

Discourse 25

*“Gadol HaOneh Amen –
The one who answers ‘Amen’ is greater...”*

11th of Nissan, 5722³⁴⁶

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

1.

Our sages, of blessed memory, stated,³⁴⁷ “The one who answers ‘Amen-אמן’ is greater³⁴⁸ than the one who recited the blessing. Know that although the common soldiers (*Golyarim*-גוליירים) initiate the war, it is the mighty who bring the victory-*Netzach*.” Now, at first glance, this must be understood. For, the matter of answering “Amen-אמן” generally only applies after the blessing is said by the one who blesses.³⁴⁹ This being so, how can it be that the one who answers “Amen-אמן” is greater than the one who blesses?

We also must understand the connection between the matter of reciting a blessing and answering “Amen-אמן,” and the matter of war. That is, just as in war there are those who initiate the war, and there are those who then prevail and conclude the war, this likewise is so of blessing and answering

³⁴⁶ This is the second of two discourses said on the 11th of Nissan, 5722

³⁴⁷ Talmud Bavli, Brachot 53b

³⁴⁸ This appears to also be connected with the blessings with which the Rebbe was blessed on the occasion of his birthday.

³⁴⁹ See Shulchan Aruch of the Alter Rebbe, Orach Chayim 124:11

“Amen-אמן,” in that “the one who answers ‘Amen-אמן’ is greater than the one who recited the blessing.”

We may connect this matter (that “the one who answers ‘Amen-אמן’ is greater than the one who recited the blessing”) with the teaching of our sages, of blessed memory,³⁵⁰ “Whoever blesses, is blessed with the blessing of the Holy One, blessed is He, as the verse states,³⁵¹ ‘And I will bless those who bless you.’” In other words, though the one who blesses grants the blessing [of a person] of flesh and blood, there nonetheless is a guarantee and ruling that by doing so, he himself is blessed with an even higher blessing, the blessing of the Holy One, blessed is He, in a way that “what is added is greater than the principal.”³⁵²

The same is so of the matter of blessing and answering “Amen-אמן.” This is as the Talmudic commentators explain,³⁵³ that answering “Amen-אמן” is what sustains and establishes the blessing as true. Similarly, Zohar states,³⁵⁴ “every blessing to which ‘Amen-אמן’ is answered, is established, as fitting.” In other words, it becomes established in an eternal way. That is, the elevation brought about through answering “Amen-אמן” is similar to the elevation of the blessing of the Holy One, blessed is He, compared to the blessings [of a person] of flesh and blood.

³⁵⁰ Talmud Bavli, Sotah 38b

³⁵¹ Genesis 12:3

³⁵² Midrash Bereishit Rabba 61:4 and elsewhere.

³⁵³ See Rashi to Talmud Bavli, Shevuot 36a

³⁵⁴ Zohar III 271a

2.

This may be better understood by prefacing with what is explained at length in the continuum (*Hemshech*) of discourses entitled,³⁵⁵ “*Chayav Adam Levarech Me’ah Brachot b’Khol Yom*,” which itself is an expansion of the discourse of the Alter Rebbe entitled, “*Lehavin Inyan HaBrachot*.”³⁵⁶ That is, in general, the totality of the chaining down of the worlds (*Seder Hishtalshelut*) is “the blessing of the Holy One, blessed is He.” This is because its whole existence is solely because the Holy One, blessed is He, is the essence of goodness and “it is the nature of the good to bestow goodness,”³⁵⁷ as a matter of charity and [the bestowal of] blessing.

Now, just as there are two kinds of blessings; one in short form (which begins with the word “blessed-*Baruch*-ברוך,” but does not conclude with the word “blessed-*Baruch*-ברוך”), and one in long form (which begins with the word “blessed-*Baruch*-ברוך” and concludes with the word “blessed-*Baruch*-ברוך”),³⁵⁸ so likewise, there are two matters in the general chaining down of the worlds (*Seder Hishtalshelut*), these being the Long Face-*Arich Anpin* and the Small Face-*Zeir Anpin*.

In the words of the Midrash,³⁵⁹ which explains the matter of the Holy One, blessed is He, constricting His

³⁵⁵ Of the year 5638

³⁵⁶ Torah Ohr, Bereishit 6a and o; (Also see Ohr HaTorah, Bereishit, Vol. 3, p. 551a and on.)

³⁵⁷ See Emek HaMelech, Shaar Shaashuey HaMelech, Ch. 1; Tanya, Shaar HaYichud VeHaEmunah, Ch. 4 (79a); Also see the note of the Rebbe to Maamarei Admor HaEmtza’ee, Kuntreisim p. 5.

³⁵⁸ Talmud Yerushalmi, Brachot 1:5

³⁵⁹ See Midrash Bereishit Rabba 4:4; Midrash Tanchuma Vayakhel 7

Indwelling Presence (the *Shechinah*) between the two staves of the Holy Ark, the analogy used is “big mirrors” and “small mirrors,”³⁶⁰ referring to the general matter of the Long Face-*Arich Anpin* and the Small Face-*Zeir Anpin*.³⁶¹

The explanation³⁶² is that the [blessing in] short form refers to the Long Face-*Arich Anpin*, which is like a spring from which only drops of water burst forth (like the short form blessing), except that its superiority is that its waters are called “Living Waters,” in that they always flow,³⁶³ this being a matter of constancy and eternity.

