

Discourse 8

*“Al Yipater Adam Meichaveiro –
One should only take leave of his friend...”*

Delivered on the 3rd day of the week of Parshat Lech Lecha,

4th of MarCheshvan, 5721

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

1.

It states in Talmud,²²⁷ “One should not take leave of his friend except from [involvement in a] matter of *Halachah*, so that, consequently, he will remember him.” The section concludes, “You reminded me of something that [Rabbi Yossi, son of Rabbi Chanina said. As Rabbi Yossi, son of Rabbi Chanina said:] “What is the meaning of the verse,²²⁸ ‘In a land through which no man passed and no person (*Adam*) has settled’? [If no man passed through it, how then could it have been settled?] Rather, this teaches that every land by which Adam, the first man, decreed that it would be settled, was settled, and every land by which Adam decreed that it would not be settled, was not settled.”

Now, our Rebbe and leaders explained²²⁹ that about Torah the verse states,²³⁰ “Its ways are ways of pleasantness,

²²⁷ Talmud Bavli, Brachot 31a

²²⁸ Jeremiah 2:6

²²⁹ In the discourse entitled “*Al Yipater*” 5689 (Sefer HaMaamarim 5689 p. 342 and on).

²³⁰ Proverbs 3:17

and all its pathways are peace,” and another verse states,²³¹ “Torah is light.” That is, it illuminates a path for man in the ways of pleasantness in his interactions with his fellow. To this end we recite in the blessings over the Torah, “Blessed are You, *HaShem*-יהוה our God, King of the world, who has given us the Torah of Truth and planted eternal life within us.”

That is, when one has an illumination of the light of the truth in the Torah, (which is called the Torah of life and gives instruction for life,²³² guiding and illuminating a person’s path in the world), he then also sees and recognizes [the way to conduct himself] in his life in this temporal world, in his interactions with his fellow. For, as known,²³³ the [fulfillment of the *mitzvah*] “You shall love your fellow as yourself”²³⁴ is the receptacle for [fulfilling the *mitzvah* of] “You shall love *HaShem*-יהוה your God.”²³⁵

Thus, when a person takes leave of his fellow, (at which point a spatial separation is caused between them, it is necessary to ensure that this does not cause anything that may not be appropriately aligned with [the *mitzvah* of] “You shall love your fellow as yourself”), he therefore must leave him with something by which to remember him by, until they see each other again.

[This may be explained further with the well-known teaching of the Baal Shem Tov,²³⁶ that any place that a person

²³¹ Proverbs 6:23

²³² See Zohar III 53b

²³³ See Sefer HaSichot 5689 p. 56; Kayitz 5700 p. 3

²³⁴ Leviticus 19:18

²³⁵ Deuteronomy 6:5

²³⁶ Baal Shem Tov Al HaTorah, Parshat Lech Lecha, Section 23

was once present, he necessarily will come there a second time.] Therefore, one should only take leave of his friend from involvement in words of Torah, the paths of which “are the ways of pleasantness” even in one’s temporal life.

Now, the discourse²³⁷ questions the specific wording [of the above-mentioned teaching]. For, based on the above, there is a question why this teaching specifies “a matter of *Halachah*.” This seems to indicate that specifically then, [through a matter of *Halachah*] he will remember him. We therefore must better understand what is meant by the “matter of *Halachah*,” and that he will remember him specifically through [the matter of *Halachah*].

We should add and state that the question is further compounded as to why it specifies a “matter of *Halachah*,” for in Torah itself there are many different parts. Moreover, being that Torah is “the way of pleasantness” and He “gave us the Torah of Truth and planted eternal life within us,” one should be able to depart from his friend through any Torah matter, not specifically a “matter of *Halachah*.”

Moreover, since it only is necessary to affect his fellow to remember him until he returns and sees him again, it should be enough to simply leave an object with him [by which to remember him]. At first glance, it should be possible to find various matters or things that he can leave with him, and through seeing them, he will remember his friend who departed from him in that place. Why is it specifically necessary for words of Torah [to be exchanged]?

²³⁷ Sefer HaMaamarim 5689 *ibid.* p. 343

We also must understand the meaning [of the continuation], that “every land by which Adam, the first man, decreed that it would be settled, was settled etc.” How does this relate to the matters mentioned in this teaching?

2.

The discourse²³⁸ continues that to understand all this, we must preface with the well-known matter of the first restraint of *Tzimtzum* which took place in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He etc.²³⁹ It then continues and explains the matter of the restraint of the *Tzimtzum*, and that the intention in the restraint-*Tzimtzum* is for the sake of revelation etc. (as will be explained).

Now, we may give an explanation of the relationship of these matters (that was not explicitly stated in the discourse). For, all matters that are present below, and this certainly is so of matters pertaining to the Jewish people who, “descend from them,”²⁴⁰ meaning that they [descend] from those matters as they are Above.

