

Discourse 5

“Vayihyu Chayei Sarah - Sarah’s lifetime was”

Delivered on Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kislev, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁵³ “Sarah’s lifetime was one hundred year, twenty years, and seven years; the years of Sarah’s life.” About this Zohar states,²⁵⁴ “Why is it that Torah specifically records the years of Sarah’s life and not of the other foremothers?²⁵⁵ Come and see: Chava (Eve) came into the world, adhered to the serpent [and was contaminated by him, thus bringing death to the world and to her husband.] When Noach²⁵⁶ came into the world, what is written about him?²⁵⁷ - ‘And he drank of the wine, became drunk and uncovered himself in his tent.’ However, when Sarah came, she

²⁵³ Genesis 23:1

²⁵⁴ Zohar I 121b and on.

²⁵⁵ Rivka (Rebecca), Leah and Rachel.

²⁵⁶ This is the order presented in Sefer HaMaamarim 5679 p. 87 and Maamarei Admor HaZaken 5562 Vol. 1 p. 75 and on, and in Maamarei Admor HaEmtza’ee, Dvarim Vol. 2, p. 682. However, in Zohar I 121b *ibid.* the order is that Noach is mentioned subsequent to Sarah.

²⁵⁷ Genesis 9:21

descended²⁵⁸ and ascended²⁵⁹ without any adhesion to him,²⁶⁰ as it states,²⁶¹ ‘And Avram ascended from Egypt, he and his wife and all that was his.’ Thus, because Sarah had no adhesion to the side of evil, she merited eternal Supernal life,” and the Zohar concludes, “because of this, her [life] was life.”

This also explains²⁶² the repetitive language of the verse, “Sarah’s lifetime was... the years of Sarah’s life.” For, the words “Sarah’s lifetime was” refer to the matter of eternal Supernal life, whereas the words “the years of Sarah’s life” [at the conclusion of the verse] refer to the matter that her [life] was life.

Now, this must be better understood.²⁶³ For, from the fact that the Zohar mentions Chava and Noach on the verse “the years of Sarah’s life,” by explaining her superiority [over and above them], in that “she descended and ascended,” it is understood that it all is one and the same matter. In other words, Chava and Noach also began in this form of serving *HaShem*-יהוה, blessed is He, except that Chava “adhered to the serpent,” and Noach, “Drank of the wine etc.” In contrast, Sarah “descended and ascended,” by which she also rectified the matters of Chava and Noach. We therefore must understand this.

²⁵⁸ From the Holy Land of Eretz Yisroel to Egypt.

²⁵⁹ She ascended from Egypt in purity.

²⁶⁰ The serpent

²⁶¹ Genesis 13:1

²⁶² See the beginning and end of the discourse by this same title 5679 (Sefer HaMaamarim 5679 p. 87, p. 97).

²⁶³ See the above discourse (of the year 5679) p. 87.

We also must understand why the Zohar first mentions the matter of “eternal Supernal life” and only mentions that “her [life] was life” afterwards. For, at first glance the matter of “eternal Supernal life” is a level, and this being so, why does it mention that “her [life] was life” after mentioning the matter of “eternal Supernal life?”

The general explanation is that Chava began the same toil in serving *HaShem*-יהו"ה, blessed is He, that Sarah engaged in, referring to the general matter of toil in serving *HaShem*-יהו"ה, blessed is He, in the Garden of Eden (*Gan Eden*). This is as stated,²⁶⁴ “*HaShem* God-אלהים took the man and placed him in the Garden of Eden, to work it (*L'Avdah*-לעבדה) and to guard it (*L'Shamra*-לשמרה).” That is, “to work it (*L'Avdah*-לעבדה)” refers to the 248 positive commandments-*mitzvot*, and “to guard it (*L'Shamra*-לשמרה)” refers to the 365 prohibitive commandments-*mitzvot*.²⁶⁵

However, because Chava “adhered to the serpent” she fell from her level. Likewise, Noah’s intention was to rectify the sin, which is the meaning of the words,²⁶⁶ “He planted a vineyard (*Vayita Karem*-ויטע כרם).” However,²⁶⁷ “He became drunk and uncovered himself.” In contrast, because Sarah was Avraham’s wife she therefore “descended and ascended etc.”

²⁶⁴ Genesis 2:15

²⁶⁵ See Targum Yonatan ben Uziel to Genesis 2:15; Zohar I 27a, Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 45 (88b), and elsewhere.

²⁶⁶ Genesis 9:20

²⁶⁷ Genesis 9:21

2.

The explanation is that the general matter of toil in service of *HaShem*-יהו"ה, blessed is He, is the matter of serving Him in prayer. This is as stated,²⁶⁸ "You shall serve *HaShem*-יהו"ה your God," which refers to prayer (*Tefillah*).²⁶⁹ This is as stated,²⁷⁰ "to serve Him with all your heart," about which our sages, of blessed memory, stated,²⁷¹ "What service of Him is performed with the heart? You must say that this is prayer (*Tefillah*)." It likewise is explained in Likkutei Torah,²⁷² that prayer is compared to the spinal cord, upon which the vitality of the entire body depends.

To explain, there are two matters in prayer.²⁷³ The first is contemplation (*Hitbonenut*) and understanding in prayer. The second is the pleasure (*Taanug*) in prayer. Even though both come together as one, for when one properly contemplates (*Hitbonenut*) as is fitting, and grasps and understands etc., he then has delight in his grasp. Nonetheless, intellect (*Sechel*) and pleasure (*Taanug*) do not come from the same source, but from two sources that are unified. That is, pleasure (*Taanug*) does not stem from the intellect (*Sechel*) itself, but has its own unique source.