In other words, this matter transcends limitation, which is why it is called the Long Face-*Arich Anpin*-אריך אפין. In the words of Torah Ohr,³⁶⁴ “Even at its beginning it is long-*Aroch*-

³⁶⁰ A certain Samaritan asked Rabbi Meir, “Is it possible that the One about whom it is written (Jeremiah 23:24), ‘Do I not fill the Heaven and the earth’ would speak to Moshe from between the two staves of the Holy Ark?” He responded, “Bring me big mirrors.” He said to him, “Look at your reflection in them.” He saw that his reflection was big. He said to him, “Bring me small mirrors.” He brought him small mirrors. He said, “Look at your reflection in them.” He saw that his reflection was small. He said to him, “If you, who are flesh and blood, can change yourself to whatever you wish, how much more is this so of He who spoke and the world came into being, blessed is He. Thus, when He wishes, ‘Do I not fill the Heaven and the earth,’ and when He wishes, He speaks to Moshe from between the two staves of the Holy Ark. Rabbi Chaninah bar Issi said, “At times, the world and its contents cannot contain the glory of His Godliness; at other times He speaks to a person from between the hairs of his head. This is as the verse states (Job 38:1), ‘*HaShem* יהוה replied to Iyov out of the tempest (*Se’arah* טערה),’ – from between the hairs (*Se’arot* שערות) of his head.” Midrash Bereishit Rabba 4:4. [the letters *Samech* ט and *Sin* ש come from the same source in the mouth and are therefore interchangeable].

³⁶¹ Likkutei Torah, Korach 53b

³⁶² See Ohr HaTorah *ibid.* p. 563b and on; *Hemshech* “*Chayav Adam Levarach*” *ibid.* Ch. 33.

³⁶³ See Mishnah Parah 8:9

³⁶⁴ Torah Ohr, Toldot 18d

ארוך.” That is, every point and drop in it, is a matter of length that transcends measure and limitation.

However, when the spring descends and is drawn into the river, to the degree that it descends and is drawn down, to that degree it expands and is expressed all the more. This is the matter of the long form [blessing], (the opposite of the spring that only bursts forth in drops, which is the short form [blessing]).

Another example of the difference between the short form [blessing] and the long form [blessing], is the teaching of our sages, of blessed memory,³⁶⁵ “A person should always teach his student in a short [concise] way.” For example, all the particulars of the laws [of the teaching] that come out afterwards in a way of expansive and lengthy expression (the long form [blessing]), were first included in the short and concise words of the teacher (the short form [blessing]). The same is so in the matter of “a general principle (*Klal*) and a particular detail” (*Prat*), and there are various other examples for this.

Now, in the above-mentioned continuum of discourses (*Hemshech*)³⁶⁶ it is explained that the matter of brevity (the “short form [blessing]” and the “short and concise way [of teaching]”) does not contradict the fact that it is called the Long Face-*Arich Anpin*. This is because its shortness is only due to the receptacles (*Keilim*) [of the recipient], but from the perspective of the light (*Ohr*), it is in the way of the length of

³⁶⁵ Talmud Bavli, Peachim 3b

³⁶⁶ *Hemshech* “*Chayav Adam Levarech*” *ibid.* Ch. 33.

the Long Face-*Arich Anpin*, indicating abundant light and illumination.

This is as explained at length in Biurei HaZohar³⁶⁷ about why we sometimes find that above, there is a matter of abundance, whereas below, there is a matter of minuteness, but we sometimes find the opposite (that above, there is a matter of minuteness, and below there is a matter of abundance).

It is explained there that this depends on the difference between the lights (*Orot*) and the vessels (*Keilim*). That is, from the perspective of the lights (*Orot*), the higher it is, the more abundance of lights (*Orot*) (the Long Face-*Arich Anpin*). In contrast, from the perspective of the vessels (*Keilim*), the lower it is, the more abundance of vessels (*Keilim*), whereas above, the vessels (*Keilim*) are minute, (the short form [blessing]).

Now, the short form blessing begins with “*Baruch-ברוך*,” but does not conclude with “*Baruch-ברוך*.” The explanation³⁶⁸ is that the matter of a blessing beginning with the word “blessed-*Baruch-ברוך*” is to affect the blessing and draw it down to below.³⁶⁹ Thus, since in and of itself, the aspect of the Long Face-*Arich Anpin* (the short form [blessing]) is much higher than the whole chaining down of the worlds (*Seder Hishtalshelut*), it must thus begin with “Blessed-*Baruch-ברוך*” to affect the drawing down to below.

³⁶⁷ Biurei HaZohar, Chayei Sarah 131d; Also see Torat Chayim, Chayei Sarah 126d; Sefer HaArachim Chabad, Vol. 4, section on “*Orot D’Sefirot b’Yachas l’Keilim*,” Ch. 7.

³⁶⁸ See Torah Ohr *ibid.* 6a; Ohr HaTorah *ibid.* p. 564b and on; *Hemshech “Chayav Adam LeVarech”* *ibid.* Ch. 34.

³⁶⁹ The term “*Brachah-ברכה*” also means to “draw down.” See Mishnah Kilayim 7:1 – “One who draws down (*Mavreech-מבריך*) the vine to the earth.”

However, the matter of concluding with “blessed-*Baruch*-ברוך,” in which the word “conclude-*Chotem*-חותם” also means a “signet” and “seal,” similar to a signet that is stamped [in wax] to seal a letter, so that it will not read by a stranger. As this relates to the matter of blessing (*Brachah*), is that [the blessing] should not be drawn to a place or matter that is undesirable to *HaShem*-ה' יהו". This also is why the letters of the word “seal-*Chotem*-חותם” are the same as the letters of the word “wall-*Chomat*-חומת” and the letters of the word “boundary-*Techum*-תחום,” to indicate that there is a closure and limitation to the drawing down of the blessing (*Brachah*), in such a way that its bestowal only comes up to here, and no further, thus not reaching those outside.