It thus is understood that the possibility for there to be the matter of a person taking leave of his fellow below, is because there is such a matter in regard to “man” and “his fellow” above, this being the [relationship of] Jewish people with the Holy One, blessed is He. This is as stated in Midrash²⁴¹

²³⁸ Sefer HaMaamarim 5689 *ibid.* p. 343

²³⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13 and the notes and citations there.

²⁴⁰ Tanya, Likkutei Amarim, Ch. 3

²⁴¹ Midrash Shemot Rabba 27:1

on the verse,²⁴² “Do not leave your friend and the friend of your father,” that, “the word ‘Your friend-*Rei’acha*-רֵעֶךָ’ here, refers to the Holy One, blessed is He.”

To explain, the souls of the Jewish people are hewn from beneath the Throne of Glory,²⁴³ and are actually rooted even higher, before the restraint of the *Tzimtzum*. That is, the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and even transcend the Torah. This is as in the teaching of our sages, of blessed memory,²⁴⁴ that seven things²⁴⁵ preceded the world, and among them are Torah and the Jewish people. However, the teaching concludes that the thought of the Jewish people preceded everything, including even the Torah, as it states [in Torah], “Command the children of Israel,” and, “Speak to the children of Israel.”

Now, based on what was explained in the preceding discourses,²⁴⁶ namely, that the restraint of *Tzimtzum* affects no change whatsoever relative to the One Above, therefore the same is so even now. This being so, it is not applicable for “man to take leave of his fellow,” being that the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, in a way that is even deeper than the root of the Torah.

²⁴² Proverbs 27:10

²⁴³ See Zohar III 29b; 123b; Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 7.

²⁴⁴ Midrash Bereishit Rabba 1:4

²⁴⁵ The Midrash there states “six things.” See however Talmud Bavli, Pesachim 54a, and elsewhere.

²⁴⁶ See the discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of the second day of Rosh HaShanah of this year, 5721, Discourse 1, Ch. 4; [Also note that some of the preceding discourses are missing.]

Nevertheless, in the order of the chaining down of the worlds (*Seder Hishtalshelut*) there is the matter of the descent of the soul from Above to below, “from a high peak to a deep pit.”²⁴⁷ Within the “deep pit” itself, the Godly soul, which “literally is a part of God from on high,”²⁴⁸ comes to manifest in the body and animalistic soul, in a way that a union is caused between them, to the point that the matter of “the might shall pass from one regime to the other”²⁴⁹ is possible between them.

This then, is the relationship between the matters discussed in the discourse. That is, he first begins to explain how there is caused to be the matter of the “departure of man from his fellow,” (the advice for which is that the departure should be “from [involvement in a] matter of *Halachah*”), both initially and essentially, namely, through the matter of the restraint of the *Tzimtzum*.

For, as he explains, the beginning of everything was that the simple supernal light of *HaShem*-יהו"ה, blessed is He, filled all of existence etc., and there was no room for the worlds to be sustained, (and how much more so was there no room for the matter of separation and “departure”). He then constricted Himself, so to speak, which is the matter of the first restraint of

²⁴⁷ Talmud Bavli, Chagigah 5b

²⁴⁸ Tanya, Ch. 2; Also see Job 31:2; Pardes Rimmonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimmonim v'Pelach HaRimon, Shaar 32, Ch. 1; Shefa Tal, Hakdamah Ben Me'ah Shanah; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhrich; Da'at Tevunot of the Ramchal, Section 158; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

²⁴⁹ Genesis 25:23 and Rashi there (citing Talmud Bavli, Megillah 6a); Also see Tanya, Likkutei Amarim, Ch. 9 (13b and on), Ch. 13 (18b), and elsewhere.

Tzimtzum, in a manner of complete removal (*Siluk*). Through this, the possibility was brought about for there to be the matter of “man taking leave of his fellow” above in *HaShem*’s-יהו"ה Godliness, as a result of which it also became possible for there to be the matter of man taking leave of his fellow below.

3.

The discourse continues to explain the intention of the Emanator in the matter of the restraint of *Tzimtzum* etc. For, the inner substance of this teaching of our sages, of blessed memory, is that we must **nullify** the effect of the distance brought about by the parting. (This is as they stated, “One should **not** take leave of his friend except from [involvement in a] matter of *Halachah*, so that he consequently will **remember him.**”)

This is why, at the very beginning of the matter, he immediately explains the general point. That is, he explains that even though there is a matter of the restraint of *Tzimtzum* through which the possibility for the matter of a person taking leave of his friend comes about, nevertheless, in regard to the intention of the Emanator in the matter of the restraint of the *Tzimtzum*, it cannot be said that the intention is for there be the withdrawal of the light, Heaven forbid to think so. For, what ultimate purpose is there in the aspect of the absence of light and revelation (especially in regard to the first restraint of *Tzimtzum* which is in a way of withdrawal, meaning utter and complete concealment and hiddenness).

