

Discourse 29

*“Hinei Mah Tov uMah Na'im Shevet Achim... –
Behold, how good and how pleasant is the dwelling
of brothers...”*

Lag BaOmer, 5722

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

1.

The⁶⁴⁶ verse states,⁶⁴⁷ “A song of ascents, by David. Behold, how good and how pleasant is the dwelling of brothers, also in unity.” In his discourse by this title,⁶⁴⁸ his honorable holiness, my father-in-law, the Rebbe, asks a question about the precise wording of this verse. Namely, “the dwelling of brothers” itself means that they are dwelling together in unity with brotherhood and love. This being so, why does the verse add, “also in unity (*Gam Yachad* - גם יחד).”

He thus explains that “brothers (*Achim* - אחים)” here refers to souls of the masculine aspect (*Dachar*) and souls of feminine aspect (*Nukvah*) that are connected to one another, (the groom-*Chatan* and bride-*Kallah*) and that “the dwelling of brothers (*Shevet Achim* - שבט אחים)” refers to the closeness and

⁶⁴⁶ The original discourse was edited by the Rebbe and distributed as an independent pamphlet for Lag BaOmer (18th of Iyyar), 5750.

⁶⁴⁷ Psalms 133:1

⁶⁴⁸ The discourse of Lag BaOmer 5692, which was said at the betrothal of his daughter Rebbetzin Sheina to her husband, the Rav and Chassid, Rabbi Menachem Mendel HaKohen Horenstein, may *HaShem* avenge his blood, [printed in Sefer HaMaamarim 5692 p. 355 and on].

bond that comes about at the time of betrothal, which is in preparation for marriage, at which time,“(also) in unity (*Gam Yachad*-גם יחד)” is fulfilled. That is, in addition to the bond, there also is the union (*Yichud*-יחוד).

He continues the discourse [and explains] that in Zohar⁶⁴⁹ it states that the words “the dwelling of brothers, moreover, in unity” refer to the Holy One, blessed is He, and the Ingathering of Israel (*Knesset Yisroel*-the *Shechinah*),⁶⁵⁰ whereas the word “also-*Gam*-גם” comes to include the Jewish people (*Yisroel*) below.

Now, it may be said that the relationship between the explanation that the word “brothers-*Achim*-אחים” refers to the groom (*Chatan*) and bride (*Kallah*), and the teaching in Zohar, which it refers to the Holy One, blessed is He, and the Ingathering of Israel (*Knesset Yisroel*-the *Shechinah*), is that the groom (*Chatan*) and bride (*Kallah*) below, chain down from the Groom (*Chatan*) and Bride (*Kallah*) Above,⁶⁵¹ these being the Holy One, blessed is He, and the Ingathering of Israel (*Knesset Yisroel*-the *Shechinah*).⁶⁵² He therefore brings the teaching in

⁶⁴⁹ Zohar III 7b

⁶⁵⁰ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).]

⁶⁵¹ See the discourse entitled “*Asher Barah*” 5739, Ch. 2 (Torat Menachem, Sefer HaMaamarim Kislev p. 66), and the citations there in note 9.

⁶⁵² See the discourse by the same title of the year 5692 *ibid.* [p. 356], that the Holy One, blessed is He (*Kudsha Breech Hoo*) and the Ingathering of Israel (*Knesset Yisroel*) have matters that are related to betrothal and marriage. For, the holiday of Shavuot is the marriage of the Holy One, blessed is He, with the Jewish people (*Yisroel*), as our sages, of blessed memory, taught (Ta'anit 26b, in the Mishnah), “On the day of His wedding” [Song of Songs 3:11] – “This refers to the giving of the Torah,” whereas the time of Lag BaOmer is the bond [affected through] betrothal, “and from then until the holiday of Shavuot, is the time when the Groom (*Chatan*) sends gifts to the Bride (*Kallah*).”