²⁶⁸ Exodus 23:25

²⁶⁹ Mishneh Torah, Hilchot Tefilah 1:1

²⁷⁰ Deuteronomy 10:12

²⁷¹ Talmud Bavli, Taanit 2a

²⁷² Likkutei Torah, Balak 70d; Also see Kuntres Inyan Tefilah of the Mittler Rebbe, translated as *Praying With Passion*.

²⁷³ Sefer HaMaamarim 5679 p. 90

This may be understood by prefacing with an explanation²⁷⁴ of the teaching of our sages, of blessed memory, who stated,²⁷⁵ “There is no grass [or vegetation] below that does not have a *Mazal*-constellation [above] that hits it and tells it to grow.” In other words, every grass [or vegetation] has a *Mazal*-constellation that is unique to it. This is why there are differences between various the grasses and vegetation, stemming from the divisions in their roots in the upper *Mazalot*-constellations.

This is as explained about the sweetness or sourness of an apple, that its sweetness is rooted in the aspect of the Supernal Kindness-*Chessed*. For, even though the physical sweetness of the apple is utterly incomparable to Kindness-*Chessed* of the world of Emanation (*Atzilut*) – and from this it is similarly understood that man too possesses spiritual sweetness that transcends the physical sweetness of an apple, such as the sweetness of a pleasant voice etc. or higher than this, the sweetness of the intellect (*Sechel*), and it is self-understood that the physical sweetness of the apple is incomparable to the

²⁷⁴ See Sefer HaMaamarim 5679 p. 87 and on; Also see Maamarei Admor HaZaken 5562 Vol. 1 p. 75 and on; Maamarei Admor HaEmtza’ee, Dvarim Vol. 2, p. 682 and on; *Hemshech Chag HaShavuot* 5697 (Sefer HaMaamarim 5697 p. 284-304); Discourse entitled “*Eevdoo et HaShem b’Simchah*” 5699 (Sefer HaMaamarim 5699 p. 96 and on); Discourse entitled “*vaYihiyu Chai Sarah*” 5712 (Sefer HaMaamarim 5712, p. 164 and on, translated in The Teachings of the Rebbe 5712, Discourse 4); Discourse by the same title of the year 5741 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 277 and on) and 5745 (p. 287 and on).

²⁷⁵ See Midrash Bereishit Rabba 10:6; Zohar I 251a; Zohar II 171b; Moreh Nevuchim Part 2, Ch. 10; Also see Tanya, Iggeret HaKodesh, Epistle 20.

spiritual sweetness in man, and is certainly incomparable to the sweetness of the upper *Mazal*-constellation – nevertheless, the sweetness of the upper *Mazal*-constellation is the root of the sweetness of the apple. In other words, the sweetness of the apple, which is the spiritual aspect of the physical, is rooted in the sweetness of the *Mazal*-constellation, which is the physical aspect of the spiritual, that is drawn down through myriads of chainings down (*Hishtalshelut*), only that there is a relative distance between them etc.

This is like the teaching of the Rav, the Maggid of Mezhritch, cited in Iggeret HaKodesh,²⁷⁶ on the verse,²⁷⁷ “I am but dust and ashes.” That is, our forefather Avraham said this about the radiance of the light of his soul that illuminated in his body from the light of the Supernal Kindness-*Chessed*. In other words, it is utterly incomparable to the Kindness-*Chessed* of the world of Emanation (*Atzilut*), but only is comparable to a tree that has turned to ash, in comparison to its state of being when it was a tree that was, “pleasing to see and good to eat etc.”²⁷⁸

This likewise is the comparison between Kindness-*Chessed* of the world of Creation (*Briyah*) compared to Kindness-*Chessed* of the world of Emanation (*Atzilut*). However, even so, Kindness-*Chessed* of the world of Creation (*Briyah*) is rooted in the Kindness-*Chessed* of the world of Emanation (*Atzilut*).

²⁷⁶ Tanya, Iggeret HaKodesh, Epistle 15

²⁷⁷ Genesis 18:27

²⁷⁸ Genesis 2:9

However, we also must preface by explaining the matter of the four “vapors” (*Havalim*), these being the sense of sight (*Re’iyah*), the sense of hearing (*Shmiyah*), the sense of smell (*Rei’ach*), and the sense of speech (*Dibur*), corresponding to the four letters of the Name *HaShem*-יהוה.²⁷⁹

Now, these senses (*Chushim*), called the “vapors” (*Havalim*), are lower than the inner powers [of the soul], being that the senses (*Chushim*) are just the spreading out of the radiance of the soul as it extends outside of itself. For example, the sense of sight (*Re’iyah*) is the matter of seeing what is outside of oneself. The same is so of hearing (*Shemiyah*) [which is the matter of hearing what is outside of oneself] and speaking (*Dibur*), which is the matter of revealing [ones thoughts] to another.

They therefore are only “vapors” (*Havalim*), such as the “vapor of the eye” (*Hevel HaAyin*-הבל העין), the “vapor of the ear” (*Hevel HaOzen*-הבל האוזן), the “vapor of the nose” (*Hevel HaChotem*-הבל החוטם,” and the “vapor of the mouth” (*Hevel HaPeh*-הבל הפה). That is, the vitality is very constricted within them, and comes out by way of orifices and cracks, as in the verse,²⁸⁰ “Gazing through the windows, peering through the cracks.” In contrast, this is not so of the inner powers [of the soul] which are part and parcel of the light and vitality of the soul itself.