He thus brings proof for this from the fact that even in regard to those levels that follow the restraint of the *Tzimtzum*, the verse states,²⁵⁰ “He did not create it for emptiness (*Tohu*), [rather], He fashioned it to be settled.” In other words, the true intention is the aspect of Repair-*Tikkun*, indicated by the words, “He fashioned it to be settled,” which specifically refers to the aspect of the revelation of light (*Ohr*).

This being so, it is clear that it cannot be said that the Supernal intent of the Emanator, *HaShem*-יהו"ה, blessed is He, in the matter of the restraint of *Tzimtzum*, is for there to be the withdrawal of the light, Heaven forbid to think so. Rather, *HaShem* 's-יהו"ה Supernal intent in the restraint of the *Tzimtzum* is for there be a revelation of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. In other words, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, should then come into [revelation] within the measure and limitation.

The explanation is that since the restraint of *Tzimtzum* affects the very opposite of the revelation that preceded it, it cannot be said that the matter of the revelation, for which there is the intention of the *Tzimtzum*, is simply the same revelation that there was before to the restraint of the *Tzimtzum*. For, if that was so, what purpose does this entire matter serve?

This being so, it must be said that the revelation for which there was the intent of the *Tzimtzum*, is a much loftier than the revelation before the restraint of the *Tzimtzum*, and that for this end it is worthwhile that there temporarily be – solely from the perspective of the lower beings – a matter that is the

²⁵⁰ Isaiah 45:18

opposite of revelation, being that it is through this they thereby will subsequently come to a revelation that is even loftier than the revelation that preceded the restraint of the *Tzimtzum*.

With this in mind, he continues and explains the general matter of the restraint of *Tzimtzum*, and that the first restraint of *Tzimtzum* necessarily needed to be in such a way that there was the matter of complete withdrawal, in that he “withdrew His Great Light to the side.” That is, He withdrew the [revelation of] His limitless light (*Ohr HaBli Gvul*), through which there then could be the revelation of His limited light (*Ohr HaGvul*).

As he continues and explains in greater detail,²⁵¹ the power of limitation (*Ko’ach HaGvul*) is also present in the Unlimited One, *HaShem*-יהו"ה, blessed is He, who precedes and transcends the restraint of *Tzimtzum*. For, *HaShem*-יהו"ה, blessed is He, is all capable (*Kol Yachol*), and thus He also has the power of limitation (*Ko’ach HaGvul*). This is as stated in *Avodat HaKodesh*,²⁵² “The Unlimited One, *HaShem*-יהו"ה, blessed is He, is the ultimate perfection without any lacking whatsoever, Heaven forbid to think so. Thus, if one were to say that He only has power over limitlessness (*Ko’ach B’Bli Gvul*), but does not have power over limitation (*Ko’ach B’Gvul*), he would be detracting from His perfection.

Rather, just as He has the power of limitlessness (*Ko’ach HaBli Gvul*), so likewise He has the power of limitation (*Ko’ach HaGvul*),” only that before the restraint of *Tzimtzum* there was the revelation of the limitless light of His

²⁵¹ Sefer HaMaamarim 5689 *ibid.* p. 344

²⁵² *Avodat HaKodesh* of Rabbi Meir Ibn Gabbi, Shaar 1, Ch. 8

power of limitlessness, and His power of limitation was concealed.

Based on this, he also explains that the intention in the restraint of the *Tzimtzum* is for the purpose of revelation. That is,²⁵³ just as before the restraint of the *Tzimtzum* there was the revelation of the limitless light of the Unlimited One, and there was a dominance of the limitlessness (*Bli Gvul*) over the power of limitation (*Ko'ach HaGvul*), to the point that it was utterly unrecognizable, (meaning that the limitless light was dominant to the point that it completely subsumed the power of limitation within itself), this necessitates that the same is true subsequent to the restraint of *Tzimtzum*.

That is, it was *HaShem* 'הו"ה's Supernal will, blessed is He, that there be the revelation of the power of limitation (*Ko'ach HaGvul*) and the limitation (*Gvul*) would include the entire matter of limitlessness (*Bli Gvul*) within itself. That is, through the limited (*Gvul*) we take hold of the limitless (*Bli Gvul*).

In general, this matter is actualized through the Impression-*Reshimu* (the power of limitation), and then through the Line-*Kav* (which is drawn down from the aspect of revelation (*Giluy*), which is the power of limitlessness (*Ko'ach HaBli Gvul*)).²⁵⁴ This is as explained in the discourse, that the existence of the vessels (*Keilim*), (which are rooted in the Impression-*Reshimu*), is from the light (*Ohr*) (of the Line-*Kav*), since it is from the “condensation” and “thickening” of the

²⁵³ Sefer HaMaamarim 5689 ibid. p. 346

²⁵⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-15 and the notes and citations there.

lights (*Orot*) that the vessels are made.²⁵⁵ Through this the vessel (*Keili*) is made to be of comparative relation to the light (*Ohr*), so that it can receive the light (*Ohr*) and revelation (*Giluy*) within itself, being that this is the ultimate purpose of the vessels (*Keilim*).

