

Discourse 14

“Ki Ner Mitzvah v’Torah Ohr - For a mitzvah is a flame and Torah is light”

Shabbat Parshat Mikeitz, Shabbat Chanukah, 5722

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

1.

The verse states,⁸⁴⁵ “For a *mitzvah* is a flame and Torah is light; and the rebukes of discipline are the way of life.” About this it states in various discourses⁸⁴⁶ that we must understand the meaning of the addition of “the way of life” over and above “a *mitzvah* is a flame and Torah is light” mentioned first in the verse. That is, being that there already is “a *mitzvah* is a flame and Torah is light (*Ner Mitzvah v’Torah Ohr*),” what is added by the statement “[the rebukes of discipline are] the way of life (*Derech Chayim*)”?

This question is made all the more difficult by the words of Talmud⁸⁴⁷ on this verse, “For a *mitzvah* is a flame and Torah is light.” [It states there], “The verse associates a *mitzvah* with a flame and Torah with [the] light [of the sun] etc. This is analogous to a person who is walking in the

⁸⁴⁵ Proverbs 6:23

⁸⁴⁶ Torah Ohr, Mikeitz 32b; See the beginning of the discourse entitled “*Ki Ner Mitzvah*” in Ohr HaTorah, Chanukah (Bereishit Vol. 7), p. 1240b; Na”Ch Vol. 1 p. 568; Vol. 3 p. 1,356; Beginning of Kuntres Etz Chayim; Also see the beginning of the discourse entitled “*Ki Ner Mitzvah*” 5692 (Sefer HaMaamarim 5692 p. 120).

⁸⁴⁷ Talmud Bavli, Sotah 21a (and Rashi there)

blackness of night and darkness etc. and a fiery torch (“a *mitzvah* is a flame”) comes his way. He thus is safe from thorns, pits and thistles etc. Once the light of dawn rises (“Torah is a light”) he is safe from wild animals and bandits etc.”

In the analogue, the explanation is that the “person walking on the way” refers to the general matter of the descent of the soul to below, in that it descended “from a high peak to a deep pit.”⁸⁴⁸ Thus, since “all paths are considered to be dangerous,”⁸⁴⁹ a torch of light and ultimately daylight (“the light of dawn”) is necessary to illuminate his way. This is the meaning of the verse, “For a *mitzvah* is a flame and Torah is light.” This is because the word Torah-תורה is of the same root as “instruction-*Hora'ah*-הוראה,”⁸⁵⁰ in that it instructs and guides a person on his path in life.

Now, since there already is not only the torch of light (the *mitzvah*), but also the light of day (Torah), why then is this not sufficient? Why must there also be the matter of “[The rebukes of discipline are] the way of life” (*Derech Chayim*)?

2.

The explanation is that, as explained in [several Chassidic] discourses⁸⁵¹ (in the language of Kabbalah),

⁸⁴⁸ See Talmud Bavli, Chagigah 5b

⁸⁴⁹ Talmud Yerushalmi, Brachot 4:4; Midrash Kohelet Rabba 20:2; See Likkutei Torah, Acharei 25c

⁸⁵⁰ See Radak to Psalms 19:8; Zohar III 53b

⁸⁵¹ Ohr HaTorah, Na”Ch ibid. (p. 571, p. 1,359 and on)

through Torah and *mitzvot* (“a *mitzvah* is a flame and Torah is a light”) we drawn down light that already was drawn down in the world of Emanation (*Atzilut*), which is called the union of *Zeir Anpin* and *Nukvah* (*Yichud Zu”N*). (For, as known, the flame (*Ner*-נר) is the aspect of Kingship-*Malchut*, and the light (*Ohr*-אור) is the aspect of *Zeir Anpin*).

However, to draw down new light and illumination from the Unlimited One, *HaShem*-יהו"ה, blessed is He, into the world of Emanation – which is called the union of the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) – this requires self-sacrifice (*Mesirat Nefesh*) while reciting the *Shema*. This is as the Arizal stated,⁸⁵² that the union of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*) comes about through self-sacrifice (*Mesirat Nefesh*), which is called “the way of life (*Derech Chayim*).”