²⁷⁹ Etz Chayim, Shaar 4 (Shaar Ozen Chotem Peh), Ch. 1 and on.

²⁸⁰ Song of Songs 2:9

Nevertheless, in regard to the matter of pleasure (*Taanug*), the senses (*Chushim*) are superior to the [inner] powers [of the soul]. That is, there is a greater revelation of pleasure (*Taanug*) in the senses (*Chushim*) compared to the revelation of pleasure (*Taanug*) in the inner powers [of the soul]. This is because the pleasure (*Taanug*) is in a state of constriction in the inner powers [of the soul]. For example, the pleasure (*Taanug*) of the emotions (*Midot*) is the most constrained, and even the pleasure (*Taanug*) of the intellect (*Sechel*), which transcends the emotions (*Midot*) is constrained.

In contrast, in the senses (*Chushim*) there is greater pleasure (*Taanug*). An example is the pleasure in the sense of sight (*Chush HaRe'iyah*), in that a person can delight greatly in seeing something, to the point that through the essential pleasure (*Etzem HaTaanug*) of seeing, his soul can even expire from this sight.

This is the meaning of the statement in Midrash,²⁸¹ “The sight of the eyes of the righteous-*Tzaddikim* elevates them to the highest level.” The same is true in the reverse, that the sight of the eyes of those who are the opposite of righteous-*Tzaddikim*, lowers them to the greatest level, as in the teaching,²⁸² “The eyes and heart are [the agents of sin],” in that “the eye sees and the heart lusts.”²⁸³ In other words, the lust of the heart brought about through seeing is a much greater lust.

²⁸¹ Midrash Esther Rabba 7:9

²⁸² Talmud Yerushalmi Brachot 1:5; Midrash Bamidbar Rabba 10:2; Tanchuma Shlach 15; Rashi to Numbers 15:39

²⁸³ Rashi to Numbers 15:39 *ibid*. Also see the citations in the preceding note, and Kuntres HaAvodah, Ch. 2.

All this is because of the essential pleasure (*Taanug Atzmi*) in seeing (*Re'iyah*).

The same is so of the sense of hearing (*Chush HaShmiah*). For example, when one hears a delightful [singing] voice, which moves him with wondrous pleasure in the essence of his soul, to the point that because of the sweetness of the voice it is possible for his soul to expire to an even greater degree than from the sense of sight (*Chush HaRe'iyah*).²⁸⁴

This is because the voice enters the orifice of the ear and reaches “the ear of the heart”²⁸⁵ this being the inner point of the heart where the singular-*Yechidah* essence of his soul resides.²⁸⁶ [For, although desire (*Ratzon*) and pleasure (*Taanug*) are encompassing lights (*Makifim*), which certainly is so of the essence of the soul, in that they have no a specific place in the body, this is only insofar that they have no vessels (*Keilim*) that are unique to them. Nevertheless, they indeed are bound to the body, and moreover, even the essence of the soul is bound to the body. Proof of this is the fact that one soul cannot enliven two bodies, being that it is bound to this particular body.²⁸⁷

Now, in regard to the specific place in the body to which the encompassing powers (*Makifim*) of the soul are bound – meaning desire (*Ratzon*), pleasure (*Taanug*) and the essence of

²⁸⁴ Also see Sefer HaMaamarim 5663 p. 27.

²⁸⁵ See Zohar II 116b

²⁸⁶ See Torah Ohr, Tetzaveh 84b and on; Also see Listen Israel, a translation of Rabbi Hillel HaLevi of Paritch's commentary to Shaar HaYichud (The Gate of Unity), Ch. 1.

²⁸⁷ See *Hemshech* 5666 p. 178; *Hemshech* 5672 Vol. 1 Ch. 56; Sefer HaMaamarim 5700 p. 62; Also see Nitzutzei Orot to Zohar III 144b.

the soul – the desire (*Ratzon*) is bound to the heart and dwells in it, the pleasure (*Taanug*) is [bound to] in the inner aspect of the mind and brain and dwells in it, and the essence of the soul, which is the singular-*Yechidah* level of the soul, is in the inner point of the heart.] It thus draws all the powers of the soul to it, to the point that the [inner manifest] powers can expire.

The same is so of the sense of smell (*Chush HaRei'ach*). It too has an essential pleasure (*Taanug Atzmi*) that reaches the essence of the soul, as we observe, that when a person faints out of strong emotional arousal, his soul can be revived through the power of scent. This is because the sense of smell also reaches the essence [of the soul].

This is likewise so of the sense of speech (*Chush HaDibur*). It too reaches the essence [of the soul], as the verse states,²⁸⁸ “My soul went out as he spoke.” Although this [verse] stems from the matter of hearing (*Shemiyah*), nevertheless, from the very fact that the essence [of the soul] is in the hearing (*Shemiyah*), it must be said that from the angle of the speaker (*Medaber*) the essence [of the soul] is also present.

This is as we observe, that through speaking about a matter of intellect, a person has even more pleasure than when he first thought it. In other words, the pleasure itself does not stem from the intellect (*Sechel*), being that in thought, he already grasped the matter. Rather, the pleasure (*Taanug*) stems from the speech (*Dibur*) itself.

²⁸⁸ Song of Songs 5:6

From all the above, we can understand the superiority of the senses (*Chushim*) [over the inner powers of the soul]. That is, even though relative to the inner powers [of the soul] they are external, and their entire matter is for the other, nevertheless, it specifically is in them that the essential pleasure (*Taanug Atzmi*) is present, which is not found in the emotions (*Midot*) and intellect (*Sechel*) of the inner powers [of the soul].