To this end it was necessary to affect that both the lights (*Orot*) and the vessels (*Keilim*) act in opposition to their own nature.²⁵⁶ For, it is the nature of the light (*Ohr*) to ascend above and not manifest in the vessel (*Kli*), and it is the nature of the vessels (*Keilim*) to conceal and not reveal. We must therefore affect in both of them – both in the light (*Ohr*) and the vessel (*Kli*) – the opposite of their natures, through which the unification of the two matters (the light-*Ohr* and the vessel-*Kli*) is caused.

4.

Now, even though after the restraint of the *Tzimtzum* the Impression-*Reshimu* remained, and the Line-*Kav* was subsequently drawn down, the matter of which is to affect a drawing down in a way of the inner manifestation of lights (*Orot*) within vessels (*Keilim*), thus bonding them together, nonetheless, as this is drawn down in the chaining down of the worlds (*Seder Hishtalshehut*) it is in a way that the matter of “a person taking leave of his friend” is present. This is because

²⁵⁵ Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 3; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 28 and on.

²⁵⁶ Sefer HaMaamarim 5679 *ibid.* p. 348

externally and in one's senses, there is the sense of independent existence etc.

This is especially so considering the explanation in the preceding discourses²⁵⁷ about the verse,²⁵⁸ “In the beginning God created the heavens and the earth,” namely, that the Torah itself states that the world is a real existence.²⁵⁹ It thus is necessary for advice to be given on how to attain *HaShem's*-יהו"ה ultimate Supernal intent in the entire matter of the chaining down (*Hishtalshelut*), beginning with the first restraint of *Tzimtzum* etc.

This then, is the meaning of the teaching, “One should not take leave of his friend except from [involvement in a] matter of *Halachah*,” which refers to the matter of Torah in general, since through it the matter indicated by the verse “The ways of the world are His,”²⁶⁰ referring to the matter of drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, to below, is accomplished.

However, after all this explanation, we still must understand why the teaching specifically states, “One should not take leave of his friend except from [involvement in a] matter of *Halachah*.” For, at first glance, based on what was explained before, this matter could be brought about through all Torah matters, being that the Torah in its entirety is rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He. This being

²⁵⁷ Also see the Sichah talk of Simchat Beit HaSho'eva (Torat Menachem Vol. 29, p. 62).

²⁵⁸ Genesis 1:1

²⁵⁹ See *Hemshech “Mayim Rabim”* 5636, Ch. 158 (p. 175).

²⁶⁰ Habakkuk 3:6; See *Sefer HaMaamarim* 5689 *ibid.* p. 349.

the case, why must it specifically be through a “matter of *Halachah*”?

5.

This may be understood with the known²⁶¹ preface about the verses of Remembrance (*Zichronot*) that we recite on Rosh HaShanah. (As our sages, of blessed memory, taught,²⁶² “On Rosh HaShanah say before Me ... verses of Remembrance (*Zichronot*), so that your remembrance will rise before Me for the good,” and we bring proofs for this from the Torah, which is the matter of reciting **verses** of Remembrance (*Zichronot*).)²⁶³ [We recite],²⁶⁴ “You remember the acts of the world (*Ma’aseh Olam*-מעשה עולם) and consider the forms of old (*Yetzurei Kedem*-יצורי קדם).” “Acts of the world (*Ma’aseh Olam*-מעשה עולם)” refers to the whole chaining down of the worlds (*Hishtalshelut*), such as the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*) etc. “Forms of old (*Yetzurei Kedem*-יצורי קדם)” refers to the worlds that precede (*Kedem*-קדם) and transcend the world of Emanation (*Atzilut*). That is, they all require remembrance on Rosh HaShanah.

This is also why we recite,²⁶⁵ “And Noach too You remembered with love,” referring to the covenant (*Brit*) that was formed with Noach. We conclude [the section of the verses of Remembrance (*Zichronot*)] with the words, “[Blessed are

²⁶¹ *Hemshech* 5672 Vol. 1, Ch. 201 (p. 407 and on).

²⁶² Talmud Bavli, Rosh HaShanah 16a, 34b

²⁶³ See Maamarei Admor HaZaken 5564 p. 218

²⁶⁴ In the Musaf liturgy of Rosh HaShanah (*Pesukei Zichronot*)

²⁶⁵ In the continuation of the Musaf liturgy of Rosh HaShanah there.

You *HaShem*-ה'יהו,] Who remembers the covenant (*Zocher HaBrit*-זוכר הברית),” referring to the covenant formed with Avraham [which is elucidated in this week’s Torah portion],²⁶⁶ and the covenant formed with our teacher Moshe.