Zohar that “(the dwelling of) brothers-*Achim*-אחים” refers to the Holy One, blessed is He (*Koodsha Breech Hoo*) and the Ingathering of Israel (*Knesset Yisroel*-the *Shechinah*), since this is foundational to the explanation that the word “brothers-*Achim*-אחים” refers to the groom (*Chatan*) and bride (*Kallah*).

Now, at appears⁶⁵³ that we can add that the explanation in the discourse (of the two matters present in the words, “the dwelling of brothers, also in unity-*Shevet Achim Gam Yachad*-שבט אחים גם יחד”) also accords to the explanation⁶⁵⁴ that the word “brothers-*Achim*-אחים” refers to the Jewish people, and that in their love and brotherhood there are two levels. There is a bond (like the bond accomplished by betrothal), through which they then come to [the bond of] oneness and unity [in marriage].

Based on this, it can be said that the discourse brings the explanation of the Zohar, because the words “the dwelling of brothers, also in unity” refer to the union (*Yichud*) of Holy One, blessed is He (*Koodsha Breech Hoo*) and the Ingathering of Israel (*Knesset Yisroel*-the *Shechinah*), and for the love and brotherhood of the Jewish people to be in a way of “unity-*Yachad*-יחד” (like the unity (*Yichud*) of marriage), this⁶⁵⁵ comes through the revelation of the unity (*Yichud*) of the Jewish people (*Yisroel*) with the Holy One, blessed is He.⁶⁵⁶

⁶⁵³ The word “it appears-*Lecha 'orah*-לכאורה” is also used [by our sages] when stating a conclusive matter. (See Sdei Chemed, Klallei HaPoskim, Part 16, Section 8.)

⁶⁵⁴ See the commentators to Psalms (133:1) *ibid*. Also see Zohar III 59b, mentioned later in chapter seven.

⁶⁵⁵ See Tanya, Likkutei Amarim, Ch. 32

⁶⁵⁶ Based on this, the precise words of the discourse about Zohar states are made sweeter, namely, that “the word ‘also-*Gam*-גם’ comes to include the Jewish people (*Yisroel*) below.

Based on this, we can also explain the continuing words of the Psalm (that “the dwelling of brothers, also in unity” is) “like the precious oil on the head running down upon the beard, the beard of Aharon, running down over his garments.”⁶⁵⁷ For, in order for the union (*Yichud*) of the Holy One, blessed is He, and the Jewish people (*Yisroel*) to affect true love and brotherhood in the Jewish people, to the point of “unity-*Yachad*-יחד,” this comes through the descent and drawing down of “the precious oil,” as will be explained (in chapter eight).

2.

This may be understood by prefacing with the statement in Zohar,⁶⁵⁸ that it once happened that the world was in need of rain, so they came before Rabbi Shimon bar Yochai and when he expounded on the verse,⁶⁵⁹ “Behold, how good and how pleasant is the dwelling of brothers, also in unity,” it began to rain. The question on this is well known.⁶⁶⁰ That is, we find that to bring rain [the rabbis] would add blessings to the Amidah prayer,⁶⁶¹ and would decree thirteen fasts,⁶⁶² and that Choni

⁶⁵⁷ Psalms 133:2

⁶⁵⁸ Zohar III 59b

⁶⁵⁹ Psalms 133:1 *ibid*.

⁶⁶⁰ See the discourse entitled “*Zohar Chelek Gimel... d’Alma Hava Tzarich Mitra*” in Ohr HaTorah, Vayikra (Hosafot) p. 254 and on, [also printed in Biurei HaZohar of the Tzemach Tzedek, Vol. 2, Acharei p. 921 and on]; Discourse entitled “*b’Zohar Parshat Acharei... Zimna Chada*” 5627 (Sefer HaMaamarim 5627 p. 267 and on); Sefer HaMaamarim 5679 p. 130 and on; Sefer HaMaamarim 5687 p. 91.

