta to Nedarim Ch. 2; Tanchuma Lech Lecha 16-17

¹⁶⁰³ See Likkutei Torah, Tazriya 21a

domains by bonding and unifying the concealed world (*Alma d'Itkasiya*) with the revealed world (*Alma d'Itgaliya*), the matter of removing the foreskin (*Orlah*) is necessary, (“a pure man-*Ish Tam*-איש תם”).

3.

The explanation is as Midrash states,¹⁶⁰⁴ “A certain heretic asked Rabbi Akiva, ‘If it is according to your words, that the Holy One, blessed is He, honors the Shabbat, He should not cause the wind to blow [on Shabbat], nor cause the rain to fall, nor cause the grass to grow?’ Rabbi Akiva responded, ‘This is analogous to two people who resided in the same courtyard, in which case an *Eiruv* is required. However, if a person resides in the courtyard alone, it then is permissible for him to carry throughout the entire courtyard. Here too, since for the Holy One, blessed is He, there is no other domain but His, and the entire world is His, therefore the entire world is permitted to Him.”

Now, at first glance, this is not understood. For, the question [posed by the heretic] was (not just in regard to transporting items between domains [on Shabbat], but was) in regard to all thirty-nine forms of labor [forbidden on Shabbat] which do not at all depend on the differentiation between domains.

However, the explanation is that the thirty-nine forms of labor are the matter of refining (*Birur*) the sparks [that fell from] the world of Chaos-*Tohu*. This matter [of refinement (*Birurim*)] relates to the words, “six days shall you work,”¹⁶⁰⁵ which as stated

¹⁶⁰⁴ Midrash Bereishit Rabba 11:5

¹⁶⁰⁵ Exodus 20:9; 34:21; Deuteronomy 5:13

in Mechilta,¹⁶⁰⁶ is a positive *mitzvah* and is the matter of the toil of affecting refinements (*Avodat HaBirurim*). However, on Shabbat, one must rest and cease from labor, being that it is forbidden to separate [the bad from the good] (*Borer*) on Shabbat.¹⁶⁰⁷

However, that which transcends the world of Chaos-*Tohu* has utterly no relation to the matter of refinements (*Birurim*), and all labors are permitted there. This is why Rabbi Akiva answered him with the analogy of two separate domains. This is because in an aspect in which the separation of domains is entirely inapplicable (this being the aspect of Primordial Man-*Adam Kadmon*, which includes the totality of creation), the matter of refinements (*Birurim*) is also inapplicable there, and all labors are permissible. This is why the Holy One, blessed is He, makes the wind blow, the rain fall, and the grass grow etc., [on Shabbat].

From the above we can understand the greatness of mingling (*Eiruv*-עירוב) domains, which is the matter of drawing down a much higher light than the revelation and illumination that there is on Shabbat. This light nullifies the differentiations between domains, thus making them all into one domain, called the Domain of the Singular (*Reshut HaYachid*), that is, the domain of the Singular One of the world (*Yechido Shel Olam*).¹⁶⁰⁸

¹⁶⁰⁶ Cited in the Drashot of Rabbi Yehoshua Ibn Shuaib, Parshat VaYeishev and in Sefer Mincha Belulah; See Mechilta d'Rashbi to Exodus (Yitro) 20:9; Also see the discourse entitled "*Vayakhele*" 5712, translated in The Teachings of The Rebbe 5712, Discourse 11 (Sefer HaMaamarim 5712 p. 242); Likkutei Sichot Vol. 17, p. 245 note 20.

¹⁶⁰⁷ Talmud Bavli, Shabbat 73a (in the Mishnah) and 74a there; See Torah Ohr, Chayei Sarah 15c; Beshalach 65b and on.

¹⁶⁰⁸ See Tanya, Likkutei Amarim, Ch. 33.

This likewise is the matter of circumcision (*Milah*)¹⁶⁰⁹ which overrides Shabbat. (That is, all forms of labor associated with the circumcision (*Milah*) are permitted on Shabbat.)¹⁶¹⁰ In other words, the *mitzvah* of circumcision (*Milah*) [on the eighth day after birth] transcends Shabbat. This is because Shabbat is counted as one of the seven days called “the seven days of construct,”¹⁶¹¹ meaning that they relate to the chaining down of the worlds (*Seder Hishtalshelut*). In contrast, circumcision (*Milah*) is done on the eighth day,¹⁶¹² the aspect that transcends the entire chaining down of the worlds (*Seder Hishtalshelut*).

About this our sages, of blessed memory, explained that the reason circumcision (*Milah*) is done on the eighth day is “so that one Shabbat passes over (*Ya’avor*-יעבור) him.”¹⁶¹³ The explanation of the use of the word “passes over-*Ya’avor*-יעבור” is similar to the explanation¹⁶¹⁴ of the verse,¹⁶¹⁵ “Until Your people pass over (*Ya’avor*-יעבור) *HaShem*-יהוה,” indicating that this is higher than the [lower] Name *HaShem*-יהוה.¹⁶¹⁶ This is also the meaning of “in order that one Shabbat passes over (*Ya’avor*-יעבור) him,” in that the [*mitzvah* of] circumcision (*Milah*) is higher than Shabbat.

¹⁶⁰⁹ See Likkutei Torah ibid. p. 20c and on; Siddur Im Divrei Elohi”m Chayim, Shaar HaMilah 139a and on; Ohr HaTorah, Vayikra Vol. 2 p. 502 and on; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Milah 9b and on.

¹⁶¹⁰ Talmud Bavli, Shabbat 130a (in the Mishnah) and 132a there.