Thus, specifically through this there is caused to be an incomparable elevation, this being the elevation of self-sacrifice (*Mesirat Nefesh*), as compared to fulfilling Torah and *mitzvot* without self-sacrifice (*Mesirat Nefesh*). This is as known from the explanation of the Rav, the Maggid of Mezhritch,⁸⁵³ on the words of Talmud,⁸⁵⁴ that the verse,⁸⁵⁵ ‘And you shall gather in your grain’ refers to when the Jewish

⁸⁵² See Sefer HaMaamarim 5703 p. 168

⁸⁵³ Ohr Torah, Eikev 53c and on; See Likkutei Torah, Shlach 42c, and elsewhere; Also see the preceding discourse of this year, 5722, entitled “v’Yitzchak Ba – And Yitzchak came from having come to Be’er LaChai Ro’ee,” Discourse 8, Ch. 3.

⁸⁵⁴ Talmud Bavli, Brachot 35b

⁸⁵⁵ Deuteronomy 11:14

people do not fulfill the desire of the All Present One, and their work is then done by themselves.”

He explains that this is because the second paragraph of the *Shema* [in which the above verse is mentioned] does not mention [love of *HaShem*-יהו"ה, blessed is He] “with all your being (*Bechol Me'odecha*-בְּכָל מְאֹדְךָ)” (which is mentioned in the first paragraph of the *Shema*). This refers to the matter of self-sacrifice (*Mesirat Nefesh*), and this is why “they do not fulfill the desire of the All Present One.”

Only when service of *HaShem*-יהו"ה, blessed is He, is in a way of “with all your being (*Bechol Me'odecha*)” can it be said that “they fulfill the desire of the All Present One,” and then “their work is done by others, as in the verse,⁸⁵⁶ “Foreigners will stand and tend your flocks,” as will be in the coming future.

We thus find that the additional novelty added by “the way of life (*Derech Chayim*),” over and above “a *mitzvah* is a flame and Torah is light (*Ner Mitzvah v'Torah Ohr*)” is similar to the additional novelty of the coming future in comparison to the present time.

The explanation, as it is in the *Sefirot*, is that “a *mitzvah* is a flame” refers to the aspect of Kingship-*Malchut*, whereas “Torah is a light” refers to the aspect of *Zeir Anpin* (as explained above). Higher than this, “a *mitzvah* is a flame” refers to the matter of “the 248-רמ"ח limbs of the King,”⁸⁵⁷ and “Torah is a light” refers to the aspect of the head and intellect (*Mochin*), being that “the Torah came forth from Wisdom-

⁸⁵⁶ Isaiah 61:5

⁸⁵⁷ See Tikkunei Zohar, Tikkun 30

Chochmah.”⁸⁵⁸ However, “the way of life” (*Derech Chayim*) refers to the aspect of the Crown-*Keter*, which even transcends the aspect of the head and intellect (*Mochin*).

More specifically, there are two matters in this.⁸⁵⁹ This is because “the way of life-*Derech Chayim*-דרך חיים” means that it is the “way-*Derech*-דרך” to the matter of “life-*Chayim*-חיים.” This being so, “the way-*Derech*-דרך” is one aspect, and “life-*Chayim*-חיים” is a higher aspect. These refer to the two statures (*Partzufim*) of the Crown-*Keter*, these being The Long Patient One-*Arich*, and the Ancient One-*Atik*.

The analogy is that in learning any deep wisdom, one must first learn the language of that wisdom, for example, to learn the wisdom of Torah, one specifically must learn the Holy Language (*Lashon HaKodesh*),⁸⁶⁰ being that in any other language, a person will never understand the essence of Torah, for as known, even the letters (*Otiyot*) of Torah hint at deep matters etc.⁸⁶¹ We thus find that learning the language of the wisdom is the path and entryway through which to grasp the wisdom.