⁶⁶¹ Mishnah [in Talmud Bavli] Taanit 15a; Rambam, Hilchot Taaniyot 3:7, 4:7 and on; Tur and Shulchan Aruch Orach Chayim, Hilchot Taanit 575

⁶⁶² Mishnah [in Talmud Bavli] Taanit 12b; Mishneh Torah *ibid*. 3:2 and on; Tur and Shulchan Aruch *ibid*.

HaMe'agel drew a circle, stood in it, and prayed.⁶⁶³ However, Rabbi Shimon bar Yochai brought this about merely by speaking a teaching without any effort at all.

The essential point (as understood from the teachings of Chassidus), is that special effort is required in drawing down rain through prayer. For, since prayer is from below to Above, therefore, for the service of *HaShem*-יהו"ה (through the prayers) of the lower beings to awaken and draw down rains, special effort is needed (being that the root of rain is higher than the chaining down of the worlds).⁶⁶⁴ However, since Torah is from Above to below, Rabbi Shimon bar Yochai brought the rains through speaking Torah. Therefore, toil and labor was not necessary there.

Now, the reason it specifically was Rabbi Shimon bar Yochai who caused the rains through speaking Torah, is because (once the rains have already stopped) the descent of the rains is a **change** in the world. When change is affected in the world, this (generally) is brought about through prayer, as explained in Tanya.⁶⁶⁵ However, for Rabbi Shimon bar Yochai, even his involvement in Torah study had the superiority of prayer to it, and therefore through speaking words of Torah he could cause the rains to descend.

⁶⁶³ Talmud Bavli, Taanit 23a

⁶⁶⁴ See Talmud Bavli, Taanit (2a) that the matter of rain was not given into the hands of an emissary. Also see Sefer HaMaamarim 5644 p. 155.

⁶⁶⁵ Kuntres Acharon, discourse entitled "*Lehavin Mah SheKatuv b'Pri Etz Chayim*" (155a).

3.

The explanation is that the difference between Torah study and prayer (*Tefillah*) is similar to the difference between a blessing (*Brachah*) and prayer (*Tefillah*).⁶⁶⁶ That is, prayer (*Tefillah*) is from below to Above, (as mentioned above), in that the one who prays is below, and he pleads for bestowal from Above.

In contrast, a blessing (*Brachah*) is from Above to below, in that the one who blesses, [meaning, that the one who has the power to bless, like our forefather Avraham to whom the Holy One, blessed is He, said,⁶⁶⁷ “Blessings are granted to you”] is above the root from which blessings are drawn down, and he draws them from Above to below. This is why a blessing is in the form of a command, being that the one who blesses is higher than the root from which the blessing (*Brachah*) is drawn, and it therefore is in his power to command.

Now, the superiority of blessing (*Brachah*) over and above prayer (*Tefillah*), relates to the one who is blessing or praying. However, in regard to the drawing down itself, the drawing down brought about through prayer (*Tefillah*) is actually higher. This is because a blessing (*Brachah*) is the matter of drawing down that which already is present in the source, rather than something novel.

⁶⁶⁶ See the discourse entitled “*Zohar Chelek Gimel... d’Alma Hava Tzarich Mitra*” in Ohr HaTorah, Vayikra (Hosafot) p. 254 and on, [also printed in Biurei HaZohar of the Tzemach Tzedek, Vol. 2, Acharei p. 921 and on]; Discourse entitled “*b’Zohar Parshat Acharei... Zimna Chada*” 5627 (Sefer HaMaamarim 5627 p. 267 and on); Sefer HaMaamarim 5679 p. 130 and on; Sefer HaMaamarim 5687 p. 91; Also see Likkutei Sichot, Vol. 18 p. 38 and on, and the citations there.