¹⁶¹¹ Sefer HaMaamarim 5678 p. 270

¹⁶¹² Leviticus 12:3

¹⁶¹³ See Zohar III 44a (Ra’aya Mebhena); Also see Midrash Vayikra Rabba 27:10

¹⁶¹⁴ Likkutei Torah, Ha’azinu 71d and elsewhere

¹⁶¹⁵ Exodus 15:16

¹⁶¹⁶ Also 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 that the Explicit Name-*Shem HaMeforash* is ב”ע-72 and י”ר-216.”

Now, for there to be an illumination and revelation of the highest light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) – (the aspect of the eighth) – the removal of the foreskin (*Orlah*) is necessary.¹⁶¹⁷ For, relative to this highest light, the foreskin (*Orlah*) is considered to be concealment and hiddenness. This then, is the matter [indicated by the verse], “A pure man dwelling in tents.” That is, through removing the foreskin (*Orlah*) – (“a pure man-*Ish Tam*-איש תם”) – it then is possible to draw down the highest revelation of “dwelling in tents-*Yoshev Ohalim*-יושב אהלים” [in the plural], which refers to the matter of mingling (*Eiruv*-עירוב) the domains, as explained above.

4.

However, we still must better understand the above explanation, that the matter of circumcision (*Milah*) is because of the awesome strength and superiority of the revelation of *HaShem*'s-יהו"ה light, blessed is He. For, at first glance, it is explained in the [Alter Rebbe's] Siddur¹⁶¹⁸ on the verse,¹⁶¹⁹ “He relates His word to Yaakov etc.,” that the matter of circumcision (*Milah*) is so that additional vitality will not be drawn to the external husks (*Kelipah*).

The essential point of the explanation is that, in regard to the external husks (*Kelipah*) deriving vitality from holiness, (in addition to the vitality that was given to them in the act of

¹⁶¹⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Ten (*Keter*) *ibid*.

¹⁶¹⁸ Siddur Im Divrei Elohi'm Chayim 65a *ibid*.

¹⁶¹⁹ Psalms 147:19

creation), this can also come about from the awesome strength and superiority of the revelation of *HaShem's* יהו"ה light, blessed is He. This is because the awesome strength and superiority of the revelation of *HaShem's* יהו"ה light, comes in a way that "darkness and light are the same,"¹⁶²⁰ and,¹⁶²¹ "If you were righteous, what have you given Him?"

It therefore is possible that even the external husks (*Kelipah*) will derive vitality from this, as known about [the verse],¹⁶²² "The spider seizes [its prey] with its handiwork, though it dwells in the King's palace." Therefore, the matter of circumcision (*Milah*) is necessary, not only to be able to receive the awesome strength of light and revelation (by removing the concealment caused by the foreskin-*Orlah*), but also to negate any derivation of vitality to the external husks (*Kelipah*).

This may be better understood by explaining the prohibition of doing labor on Shabbat, which is the matter of ceasing the labor of refinements (*Birurim* בירורים), being that separating (*Borer* בורר) [the bad from the good] is forbidden on Shabbat (as explained in chapter three).

This is because, on Shabbat, there is a drawing down and revelation of an even higher light. Thus, if the external forces and husks (*Kelipot*) would have a certain existence, even in a way of being **refined**, (which, as mandated by Torah, is how they exist during the days of the week), they then would be able to receive vitality from the higher light and illumination that is revealed on Shabbat.

¹⁶²⁰ Psalms 139:12

¹⁶²¹ Job 35:7

¹⁶²² Proverbs 30:28; See Midrash Bereishit Rabba 66:7; Emek HaMelech, Shaar 6, Ch. 45; Shaar 14, Ch. 9, & Ch. 98.

However, there is also an aspect in which Torah did not prohibit the performance of labor, (since it is an aspect in which differentiation between domains is inapplicable). This is because of the revelation of an even higher light of *Hashem*-יהו"ה, blessed is He, in which there is absolutely no room for the existence of external forces.

This then, is the general difference between Shabbat and the circumcision (*Milah*). For, even though, on Shabbat the revelation of Godly light is a very high light and revelation, nevertheless, it relates to the chaining down of the worlds (*Hishtalshelut*), (the seven days of construct). Therefore, from this aspect, the possibility still remains for the external forces to derive vitality, (in the event that there is a matter of labor).

In contrast, this is not so of the matter of circumcision (*Milah*), which is the revelation of the higher light of *HaShem*-יהו"ה, blessed is He, that transcends the entire chaining down of the worlds (*Hishtalshelut*), (the eighth), in which there is utterly no room for the existence of external forces.

This then, is why circumcision (*Milah*) overrides Shabbat, so that all labors required for the circumcision (*Milah*) are done on Shabbat. For, due to the great elevation of the light of *HaShem*-יהו"ה, blessed is He, that is drawn down, there utterly is no room for the existence of the external forces, and therefore there is no need to be concerned that they may derive any vitality through the toil of refinement (*Birur*).

On the other hand, because of the great elevation of this light, its drawing down is in a way of arousal from Above, and does not stem from the labor of the lower beings. Thus, the matter of labor here (in performing the circumcision-*Milah*) is

solely the matter of removing the concealment and hiddenness, thus making it possible to receive this great light and illumination.

To explain in greater detail, it was explained (in chapter three) that the aspect in which it is inapplicable for there to be a differentiation of domains, is the aspect of Primordial Man (*Adam Kadmon*), which includes all worlds. However, in Primordial Man (*Adam Kadmon*) itself, there is the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*), and the innerness (*Pnimiyyut*) of Primordial Man (*Adam Kadmon*). These are like the externality (*Chitzoniyut*) of the Crown-*Keter* and the innerness (*Pnimiyyut*) of the Crown-*Keter*.¹⁶²³

To explain, Primordial Man (*Adam Kadmon*) is [called] the Man of Creation (*Adam d'Briyah*) of the general worlds (*Klallut*).¹⁶²⁴ For, as the Alter Rebbe states¹⁶²⁵ in the name of the Rav, the Maggid of Mezhritch, Primordial Man (*Adam Kadmon*) is the matter of the Primordial Thought (*Machshavah HaKedooma*),¹⁶²⁶ this being the general thought and desire for all the worlds.