Now, this matter (of concluding and sealing (*Chotem*-חותם) the blessing with “blessed-*Baruch*-ברוך”) is unnecessary in the short form [blessing], which is the aspect of the Long Face (*Arich Anpin*). This is because here, the matter of evil is utterly inapplicable, as the verse states,³⁷⁰ “Evil shall not dwell with You.” That is, there is no room for the side opposite holiness to derive any vitality whatsoever from this aspect.

Only in the long form [blessing], that is, in the drawing down of the chaining down of the worlds (*Seder Hishtalshelut*), particularly in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and especially in this physical and material world, there is room for vitality to be drawn by the side opposite holiness, and therefore [the blessing] must conclude and be sealed with the word “blessed-*Baruch*-ברוך.”

³⁷⁰ Psalms 5:5; See Likkutei Torah, Bamidbar 3c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

3.

There is another matter³⁷¹ in regard to beginning the short form blessing, which is the aspect of the Long Face-*Arich Anpin*, with the word “blessed-*Baruch*-ברוך,” (in addition to the fact that the beginning of the blessing is to affect a drawing down to below from an aspect that transcends the chaining down of the worlds – *Seder Hishtalshelut*).

This matter also comes to push away any derivation of vitality by the external forces, [except that it is unlike the concluding seal (*Chotem*-חותם) of “*Baruch*-ברוך” at the end of a long form [blessing], the matter of which is for the external forces not to derive vitality as a result of the many constrictions (*Tzimtzumim*) all the way down. Rather, (in this case) the opposite is true, [that its purpose is for the external forces] not to derive any vitality from such a lofty level as the aspect of the Long Face-*Arich Anpin*.

This is because about the aspect of the Long Face-*Arich Anpin* the verse states,³⁷² “darkness and light are the same,” and it similarly states,³⁷³ “If you were righteous, what have you given Him? If your transgressions multiply, what have you done to Him?” It therefore is possible for the external forces to derive vitality from this aspect.³⁷⁴ This is as known about the matter of the exile in Egypt, in which we [presently] are

³⁷¹ See Ohr HaTorah ibid. p. 565a and on; *Hemshech “Chayav Adam LeVarech”* ibid.

³⁷² Psalms 139:12

³⁷³ Job 35:6-7

³⁷⁴ Sefer HaMaamarim 5659 p. 152 and on; 5704 p. 84 and on, and elsewhere.

occupied,³⁷⁵ in that it stems from the vitality that Pharaoh-פֶּרַעַה derived from the aspect of the “back of the neck-*Oreph*-עוֹרֶף” of the Long Face-*Arich Anpin*. Even though this only is from the aspect of “back of the neck-*Oreph*-עוֹרֶף,” and is “in a way of one who grudgingly throws something over his shoulder [to his enemy],”³⁷⁶ meaning, that it only is his leftovers, nonetheless, even this is with very great abundance etc., as explained at length in the Chassidic teachings on “*Avadim Hayinu*” etc.³⁷⁷ This is why there must be the matter of beginning with the word “*Baruch*-בְּרוּךְ”, so that the drawing down from the aspect of the Long Face-*Arich Anpin* will only be to the side of holiness, and the external forces will not derive any vitality from there.

This may be understood based on the statement in Zohar,³⁷⁸ “When the Holy One, blessed is He, created the world... the letter *Beit*-ב, which is a sign of blessing-*Brachah*-בִּרְכָה, came forward, and the world was composed and created with it. Now, if you ask, ‘Is not the letter *Aleph*-א the first of the letters?’ It is indeed so, but because the word ‘cursed-*Arur*-אָרוּר’ is called by (the letter *Aleph*-א), the world was not created with it.”

³⁷⁵ This discourse and the previous discourse were said on the 11th of Nissan in celebration of the Rebbe’s birthday, several days before the holiday of Passover, which celebrates the exodus from Egypt.

³⁷⁶ Tanya, Likkutei Amarim, Ch. 22

³⁷⁷ See the discourse entitled “*Avadim Hayinu*” in Siddur Im Da’Ch 293c and on, and with the glosses in Ohr HaTorah, Shmini p. 29 and on.

³⁷⁸ Zohar I 205b and elsewhere; Also see Talmud Yerushalmi, Chagigah 2:1; Midrash Tanchuma Bereishit 5; Midrash Bereishit Rabba 1:10; Tanna d’Bei Eliyahu Rabba, Ch. 31; Likkutei Torah, Re’eh 19b; Ohr HaTorah, Bereishit 44b; Emor (Vol. 3) p. 857 and on, and elsewhere.

Now, as this matter relates to the *Sefirot*, the *Aleph*-אלף, which hints at the Master of the World-*Alupho Shel Olam*-אלופו של עולם, refers to the Long Face-*Arich Anpin*, from which there also can be derivation of vitality to the side opposite holiness, which is called “cursed-*Arur*-ארור,” in that “darkness and light are the same” there. This is why the world was created with the letter *Beit*-ב (of the word “In the beginning-*Bereishit*-בראשית”) which is a sign of “blessing-*Brachah*-ברכה.”