⁶⁶⁷ Midrash Bamidbar Rabba 11:2 (toward the end)

In contrast, prayer (*Tefillah*) is the matter of requesting of the Holy One, blessed is He, that even if in the Source of the bestowal there is no change, Heaven forbid, and beyond that, even if it is **decreed** upon him to be ill, or the like, Heaven forbid, nevertheless, novel bestowal should be drawn down to him from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*). This is why in various prayers we recite, "May it be desirable before You-*Yehiy Ratzon*- יהי רצון לפניך," in that the word, "May it be-*Yehiy*-יהי" means "there should be a new desire before You."

Now, the reason novel light is specifically drawn through prayer, is because "He desires the work of your hands."⁶⁶⁸ Therefore, through prayer, which is the work from below, we reach the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

4.

Now, this matter of prayer (that through it, there is a drawing down of novel bestowal), is generally also true of Torah. For, the fact that through a legal ruling in Torah a **change** is caused in the world,⁶⁶⁹ [in that something new that was not present even in the root and source of the world, is caused], is because Torah itself transcends the root of the world.

⁶⁶⁸ Job 14:15

⁶⁶⁹ As known, proof of this is from Talmud Yerushalmi (Nedarim 6:8, and elsewhere, also cited in Shulchan Aruch of the Alter Rebbe, Hilchot Niddah 189:23), that when the [lower] court of Torah (*Beit Din*) decrees to lengthen [a month or year], the hymen [of a girl who is three years and one day old] repairs itself.

(This is because Torah is the wisdom-*Chochmah* of *HaShem*-יהו"ה, blessed is He, and transcends the wisdom of the act of creation (*Ma'aseh Bereishit*) [and the natural order]). Therefore, Halachic Torah rulings cause change and novelty in the world.

We thus find that in Torah there are both elements of superiority. That is, it has the superiority of prayer (*Tefillah*), which is the drawing down of something novel, and it has the superiority of a blessing (*Brachah*).⁶⁷⁰ This is because the change and novelty brought about in the world through the Halachic ruling of a Torah scholar who occupies himself in the study of Torah is (not by way of supplication, like prayer, but), by way of [the change] being an automatic byproduct. This is as known⁶⁷¹ about the matter of,⁶⁷² “Who are called kings? The Torah sages.” For, since their study of Torah is with self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, therefore their Halachic rulings are the rulings of the King Himself, (the King, King of kings, the Holy One, blessed is He) who decrees and states the Halachic ruling. Thus, since this is the decree of the King Himself, it is caused automatically.

The same is so of the wonders and miracles brought about by Tana'im and Amora'im through their study of

⁶⁷⁰ This is as is stated in Ohr HaTorah, Vayikra ibid., and Sefer HaMaamarim 5627 ibid. Also see Sefer HaMaamarim 5629 p. 3, that the blessing of the priests (*Birchat Kohanim*) [also] have both elements of superiority, (that of blessing-*Brachah*, and that of prayer-*Tefillah*), as well as the continuation of the explanation there in regard to Torah.

⁶⁷¹ Torah Ohr, Vayeishev 27b; See Ohr HaTorah Vayikra ibid. (p. 256); Sefer HaMaamarim 5627 ibid. (p. 271).

⁶⁷² This is as it is cited in Torah Ohr ibid. (and elsewhere), based in Talmud Bavli, Gittin 62a.

Torah,⁶⁷³ like Rabbi Pinchas ben Ya'ir who said,⁶⁷⁴ “River Ginai, part your water for me,” in which both elements of superiority are present. That is, there was a change and novelty in the river, (which was previously not present, even in its root and source),⁶⁷⁵ this being the superiority of prayer (*Tefillah*), and there is the change in the river caused by **the command** of Rabbi Pinchas ben Ya'ir, this being the superiority of blessing (*Brachah*).

5.