Now, it is self-understood that this matter (which relates to worlds) is only its external aspect (*Chitzoniyut*). About this the verse states,¹⁶²⁷ “darkness and light are the same,” which is why it is possible for the external forces to derive vitality from

¹⁶²³ See Likkutei Torah, Tazriya 20d

¹⁶²⁴ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 4; Likkutei Torah, Behar 43d; Maamarei Admor HaZaken, Inyanim p. 1 and on; Ohr HaTorah, Inyanim, p. 77 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18.

¹⁶²⁵ See Ohr HaTorah, Inyanim p. 84.

¹⁶²⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18 *ibid*.

¹⁶²⁷ Psalms 139:12

here. This is because this is the desire for the general totality of all the worlds, including the husks (*Kelipot*) and external forces (*Chitzonim*).

However, *HaShem*’s-יהו"ה ultimate Supernal intent in the service of Him, is that there should also be a drawing down of the inner aspect (*Pnimiyyut*) of Primordial Man (*Adam Kadmon*) and the inner aspect (*Pnimiyyut*) of the Crown-*Keter*. Because of these aspects there is the complete nullification of the existence of the external forces (*Chitzonim*), as the verse states,¹⁶²⁸ “All your enemies will be eliminated.” About this the verse states,¹⁶²⁹ “Even if you raise [yourself] like an eagle, or you place your nest amongst the stars, I will bring you down from there – the word of *HaShem*-יהו"ה.”

The words, “Even if you raise [yourself] like an eagle,” refer to the elevation of the external forces (*Chitzonim*) to derive vitality from the externality (*Chitzoniyut*) of the Crown-*Keter* and the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*), (that is, from the aspect of the general thought for all worlds, in which even the external forces (*Chitzonim*) are included). However, “I will bring you down from there,” is through the toil of serving *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot*.

This is why the verse concludes, “the word of *HaShem*-יהו"ה,” referring to the *mitzvot*, which are included and hinted in the Name *HaShem*-יהו"ה. For, as stated in Tikkunei Zohar,¹⁶³⁰ “the *mitzvot* depend on the letters of the Name *HaShem*-יהו"ה,

¹⁶²⁸ Micah 5:8; See Torah Ohr, Yitro 109d; Likkutei Torah, Chukat 59a

¹⁶²⁹ Obadiah 1:4; See Torah Ohr, Mikeitz 36d

¹⁶³⁰ Introduction to Tikkunei Zohar 2a; Also see Tikkun 2 (18a); Likkutei Torah, Pekudei 3b

like grapes attached to the cluster.” That is, there are *mitzvot* that depend on the letter *Yod*-י of the Name *HaShem*-יהו"ה etc., until the final letter *Hey*-ה of the Name *HaShem*-יהו"ה. Therefore, through fulfilling the *mitzvot* we draw down the innerness (*Pnimiyut*) of the Crown-*Keter* and the innerness (*Pnimiyut*) of Primordial Man (*Adam Kadmon*), by which we affect that “I will bring You down from there,” so that “all Your enemies will be eliminated.”

However, for it to be possible to draw down from the innerness (*Pnimiyut*) of the Crown-*Keter* and the innerness (*Pnimiyut*) of Primordial Man (*Adam Kadmon*), there first must be the matter of removing the foreskin (*Orlah*). That is, even though the foreskin (*Orlah*) does not distract or obstruct the revelation of the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*) or the externality (*Chitzoniyut*) of the Crown-*Keter*, (since about that aspect it states, “darkness and light are the same,” which is why the external forces can derive vitality from there), nevertheless, when it is necessary to draw down from the innerness (*Pnimiyut*) of Primordial Man (*Adam Kadmon*) and the innerness (*Pnimiyut*) of the Crown-*Keter*, (which, as explained above, is *HaShem*’s-יהו"ה ultimate Supernal intent), then because of the awesome strength of such revelation, it cannot occur except after the foreskin (*Orlah*) is removed.

This then, explains the matter of circumcision (*Milah*) in general, which is in the aspect of Foundation-*Yesod*, which is in the middle line (*Kav HaEmtza’ee*) “that penetrates from one end to the other end.”¹⁶³¹ That is, it penetrates from its

¹⁶³¹ Exodus 26:28; See Zohar II 175b

upper end, which is the innerness (*Pnimityut*) of the Crown-*Keter*, to its lower end, which is the aspect of Kingship-*Malchut*, even as [Kingship-*Malchut* descends, as indicated by the verse],¹⁶³² “Her feet descend unto death.”

It therefore necessary to negate the two ways by which the external forces (*Chitzonim*) derive their vitality. That is, they derive vitality from the externality (*Chitzoniyut*) of the surrounding encompassing light (*Makif*), and they derive vitality from the many [concealing] restraints (*Tzimtzumim*) that are present at the end of the chaining down of the worlds (*Hishtalshelut*).

Now, when the Siddur [of the Alter Rebbe] states that the matter of circumcision (*Milah*) nullifies the vitality derived by the external forces (*Chitzonim*) **at the end** of the middle line (*Kav HaEmtza'ee*), (which is derivation [of vitality] stemming from the many concealing restraints (*Tzimtzumim*), rather than derivation [stemming] from the externality (*Chitzoniyut*) of the surrounding encompassing light (*Makif*)), this is because even the derivation [of vitality] from the externality (*Chitzoniyut*) of the surrounding encompassing light (*Makif*) also [stems] from the many concealing restraints (*Tzimtzumim*).¹⁶³³

This is because from the perspective of the externality (*Chitzoniyut*) of the surrounding encompassing light (*Makif*), even though about this aspect the verse states “darkness and light are the same,” nevertheless, the external forces (*Chitzonim*) are incapable of receiving directly from there,

¹⁶³² Proverbs 5:5

¹⁶³³ See *Hemshech* 5672 Vol. 1, p. 347

because of the [overpowering] strength of *HaShem* 's-יה"ה light, blessed is He, which nullifies their existence.