This is similar to the matter of “beginning [a blessing] with the word ‘blessed-*Baruch*-ברוך’” (in that we begin with a blessing-*Brachah*-ברכה.) This refers to the general matter of the order of the chaining down of the worlds (*Seder Hishtalshelut*), which comes about by first manifesting in the *Sefirah* of Wisdom-*Chochmah*, which is the letter *Beit*-ב, the matter of which is self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is why the drawing down is solely on the side of holiness, being that the side of holiness is nullified (*Bittul*) to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (as explained in the Holy Tanya).³⁷⁹

This likewise is why the aspect of Wisdom-*Chochmah* also has a small measure of judgment and discernment (*Din*) in it, [for, as explained in the additions to Torah Ohr,³⁸⁰ the [earlier] Kabbalists argued whether Wisdom-*Chochmah* is an aspect of Judgment-*Din* or an aspect of Kindness-*Chessed*, but the Arizal ruled that both are true etc.,] for through this, there

³⁷⁹ Tanya, Likkutei Amarim, Ch. 19

³⁸⁰ Torah Ohr, Hosafot 110c; Also see Sefer HaMitzvot of the Tzemach Tzedek 70a; Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 6; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

only is a drawing down to a place where there is self-nullification (*Bittul*) to *HaShem*-ה"ה etc.³⁸¹

However, once the world already was created with the letter *Beit*-ב, it then is possible to also begin with the letter *Aleph*-א, which was the opening [utterance] that began the Ten Commandments (*Aseret HaDvarim*-עשר"ה הדבר"ם) with the words, "I am *HaShem*, your God-*Anochi HaShem Elo*"*heicha-*אנכי יהו"ה אלהיך."³⁸²

The explanation is that after there already is the opening and beginning with the word "blessed-*Baruch*-ברוך," it then is also possible for there to be a drawing down from the aspect of the Long Face-*Arich Anpin*, which transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), in a way that the drawing down is only to the side of holiness, from which the external forces can derive no vitality. This is the meaning of the short form [blessing], which begins with the word "*Baruch*-ברוך."

Opening with "*Baruch*-ברוך" affects that the drawing down from the aspect the Long Face-*Arich Anpin* - which transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*) and even transcends the beginning of the chaining down (*Hishtalshelut*), which is the *Sefirah* of Wisdom-*Chochmah* (and is the letter *Beit*-ב) - should specifically be to

³⁸¹ "The aspect of the Judgment of Wisdom-*Chochmah* is the precision of the desire, that it should be in a particular way, and not in any other way. This is because when the desire comes according to the dictates of Wisdom-*Chochmah*, it comes with precision and restriction, that it should be like this and not like that. For this reason, there are many judgments in the laws of the Torah, since the Torah comes out of the upper Wisdom-*Chochmah* of *HaShem*-יהו"ה, blessed is He." See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 *ibid*.

³⁸² Exodus 20:2

the side of holiness, whereas the external forces should not derive vitality from there.

Now, this can also be connected to the days of Purim, [as in the teaching of our sages, of blessed memory,³⁸³ “Juxtaposing [the celebration of] one redemption (Purim) to [the celebration of] another redemption (Pesach) [is preferable].” That is, [it states],³⁸⁴ “A person is obligated to become intoxicated on Purim until he does not know the difference between ‘Cursed is Haman (*Arur Haman*-ארור המן)’ and ‘Blessed is Mordechai (*Baruch Mordechai*-ברוך מרדכי).”

To explain, the matter of Haman is that “he cast a lot (*Pur*-פור), which is the lottery (*Goral*-גורל),”³⁸⁵ and a lottery transcends intellect (*Sechel*),³⁸⁶ (intellect being the matter of brains (*Mochin*), the primary aspect of which is Wisdom-*Chochmah*).

This is similar to the matter [indicated by the verse],³⁸⁷ “darkness and light are the same,” in which there is no difference between “Cursed is Haman (*Arur Haman*-ארור המן)” and “Blessed is Mordechai (*Baruch Mordechai*-ברוך מרדכי).” That is, [on this level] it is possible for the drawing down to not only be to the aspect of “Blessed is Mordechai (*Baruch Mordechai*-ברוך מרדכי),” but also to the aspect of “Cursed is Haman (*Arur Haman*-ארור המן).”

³⁸³ Talmud Bavli, Megillah 6b and Rashi there.

³⁸⁴ Talmud Bavli, Megillah 7b

³⁸⁵ Esther 3:7

³⁸⁶ See Torah Ohr, Megillat Esther 93d and elsewhere; Also see the discourse entitled “*Al Kein Karu* – Therefore they called these days ‘Purim’” 5713, translated in The Teachings of The Rebbe 5713, Discourse 12.

³⁸⁷ Psalms 139:12

However, the miracle of Purim is similar to “Beginning [a blessing] with the word blessed-*Baruch*-ברוך,” so that even the aspect of “not knowing (*Lo Yada*-לא ידע)” etc., is only drawn to the aspect of “Blessed is Mordechai (*Baruch Mordechai*-ברוך מרדכי),” and not to the aspect of “Cursed is Haman (*Arur Haman*-ארור המן).” That is, the aspect of “Cursed is Haman (*Arur Haman*-ארור המן)” should derive no vitality from this highest of levels, this being the level of “until he does not know” (*Ad d’Lo Yada*-עד דלא ידע).

4.

With the above in mind, we can explain [the teaching],³⁸⁸ “The one who answers ‘Amen-אמן’ is greater than the one who recited the blessing.” For, the matter of the “blessing-*Brachah*-ברכה” (“the one who recited the blessing”) is with the letter *Beit*-ב, and refers to “beginning with the word ‘blessed-*Baruch*-ברוך.” However, there then is the matter of answering “Amen-אמן,” (“the one who answers ‘Amen-אמן’”), which is similar to beginning the Ten Commandments (*Aseret HaDevarim*-עשרת הדבריים) with the letter *Aleph*-א, after there already was the matter of beginning the creation with the with the “blessing-*Baruch*-ברוך” of the letter *Beit*-ב.