However, even so, prayer (*Tefillah*) has a superiority over and above Torah. This is because Torah is wisdom-*Chochmah*, and wisdom-*Chochmah*, (even the wisdom of Torah which transcends the wisdom of the act of the creation (*Ma'aseh Bereshit*) [of the natural order]), is utterly not comparable to the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He. Thus, through prayer (*Tefillah*) we affect the drawing down of new desire from the limitless

⁶⁷³ Likkutei Torah, Tazriya 23c; Sefer HaMaamarim 5700 p. 116

⁶⁷⁴ Talmud Bavli, Chullin 7a – [“Rabbi Pinchas ben Ya'ir was on his way to be occupied in redeeming captives when he encountered the river Ginai. He said to it: Ginai, part your waters for me and I will pass through you. [The river] said to him: You are going to perform the will of your Maker and I am going to perform the will of my Maker [to flow in my path]. About you, it is uncertain [whether you will succeed in] performing [His will], or not [succeed in] performing [His will]. He said [to the river]: If you do not part, I decree upon you that water will never flow through you. It parted for him.”]

⁶⁷⁵ See Likkutei Torah ibid. 23a, that through Torah he caused the river to split, because the revelation drawn down through Torah is **from higher** than the chaining down of the worlds (*Hishtalshelut*).

light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which even transcends the wisdom-*Chochmah* of the Torah.⁶⁷⁶

Based on this, we can say that the novelty of Rabbi Shimon bar Yochai drawing down the rains through speaking words of Torah, in comparison to the awesomely wondrous miracles⁶⁷⁷ performed by various Tana'im and Amora'im through their study of Torah, is that the change brought about in the world by all the Tana'im and Amora'im, came about because they drew down and revealed, that according to the wisdom-*Chochmah* of the Torah, this is how it should be.⁶⁷⁸

⁶⁷⁶ See Ohr HaTorah, Naso p. 275, that the drawing down brought about through Torah, even in one whose occupation is his Torah study, is from the aspect of Wisdom-*Chochmah*, whereas through prayer (*Tefillah*) "one draws down the matter of 'Let it be desirable-*Yehiy Ratzon*-יהי רצון" which transcends Wisdom-*Chochmah*. Therefore, even though according to Wisdom-*Chochmah*, 'There is no suffering absent of sin,' nevertheless, through the Desire-*Ratzon*, forgiveness is drawn down."

⁶⁷⁷ See Likkutei Torah Tazriya 22c *ibid*.

⁶⁷⁸ To further elucidate from the Torah teachings of the Rav, the Maggid of Mezhritch, (Likkutei Amarim 57d, Ohr Torah, Beshalach 31c), that the fact that (Mo'ed Katan 16b) "The Holy One, blessed is He, decrees, and a righteous *Tzaddik* nullifies [the decree]," – "Is analogous to a father who says a novel Torah teaching, and his son, out of his great sharpness and acuteness, negates his words." What is understood from this, is that the fact that the righteous *Tzaddik* nullifies [the decree] is because he reveals (in a way similar to "You have been victorious over Me, My son, you have been victorious" (Bava Metziyah 59b)) that this is how it is according to the wisdom (*Chochmah*) of Torah. In the continuation of the matter there [it explains] that the fact that Rabbi Pinchas ben Ya'ir said (Chullin 7a *ibid*.) said, "If you do not part, I decree upon you that water will never flow through you" is (not simply a decree, but) **is the reasoning (*Svarah*)**. See there. [That is, "The Holy One, blessed is He, established a condition with the act of creation (*Ma'aseh Bereishit*) that they must fulfill the will of the *Tzaddikim*, even against their nature, and from the fact that this was decreed in the positive sense, it also is understood that it applies in the negative sense. Therefore, what Rabbi Pinchas ben Ya'ir was saying was that 'If you do not part your waters for me, you are not fulfilling the precondition that was uttered along with the utterance by which you were created, and it thus as if you never existed, and as if these waters were never created, and we therefore find that waters will never flow through you.'"]