They are only capable of receiving through many concealing restraints (*Tzimtzumim*), by which the light descends and becomes constricted and diminished, in a way of diminishment after diminishment, until it even is drawn to the side opposite holiness, meaning, to the external husks (*Kelipah*) and side opposite holiness (*Sitra Achara*).

5.

Now, we should add and explain the matter of the two types of miracles and the bond between them, (in that this is similar to the matter of mingling (*Eiruv*-עירוב) domains, and the bond and drawing down from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*), brought about through the middle line (*Kav HaEmtza'ee*), as explained above).

To explain, we find in regard to Achaz (who is called thus because “he put his grip (*Achaz*-אחז) on the synagogues and study halls [to close them down] etc.,”¹⁶³⁴ meaning that it then was a time of great concealment and hiddenness) that [the prophet] Yishayahu said to him,¹⁶³⁵ “Request a sign for yourself from *HaShem*-יה"ה your God,” (regarding the promise that he would triumph over those who rose up against Yerushalayim,¹⁶³⁶ in which he told him to choose between one

¹⁶³⁴ Midrash Bereishit Rabba 42:3; Petichta to Esther Rabba 11

¹⁶³⁵ Isaiah 7:11

¹⁶³⁶ See Isaiah 7:1 and on.

of two types [of signs], saying),¹⁶³⁷ “request it in the depths below, or high above.”

About this, the Zohar states,¹⁶³⁸ “The words ‘in the depths below-*Ha’amek She’olah*-שאלה-העמק’ refer to the final letter *Hey*-ה of the Holy Name, and [the words] ‘high above-*Hagbe’ah Lema’alah*-למעלה-הגבה’ refer to the letter *Yod*-י, the beginning of the Holy Name.”

Now, the explanation in Biurei HaZohar¹⁶³⁹ is well-known (with the additional explanation in the notes of the Tzemach Tzeddek).¹⁶⁴⁰ That is, the prophet Yishayahu gave Achaz a choice to choose the way by which the miracle and salvation should come. That is, should the miracle manifest within the natural order, indicated by the words, “in the depths below-*Ha’amek She’olah*-שאלה-העמק,” stemming from the final letter *Hey*-ה of the Name *HaShem*, or should the miracle transcend the natural order, indicated by the words “high above-*Hagbe’ah Lema’alah*-למעלה-הגבה,” stemming from the letter *Yod*-י of the Name *HaShem*-יהו"ה, as will be explained.

Now, as explained there,¹⁶⁴¹ a miracle that manifests in the natural order is drawn from the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, which is the *Sefirah* of Kingship-*Malchut*.

¹⁶³⁷ The conclusion of Isaiah 7:11 *ibid*.

¹⁶³⁸ Zohar III 2a

¹⁶³⁹ Biurei HaZohar of the Mittler Rebbe, p. 63a

¹⁶⁴⁰ Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 315 and on; Also see Maamarei Admor HaZaken 5565 Vol. 1 p. 368 and on; Maamarei Admor HaEmtza’ee, Hanachot 5577 p. 12 and on.

¹⁶⁴¹ Also see Biurei HaZohar (of the Tzemach Tzeddek) *ibid*. p. 318 – That is, it is through these two manners of miracles that Yishayahu desired to repair Achaz from having turned to the side of the forces of externality (*Chitzonim*) etc., the root of their sustainment being the two manners previously explained.

This is because the natural order came into being by the *Sefirah* of Kingship-*Malchut*, whose “feet descend unto death.”¹⁶⁴²

That is, Kingship-*Malchut* descends and manifests in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) to bring about refinements (*Birurim*). This is as the verse states,¹⁶⁴³ “She rises while it is yet night, and gives food (*Teref*-טרף-289) to her household.”

This is compared to a wolf who hunts (*Toref*-טורף) an animal in the field and brings it back to its lair. That is, this refers to the *Sefirah* of Kingship-*Malchut* whose “feet descend unto death” to hunt for food (*Litrof Teref*-לטרוף טרף), referring to the matter of refining (*Birur*) the 288-רפ"ח sparks of holiness. For 288-רפ"ח with the inclusion of the word (*Kolel*) itself, has the same numerical value (*Gematria*) as “food-*Teref*-טרף-289.”¹⁶⁴⁴

She then elevates them above. This is why this is called “the depths below-*Ha’amek She’olah*-העמק שאלה,” in that she descends to manifest all the way below in “the depth below” (*Omek Tachat*-תחת עומק), all the way to “the grave-*She’ol*-שאול.” (This is why the word “*She’olah*-שאלה” here [is written with the vowel *Komatz*-קמץ], in that it is of the same root as the word “grave-*She’ol*-שאול.”)

However, miracles that transcend the natural order are drawn from the uppermost end, which is the letter *Yod*-י of the Name *HaShem*-יהו"ה and is called “high above-*Hagbe’ah Lema’alah*-הגבה למעלה,” (as in the verse,¹⁶⁴⁵ “The heavens for

¹⁶⁴² Proverbs 5:5

¹⁶⁴³ Proverbs 31:15

¹⁶⁴⁴ Mikdash Melech to Zohar III 60a; Hosafot to Torah Ohr 110a

¹⁶⁴⁵ Proverbs 25:3

height"). For, in regard to the first letter *Hey*-ה of the Name *HaShem*-יהו"ה, which is the aspect of Understanding-*Binah*,¹⁶⁴⁶ since it manifests in the world of Creation (*Briyah*),¹⁶⁴⁷ (which is the beginning of the [three] worlds, Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*)), it is not true height.