The explanation²⁶⁷ is that the inner substance of the formation of a covenant may be understood from the actual deed involved. That is, one thing is split into two halves, and the two parties [to the covenant] pass between the pieces. This is a sign indicating that just as the two pieces are one thing, so likewise the parties who pass between the pieces are one thing.²⁶⁸

On a deeper level, the act of forming a covenant and passing through the pieces is that even after the two parties become externally distant from each other, on an inner level there is a remembrance of the oneness between them, just as there is with the thing that they separated into two halves. That is, it was initially in a state of oneness, and even afterwards, on an inner level the oneness remains.

This oneness is present on an inner level that is to be drawn down and have its effect even on the externality, to negate the effect of matters that cause separation, so that even externally they are in a state of oneness. In other words, the substance of the formation of a covenant is for the purpose of binding and unifying the inner aspect with the outer aspect, so that it is drawn down to have an external effect as well.

²⁶⁶ Genesis 15:9 and on

²⁶⁷ See *Hemshech* 5672 Vol. 1 *ibid.* p. 408.

²⁶⁸ See *Likkutei Torah*, Nitzavim 44b

More specifically, there are three matters in this. There is the formation of the covenant of Noah, the covenant of Avraham, and the covenant of Moshe. To explain, there is one type of remembrance, and there is another type of remembrance. That is, there is external remembrance (*b'Chitzoniyyut*), and inner remembrance (*b'Pnimiyyut*). The external remembrance (*b'Chitzoniyyut*) generally relates to external matters, such as physical matters, in which the separation between [the parties] is also physical, such as a physical separation, whether in space or time.

Likewise, on a higher level, as it relates to the general matter of the chaining down of the worlds (*Seder Hishtalshelut*) according to how it was established in its fixed order, its root Above is the external union (*Yichud Chitzoni*) of Wisdom-*Chochmah* and Understanding-*Binah*.²⁶⁹

[This is as explained before²⁷⁰ about the difference between the 25th of Elul and Rosh HaShanah. That is, on Rosh HaShanah, Adam, the first man, was created,²⁷¹ and it was by his hand that the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah* was brought about.]

It was regarding the external remembrance, which is the remembrance of the order of the chaining down of the worlds (*Seder Hishtalshelut*), which is drawn from the external union (*Yichud Chitzoni*) of Wisdom-*Chochmah* and Understanding-

²⁶⁹ See Likkutei Torah, Nitzavim ibid. 47a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

²⁷⁰ Perhaps the intention is to the discourse of Shabbat Parshat Nitzavim-Vayeilech of the 25th of Elul 5720 which is missing and has not been published to date [or to one of the other discourses missing from earlier this year 5721].

²⁷¹ Midrash Vayikra Rabba 29:1; Tosefot entitled "*L'Tekufot*" to Talmud Bavli, Rosh HaShanah 8a

Binah, that the covenant of Noah was formed. The substance of this covenant is that the sustainment of the whole order of the chaining down of the worlds (*Hishtalshelut*) will continue to be, so that throughout the duration of the world, the orders of the world should not cease.

However, there also is an inner remembrance (*b'Pnimityut*-בפנימיות), as it states, “Their remembrance shall arise before Me (*Lefanai*-לפני).” It was in regard to this that a covenant was formed with Avraham and a covenant was formed with Moshe. The difference between them is explained elsewhere at greater length,²⁷² namely, that the covenant formed with Avraham was in regard to the Torah and the Land of Israel (*Eretz Yisroel*), and the covenant formed with Moshe was in regard to the matter of repentance and return (*Teshuvah*) to *HaShem*-יהוה, blessed is He.

This is the matter of the verse,²⁷³ “For this commandment that I command you today – it is not hidden from you and it is not distant,” referring to the matter of repentance (*Teshuvah*) which transcends Torah and its *mitzvot* (as explained before).²⁷⁴ This is especially so of the last forty days

²⁷² Ohr HaTorah, *Tisah* p. 2,007 and on; Discourse entitled “*Hinei Anochi Koret Brit*” 5630 (Sefer HaMaamarim 5630 p. 103 and on); 5654 (Sefer HaMaamarim 5654 p. 174 and on); Also see the discourse entitled “*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*” 5712, translated in The Teachings of The Rebbe 5712, Discourse 24 (Sefer HaMaamarim 5712 p. 363 and on); Also see the second discourse entitled “*Ki Tisah* – When you take a headcount of the Children of Israel” 5717, translated in The Teachings of The Rebbe 5717 Vol. 1, Discourse 15 (Sefer HaMaamarim 5717 p. 144 and on).

²⁷³ Deuteronomy 30:11 and Ramban there; Also see Likkutei Torah *Nitzavim* *ibid.* p. 45c.

²⁷⁴ Perhaps the intention is to the discourse of Shabbat Parshat *Nitzavim-Vayeilech* of the 25th of Elul 5720 which is missing and has not been published to date [or to one of the other discourses missing from earlier this year 5721].

from Rosh Chodesh Elul through Yom HaKippurim, during which time there is the actualization of the verse,²⁷⁵ “I have forgiven according to your word,” during which time the emphasis is on the covenant formed with Moshe and the matter of repentance (*Teshuvah*).