In contrast, the novelty of the descent of the rains brought about by Rabbi Shimon bar Yochai's teaching on the verse, "Behold, how good and how pleasant is the dwelling of brothers, also in unity," is that even though his teaching only related to the matter of rain in general,⁶⁷⁹ there was no hint in it that world was then fitting of rain, meaning that even according to the wisdom-*Chochmah* of the Torah (which is higher than the root of the world), the world was not fitting for rain, and the fact that rain descended by virtue of him saying the teaching, was because through this, he affected a drawing down from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the Wisdom-*Chochmah* of the Torah, similar to the drawing down brought about through prayer (*Tefillah*).

We therefore can say that the reason that through his saying words of Torah, Rabbi Shimon bar Yochai affected a drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the wisdom-*Chochmah* of Torah, is because in the inner aspect (*Pnimiyut*) of Torah there is openly revealed illumination of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.⁶⁸⁰

Thus, since Rabbi Shimon bar Yochai was the source of the inner aspect (*Pnimiyut*) of Torah, [and even in his study of the revealed parts of Torah there was an illumination of the inner aspect (*Pnimiyut*)],⁶⁸¹ therefore, through him saying his

⁶⁷⁹ See Ohr HaTorah, Vayikra (p. 254, p. 256); Sefer HaMaamarim 5627 (p. 273).

⁶⁸⁰ See *Hemshech* 5672 Vol. 2, Ch. 64 (p. 747).

⁶⁸¹ *Hemshech* 5672 *ibid.* Also see *Hemshech* 5666 p. 45, p. 306, and elsewhere. Also see the discourse entitled "*Patach Rabbi Shimon*" 5734, Ch. 6 (Torat

Torah teaching, he drew down a revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the Torah.

6.

Now, the fact that (generally) change is affected in the creation through prayer (*Tefillah*), (as explained in chapter two, citing Tanya), is because of two reasons. [Firstly,] this is because change in the creations comes about through a drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*), and this drawing down comes about through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) of prayer (*Tefillah*) (as discussed in chapter three).

Secondly, for there to be a change in the creations below by means of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down (*Hishtalshelut*) being drawn down in them, they must be receptacles to receive the light. Thus, through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*), the lower one becomes a receptacle (*Kli*) for the light (*Ohr*).⁶⁸²

Menachem, Sefer HaMaamarim Iyyar p. 289) that through the revelation of the inner aspect (*Primiyyut*) of the Torah, Rabbi Shimon bar Yochai attained a bond of the Jewish people (*Yisroel*) with the Holy One, blessed is He, which is not through the intermediary medium of Torah.

⁶⁸² This is as is clearly stated in Sefer HaMaamarim 5679 *ibid.* (p. 136); Similarly, see Sefer HaMaamarim 5678 p. 402. To further elucidate, based on this, the words of Tanya (Kuntres Acharon 155a) are made sweeter, that, "to draw down the limitless light of the Unlimited One, blessed is He, to below, is impossible without the previous ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) specifically from below." – For seemingly, the fact that it is necessary for there to be

Based on this, it must be said that the fact that Rabbi Shimon bar Yochai affected the descent of the rains through speaking Torah, is because his speaking Torah possessed two matters; the drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*), and the refinement of the lower one,⁶⁸³ (as will be explained).

It can be said that this is also why the Zohar states that the bestowal drawn down by Rabbi Shimon bar Yochai through speaking words of Torah, was the descent of rains, because this emphasizes that the Torah of Rabbi Shimon bar Yochai had the superiority of prayer (*Tefillah*), not only in regard to drawing down from higher than the chaining down of the worlds (*Hishtalshelut*), but also in regard to the superiority of refining the lower one.

The explanation is that the bestowal of rains coming through arousal from below, relates to the rains themselves. For, just as physically, the rains come from clouds that are formed from the moisture of the earth, [as the verse states],⁶⁸⁴ "A mist ascended from the earth and watered the whole surface of the ground," the same is so spiritually, that the matter of

the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) "in order to affect the drawing down of the limitless light of the Unlimited One, blessed is He," is due to the drawing down itself, [that the drawing down of light that transcends the chaining down of the worlds (*Hishtalshelut*) is specifically by means of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) from below]. In regard to the additional words, "to draw down the limitless light of the Unlimited One, blessed is He, **to below**," it can be said that the reason for the word "**below**" is hinted in Sefer HaMaamarim 5679 ibid.