Rather, the true matter of height ("high above-*Hagbe'ah Lema'al*ה-למעלה") is the matter of the letter *Yod*-י of the Name *HaShem*-יהו"ה, which is the *Sefirah* of Wisdom-*Chochmah* and is only a point (*Nekudah*), being that it transcends the chaining down of the worlds (*Seder Hishtalshelut*), up to the thorn of the letter *Yod*-י, which is the root of Wisdom-*Chochmah*.

[This can be aligned with the explanation (in chapter one), that miracles which transcend the natural order are drawn down from the Name *HaShem*-יהו"ה. This is because the primary and most general aspect of the Name *HaShem*-יהו"ה is its letter *Yod*-י, and the primary and most general aspect of the letter *Yod*-י is the thorn of the letter *Yod*-י,¹⁶⁴⁸ where the writing of the letter *Yod*-י begins.

This can also be aligned with the explanation above about the relationship between the two types of miracles and the matter [of the verse],¹⁶⁴⁹ "[Blessed is *HaShem*-יהו"ה, the God of Israel,] from the world to the world," referring to the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma*

¹⁶⁴⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Eight (*Binah*); Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital), Ch. 1; Shaar 42 (Shaar Drushei ABY" A) Ch. 1, and elsewhere.

¹⁶⁴⁷ See Etz Chayim, Shaar 3 *ibid.*, and elsewhere.

¹⁶⁴⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid.*, and Gate Ten (*Keter*), and elsewhere.

¹⁶⁴⁹ Psalms 106:48

d'Itgaliya), which are Understanding-*Binah* and Kingship-*Malchut*.

That is, miracles that transcend the natural order are related to the aspect of Understanding-*Binah*. For, as known, “the Supernal Mother (*Imma Ila'ah*) [Understanding-*Binah*] dwells in the Throne [the world of Creation-*Briyah*], in its three upper *Sefirot*.”¹⁶⁵⁰ That is, in the *Sefirah* of Understanding-*Binah*, there also is an illumination of Wisdom-*Chochmah*, to the point that “the revelation of the Ancient One-*Atik* is in Understanding-*Binah*.”¹⁶⁵¹

The general explanation is that even though the time of Achaz was a time of great concealment (as mentioned above), nevertheless, Yishayahu told him that he could request and choose a miracle (*Neis*-נִסִּים). The word “miracle-*Neis*-נִסִּים” also means “to raise up-*Haramah*-הִרְמָה,”¹⁶⁵² as in the verse,¹⁶⁵³ “Raise a banner-*Hareemoo Neis*-הִרְיֵמוּ נִסִּים,” and refers to the matter of elevation [brought about through] the revelation of *HaShem*’s-יְהוָה Godliness, not only the aspect of Godliness that is manifest, concealed, and hidden in the natural order, but also the aspect of *HaShem*’s-יְהוָה Godliness as He transcends the natural order.

Biurei HaZohar there concludes that Achaz did not want to sanctify the Name of Heaven, and therefore did not want to request any miracle at all. He therefore refused to choose either of these above-mentioned ways. (For, as explained above, the

¹⁶⁵⁰ Tikkunei Zohar, Tikkun 6 (23a)

¹⁶⁵¹ See Zohar III 178b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40.

¹⁶⁵² Rashi to Exodus 20:17; Also see Sefer HaMaamarim 5664 p. 132.

¹⁶⁵³ Isaiah 62:10

time of Achaz was a time of the greatest concealment and hiddenness, and he did not want any revelation of *HaShem*'s-יהו"ה Godliness, in whatever way it may be).

Therefore, Yishayahu told him that the Holy One, blessed is He, would perform a sign and wonder by force, except that the sign would stem from *HaShem*'s-יהו"ה title Lord-*Adona*"ע-י-אדני, and therefore the miracle would manifest according to the conduct of the world etc. This is as the prophecy concludes,¹⁶⁵⁴ "Therefore, the Lord-*Adona*"ע-י-אדני Himself will give you a sign: Behold the young woman (*Alma*-עלמה) is pregnant and will bear a son etc." The "young woman-*Alma*-עלמה" refers to the aspect of "concealment-*He'elem*-העלם," meaning that the miracle will be drawn down in a way of concealment and hiddenness.

6.

To explain in greater detail, even in regard to miracles that manifest in the natural order and are drawn from the aspect of "the depths below-*Ha'amek She'olah*-העמק שאלה," there are various ways in this.¹⁶⁵⁵ For, as known, there are miracles that manifest in the natural order in such a way, that the one for whom the miracle was done, does not recognize it as a miracle.

¹⁶⁵⁴ Isaiah 7:14

¹⁶⁵⁵ See Ohr HaTorah, Tehillim (Yahal Ohr) p. 154; Also see the discourse entitled "*Keeyemei Tzeitcha*" 5738 Ch. 3 (Torat Menachem, Sefer HaMaamarim Nissan p. 197 and on).

This is as stated in Talmud,¹⁶⁵⁶ “What is the meaning of the verse,¹⁶⁵⁷ “[Blessed is *HaShem* God-*HaShem Elohi*”m-יְהוָה אֱלֹהֵינוּ, the God of Israel], Who alone performs (great) wonders etc.’? [It means that] even the one for whom the miracle was done, does not recognize the miracle that was done for him.”

This refers to miracles that happen every day, but go unrecognized, as we observe regarding to the particulars of earning a livelihood. For, as the Rebbe Maharash said,¹⁶⁵⁸ if we contemplate the matter of earning a livelihood in our times, we see that it is similar to the matter of Manna, which in reality, transcends the ways of the natural order, except that it is hidden within the ways of the natural order.

However, in regard to such miracles, their manifestation in the natural order is in such a way that they are very hidden and concealed. (That is, they even are more hidden than the miracle of Mordechai and Esther, which took place on Purim, which also manifested in the natural order.) This is because, here the miracle is completely embedded in the garments of nature.