Now, we should add that what was previously explained²⁸⁹ about the manifestation of pleasure (*Taanug*) in the intellect (*Sechel*), to the extent that,²⁹⁰ “The inner aspect of the father-*Abba* [Wisdom-*Chochmah*] is the inner aspect of the Ancient One-*Atik*,” and that beyond even this, the actual existence of the intellect (*Sechel*) is the pleasure (*Taanug*), only that as it comes into the chaining down (*Hishtalshelut*), in that the pleasure (*Taanug*) is made to be intellect (*Sechel*), this is not in contradiction to the explanation here, that the pleasure (*Taanug*) in the intellect (*Sechel*) is limited. For, even though “the inner aspect of the father-*Abba* [Wisdom-*Chochmah*] is the inner aspect of the Ancient One-*Atik*,” nevertheless, as this is revealed, it is but a glimmer of radiance.

This may be better understood by what was previously explained²⁹¹ about the difference between pleasure (*Taanug*)

²⁸⁹ In the preceding discourse of this year, 5720, entitled “*BaYom HaShmini Atzeret* – The eighth day shall be a restriction for you,” Discourse 3 – citing *Hemshech* 5672 Vol. 1, p. 411; Also see the preceding discourse entitled “*HaOseh Sukkato* – One who makes his Sukkah under a tree,” Discourse 2.

²⁹⁰ See *Pri Etz Chayim*, Shaar HaKriyat Shema, Ch. 15; Ramaz to Zohar I 260b, 276b; *Likkutei Torah*, Nitzavim 49d; Shaar HaYichud of the Mittler Rebbe, Ch. 24-26 and elsewhere.

²⁹¹ In the preceding discourse of this year, 5720, entitled “*BaYom HaShmini Atzeret* – The eighth day shall be a restriction for you,” Discourse 3.

and desire (*Ratzon*). That is, pleasure is directed to the self, in a way of going [inward] into one's essential self, in a way of concealment after concealment. In contrast, desire (*Ratzon*) is the matter of revelation and the attraction [of the soul outward]. Therefore, as the pleasure (*Taanug*) is revealed, it only is a glimmer of radiance. This is because its matter is to the self, in a way of going [inward] into one's essential self, etc., therefore, as it comes out into revelation, it only is a glimmer of radiance.

This is why we observe that pleasure (*Taanug*) does not dominate and rule over desire (*Ratzon*), whereas desire (*Ratzon*) dominates and rules over pleasure (*Taanug*). This is because, with the pleasure (*Taanug*), all that comes into revelation is a glimmer of its radiance, whereas the desire (*Ratzon*) becomes revealed in its full essence. Therefore, the radiance (*Ha'arah*) of the pleasure (*Taanug*) does not rule over the essence of the desire (*Etzem HaRatzon*), but rather the essence of the desire (*Etzem HaRatzon*) rules over the pleasure (*Taanug*). For, although the pleasure (*Taanug*) is essentially higher than the desire (*Ratzon*), nevertheless, as it comes out into revelation, it only is a glimmer of its radiance.

The same is understood about the revelation of pleasure (*Taanug*) in the intellect (*Sechel*), that even though "the inner aspect of the father-*Abba* [Wisdom-*Chochmah*] is the inner aspect of the Ancient One-*Atik*," nevertheless, since pleasure (*Taanug*) is the matter of going [inward] into one's essential self, in a way of concealment after concealment, therefore, its revelation in the intellect (*Sechel*) is just a glimmer of its

radiance, and therefore the pleasure in the intellect (*Sechel*) is constrained and limited etc., as explained before.

However, the revelation of the essence of the pleasure (*Etzem HaTaanug*) is specifically in the senses (*Chushim*), which are the “vapors” (*Havalim*). That is, even though they are external and are for the other, and even though they come through the cracks and orifices, nevertheless, it is specifically in them that the essential pleasure (*Taanug HaAtzmi*) is revealed.

From this example we may understand how it is Above in *HaShem*’s יהו"ה Godliness, regarding the matter of the world of Emanation (*Atzilut*), which is the intermediary medium between the Emanator and the creations.²⁹² In it, there are lights (*Orot*) and vessels (*Keilim*), similar to the manifestation of the powers [of the soul] in the limbs and organs [of the body].

Now, aside for the fact that the light (*Ohr*) that is revealed in the vessels (*Keilim*) is only the light (*Ohr*) that is manifest within them, and not the essence of the light (*Etzem HaOhr*), nevertheless, even in this itself, that which is revealed within the vessels (*Keilim*) is only the externality (*Chitzoniyut*) of the light (*Ohr*), and not its inner aspect (*Pnimiyyut*).

However, Above in *HaShem*’s יהו"ה Godliness there also is the aspect of the senses (*Chushim*), and even though they are only the aspect of senses (*Chushim*), nevertheless, it is specifically in them that there also is a revelation of the inner

²⁹² See *Hemshech* 5672 Vol. 1, Ch. 160; *Sefer HaMaamarim* 5689 p. 19, p. 25; Also see the discourse entitled “*Bereishit Bara – In the beginning*” of this year, 5720, Discourse 4, Ch. 4.

aspect (*Pnimityut*) of the light (*Ohr*), as well as the aspect of the light (*Ohr*) that transcends manifestation in vessels (*Keilim*), and even the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

We therefore find that the matter of the revelation of the loftiest light (*Ohr*) is called and allegorically compared to the matter of the “vapors” (*Havalim*), such as the vapor of the eye (*Hevel HaAyin*). This is as stated,²⁹³ “A land [that *HaShem*-יהו"ה your God seeks out;] the eyes of *HaShem*-יהו"ה your God are always upon it, from the beginning of the year to the end of the year.” The same is true of the vapor of the nose (*Hevel HaChotem*), as it states,²⁹⁴ “*HaShem*-יהו"ה smelled the pleasing aroma,” referring to “the mystery of the sacrifices, which ascends to the mystery of the Unlimited One (*Ein Sof*).”²⁹⁵ The same is so of the vapor of the ear (*Hevel HaOzen*) and the vapor of the mouth (*Hevel HaPeh*).