The same is so of “the way of life-*Derech Chayim*-דרך חיים,” that the aspect of the Long Patient One-*Arich* is the path through which the aspect of the Ancient One-*Atik* is grasped, (this being the true matter of life and vitality), since it literally is the aspect of the Unlimited One, blessed is He.

⁸⁵⁸ Zohar II 62a, 85a, 121a

⁸⁵⁹ See Ohr HaTorah, Na”Ch Vol. 3, p. 1,368

⁸⁶⁰ Biblical Hebrew.

⁸⁶¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 & 3 (The Letters of Creation), and Vol. 4 (The Vowels of Creation).

The general explanation is as brought in various discourses,⁸⁶² particularly in Kuntres Etz HaChayim,⁸⁶³ that the “the way of life” (*Derech Chayim*) refers to the inner aspects (*Pnimiyyut*) of Torah, (the aspect of the Tree of Life – *Etz HaChayim*),⁸⁶⁴ and also refers to serving *HaShem*-יהו"ה, blessed is He, in prayer.⁸⁶⁵ This causes addition in the matter of “a *mitzvah* is a flame and Torah is light” in a way that is not just an addition in a way of gradation, but is a novel addition beyond any comparative measure [of gradation].

An example is that when studying Torah, a person should sense the Giver of the Torah.⁸⁶⁶ That is, certainly the study of Torah brings about a bond with the Giver of the Torah, however, to have a sense of the Giver of the Torah, this comes about specifically through “the way of life” (*Derech Chayim*), which is the matter of studying the teachings of Chassidus and serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*). Through this, the Giver of the Torah comes to be sensed in the study of Torah.

This is similar to what is known about the matter of “the inner aspect (*Pnimiyyut*) of the father-*Abba* (Wisdom-*Chochmah*) is the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*.”⁸⁶⁷ That is, the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* is specifically drawn down through the inner aspect

⁸⁶² See Likkutei Torah, Nitzavim 53b

⁸⁶³ Kuntres Etz HaChayim, Ch. 15

⁸⁶⁴ See Ra'aya Mehemna to Zohar III 124b, cited and explained in Tanya, Iggeret HaKodesh, Epistle 26; Kuntres Etz HaChayim, Ch. 13.

⁸⁶⁵ See Kuntres Etz HaChayim, Ch. 20.

⁸⁶⁶ See Kuntres Etz HaChayim, Ch. 11, and elsewhere.

⁸⁶⁷ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Ramaz to Zohar III 260b, 276b; Likkutei Torah, Nitzavim 49d; Sefer HaMaamarim 5700 p. 49 and on.

(*Pnimiyyut*) of the father-*Abba* (Wisdom-*Chochmah*), however, there must be recognition of the presence of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* in this.

Similarly, the drawing down of the Giver of the Torah is specifically through the study of Torah, however, there must be recognition of the Giver of the Torah in this, which comes about through the study of the teachings of Chassidus and serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*).

More specifically, the study of the teachings of Chassidus draws down the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, as manifest in the inner aspect (*Pnimiyyut*) of the father-*Abba* (Wisdom-*Chochmah*).⁸⁶⁸ However, through serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*), the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* is drawn down as it is, in its own level.⁸⁶⁹

3.

The verse continues, “the rebukes of discipline are the way of life.” That is, “the rebukes of discipline” (*Tochachot Musar*) elevate a person to “the way of life” (*Derech Chayim*). The explanation⁸⁷⁰ is that the word “discipline-*Musar*-מוסר,” is of the same root as the word “afflictions-*Yissurim*-יסורים.”⁸⁷¹ However, what is meant is not necessarily actual afflictions

⁸⁶⁸ See the discourse entitled “*Vayeitzei*” and the discourse entitled “*Vayishlach*” 5666; Sefer HaMaamarim 5696 p. 9 and on.

⁸⁶⁹ See the preceding citations.

⁸⁷⁰ See Ohr HaTorah, Na”Ch p. 1,365 and on; Ohr HaTorah, Chanukah 1,246a.