Higher than this are miracles that manifest in the natural order, but are similar to the miracle of Purim. That is, even though the nullification of the decree was in such a way that Achashverosh himself nullified the decree and [nullified] the original messages [that he dispatched to all the provinces of his empire, and this was done] through natural means, nevertheless

¹⁶⁵⁶ Talmud Bavli, Niddah 31a

¹⁶⁵⁷ Psalms 72:18

¹⁶⁵⁸ Sefer HaMaamarim 5651 p. 196; 5709 p. 21

the miraculous was **recognized** in this, to the point that “all ends of the earth saw.”¹⁶⁵⁹ The verse therefore states,¹⁶⁶⁰ “Behold! They are recorded in the book of chronicles of the kings of Media and Persia.”

However, there is another category of miracles which is higher than the two types that manifest in the natural order. [This refers to those miracles that are indicated by the words], “high above-*Hagbe’ah Lema’alah* למעלה-הגבה,” referring to miracles that transcend the natural order, as explained above.

Nevertheless, *HaShem’s* יהו"ה ultimate Supernal intent is that there should no longer be two different types of miracles (*Nissim*-נסים), in the plural, indicating that they are separate one from other. That is, there either is [the aspect indicated by] “in the depths below-*Ha’amek She’olah* שאלה-העמק” as it is unto itself, or there is [the aspect indicated by] “high above-*Hagbe’ah Lema’alah* למעלה-הגבה” as it is unto itself.

Rather, [*HaShem’s* יהו"ה ultimate Supernal intent] is that even within the [aspect indicated by] “in the depths below-*Ha’amek She’olah* שאלה-העמק,” there should be a drawing down of [the aspect indicated by] “high above-*Hagbe’ah Lema’alah* למעלה-הגבה.”

This is especially so considering what Rabbi Moshe Zacuto wrote¹⁶⁶¹ in explanation of the words “in the depths below-*Ha’amek She’olah* שאלה-העמק.” He explained that the word “depths-*Ha’amek* העמק” is related to “the depths of the

¹⁶⁵⁹ Psalms 98:3; Talmud Bavli, Megillah 11a; Ohr HaTorah, Megillat Esther p. 142.

¹⁶⁶⁰ Esther 10:2

¹⁶⁶¹ Ramaz to Zohar III 2a

wellspring-*Imka d'Beira* עימקא דבירה.”¹⁶⁶² That is, the power for the descent of the *Sefirah* of Kingship-*Malchut* (which according to the simple meaning is what “in the depths below-*Ha'amek She'olah* שאלה-העמק” refers to,) comes from the aspect of Wisdom-*Chochmah* (“the depths of the wellspring-*Imka d'Beira* עימקא דבירה”). For, as known,¹⁶⁶³ “the Father-*Abba* (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*).”

The Tzemach Tzeddek adds,¹⁶⁶⁴ and explains that the word “below-*She'olah* שאלה-” [also mean “to lend-*Hash'alah* השאלה”], as in the teaching,¹⁶⁶⁵ “The mother-*Imma* (Understanding-*Binah*) lends her clothes to the daughter (Kingship-*Malchut*),” (as explained elsewhere at length).¹⁶⁶⁶

In other words, even in regard to miracles that manifest in the natural order, there also is a matter that transcends the natural order. For, without this, it would be inapplicable for there to be miracles, even in the natural order. This is to such an extent that even miracles that manifest in the natural order, in a way that they completely are hidden and embedded in the garments of the natural order, there is a drawing down and revelation of that which even is higher than “high above-*Hagbe'ah Lema'alah* הגבה למעלה-.”

¹⁶⁶² Zohar II 63b

¹⁶⁶³ Zohar III 258a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42 & Ch. 50.

¹⁶⁶⁴ Biurei HaZohar of the Tzemach Tzeddek ibid. p. 315.

¹⁶⁶⁵ Zohar I 2a

¹⁶⁶⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 41 and on (p. 137a and on).

This is as is hinted in the prophecy,¹⁶⁶⁷ “Behold the young woman (*Alma*-עלמה) is pregnant and will bear a son etc.” That is, even though the miracle is hidden and concealed (*He’elem*-העלם), (as explained above), nevertheless, her giving birth to a son is then brought about and he is called by all kinds of names and titles,¹⁶⁶⁸ “The Wondrous Advisor, Mighty God, Eternal Father, Prince of Peace, with Greatness of Dominion etc.,” all of which are matters of Moshiach.¹⁶⁶⁹

7.

The explanation as it relates to our service of *HaShem*-יהו"ה, blessed is He, may be understood based on the explanation of the previous discourse¹⁶⁷⁰ on the verse,¹⁶⁷¹ “From the head of rocks (*Rosh Tzurim*-ראש צורים) I see them, and from hills (*Gva’ot*-גבעות) do I gaze upon them.”

It was explained that the general matter of serving *HaShem*-יהו"ה, blessed is He, must be preceded by the matter of self-sacrifice (*Mesirat Nefesh*) indicated by “the head of rocks” (*Rosh Tzurim*-ראש צורים). This is like what his honorable holiness, the Rebbe Rashab, whose soul is in Eden said,¹⁶⁷² that self-sacrifice (*Mesirat Nefesh*) means that “it is this way and no other.”

¹⁶⁶⁷ Isaiah 7:14

¹⁶⁶⁸ Isaiah 9:5-6

¹⁶⁶⁹ See Radak and other commentaries to Isaiah 9:5-6

¹⁶⁷⁰ The preceding discourse entitled “*Ki MeRosh Tzurim* – From the heads of rocks I see them, and from hills do I gaze upon them,” Discourse 23, Ch. 2 and on.