⁶⁸³ See what is **similarly** stated in Sefer HaMaamarim 5678 ibid. (p. 402).

⁶⁸⁴ Genesis 2:6

“rain” is brought about⁶⁸⁵ (and drawn down) through an arousal from below.⁶⁸⁶

Now, since rain is the matter of a drawing down brought about through arousal from below, it is understood that the fact that rain descended through Rabbi Shimon bar Yochai speaking words of Torah, is because the Torah of Rabbi Shimon bar Yochai possessed something in addition to the element of superiority that comes through arousal from below (this being the drawing down from higher than the chaining down of the worlds – *Hishtalshelut*), but [in addition] had the superiority of the arousal from below itself, this being the refinement of the lower one.

We can say that the explanation is that the fact that the Torah [the drawing down from Above] and prayer, [man’s toil] (from below)] are two matters, [each of which has an element of superiority] is in regard to the level of souls as they are made to be existent beings. However, from the perspective of the root of the souls, as they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, there is no difference between the

⁶⁸⁵ To elucidate from Rashi to Genesis 2:5, “It did not rain because ‘there was no man to work the soil’ [and no one to recognize the goodness of the rains]. When Adam came [and recognized that they are necessary to the world], he prayed for them and they descended [so that trees and grasses sprouted].” To further elucidate from Rambam in *Hilchot Taaniyot*, end of Ch. 3, “A communal fast [resembling Yom Kippur] is decreed only in the Land of Israel-*Eretz Yisroel*, and only because of a lack of rain.” The *Maggid Mishneh* states there, “When it comes to other travails, even in the Land of Israel-*Eretz Yisroel* such severe [fasts] are not ordained.” Perhaps it could be said that in regard to other matters, man’s toil from below (through fasting and the like) is only to affect their bestowal, whereas in regard to rains, it is for the sake of its very existence.

⁶⁸⁶ See *Hemshech “v’Kachah”* 5637 Ch. 66 [Sefer HaMaamarim 5637 Vol. 2, p. 554 and on], see there at length.

drawing down from Above and man's toil [from below],⁶⁸⁷ being that "Israel (*Yisroel*) and the Holy One, blessed is He (*Kudsha Breech Hoo*) are entirely one."⁶⁸⁸ The revelation of this, (that Israel and the Holy One, blessed is He, are entirely one, literally) is in the inner aspect (*Pnimityut*) of the Torah, which is the Torah of Rabbi Shimon bar Yochai. Therefore, in the Torah of Rabbi Shimon bar Yochai there also is the matter of prayer (*Tefillah*), (the refinement of the lower one).

7.

Now, we can say that because of two reasons the Torah teaching of Rabbi Shimon bar Yochai was on the verse,⁶⁸⁹ "Behold, how good and how pleasant is the dwelling of brothers, also in unity." This is because (as mentioned in chapter five) this relates to the drawing down of the rains.

Additionally, it is because of the fact that he brought about the descent of the rains - (the matter of which is arousal from below, meaning, man's toil [from below]) through speaking words of Torah, (the drawing down from Above, being that it is the Torah of the Holy One, blessed is He) - is because Israel and the Holy One, blessed is He, are entirely one. Therefore, his Torah teaching was on the verse, "the dwelling of brothers, also in unity (*Shevet Achim Gam Yachad*- שבֵּת אַחִים גַּם יַחַד)," referring to the union (*Yichud*) of the Holy One,

⁶⁸⁷ Similarly, see *Torat Menachem*, *Sefer HaMaamarim Nissan* p. 124 and on.

⁶⁸⁸ See *Zohar III* 73a

⁶⁸⁹ *Psalms* 133:1

blessed is He, and the Jewish people (*Yisroel*), (as explained in the beginning of the discourse).