Based on all the above, we can understand what was previously explained, that two matters are present in prayer, contemplation (*Hitbonenut*) and pleasure (*Taanug*). As explained before, the essence of the pleasure (*Etzem HaTaanug*) is not revealed through grasp and comprehension but comes from another place. Therefore, by itself, contemplation (*Hitbonenut*) and grasp is insufficient, because its root and source is from the vessels (*Keilim*), (like the growth of the grass from the *Mazal*-constellation, or like the

²⁹³ Deuteronomy 11:12; See Tanya, Iggeret HaKodesh, Epistle 14

²⁹⁴ Genesis 8:21

²⁹⁵ Zohar II 239a; Zohar III 26b

comprehension and grasp of Avraham compared to its root and source in Wisdom-*Chochmah* of the world of Emanation (*Atzilut*)).

Rather, there also must be the matter of pleasure (*Taanug*), meaning the delight in one's soul over *HaShem's*-יהו"ה Godliness, which is drawn from the aspect of the Supernal vapors (*Havalim*). It is specifically this that awakens the innerness (*Pnimiyut*) and essence of the pleasure (*Atzmut HaTaanug*).

5.

Now, just as this is so of serving *HaShem*-יהו"ה in prayer, which is inclusive of all service of *HaShem*-יהו"ה, blessed is He, that the matter of pleasure (*Taanug*) is necessary, this is likewise so of fulfilling all the *mitzvot*, in that they must be fulfilled with "joy and goodness of heart."²⁹⁶ However, there is a condition in this, namely, that the joy (*Simchah*) must be with nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. For, as known, the receptacle (*Kli*) for the revelation of *HaShem's*-יהו"ה Godliness is specifically the matter of being nullified (*Bittul*) to Him.

Now, even though joy (*Simchah*) and pleasure (*Taanug*) are the matter of spreading forth and expansiveness, they nonetheless are not in contradiction to self-nullification (*Bittul*). For, in a person whose very existence is nullified (*Bittul*

²⁹⁶ Deuteronomy 28:47; See Mishneh Torah, Hilchot Lulav 8:13-15

b'Metziyut) to *HaShem*-יהו"ה, blessed is He, all his matters are nullified (*Bittul*) to *HaShem*-יהו"ה, including joy (*Simchah*) and pleasure (*Taanug*) that are in a way of spreading forth and expansiveness. They too are nullified (*Bittul*) to Him.

To explain, the matter of humility (*Anavah*) is not that one is unaware of his positive qualities. Rather, he knows all his positive qualities, but even so, is in a state of nullification (*Bittul*). An example is the humility (*Anavah*) and nullification (*Bittul*) to *HaShem*-יהו"ה of our teacher Moshe, who “was exceedingly humble, more than any person on the face of the earth.”²⁹⁷ Even though he knew his qualities, he nevertheless was in a state of nullification (*Bittul*) and humility (*Anavah*).

This is because he was nullified (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He, in essence, as the verse states,²⁹⁸ “And what are we (וְנַחֲנוּ מִה'—*v'Nachnu Ma'h*).” Thus, because of essential nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He, even when a person knows his positive qualities, and even when he is in a state of expansiveness and spreading forth, he nevertheless is in a state of essential nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He.

For, since his entire existence is in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, therefore all his matters are nullified to Him, to the point that even joy (*Simchah*) is a result of the nullification (*Bittul*) and humility (*Anavah*), as the

²⁹⁷ Numbers 12:3

²⁹⁸ Exodus 16:7-8; Also see Torah Ohr, Vayeitzei 23a; Vayeichi 49c; Va'era 56a, and elsewhere.

verse states,²⁹⁹ “The humble shall increase their joy in *HaShem*-יהו"ה, [and the poor among the people will rejoice in the Holy One of Israel].”

By way of analogy, this may be understood from a king who has two extremes, expansiveness and nullification. That is, the king is in an ultimate state of expansiveness, being that he is elevated above the people and also is elevated in and of himself. Even so, this does not at all contradict that the king must be nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

An example is King David, who was in a state of ultimate spreading forth and expansiveness, to the point of taking vengeance against his enemies etc. However, even so, he was in an ultimate state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as the verse states,³⁰⁰ “I am a worm, and not a man,” and,³⁰¹ “I equalized and quieted my soul],” which is the matter of being nullified (*Bittul*), like an inanimate object that is silent (*Domem*).

The same is so of the *Sefirah* of Kingship-*Malchut*. It too has these two opposites. This is because, on the one hand, Kingship-*Malchut* is the matter of elevation and exaltedness, but on the other hand, Kingship-*Malchut* is in the ultimate state of nullification (*Bittul*), in that “she has nothing of her own.”³⁰²

²⁹⁹ Isaiah 29:19; See the discourse entitled “*v'Yasfoo Anavim*” of the Alter Rebbe (Maamarei Admor HaZaken 5562 Vol. 1 p. 51 and on), and of the Mittler Rebbe (Maamarei Admor HaEmtza'ee, Na"Ch p. 27 and on).