However, *HaShem*’s יהו"ה ultimate intention is for the inner remembrance (*b'Pnimitiyut*) to also be drawn down into the external remembrance (*b'Chitzoniyut*). In other words, through this, “their remembrance shall rise before Me for the good.” That is, this refers to the inner remembrance (*b'Pnimitiyut*), as we say at the conclusion of the blessing of the verses of Remembrance (*Zichronot*), “[Blessed are You, *HaShem*-יהו"ה,] Who remembers the covenant (*Zocher HaBrit*-זוכר הברית).”

This refers to the covenant formed with Avraham (which is tied to the binding of Yitzchak), as well as to the covenant formed with Moshe. This also affects the external remembrance (*b'Chitzoniyut*) to be, [as we recite], “And Noach too You remembered with love,” so that there also should be the remembrance of external matters, so that they will be drawn down through the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) all the way down, to have a [positive] effect in matters pertaining to one’s children, health, and abundant sustenance.

²⁷⁵ Numbers 14:20; See Midrash Tanchuma Pekudei 11; Rashi to Exodus 33:11 and Deuteronomy 9:18; Also see Likkutei Sichot, Vol. 24 p. 570, note 10.

To further explain, at first glance, the matter must be better understood. For, in regard to the inner aspect (*Pnimiyyut*) what need is there for the matter of remembrance? For, in regard to the inner aspect (*Pnimiyyut*) there is the matter of *HaShem* יהו"ה's Essential desire (*Ratzon Atzmi*), blessed is He, as expressed in the verse,²⁷⁶ "He will choose our heritage for us, the pride of Yaakov that He loves, always!" This is even loftier than the matter of pleasure (*Taanug*), for as explained elsewhere at length,²⁷⁷ the desire (*Ratzon*) reveals more than the pleasure (*Taanug*).

This is known from the proof and example of this that also is present below, namely, the essential desire of the Jewish people. For, as the Alter Rebbe taught,²⁷⁸ "A Jew is neither capable of, nor desires to be separated from *HaShem* יהו"ה's Godliness." That is, this desire (*Ratzon*) is an essential desire (*Ratzon Atzmi*), to the extent that it brings to actual self-sacrifice (*Mesirat Nefesh*). As known,²⁷⁹ the matter of self-sacrifice (*Mesirat Nefesh*) specifically stems from desire (*Ratzon*) that is not bound to intellect (*Sechel*). This is because intellect neither necessitates, nor gives room for the matter of self-sacrifice (*Mesirat Nefesh*).

²⁷⁶ Psalms 47:5

²⁷⁷ See *Hemshech* 5672 *ibid.* (p. 407 and on); Also see the discourse entitled "*BaYom HaShmini Atzeret* – The eighth day shall be a restriction for you," 5720, translated in *The Teachings of The Rebbe* 5720, Discourse 3, Ch. 3 (*Sefer HaMaamarim* 5720 p. 20 and on).

²⁷⁸ *Igrot Kodesh* of the Rebbe Rayatz, Vol. 4, p. 384, copied in *HaYom Yom* for the 25th of Tammuz, and elsewhere.

²⁷⁹ See *Hemshech* 5672 Vol. 1 *ibid.*, p. 409.

Moreover, this desire (*Ratzon*) does not even have the matter of pleasure (*Taanug*) in it. For, if there was pleasure (*Taanug*) in this, it would not be true self-sacrifice (*Mesirat Nefesh*). Rather, it is specifically through essential desire (*Ratzon Atzmi*) that one comes to true self-sacrifice (*Mesirat Nefesh*). In other words, not only is it not according to the measures or dictates of reason and intellect, but beyond this, it is not even tied to the matter of pleasure (*Taanug*).

This demonstrates that this is desire (*Ratzon*) that transcends pleasure (*Taanug*), which is why it is possible for him to come to actual self-sacrifice (*Mesirat Nefesh*) below, with true self-sacrifice (*Mesirat Nefesh*) in which there is no pleasure (*Taanug*).

However, even so, the inner aspect (*Pnimitiyut*) must affect the matter of remembrance. For, even though it utterly is inapplicable for the essential desire (*Ratzon Atzmi*) to be nullified, Heaven forbid to think so, nevertheless, it can undergo temporary concealment.

This then, explains the matter of reciting the verses of Remembrance (*Zichronot*), through which we bring proofs from verses of Torah, and thereby affect the matter of the inner remembrance (*b'Pnimitiyut*). That is, there is the “remembrance of the covenant,” referring to the covenant formed with Avraham, and even deeper, there is [the remembrance of] the covenant formed with Moshe, about the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He. Through this there also is a drawing down of the external remembrance (*Chitzoniyut*), namely, “And Noach too You remembered with love,” which is remembrance that relates to the order of the

chaining down of the worlds (*Hishtalshelut*), so that it is drawn down to below ten-handsbreadths to effect all the needs of man [positively].

7.