To further explain, the general matter of a blessing (*Brachah*-ברכה) is like the matter of warring with the side opposite holiness, so that it will not derive any vitality etc. For, even in regard to the short form blessing (*Matbe’ah Katzar*-מטבע קצר), which is the aspect of the Long Face-*Arich Anpin*, it

³⁸⁸ Talmud Bavli, Brachot 53b

is possible for Pharaoh-פרעה to derive vitality from the “back of the neck-*Oreph*-ערוף” of the Long Face-*Arich Anpin*, as a result of the matter of “darkness and light are the same,” as explained above. This is why the matter of war is necessary, in order to cause that the drawing down will be solely to the side of holiness. This matter is brought about by “the one who makes the blessing,” which is the matter of “beginning with the word ‘blessed-*Baruch*-ברוך.’”

However, there then is the matter of answering “Amen-אמן,” in which the word “Amen-אמן” specifically begins with the letter *Aleph*-א. This indicates a drawing down that is not just from the aspect of Wisdom-*Chochmah*, (the letter *Beit*-ב), which is the beginning of the order of the chaining down of the worlds (*Seder Hishtalshelut*), but there rather is the addition of an aspect that transcends the chaining down of the worlds (*Seder Hishtalshelut*), in which “the addition is greater than the principal”³⁸⁹ (as explained in chapter one). This drawing down is from the aspect of the Long Face-*Arich Anpin*, wherein every point is in a way of complete lengthiness (as explained in chapter two). Nonetheless, even so, the drawing down must only be to the side of holiness, in a way that no stranger can touch it.

This then, is the meaning of the teaching, “The one who answers ‘Amen-אמן’ is greater than the one who recited the blessing.” For, “the one who makes the blessing” and “begins with the word ‘blessed-*Baruch*-ברוך,’” the matter of which is the *Sefirah* of Wisdom-*Chochmah*, is already the beginning of

³⁸⁹ Midrash Bereishit Rabba 61:4 and elsewhere.

the order of the chaining down of the worlds (*Seder Hishtalshelut*).

Even though it only is the beginning, and it therefore follows automatically that the measure and limitation is in the highest state and form, nonetheless, there already is a matter of measure and limitation. However, since *HaShem's* יהו"ה's Supernal intent is for "a dwelling place **for Him**, blessed is He"³⁹⁰ (meaning, for His Essential Self),³⁹¹ there necessarily must be a drawing down of an aspect that utterly transcends measure and limitation, this being the matter of "the one who answers 'Amen-אמן,' who is greater than the one who recited the blessing." Only that this must be preceded by "the one who makes the blessing" and "begins with the word 'blessed-*Baruch*-ברוך,'" so that the drawing down from higher than measure and limitation will only be drawn to the side of holiness.

5.

Now, the effect of opening [a blessing] with "blessed-*Baruch*-ברוך," by which the drawing down is through the aspect of Wisdom-*Chochmah*, so that the external forces will not draw vitality from the aspect of the Long Face-*Arich Anpin*, which transcends measure and limitation - is only in the world of Emanation (*Atzilut*), within which there is the spreading forth

³⁹⁰ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

³⁹¹ See *Hemshech* 5666 p. 3 (translated as *Revealing The Infinite*), and elsewhere.

of the aspect of Wisdom-*Chochmah*, (as explained in the previous discourse).³⁹²

That is, in the world of Emanation (*Atzilut*) the matter of “beginning with ‘blessed-*Baruch*-ברוך” is enough, through which any [possibility] of vitality being derived by the external forces from the aspect in which “darkness and light are equal” is pushed away, and thus the concluding signet of the word “blessed-*Baruch*-ברוך” is unnecessary. (That is, the short form [blessing] (*Matbe'ah Katzar*-מטבע קצר) [only] begins with “*Baruch*-ברוך” but does not conclude with “*Baruch*-ברוך.”)

This is because [the matter of concluding the long form blessing with the signet and seal of “*Baruch*-ברוך”] is for the purpose of pushing away the [possibility of the] external forces deriving any vitality stemming from the many constrictions (*Tzimtzumin*) of the order of the chaining down of the worlds (*Seder Hishtalshelut*).

However, since *HaShem*’s יהוה’s ultimate Supernal intent, blessed is He, is (not for the world of Emanation-*Atzilut*, but rather),³⁹³ “The Holy One, blessed is He, desired to have a dwelling place for Himself in the lower worlds,” meaning, in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), and particularly in this [lowest] world of Action (*Asiyah*) where the wicked are dominant (as explained in Tanya)³⁹⁴ and is called “the world of the external husks”

³⁹² The preceding discourse of this year, 5722, entitled “*Vayedaber... Acharei Mot – HaShem* spoke to Moshe after the death of,” Discourse 24, Ch. 5.

³⁹³ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

³⁹⁴ Tanya, Likkutei Amarim, Ch. 6 (10b), citing Etz Chayim, Shaar 42, Ch.4; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Chapter 54.

(*Kelipot*) and “the opposite side” (*Sitra Achara*), therefore the matter of concluding with the signet and seal (*Chotem*-חותם) of the word “blessing-*Brachah*-ברכה” is necessary, so that no stranger will be able to touch it, meaning that even in an abundance of bestowal to below, the external forces will not derive any vitality from it.