³⁰⁰ Psalms 22:7

³⁰¹ Psalms 131

³⁰² Zohar III 94b

In other words, there are two opposite extremes here, but they do not contradict each other.

The explanation is that the nullification (*Bittul*) of Kingship-*Malchut* is because of its root and source. The difference between Kingship-*Malchut* and *Zeir Anpin* is well known. That is, the root of *Zeir Anpin* is in the Long Patient One-*Arich Anpin*. This is as stated in Etz Chayim,³⁰³ that in the Long Patient One-*Arich Anpin*, there are nine *Sefirot* that are the root of the nine *Sefirot*, but the aspect of Kingship-*Malchut* is not revealed in the Long Patient One-*Arich Anpin*. Rather, its root is in the Unknowable Head (*Reisha d'Lo Ityada*), (and because of this it was emanated as a single point).

The difference is that the aspect of the Long Patient One-*Arich Anpin* is concealment that can be revealed, meaning, concealment that has tangible existence.³⁰⁴ In contrast, the Unknowable Head (*Reisha d'Lo Ityada*) is the aspect of *HaShem's* יהו"ה Essential Concealment (*He'elem HaAtzmi*), blessed is He, and is concealment that is beyond tangible existence.³⁰⁵

Thus, since the root of Kingship-*Malchut* is in the aspect of the Unknowable Head (*Reisha d'Lo Ityada*), which is concealment that is beyond tangible existence, therefore, in its emanation, it is in a state of nullification (*Bittul*) and nonexistence. Thus, since Kingship-*Malchut* is in a state of nonexistence, therefore all matters within it, including the

³⁰³ See Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 2.

³⁰⁴ See Sefer HaMaamarim 5679 p. 324 and on; 5700 p. 22 and on; 5689 p. 17.

³⁰⁵ See Sefer HaMaamarim 5679 p. 324 and on; 5700 p. 22 and on; 5689 p. 17.

exaltedness and expansiveness etc., are all in a state of utter nullification of their existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

This is why it is imperative for each and every person to serve *HaShem*-יהו"ה, blessed is He, with joy and goodness of heart, in that joy in no way contradicts nullification (*Bittul*). Even a person who is just beginning to serve *HaShem*-יהו"ה, blessed is He, can have these two opposites at the same time.

An example is a servant whose service stems from accepting the yoke [of his master] upon himself. The same applies to serving *HaShem*-יהו"ה, blessed is He. The beginning of serving Him stems from accepting His yoke (*Kabbalat Ol*), but even so, he can delight in serving *HaShem*-יהו"ה, and this is not at all in contradiction to being nullified (*Bittul*) to Him. This is because the pleasure does not stem from his own existence, but is rather the Master's pleasure, as known.³⁰⁶

6.

With the above in mind, we can also understand the statement before about the superiority of the vapors (*Havalim*) in comparison to the vessels (*Keilim*), in that it is specifically in them that the essential pleasure (*Taanug Atzmi*) is revealed. That is, the superiority of the vapors (*Havalim*) stems from their

³⁰⁶ See *Hemshech* 5666 p. 325 and on; Also see Listen Israel, a translation of Rabbi Hillel HaLevi of Paritch's commentary to Shaar HaYichud (The Gate of Unity), Ch. 1, and the notes and citations there.

nullification (*Bittul*) and this nullification (*Bittul*) is the receptacle (*Kli*) for the revelation of higher light (*Ohr*).

Now, at first glance this is not understood. For, the matter of nullification (*Bittul*) is also present in the vessels (*Keilim*). That is, from the very fact that they are receptacles (*Keilim*) for the revelation of light (*Ohr*) and draw down the light (*Ohr*), this means that they must be in a state of nullification (*Bittul*). Even though the revelation in the vessels (*Keilim*) is only the externality (*Chitzoniyut*) of the light (*Ohr*), nonetheless, the very fact that they are receptacles for the externality (*Chitzoniyut*) of the light (*Ohr*) means that they are in a state of nullification (*Bittul*). This being so, what exactly is the superiority of the nullification (*Bittul*) in the “vapors” (*Havalim*)?

However, the explanation is that there is nothing new in the nullification (*Bittul*) of the vessels (*Keilim*). This is because the nullification (*Bittul*) of the vessels (*Keilim*) is because of the light (*Ohr*). That is, in and of itself, the nature of light (*Ohr*) is to ascend, and that which is drawn down into the vessels (*Keilim*) is the nullification (*Bittul*) in the light (*Ohr*), which is the opposite of its being.

This is especially so considering that for there to be a drawing down into the vessels (*Keilim*), there must be a constriction (*Tzimtzum*) in the light (*Ohr*), and this constriction (*Tzimtzum*) certainly is a matter of nullification (*Bittul*) in the light (*Ohr*). That is, in addition to the nullification (*Bittul*) in the essential matter of being drawn down, which is the very opposite of the nature of the light (*Ohr*) to ascend, this

constriction (*Tzimtzum*) also is a matter of nullification (*Bittul*) in the light (*Ohr*).

Thus, due to this nullification (*Bittul*) in the light (*Ohr*) there also comes to be nullification (*Bittul*) in the vessels (*Keilim*). This is as known, that the “running” (*Ratzo*) and “returning” (*Shov*) in the vessels (*Keilim*) stems from the “running” (*Ratzo*) and “returning” (*Shov*) in the lights (*Orot*), which is the matter of “coming and not coming” (*Mati v’Lo Mati*).³⁰⁷

This is as stated in Etz Chayim,³⁰⁸ that the existence of the vessel (*Kli*) in the world of Akudim is the aspect of the “coming and not coming” (*Mati v’Lo Mati*) of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He. That is, though it is drawn and then withdrawn, it nevertheless leaves an impression (*Roshem*), and from this [impression] the vessels (*Keilim*) are brought into being. Thus, since the nullification (*Bittul*) in the vessels (*Keilim*) stems from the nullification (*Bittul*) in the light (*Ohr*), there therefore is no novelty in this.