⁸⁷¹ See Zohar II 166a and Mikdash Melech there, cited in Ohr HaTorah, Na”Ch ibid.

(*Yissurim*-יסורים), Heaven forbid, but rather what a person humbles himself by, which generally is the matter of self-restraint (*Itkafiya*).

This is like the teaching of our sages, of blessed memory,⁸⁷² “Sanctify yourself in what is permissible to you.” For, even though the permissible is not considered to be an external husk (*Kelipah*) relative to the forbidden, which stems from the three completely impure husks (*Kelipot*) that are lower than the shiny husk (*Nogah*), nonetheless, the shiny husk (*Nogah*) is also called an external husk (*Kelipah*). Therefore, for a much loftier aspect to be revealed, the matter of “Sanctify yourself in what is permissible to you,” must take place.

Now, there is another matter in this, in that the word “discipline-*Musar*-מוסר” also indicates a “bond-*Kesher*-קשר,” as in the verse,⁸⁷³ “Let us cut their cords (*Mosroteimo*-מוסרותימו),” meaning ropes that are used to bind and tie. That is, just as a person who is bound up cannot go according to his desire, the same is so of “sufferings-*Yissurim*-יסורים,” (meaning, that by which a person humbles himself etc., as explained above), in that he sets boundaries beyond which [he does not allow] his desire to spread forth, in that he forces his desires to submit and be nullified to his Godly soul. The matter of a bond (*Kesher*-קשר) also means to bind his animalistic soul, thus nullifying it to [the will of] his Godly soul.

⁸⁷² Talmud Bavli, Yevamot 20a; Sifri and Rashi to Deuteronomy 14:21; Chareidim, end of the *Chelek Mitzvot Aseh Min HaTorah*; See Tanya, Likkutei Amarim, Ch. 7, Ch. 27, Ch. 30 (39a).

⁸⁷³ Psalms 2:3

This then, is the meaning of “the rebukes of discipline are the way of life.” That is, through the “rebukes of discipline” (*Tochachot Musar*) a person binds himself, so that his desire does not spread into undesirable and alien matters, by restraining and binding his animalistic soul to his Godly soul, which is a bond of two total opposites, in that they become bonded and unified as one.

Through doing this, he thereby causes an arousal above of the bond and joining of the Unlimited One, *HaShem*-יהו"ה, blessed is He, with the worlds, this being the matter of “the way of life” (*Derech Chayim*), in that he draws new light and illumination down through his self-sacrifice (*Mesirat Nefesh*), (as explained in chapter two).

4.

This then, is the meaning of the verse, “For a *mitzvah* is a flame and Torah is light; the rebukes of discipline are the way of life.” This verse includes the general matter of service of *HaShem*-יהו"ה, blessed is He, from below to above. That is, it begins “a *mitzvah* is a flame,” followed by “Torah is light.” Even though, at first glance, the order should have been “Torah is a light” which brings to “a *mitzvah* is a flame,” as in the teaching of our sages, of blessed memory,⁸⁷⁴ “Study [of Torah] is greater, since it brings to the action [of the *mitzvot*]” nevertheless, in the levels of service of *HaShem*-יהו"ה, blessed is He, the lower level is “a *mitzvah* is a flame,” since it is the matter of action alone. The level above it is “Torah is light,”

⁸⁷⁴ Talmud Bavli, Kiddushin 40b; Bava Kamma 17a

this being the matter of understanding and comprehension. However, the highest level is “the way of life” (*Derech Chayim*), (which comes about through “the rebukes of discipline” (*Tochachot Musar*), as explained in chapter three), this being the matter of self-sacrifice (*Mesirat Nefesh*) which transcends the limitations of the intellect (*Sechel*).

However, *HaShem*’s יהו"ה Supernal intent is not for the matter of self-sacrifice (*Mesirat Nefesh*), that is, “the way of life” (*Derech Chayim*), to remain unto itself, but that it should rather also be drawn into “a *mitzvah* is a flame and Torah is light.” This is understood from the explanation above (in chapter two) that “a *mitzvah* is a flame and Torah is light” is the matter of the union (*Yichud*) of *Zeir Anpin* and *Nukvah*, whereas “the way of life” (*Derech Chayim*) is the matter of the union of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*).