The same was so on Purim, that the ring (*Taba 'at*-טבעת) and seal (*Chotem*-חותם) of the king was taken from Haman and given to Mordechai,³⁹⁵ and the house (*Bayit*-בית) of Haman was likewise given to Mordechai.³⁹⁶ This is similar to the matter of concluding [a long form blessing with the] signet and seal (*Chotem*-חותם) of the word “blessed-*Baruch*-ברוך,” so that there will not be any derivation of vitality by the external forces, even vitality stemming from the many constrictions (*Tzimtzumim*).

This then, explains the words, “Know that although the common soldiers (*Golyarim*-גוליירים) initiate the war, it is the mighty who bring victory-*Netzach*.” That is, it is not enough that [only] at the beginning of the war the external forces do not derive vitality from the aspect of the Long Face-*Arich Anpin*, (brought about by “the one who makes the blessing” who “begins with ‘*Baruch*-ברוך”)). Rather, the conclusion must be to prevail and be victorious in the war, so that no vitality is derived by the external forces, even when there is abundant bestowal all the way down.

This is brought about by the one who answers “Amen-אמן,” in which the word “Amen-אמן” begins with the letter *Aleph*-א. As explained before, this indicates a drawing down

³⁹⁵ Esther 8:2

³⁹⁶ Esther 8:1-7

from the aspect that transcends the chaining down of the worlds (*Seder Hishtalshelut*), through which victory is brought about.

This is as explained in the continuum of discourses (*Hemshech*) of the 10th of Shvat,³⁹⁷ that for the sake of victory in the war, [even] the [most] precious treasures that until now, were hidden and sealed from the eyes of all beholders, are spent. This refers to a matter that transcends the order of the chaining down of the worlds (*Hishtalshelut*), and from there, there is a drawing down of the concluding seal of the word “blessed-*Baruch*-ברוך,” so that even though there is abundant bestowal to below, no stranger can touch it.

This is why the one who answers “Amen-אמן” is the one who sustains and establishes the blessing to be true (*Emet*-אמת).³⁹⁸ This is because the word “Truth-*Emet*-אמת,” which begins with the letter *Aleph*-א and ends with the letter *Tav*-ת, is the signet and seal (*Chotem*-חותם) of the Holy One, blessed is He,³⁹⁹ indicating a drawing down from the aspect of the Long Face-*Arich Anpin*, (the short form blessing) which transcends measure and limitation,⁴⁰⁰ as it is drawn down into the entire length of the chaining down of the worlds (*Hishtalshelut*), (the

³⁹⁷ See the discourse entitled “*Bati LeGani* – I have come to My garden” 5710, Ch. 11 (Sefer HaMaamarim 5710 p. 132).

³⁹⁸ The root of the word “Truth-*Emet*-אמת” is the three-letter root “*Amen*-אמן,” which itself a declaration of the truth of something. See Sefer HaShoroshim of the Radak, section on “Amen-אמן.”

³⁹⁹ Talmud Bavli, Shabbat 55a; Talmud Yerushalmi, Sanhedrin 1:1; Midrash Devarim Rabba 1:10; Shir HaShirim Rabba 1:9 (a); Also see Ohr HaTorah ibid. p. 566a; *Hemshech* “*Chayav Adam Levarech*” ibid. and elsewhere.

⁴⁰⁰ The letters of the names *Aleph*-א and *Tav*-ת are equal to “Wonders-*Pla’ot*-פלאות,” indicating that which transcends the measures and limitations of the intellect and the order of the chaining down of the worlds (*Hishtalshelut*). See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Gate of The Vowels).

long form blessing), all the way down to below, to the end of all levels, so that even there, the drawing down is in a way that there is the signet and seal (*Chotem*-חותם) which no stranger can touch.

This is also why the word “Amen-אמן-91” shares the same numerical value as the Name *HaShem*-יהו"ה-26 and His title “Lord-Adona”ג'י-אדני-65,”⁴⁰¹ hinting at *HaShem*’s-יהו"ה-s Upper Unity (*Yichuda Ila’ah*) and His Lower Unity (*Yichuda Tata’ah*), respectively. That is, there must be a drawing down in a way that no stranger can touch it, not only in the Upper Unity (*Yichuda Ila’ah*), but even in the Lower Unity (*Yichuda Tata’ah*).

6.

Now, the explanation of this as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that, in and of itself, the Godly soul does not require repair at all.⁴⁰² Rather, its descent “from a high peak”⁴⁰³ (“*Igra Ramah*-אִגְרָא רַמָּה,” which begins with the letter *Aleph*-א and is higher than the letter *Beit*-ב, and is thus called “high-*Ramah*-רַמָּה), “to a deep pit,” (*Beira Amikta*-בִּירָא עֲמִיקְתָּא), is not for itself. Rather, its purpose is to repair the body and animalistic soul.⁴⁰⁴ This itself is entirely the matter of the war (mentioned in Talmud about the one who makes the

⁴⁰¹ Pri Etz Chayim, Shaar Kavanat Amen, Ch. 1; Shaar HaKolel, Inyan Kavanat Chazarat HaAmidah, Drush 5 (272a in the 5723 edition); Also see Roke’ach, Section 330; Zohar II 178a

⁴⁰² Tanya, Likkutei Amarim, Ch. 37 (48b)

⁴⁰³ See Talmud Bavli, Chagigah 5b

⁴⁰⁴ Tanya, Likkutei Amarim, Ch. 37 ibid.

blessing and the one who answers “Amen-אמן”), in that it refers to the war between the soul and the opposite of holiness in the body and animalistic soul.