We can add that this also is why the teaching that he expounded (through which he caused the rains descended), speaks about [the *mitzvah* of] loving one's fellow Jew (*Ahavat Yisroel*), [saying] that even those who "at first engaged in battle, and wanted to kill each other, then return [to each other] with love and brotherhood."

For, it is through love and unity amongst the Jewish people that the love and unity of the Jewish people with the Holy One, blessed is He, is revealed. That is, through "the dwelling of brothers (*Shevet Achim*-שבט אחים)," (the love and brotherhood of the Jewish people for each other) there is a drawing down of "also in unity (*Gam Yachad*-גם יחד)," in which "the (seemingly additional) word 'also-*Gam*-גם' comes to include the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, with them."

8.

This then, is the meaning of the words, "Like the precious oil etc." For, "oil-*Shemen*-שמן" refers to Wisdom-*Chochmah*, and the "precious oil-*Shemen HaTov*-שמן הטוב," refers to the inner aspects (*Pnimiyyut*) of Torah.⁶⁹⁰ This can also be connected with what the commentators of the Zohar

⁶⁹⁰ Also see the discourse entitled "*K'Shemen HaTov*" 5678 (Sefer HaMaamarim 5678 p. 290) that "the precious oil-*Shemen HaTov*-שמן הטוב" refers to the inner aspect (*Pnimiyyut*) of the Hidden Wisdom (*Chochmah Stima'ah*) etc., which are the reasons (*Ta'amim*) of the Torah that will be revealed in the coming future.

explain,⁶⁹¹ that the “precious oil-*Shemen HaTov*-שמן הטוב” refers to the radiance of [the aspect of] Foundation-*Yesod* of the Ancient One-*Atik*. That is, the revealed parts of Torah relate to the Long Face-*Arich*, whereas the inner aspects (*Pnimiyyut*) of Torah [relate] to the Ancient One-*Atik*.

This then, is the meaning of “the dwelling of brothers, also in unity, like the precious oil etc.” That is, “the dwelling of brothers,” is brought about by studying the inner aspects (*Pnimiyyut*) of Torah. The verse continues, “running down upon the beard, the beard of Aharon, running down over his garments,” in which two descents are mentioned.

“The beard-*Zakan*-זקן,” refers to (“the elder-*Zaken*-זקן”) meaning understanding and grasp of Torah, like “an elder-*Zaken*-זקן who has acquired wisdom.”⁶⁹² “His garments-*Midotav*-מדותיו” refer to the garments of the *mitzvot*.⁶⁹³ That is, the study of the inner aspects (*Pnimiyyut*) of Torah must penetrate all the powers (of one’s soul), his understanding and comprehension, as well as his actual deeds.

Through doing so, this causes “the dwelling of brothers, also in unity,” that one’s love of his fellow Jew (*Ahavat Yisroel*) is as “the dwelling of brothers (*Shevet Achim*-שבט אחים)” (meaning, bonding, like the bond betrothal), and beyond this, in a way of “also in unity (*Gam Yachad*-גם יחד),” (like the union of marriage).

Through this “the Holy One, blessed is He, listens to their words,”⁶⁹⁴ and they become receptacles to receive

⁶⁹¹ As brought in Ohr HaTorah (Yahal Ohr) to Psalms 133:2 p. 505

⁶⁹² Talmud Bavli, Kiddushin 32b

⁶⁹³ Ohr HaTorah *ibid*. Also see Sefer HaMaamarim 5678 *ibid*.

⁶⁹⁴ [See Zohar III 59b *ibid*.]

bestowal from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who has no limitations, not even the limitations of the wisdom-*Chochmah* of Torah, and the Holy One, blessed is He, bestows an abundance of goodness to each and every single Jew, with openly revealed and clearly apparent goodness, in all matters of their children, their health, and abundant sustenance.