In contrast, the matter of the “vapors” (*Havalim*), the general matter of which is that they are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is that they are in a state of tangible “somethingness” (*Yeshut*). Nevertheless, the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in the “vapors” (*Havalim*) draws additional light down (*Tosefet Ohr*). This is as explained before, that because of the

³⁰⁷ There are individual redactors who recall that the Rebbe added: “For, is it not so that even the “protruding” (*Mati*) aspect in the light (*Ohr*) is a matter of [and in a state of] nullification (*Bittul*).

³⁰⁸ Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 5

“vapors” (*Havalim*), there is a drawing down of the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, which transcends the light (*Ohr*) that manifests in the vessels (*Keilim*).

By way of analogy, this may be understood by a servant who brings a small gift to his master. It is because of the servant's investment of himself in serving his master with joy and nullification to him, that this causes his master to set aside all his own matters and draw his attention to the servant etc.

The same is likewise understood about the superiority of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, since this nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is a novelty etc., therefore, because of the nullification (*Bittul*) and joy (*Simchah*), we draw forth *HaShem*'s-יהו"ה essential pleasure (*Etzem HaTaanug*), blessed is He.

7.

Now, just as there is this condition that nullification (*Bittul*) to *HaShem*-יהו"ה must be with joy (*Simchah*), this also is so of serving *HaShem*-יהו"ה in prayer with pleasure. (For, as explained before, there must not only be contemplation (*Hitbonenut*) in prayer, but there also must be pleasure (*Taanug*)). That is, the pleasure (*Taanug*) must also be specifically with nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

In other words, in this one must not have a sense of self, that “closeness to God is good for **me**,”³⁰⁹ but there rather must be a sense of *HaShem*’s-יהו"ה Godliness, that *HaShem*’s-יהו"ה Godliness is essentially good, in and of itself. For, if there is a sense of self in prayer, meaning, that “closeness to God is good for **me**,” then after prayer a person can possibly fall into the external husk of the Philistines-*Plishtim*-פלשתים, [which is of the same root as], “An open thoroughfare-*Mavuy Mefulash*-מבוי מפולש.”³¹⁰ It thus is necessary to be careful in ensuring that the expansiveness of the pleasure (*Taanug*) will be with nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

This is likewise so of the matter of the sin of the tree of knowledge (*Etz HaDa’at*), for in the beginning of creation, the service of *HaShem*-יהו"ה, blessed is He, of³¹¹ “to work it (*L’Avdah*-לעבדה) and to guard it (*L’Shamra*-לשמרה)” was out of pleasure (*Taanug*), but lacked nullification (*Bittul*). It rather was in a way of sense of self.

This is the meaning of the verse,³¹² “And the woman saw that the tree was good for eating, and that it was lustful to the eyes etc.” That is, [one sees] that this is delightful and good for **him**, which is the sense of self. For, as known, spiritually, the tree of knowledge (*Etz HaDa’at*) was the matter of sensation.³¹³ In other words, there was sensed

³⁰⁹ See Psalms 73:28

³¹⁰ See Torah Ohr, Beshalach 61c and on, and elsewhere; Also see Derech Chayim of the Mittler Rebbe, translated as The Path of Life, Ch. 7.

³¹¹ Genesis 2:15

³¹² Genesis 3:6

³¹³ Also see Maamarei Admor HaZaken, It’halech Liozhna p. 55 and on; Sefer HaMaamarim 5677 p. 89 and on; See Torah Ohr, Mishpatim 79d.

conceptualization, as Rabbeinu Bachaye wrote,³¹⁴ “He desired to conceptualize (*LeHaskeel*).”

However, at first glance, even before the sin [of eating from the tree] man already had lofty intellect, being that he was formed by the hands of the Holy One, blessed is He.³¹⁵ However, the explanation is that before the sin, the Godly intellect was not sensed, and through the sin, the Godly intellect came to be sensed, and this sensation is what caused the great fall.

This is explained about the matter of Re’umah-רְאוּמָה,³¹⁶ which spells “see *Ma”H-Re’uh Ma”H-מ”ה*” - which is the external husk (*Kelipah*) of the world of Emanation (*Atzilut*) but is positioned in the world of Creation (*Briyah*) - that even the “seeing-*Re’uh*-רְאוּ” of *Ma”H-מ”ה* is an external husk (*Kelipah*). This chains down until it descends to the three impure husks of evil (*Shalosh Kelipot HaTmei’ot*). Proof for this is from the fact that Adam’s head was in the world of Creation (*Briyah*),³¹⁷ meaning, in the state of existence and form of service of *HaShem*-יהוה there, but even so, because of the sense of self there was a fall etc.

³¹⁴ To Genesis 3:6

³¹⁵ See Midrash Bereishit Rabba 24:5; Midrash Kohelet Rabba 3:11; Avot d’Rabbi Natan, Ch. 1.

³¹⁶ Genesis 22:24; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46

³¹⁷ Also see Maamarei Admor HaZaken, It’halech Liozhna p. 55 and on; Sefer HaMaamarim 5677 p. 89 and on; See Torah Ohr, Mishpatim 79d.