However, the intention in the union of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*) is not for it remain above, Heaven forbid, but that it should also be drawn down into the union of *Zeir Anpin* and *Nukvah*, until it is drawn [all the way] down below etc., only that when this is drawn down from the union of father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*), it is much loftier and deeper.

For, as known, even the union (*Yichud*) of *Zeir Anpin* and *Nukvah* is drawn from [and brought about through] the union of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*), and even from higher etc., as explained in Iggeret HaKodesh.

The same is true in the reverse, that the union (*Yichud*) of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*) is also drawn down from the union (*Yichud*) of *Zeir Anpin* and *Nukvah*. However, the difference is that, in and of itself, the union of *Zeir Anpin* and *Nukvah* is an external union (*Yichud Chitzoni*), whereas the union (*Yichud*) of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*) is an inner union (*Yichud Pnimi*), even when drawn down in the union of *Zeir Anpin* and *Nukvah* for the sake of giving birth to souls or for the general need of bestowal to below.

The same is understood as it relates our service of *HaShem*-יהו"ה, blessed is He, that we must draw down the matter of self-sacrifice (*Mesirat Nefesh*) into “a *mitzvah* is a flame and Torah is light.” That is, even when one engages in studying Torah and fulfilling the *mitzvot*, in which one’s study must be with his human intellect, which is limited, and how much more in fulfilling the *mitzvot*, which are even more measured and limited than the study of Torah – for, about Torah study our sages, of blessed memory, said,⁸⁷⁵ “Whosoever is involved in [studying] the Torah laws pertaining to the burnt offering, it is as though he sacrificed a burnt offering.”

This is so even though [presently, without the Holy Temple] it is neither the time nor the place to offer such a sacrifice, nonetheless, since Torah is not limited to time and space, which is not so of the *mitzvot*, which indeed are limited

⁸⁷⁵ Talmud Bavli, Menachot 110a

to time and space⁸⁷⁶ – nevertheless, while actually [studying these Torah laws], the matter of self-sacrifice (*Mesirat Nefesh*), which is limitless, must illuminate in him in such a way that the self-sacrifice (*Mesirat Nefesh*) itself is drawn into “a *mitzvah* is a flame and Torah is light.”

This is similar to the Chanukah lights, in that “the *mitzvah* is to place them at the entrance of his house on the outside.”⁸⁷⁷ That is, even on the outside, which generally refers to the matter of actual deed, as known about the matter of [the verse],⁸⁷⁸ “I even actualized it (*Af Aseeteev*-עשיתיו-אף),” in which the word “even-*Af*-אף” makes a separation in the matter,⁸⁷⁹ thus referring to the matters of “a *mitzvah* is a flame and Torah is light” which are limited, there too there should be an illumination of the matter of self-sacrifice (*Mesirat Nefesh*) which transcends limitation, [and is the matter of] “the way of life” (*Derech Chayim*).

Beyond this, since this is a matter of self-sacrifice (*Mesirat Nefesh*), meaning the union of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*), as well as the aspect of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*), it therefore is understood that this matter is unlimited (*Bli Gvul*). Therefore, it is not applicable that after having had self-sacrifice (*Mesirat Nefesh*) one time, a person should think or say to himself that he has finished his service. He rather can

⁸⁷⁶ See Likkutei Torah, Bamidbar 13a; Ohr HaTorah, Na”Ch ibid. (p. 570, p. 1,358).

⁸⁷⁷ Talmud Bavli, Shabbat 21b

⁸⁷⁸ Isaiah 43:7

⁸⁷⁹ See Likkutei Torah, Balak and elsewhere.

and must add to this with even greater depth, being that [in this regard] he is unlimited (*Bli Gvul*).