¹⁶⁷¹ Numbers 23:9

¹⁶⁷² Sefer HaSichot 5705 p. 112; See the Sichah talk of the 12th of Tammuz, 5720, Ch. 9 (Torat Menachem, Ch. 28 p. 195); 12th of Tammuz 5735; Also see the Sichah talk of the 2nd of Nissan 5708 (Sefer HaSichot 5708 p. 195.)

In other words, it is an established decision that is absolute and eternally unchanging, in a way of ultimate truth (*Emet L'Ameeto*-אמת לאמיתו). This is the matter of the middle line (*Kav HaEmtzae*)¹⁶⁷³ which is drawn from the inner aspect (*Pnimiyyut*) of the Crown-*Keter*. In our service of *HaShem*-יהו"ה, blessed is He, this refers to the innerness (*Pnimiyyut*) of the soul, which is the Singular-*Yechidah* essential self of the soul.

However, after introducing the matter of self-sacrifice (*Mesirat Nefesh*), one must toil with the inner manifest powers [of his soul] in an orderly way. This is indicated by the words “from hills (*Gva'ot*-גבעות) do I gaze upon them (*Ashurenu*-אשורנו).” That is, there must be the matter of gazing with intent and in an orderly way, with actual tangible action. (This is because,¹⁶⁷⁴ “Action (*Ma'aseh*) is most primary.”) Specifically through this kind of toil in serving *HaShem*-יהו"ה, blessed is He, there comes to be the matter of “I gaze upon them (*Ashurenu*-אשורנו)” meaning “from close proximity.”¹⁶⁷⁵

The same is so regarding the revelation of Moshiach brought about through the general totality of service of *HaShem*-יהו"ה, blessed is He. For, about Moshiach the verse states,¹⁶⁷⁶ “Behold, My servant will become successful, he will be exalted and become high and exceedingly lofty.” This refers to the five ascents of the *Sefirah* of Kingship-*Malchut*,¹⁶⁷⁷ up to

¹⁶⁷³ See Tanya, Likkutei Amarim, Ch. 13; Also see 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. 35.

¹⁶⁷⁴ Mishnah Avot 1:17

¹⁶⁷⁵ See the preceding discourse entitled “*Ki MeRosh Tzurim*” Discourse 23 *ibid.*, where this was explained at greater length, and the citations there.

¹⁶⁷⁶ Isaiah 52:13

¹⁶⁷⁷ See Ohr HaTorah, Na"Ch to Isaiah 52:13 (Vol. 1 p. 265 and on); Sefer HaMaamarim 5635 Vol. 1 p. 265-266; Sefer HaMaamarim 5698 p. 4.

and including “**exceedingly** lofty-*Gavah Me’od*-גבה מאד,” which is even loftier than the aspect indicated by “high above-*Hagbe’ah Lema’alah*-הגבה למעלה.”

For, even though the word “**exceedingly**-*Me’od*-מאד” shares the same letters as “Man-*Adam*-אדם,” nevertheless, its primary permutation is “**exceedingly**-*Me’od*-מאד,”¹⁶⁷⁸ which is why it is even loftier than Adam, the first man. That is, this refers to the Singular-*Yechidah* essential self of the soul.¹⁶⁷⁹

Even so, the verse states, “My servant (*Avdee*-עבדי) will become successful.”¹⁶⁸⁰ That is, he will reach this specifically through serving *HaShem*-יהו"ה, blessed is He, in the aspect of “My servant-*Avdee*-עבדי,” as the verse states,¹⁶⁸¹ “Fear not, My servant Yaakov (*Avdee Yaakov*-יעקב-עבדי).” This is specifically brought about through the matter indicated by the words “from hills (*Gva’ot*-גבעות) do I gaze upon them (*Ashurenu*-אשורנו).”

This likewise is the meaning of the precise wording of the verse,¹⁶⁸² “He relates His word to Yaakov, His statutes and Judgments to Israel.” For, as explained above (in chapter two) this refers to the matter of the middle line (*Kav HaEmtza’ee*), in which it also specifically states “Yaakov,” referring to the toil of a servant-*Eved*-עבד, (even though the verse goes on to also mention Israel).

¹⁶⁷⁸ See Likkutei Torah, Tzav 17a and elsewhere.

¹⁶⁷⁹ See Ramaz to Zohar II 40b; Zohar III 260b; Also see Ohr HaTorah Na”Ch ibid., Sefer HaMaamarim 5635 & 5698 ibid.

¹⁶⁸⁰ Also see Biurei HaZohar of the Mittler Rebbe, Vayeishev 22b and on; Biurei HaZohar of the Tzemach Tzedek (Vol. 1 p. 118 and on).

¹⁶⁸¹ Isaiah 44:2; Jeremiah 46:27-28; See *Hemshech* 5666 p. 225, and elsewhere.

¹⁶⁸² Psalms 147:19

The same applies to the verse that discusses the revelation of the light of Moshiach, as it states,¹⁶⁸³ “I see him (*Erenu*-אֶרְאֵנוּ) but not now, I gaze upon him (*Ashurenu*-אֲשׁוּרֵנוּ) but not from near. A star has issued from Yaakov, and a scepter-bearer has risen from Israel,” which Targum translates as, “Moshiach will be magnified from Israel” (because the whole world will then have ascended to the level of Israel). Nevertheless, all this comes about specifically through prefacing with the matter of “A star has issued from Yaakov,” refers to the toil of a servant (“My servant Yaakov”), [as in] “My servant will become successful.”

The same is so of the general matter of serving of *HaShem*-יְהוָה, blessed is He, throughout each and every day of exile, in that every day a person must see himself as though he left Egypt today.¹⁶⁸⁴ Thus, since the verse states,¹⁶⁸⁵ “As in the days when you left the land of Egypt, I will show you (*Arenu*-אֶרְאֵנוּ) wonders,” it is understood that this is the matter of Moshiach’s coming as it is in our service of *HaShem*-יְהוָה, blessed is He, every single day.