With the above in mind, we can understand the above-mentioned teaching in Zohar that, “Noach came into the world etc., Sarah came into the world etc.” Noach’s intention was to repair the blemish caused by the sin of the tree of knowledge.³¹⁸ This is the meaning of the words,³¹⁹ “He planted a vineyard (*Vayita Karem*-וַיִּטֵּעַ כֶּרֶם),” the purpose of which was to repair the sin of the tree of knowledge, which was transgressed with a cluster of grapes (as stated [about the tree of knowledge],³²⁰ “She squeezed grapes and gave it to him”). However, since Noach had the matter of sensation, he too fell from his level, as the verse states,³²¹ “And he drank of the wine, became drunk and uncovered himself in his tent.”

It was specifically Sarah who both “descended and ascended etc.” This is because Sarah was Avraham’s wife, and was the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), as known.³²² Her descent to Egypt-*Mitzrayim*-מִצְרַיִם was of the root “constraints-*Meitzarim*-מִצְרִים” and limitations. In other words, this was not the aspect of Kingship-*Malchut* as it is in the world of Emanation (*Atzilut*), but as it descends to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), that is, into constraints (*Meitzarim*-

³¹⁸ Zohar I 73a

³¹⁹ Genesis 9:20

³²⁰ Midrash Bereishit Rabba 19:5; Zohar I 36a

³²¹ Genesis 9:21

³²² See Kohelet Yaakov, section on Sarah.

מיצרים) and limitations, to the point of even [descending] into Egypt literally.

However, being that she was Avraham's wife, she nevertheless ascended. That is, in the aspect of Kingship-*Malchut*, which is the lower fear (*Yirah Tata'ah*) of *HaShem*-יהו"ה, blessed is He, there also is the sense of nullification (*Bittul*) to *HaShem*-יהו"ה of the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה.

This is like the explanation in *Kuntres Etz HaChayim*,³²³ that even in the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He, there should be a sense of the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה. The same is so of the lower fear (*Yirah Tata'ah*) of *HaShem*-יהו"ה, that there also is the sense of the nullification (*Bittul*) of the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

This likewise is why even in the lower wisdom (*Chochmah Tata'ah*) there is a sense of the upper wisdom (*Chochmah Ila'ah*), to the point that, as explained elsewhere,³²⁴ they are one matter. It thus is on account of her nullification (*Bittul*) that she ascended from Egypt (*Mitzrayim*-מצרים), rectified the tree of knowledge and merited eternal Supernal life.

The Zohar concludes, "her [life] was life." For, it states in Talmud,³²⁵ that repentance (*Teshuvah*) must be "[overcoming the inclination for] the same [kind of thing] in the

³²³ *Kuntres Etz HaChayim*, Ch. 7

³²⁴ See *Torah Ohr* 114b; *Biurei HaZohar* of the Mittler Rebbe 81a-b; *Kuntres HaAvodah*, Ch. 3 (p. 18).

³²⁵ Talmud Bavli, Yoma 86b

same time and in the same place.” The same was so of rectifying the sin of the tree of knowledge through Sarah, that the rectification was that in the place of sensation she drew down the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is the meaning of “her [life] was life,” which is the matter of sensation, in that she even drew nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in this.

This is likewise the meaning of the verse, “Sarah’s lifetime was one hundred year, twenty years, and seven years; the years of Sarah’s life.” The verse first speaks about the matter of eternal Supernal life, which is the matter of the “hundred year (*Me’ah Shanah*-מאה שנה).” For, the number one-hundred is as each of the ten *Sefirot* includes ten *Sefirot*, as they are in the aspect of the Ancient One-*Atik*. This is why the verse specifies “year-*Shanah*-שנה” in the singular, referring to the aspect of the Ancient One-*Atik*. The “twenty years” refer to the aspects of Wisdom-*Chochmah* and Understanding-*Binah* [each of which includes ten *Sefirot*], and the seven years refers to the seven emotions (*Midot*).

Sarah thus added illumination over and above the luminaries.³²⁶ That is, she drew additional lights (*Orot*) into the aspect of the “one hundred year, twenty years, and seven years.” In other words, because of her self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as well her joy (*Simchah*), additional light was caused.

³²⁶ Midrash Bereishit Rabba 53:8; See Ohr HaTorah, Bereishit 36a and on.

This is as explained before about the superiority of the “vapors” (*Havalim*), that specifically in them and through them, there is a drawing down of the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, which transcends the light (*Ohr*) that manifests in the vessels (*Keilim*). All this is the matter of the eternal Supernal life.

However, true rectification comes about through drawing the nullification (*Bittul*) below, even in the place of sensation, which is the matter of [the conclusion of the verse], “the years of Sarah’s life,” meaning that, “her [life] was life,” as explained before. In other words, through her toil in serving *HaShem*-יהו"ה, blessed is He, she even drew the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, below, as explained above about the matter of the “vapors” (*Havalim*).

However, presently, the drawing down of the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, is constricted, as explained before, that the drawing down is through the cracks and orifices. However, in the coming future there will be a revelation of the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, in a way of expansiveness and spreading forth. This is as stated,³²⁷ “With their own eyes they will see [that *HaShem*-יהו"ה returns to Zion].”

That is, the eye Above will be revealed in the eye below, not only with the sight of the eye of the intellect, but even in the sight of the physical eye, as the verse states,³²⁸ “The glory of

³²⁷ Isaiah 52:8

³²⁸ Isaiah 40:5

HaShem-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” That is, even in the sight of the physical eye there will be a revelation of the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, with expansiveness and spreading forth, with the coming of our righteous Moshiach, speedily in our days.