In this itself there is the beginning of the war and there is the conclusion and victory of the war. The beginning of the war is when one begins his service of *HaShem*-יהו"ה, blessed is He, every day, by serving Him in prayer (*Tefillah*). This is followed by Torah study, thus going “from the house of prayer, to the house of study.”⁴⁰⁵ However, this is all still in the realm of Torah and *mitzvot*, which is similar to the world of Emanation (*Atzilut*).

However, in addition, a person must also engage with the world itself, [as it states],⁴⁰⁶ “In regard to them (the pursuit of livelihood), conduct yourself according to the custom of the world.” This is the matter of concluding the victory of the war, which is the actual fulfillment of all matters that were accomplished while serving *HaShem*-יהו"ה, blessed is He, in prayer and in the study of Torah at the beginning of the day, similar to the one who answers “Amen-אמן”, thus establishing the blessing (*Brachah*-ברכה) [as true].

More specifically, from the perspective of the soul, the service comes to be in a way that transcends measure and limitation. That is, this level of service stems from the “lottery-*Goral*-גורל” aspect of the soul,⁴⁰⁷ which transcends its inner manifest powers. This is the matter of [the verse],⁴⁰⁸ “You shall

⁴⁰⁵ Talmud Bavli, Brachot 64a; See Shulchan Aruch of the Alter Rebbe, Orach Chayim 155:1

⁴⁰⁶ Talmud Bavli, Brachot 35b (the view of Rabbi Yishmael).

⁴⁰⁷ See Sefer HaMaamarim 5696 p. 57

⁴⁰⁸ Deuteronomy 6:5

love *HaShem*-יהו"ה your God...] with all your being" (*Bechol Me'odecha*-בכל מאדך) by serving *HaShem*-יהו"ה, blessed is He, during prayer (*Tefillah*) and during Torah study, in that one studies in a way that is free of measure and limitation. This is because of the matter of,⁴⁰⁹ "They first made the blessing (*Brachah*-ברכה) over the Torah," and thus, the Giver of the Torah, who transcends all measure and limitation, is present in this.

Now, since one's service of *HaShem*-יהו"ה, blessed is He, is "with all your being" (*Bechol Me'odecha*-בכל מאדך), meaning,⁴¹⁰ "With whatever measure He measures out to you," it thus is in a way that under every circumstance it is established eternally, even when engaged in worldly matters, as [indicated by the teaching], "In regard to them, conduct yourself according to the custom of the world," referring to monetary matters, as explained about the words, "With all your being" (*Bechol Me'odecha*-בכל מאדך), that it means, "With all your money."⁴¹¹

Nonetheless, serving *HaShem*-יהו"ה, blessed is He, "with all your being" (*Bechol Me'odecha*), must also be connected to orderly service of Him, through the inner manifest powers of one's soul, as indicated by the words, "With all your heart and with all your soul,"⁴¹² meaning, by fulfilling Torah and *mitzvot* in actuality. This is the matter of "beginning with 'blessed-*Baruch*-ברוך,' that is, with the aspect of Wisdom-

⁴⁰⁹ See Talmud Bavli, Nedarim 81a; Bava Metziya 85b; (Shulchan Aruch of the Alter Rebbe, Orach Chayim, 47:1); Also see Rabbeinu Yona, cited in Ra"n to Nedarim ibid. Ba"Ch to Orach Chayim 47.

⁴¹⁰ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a

⁴¹¹ Talmud Bavli, Brachot 54a; Sifri (cited in Rashi) to Deuteronomy 6:5

⁴¹² Deuteronomy 6:5 ibid.

Chochmah, which is the beginning of the inner manifest powers [of the soul].

The explanation is that when one's service of *HaShem*-יהו"ה, blessed is He, is without order, it is service that stems from the world of Chaos-*Tohu*, this being the matter of the [husk-*Kelipah* of] the Philistines (*Plishtim*), as it is on the side of holiness, as a result of which it is possible to [fall into] the external husk of the Philistines (*Plishtim*) of the side opposite holiness.⁴¹³ This is explained at length in Torah Ohr⁴¹⁴ on the verse,⁴¹⁵ "God did not lead them by way of the land of the Philistines... [for God said], 'Perhaps the people will reconsider when they see war, and they will return to Egypt.'"

This is as explained in the previous discourse,⁴¹⁶ that even though service of *HaShem*-יהו"ה, blessed is He, in an aspect of "running" (*Ratzo*) desire, is a higher service, in that one enters "the innermost sanctum,"⁴¹⁷ nevertheless, the "running" (*Ratzo*) desire must be limited. However, this limitation must not stem from the measure and limitation of the lower one, but because he becomes utterly nullified of his own existence, (meaning that his "running" (*Ratzo*) desire is **not** because of **his own** desire), so that all there is, is the Supernal being [and desire of *HaShem*-יהו"ה, blessed is He]. This is to such an extent that, without the limitation of the "running" (*Ratzo*) desire, it is possible for him to come to the diametric

⁴¹³ See Derech Chayim of the Mittler Rebbe, translated as The Way of Life, Ch. 6.

⁴¹⁴ Torah Ohr, Beshalach 61c and on

⁴¹⁵ Exodus 13:17

⁴¹⁶ The preceding discourse of this year, 5722, entitled "*Vayedaber... Acharei Mot – HaShem* spoke to Moshe after the death of," Discourse 24.

⁴¹⁷ Midrash Vayikra Rabba 20:8

opposite state, which is the matter indicated by the words, “Perhaps the people will reconsider when they see war, and they will return to Egypt.”