With the above in mind, we can explain the teaching of our sages, of blessed memory,²⁸⁰ “One should not take leave of his friend except from [involvement in a] matter of *Halachah*, so that he will consequently remember him.” For, as explained before (in chapter two), because of the chaining down of the worlds (*Seder Hishtalshelut*) (which is brought about by the desire of the Creator, *HaShem*-יהו"ה, blessed is He, for a dwelling place in the lower worlds),²⁸¹ there is made to be the matter of the descent of the soul from above – “from a high peak” – until it descends below – “to a deep pit” – into the measures and limitations of the world. This is to such an extent that the matter of concealment and hiddenness is possible, this being the matter of “a person taking leave of his friend.”

It is therefore necessary for him to remember Him, (similar to the matter of “their remembrance will arise before Me for the good”). That is, there must be the awakening of the root of the souls of the Jewish people as they are in the aspect of innerness (*Pnimitiyut*), Above in *HaShem*’s-יהו"ה Godliness (“before Me-*Lefanai*-לפני”), until the innermost aspect, which is even loftier than the aspect of the [upper] Wisdom-*Chochmah*

²⁸⁰ Talmud Bavli, Brachot 31a

²⁸¹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

and even loftier than the upper pleasure (*Ta'anug*), meaning, the aspect of the Essential Desire (*Ratzon Atzmi*) in *HaShem's*-יהו"ה Godliness above.

(This is similar to the fact that on Rosh HaShanah we must affect the inner remembrance (*b'Pnimiyut*). This is because [on Rosh HaShanah] all matters revert to their initial state,²⁸² and it therefore is necessary for there to be a drawing down from an even loftier aspect than the aspect to which all matters revert. This refers to the aspect of the essential desire (*Ratzon Atzmi*), which transcends intellect and pleasure.)

Now, this matter is specifically brought about through a “matter of *Halachah*.” This accords with the lengthy explanation in Iggeret HaKodesh,²⁸³ on the teaching of our sages, of blessed memory,²⁸⁴ “Anyone who studies *Halachot* every day [is assured that he is destined for the coming world (*Olam HaBa*)],” in which the teaching specifies “*Halachot*.”

This is because the matter of *Halachot* (Torah law) is that *HaShem's*-יהו"ה Supernal will is present in them in an openly revealed way. Therefore, for the essential desire (*Ratzon Atzmi*) [of the Jew] below to be a receptacle and bond with the essential desire [of *HaShem*-יהו"ה] above, this is brought about (not through the matter of intellect (*Sechel*), as great as one's intellect may be, nor even through the matter of pleasure (*Taanug*), but rather) through the matter of desire (*Ratzon*).

²⁸² See Pri Etz Chayim and Shaar HaKavanot, Shaar Rosh HaShanah; Siddur HaArizal, Rosh HaShanah; Likkutei Torah ibid. 51b, and elsewhere.

²⁸³ Iggeret HaKodesh, Epistle 29

²⁸⁴ Talmud Bavli, Megillah 28b; Niddah 73a

This then, is the meaning of [specifying] “a matter of *Halachah*,” being that *HaShem*’s-יהו"ה Supernal desire (*Ratzon*) is present in it as it is, without any admixture of additional matters aside for His Supernal desire, blessed is He. The discourse thus concludes²⁸⁵ with the greatness of the matter of final *Halachic* rulings, in that the very depth and essence of *HaShem*’s-יהו"ה Supernal desire is present in them.

8.

The teaching concludes, “You reminded me of something that [Rabbi Yossi, son of Rabbi Chanina said... “Every land by which Adam, the first man, decreed that it would be settled, was settled, and every land by which Adam decreed that it would not be settled, was not settled.”

The explanation is the discourse is as explained,²⁸⁶ that Adam, the first man, corresponds to the stature of Primordial Man (*Adam Kadmon*). The decree of Adam, the first man, refers to the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*). In other words, all the deeds of mankind and all their matters are according to the decree of *HaShem*’s-יהו"ה Supernal providence, blessed is He, as it arose in the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*).

However, more specifically, there are two ways in this. Namely, “every land by which Adam, the first man, decreed that it would be settled, was settled, and every land by which

²⁸⁵ Sefer HaMaamarim 5689 *ibid.* p. 349

²⁸⁶ Sefer HaMaamarim 5689 p. 349 *ibid.*

Adam decreed that it would not be settled, was not settled.” This refers to two ways of serving *HaShem*-יהו"ה, blessed is He.

The first way of serving *HaShem*-יהו"ה, blessed is He, is in a positive way of the side of good, namely, through fulfilling the positive *mitzvot*, and the second way of serving Him is in a way of negating the side opposite goodness, through guarding oneself against transgressing the negative, prohibitive *mitzvot*. In general, these are the two matters [indicated in the verse],²⁸⁷ “Turn from evil, and do good.” The general service of *HaShem*-יהו"ה, blessed is He, in these two types of “lands” is according to the decree of *HaShem*’s-יהו"ה Supernal providence, blessed is He.