That is, there first must be the matter indicated by the words, “From the head of rocks (*Rosh Tzurim*-רֹאשׁ צֻרִים) I see them (*Erenu*-אֶרְאֵנוּ),” which refers to the matter of self-sacrifice (*Mesirat Nefesh*). However, this must then be followed by the words “from hills (*Gva’ot*-גְּבוּעוֹת) do I gaze upon them (*Ashurenu*-אֲשׁוּרֵנוּ),” referring to the matter of serving *HaShem*-

¹⁶⁸³ Numbers 24:17

¹⁶⁸⁴ See Tanya, Likkutei Amarim, Ch. 47; Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b.

¹⁶⁸⁵ Micah 7:15

יהו"ה, blessed is He, specifically with orderly toil, as explained above.

8.

Through toiling in serving *HaShem*-יהו"ה, blessed is He, in the aspects of "From the head of rocks (*Rosh Tzurim*-ראש צורים) I see them (*Erenu*-ארנו) and from hills (*Gva'ot*-גבעות) do I gaze upon them (*Ashurenu*-אשורנו)," we bring about the revelation of Moshiach ("A star has issued from Yaakov and a scepter-bearer has risen from Israel") in a way of "I see him-*Erenu*-ארנו" and "I gaze upon him-*Ashurenu*-אשורנו." This is true even though (when this prophecy was said) it stated, "I see him (*Erenu*-ארנו) but not now, I gaze upon him (*Ashurenu*-אשורנו) but from near."

This is especially so considering that in addition to all the matters of serving *HaShem*-יהו"ה, blessed is He, which already took place throughout all the generations, in the meantime, there also were miraculous matters etc., up to and including the miracles and wonders that took place in the time of his honorable holiness, my father-in-law, the Rebbe and leader of our generation.

This is as explained in Tanya¹⁶⁸⁶ (in explanation of the teaching,¹⁶⁸⁷ "At first it arose in thought to create the world with the quality of judgment (*Din*). He saw that the world could not withstand this, so He included the quality of compassion

¹⁶⁸⁶ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity & Faith, Ch. 5.

¹⁶⁸⁷ See Rashi to Genesis 1:1

(*Rachamim*)”), that this refers to the revelation of Godliness through the Righteous (*Tzaddikim*) and the signs and miracles of the Torah.” For, although the miracles took place through the ways of the natural order, nevertheless, it was in a way that “all ends of the earth saw,”¹⁶⁸⁸ which is something that entirely transcends the natural order.

In the words of his honorable holiness, my father-in-law, the Rebbe,¹⁶⁸⁹ whose joyous occasion we are celebrating, this is a matter of rescuing the Torah (*Hatzalat HaTorah*),¹⁶⁹⁰ which transcends and is higher than both Simchat Torah and the joy of those who are learned in Torah.

In this, all are equal, and for this, the matter of self-sacrifice (*Mesirat Nefesh*) is demanded, so that thereby the study of Torah is without compromise. Since study is what brings to action,¹⁶⁹¹ fulfilling the *mitzvot* must also be uncompromising, that it should be “in this way and no other” (as mentioned in chapter seven).

¹⁶⁸⁸ Isaiah 52:10; Psalms 98:3

¹⁶⁸⁹ See the Sichah talk of the 12th of Tammuz 5704 (Sefer HaSichot 5704 p. 153 and on); See the Sichah talk of the 12th of Tammuz of this year 5720, Ch. 4 (Torat Menachem, Vol. 28 p. 189).

¹⁶⁹⁰ See Talmud Bavli, Bava Metziya 85b – “[Rabbi Chiya said] I am acting that Torah should not be forgotten from the Jewish people. What do I do? I go and sow flax, and twine nets, and then I trap deer and feed their meat to orphans. Next I prepare parchment [from their hides] and write the five books of Torah on them. I go to a town and teach five children the five books [one per child], and I teach six other children the six orders of the Mishnah. I say to them: Until I return and come here, read each other the Torah and teach each other the Mishnah. This is how I act to ensure that the Torah will not be forgotten by the Jewish people.” Similarly, Rabbi Yitzchak of Acco said, “If not for the work of Rabbi Yosef Gikatilla, Torah would have been forgotten from the Jewish people.” See manuscript citation in the transcribers introduction to Sefer HaMashalim (The Book of Allegories) of Rabbi Yosef Gikatilla. Also see his *Ginat Egoz*, translated as *HaShem Is One*.

¹⁶⁹¹ Talmud Bavli, Kiddushin 40b

About this we recite,¹⁶⁹² “Blessed are You, *HaShem*-יהו... who performed miracles for our forefathers in those days, in this time.” In other words, we request that even in our times it should be so. Moreover, since in the interim, we have added to our service of *HaShem*-יהו, blessed is He, [we therefore request] that this should be in an even loftier way, that there should be the mingling (*Eiruv*-עירוב) of all types of miracles, so that they all are one miracle and of one category.

For, though it is within the natural order, nevertheless, in the natural order itself, there must be the matter of rescuing the Torah (*Hatzalat HaTorah*), which is a matter that transcends and is higher than Simchat Torah and higher than the joy of those who are learned in Torah.

This is because this arouses and draws down the matter of self-sacrifice (*Mesirat Nefesh*) in actuality, as was in those days. Therefore, this automatically also affects all who go in his footsteps and all Jews who have a relation to him, in that our service of *HaShem*-יהו, blessed is He, should be uncompromising – “In this way and no other.”

Through the above we cause that in the now and in the near future, there will be “A star has issued from Yaakov,” and “Behold! My servant will become successful,” and then, “a scepter-bearer has risen from Israel,” until he becomes “exceedingly lofty,” with the coming of King Moshiach, may it be speedily in our times, below ten handbreadths!

¹⁶⁹² In the blessing of the miracles recited on Chanukah and Purim.