The example for these two opposites [comes from the matter of Aharon’s two sons] who “approached before *HaShem*-יהו"ה, and they died,”⁴¹⁸ whereupon “their souls were consumed but their bodies remained,”⁴¹⁹ in that they lacked self-nullification (*Bittul*).⁴²⁰

This then, is the matter of beginning with “blessed-*Baruch*-ברוך.” That is, when one’s service of *HaShem*-יהו"ה, blessed is He, is with the inner manifest powers of his soul, the service that transcends measure and limitation is then in a way that no vitality will be derived by the [external husk (*Kelipah*)] of the Philistines (*Plishtim*) of the side opposite holiness etc.

However, the general matter of “beginning with ‘blessing-*Brachah*-ברכה,” namely, that one’s service which transcends measure and limitation, should be bound to the inner manifest powers [of his soul], does not only apply to serving *HaShem*-יהו"ה, blessed is He, within the four cubits of Torah study and prayer, which only applies to matters of Torah and *mitzvot*, but not to worldly matters, such that when he is in such a state and standing [of studying Torah and doing *mitzvot*], he behaves in a way that is proper and fitting to him.⁴²¹ However, [from this alone] it is not known how he will conduct himself when his state and standing is descent to below. For, as

⁴¹⁸ Leviticus 16:1

⁴¹⁹ Talmud Bavli, Shabbat 113b; Sanhedrin 52a; Also see Ohr HaTorah, Acharei p. 551; Sefer HaMaamarim 5629 p. 280; 5652 p. 75

⁴²⁰ Also see Likkutei Sichot Vol. 18 p. 210

⁴²¹ See Talmud Bavli, Ketubot 67a

explained in *Hemshech* 5672,⁴²² one's service of *HaShem*-יהו"ה, blessed is He, must be in a way that the world of Chaos-*Tohu* and the world of Repair-*Tikkun* are aligned with each other, for without this, matters that cause distraction and confusion are possible, to the extent that it can even become possible [for a person] not to fulfill *HaShem*'s-יהו"ה Supernal will.

This is also as stated in the Sichah-talk connected to the discourse of Acharei Mot,⁴²³ that in the "running" (*Ratzo*) desire to ascend, even in the highest level of ascent, there must also be the sense [of "return" (*Shov*)], which specifically is recognized in tangible action. Thus, in addition to the matter of "beginning with 'blessed-*Baruch*-ברוך'" brought about by "the one who makes the blessing," there also must be the conclusion and victory in the war, through "the one who answers 'Amen-אמן.'"

That is, the effect of "beginning with 'blessed-*Baruch*-ברוך'" (through the inner manifest powers [of the soul]) in one's service of *HaShem*-יהו"ה, blessed is He, which transcends measure and limitation, must be drawn down (not only into the world of Emanation (*Atzilut*), which is the short form [blessing], meaning only in one's involvement in matters of holiness, but), must be in a way of the long form [blessing], reaching all the way down to below,⁴²⁴ "From the end of the earth," to the very

⁴²² *Hemshech* 5672 Vol. 1, p. 599 and on

⁴²³ Printed as an addition to the discourse entitled "*Acharei Mot*" 5649 (mentioned earlier), and subsequently printed in *Sefer HaMaamarim* 5649 p. 563 (also see *Igrot Kodesh* of the Rebbe Rayatz, Vol. 2, p. 407).

⁴²⁴ Psalms 61:3-8 – The Psalms that began to be recited on the 11th of Nissan of this year, 5722 (See the beginning of *Sefer HaMaamarim* 11 Nissan). Also see the preceding discourse of this year, 5722, entitled "*Vayedaber... Acharei Mot – HaShem* spoke to Moshe after the death of," Discourse 24, Ch. 9.

lowest place, beyond which there is nothing lower, specifically in the “dwelling place in the lower worlds.” (As explained in Tanya.⁴²⁵

This is like the one who answers “Amen-אמן,” thus establishing the truth of the blessing that was recited. In other words, in and of itself, the recitation of the blessing still is a matter of measure and limitation, and it therefore is possible for it to subsequently undergo change etc. However, the one who answers “Amen-אמן” causes the establishment and sustainment of the truth of the matter, so that there is no matter of change in it, but it will be established eternally.

7.

Now, the same applies to blessings by which Jews bless each other. That is, the one who made the blessing has his effect, and the one who answers “Amen-אמן” has his effect. About this, our sages, of blessed memory, stated, “The one who answers ‘Amen-אמן’ is greater than the one who recited the blessing.” This is because the one who answers “Amen-אמן” draws and establishes the truth of the signet of the Holy One, blessed is He, which is “Truth-*Emet*-אמת,” into the blessing. That is, he draws from the letter *Aleph*-א, that is, the aspect that transcends measure and limitation, into the *Tav*-ת, the end of all the letters (*Otiyot*), the matter of which is the drawing down and bestowal all the way down.

⁴²⁵ Tanya, Likkutei Amarim, Ch. 36

This likewise is the meaning of [the teaching],⁴²⁶ “Whoever blesses is blessed,” which the Holy One, blessed is He, promised in the verse,⁴²⁷ “And I will bless those who bless you,” namely, that “He is blessed with the blessing of the Holy One, blessed is He,” in which “the addition is greater than the principal.”⁴²⁸ That is, he is blessed with a blessing that transcends all measure and limitation, similar to [“love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me'odecha*),” which is drawn all the way down in matters pertaining to one’s children, health, and abundant sustenance.

⁴²⁶ Talmud Bavli, Sotah 38b

⁴²⁷ Genesis 12:3

⁴²⁸ Midrash Bereishit Rabba 61:4 and elsewhere.