The discourse continues and cites the verse,²⁸⁸ “A man’s footsteps are established from *HaShem*-יהו"ה, and he shall desire His way.” [As known from the teachings of the Baal Shem Tov and the Alter Rebbe²⁸⁹ on this verse, when a Jew arrives in a particular place, he should know that it is *HaShem*’s-יהו"ה Supernal providence, blessed is He, that brought him to this place.

The intention in this is that “His way” – meaning [the way] of the Holy One, blessed is He – is what “he shall desire,” which [does not negate but] includes the alternate explanation that, “He shall desire (his way)” refers to the Holy One, blessed is He desiring], thus granting each person success in serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* and in all physical matters, in order to fulfill *HaShem*’s-יהו"ה

²⁸⁷ Psalms 34:15; 37:27

²⁸⁸ Psalms 37:23

²⁸⁹ Igrot Kodesh of the Rebbe Rayatz, Vol. 5, p. 103, p. 110; HaYom Yom 10th of Tammuz & 14th of Cheshvan

Supernal intent for the Torah [to be illuminated], as “Torah is light,”²⁹⁰ with the light (*Ohr*) [about which it states] “It is good.”²⁹¹

Now, we may add in explanation of the relationship between the matters mentioned in this teaching of our sages, of blessed memory. That is, in order “to remember Him,” it is not enough to merely study a *Halachic* matter by way of “expressing them with the mouth.”²⁹² Rather, in addition to drawing down of this matter from thought to speech, it also must be drawn down into actual service of *HaShem*-יהוה, blessed is He, in action, to fulfill “the decree of Adam, the first man,” in each “land” according to its substance matter, whether it is “to be settled” or “to not be settled.” (This is similar to the explanation at length in the preceding discourses about Rosh HaShanah,²⁹³ that it is not enough to merely recite the verses of Remembrance (*Zichronot*), but there also must be action (*Ma’aseh*), as it states,²⁹⁴ “With what? With the Shofar.”)

9.

This then, is the meaning of the teaching, “One should not take leave of his friend except from [involvement in a] matter of *Halachah*, so that he consequently will remember him.” As explained at length in the *Hemshech* of discourses of

²⁹⁰ Proverbs 6:23

²⁹¹ Genesis 1:4

²⁹² Talmud Bavli, Eruvin 54a

²⁹³ See the discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of the second day of Rosh HaShanah of this year, 5721, Discourse 1.

²⁹⁴ Talmud Bavli, Rosh HaShanah 16a; 34b

the year 5666,²⁹⁵ this is analogous to a prince who was sent by the king to a distant place from himself, through which he will be able to reveal the capacities that the prince has within himself and what he is able to actualize and affect etc. Thus, before departing, he gives him something to remember him by until his return, when they will again see each other (as stated in the discourse).²⁹⁶

In other words, through [*HaShem*-יהו"ה, blessed is He] giving him the “matter of *Halachah*” it becomes completely clear that “no one banished from Him will remain banished,”²⁹⁷ but that “he will remember Him” until they return and see each other again.

This also explains the precision of the wording in this teaching, “One should **not** take leave of his friend **except from** [involvement in a] matter of *Halachah*.” For, at first glance, the matter could have been stated more briefly, “A person should depart from his friend from [involvement in] a matter of *Halachah*.”

However, the explanation is that through this, there is an emphasis that were it not for the fact that He first gives him a matter of *Halachah* by which “he will remember Him,” there would not at all be a matter of “a person taking leave of his Friend,” but instead, there would be the matter of “a person **not** taking leave of his Friend.” Rather, the entire possibility of there being a descent of “a person taking leave of his Friend” is solely for the purpose of ascent.

²⁹⁵ *Hemshech* 5666, p. 380 and on

²⁹⁶ *Sefer HaMaamarim* 5689 p. 343 *ibid*.

²⁹⁷ *Samuel* I 14:14; See *Tanya*, Ch. 39; *Hilchot Talmud Torah* of the Alter Rebbe 4:3

(This is similar to the explanation before (in chapter three) about the intention of the restraint of the *Tzimtzum*, through which the possibility is brought about for there to be the matter of “a person taking leave of his Friend,” which is for the purpose of the [higher] revelation etc.) That is, it is so that we will remember *HaShem*-יהו"ה, blessed is He, throughout the entire time we are on our mission.

Now, as stated, it is a clear matter that he certainly will remember Him, and it is a clear matter that they will return and see each other again. This is like the analogy of the prince who was taken captive and returns to his father the king, at which point the rejoicing is all the greater.²⁹⁸ This joy breaks all boundaries²⁹⁹ and affects a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, all the way down below ten handbreadths, so that “a dwelling place for the Holy One, blessed is He, is made to be in the lower worlds.”

²⁹⁸ See Tanya, Likkutei Amarim, Ch. 31 (40a and on).

²⁹⁹ See Sefer HaMaamarim 5657 p. 223 and on.