Based on this, we also understand why the recital of the *Shema* is twice daily.⁸⁸⁰ For, at first glance, since he already has recited the *Shema* and said the words, “[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me'odecha*-בכל מאדך),” he therefore has already given over his soul and his being. [For after all, “we are not dealing with fools,”⁸⁸¹ but are talking about a person who neither fools others nor fools himself, so that when he says “with all your being” (*Bechol Me'odecha*-בכל מאדך), he actually holds by this, and is given over with all his soul and all his being.] This being so, how does it apply for him to return and recite the *Shema* yet again? After all, he has nothing left to give, since he already has given over his whole being.

About the fact that one recites *Shema* every day, this makes sense, for it can be explained like what we explained before⁸⁸² on the words,⁸⁸³ “[Now Avraham was old], coming in days (*Ba BaYamim*-בא בימים),” namely, that every day the soul is renewed, and therefore the matter of self-sacrifice (*Mesirat Nefesh*) is necessary yet again. However, in regard to [repeating the *Shema*] on the very same day, how does it apply to have self-sacrifice (*Mesirat Nefesh*) twice a day?

However, the explanation is that, as explained above, this matter is unlimited (*Bli Gvul*). This is similar to the

⁸⁸⁰ Mishneh Torah, Hilchot Kriyat Shema 1:1

⁸⁸¹ See Bava Metziya 40a and elsewhere

⁸⁸² In the Sichah talk of Shabbat Parshat Chayei Sarah, Shabbat Mevarchim Kislev 5722, Ch. 5 and on (Torat Menachem, Vol. 32, p. 201 and on).

⁸⁸³ Genesis 24:1

explanation elsewhere⁸⁸⁴ about the matter of leaving Egypt (*Mitzrayim*-מצרים), that it must be continuous throughout the day. [It is explained that it could reasonably be said that the obligation to leave Egypt is even greater than the obligation to recite the *Shema*. This is because the obligation to recite the *Shema* is only twice daily, whereas the obligation to leave Egypt is at every moment.] However, since he already has departed from his constraints and limitations (*Meitzarim*-מצרים), how does it apply to leave Egypt (*Mitzrayim*-מצרים) yet again?

The explanation is that since this matter is unlimited (*Bli Gvul*), therefore, that which is considered to be a departure from constraints (*Meitzarim*-מצרים) on a lower level, is still considered to be a constrain on a higher level. Thus, since the Holy One, blessed is He, is unlimited, the matter of leaving Egypt (*Mitzrayim*-מצרים) always applies without measure. The same is so of the matter of self-sacrifice (*Mesirat Nefesh*) during the recital of *Shema*, as discussed above.

5.

However, there is an additional matter that must precede “a *mitzvah* is a flame,” (not mentioned in the verse because it is so obvious). This refers to the lower fear (*Yira Tata’ah*) of *HaShem*-יהו"ה, blessed is He, and the matter of accepting His yoke, about which the verse states,⁸⁸⁵ “The beginning of wisdom is fear of *HaShem*-יהו"ה.” This is akin to

⁸⁸⁴ See *Torat Menachem* Vol. 30 p. 267 and on.

⁸⁸⁵ Psalms 111:10; See *Likkutei Torah*, Tzav 13a and elsewhere.

the recital of “I submit thanks before You-*Modeh Ani*-מודה אני” [said upon waking in the morning] and the recital of “Submit thanks to *HaShem-Hodu LaHaShem*-הודו ליהו”ה [said at the commencement of the morning prayers], in that it is the foundation and beginning of service of *HaShem*-יהו”ה, blessed is He.

Now, even though this matter is the beginning of service of *HaShem*-יהו”ה, blessed is He, (and even precedes the beginning of the verse), nevertheless, it also is bound to “the way of life” (*Derech Chayim*) (at the conclusion of the verse), this being the matter of self-sacrifice (*Mesirat Nefesh*), which transcends grasp and comprehension. This is similar to the explanation before,⁸⁸⁶ that even the lowest level of the lower fear (*Yirah Tata’ah*) of *HaShem*-יהו”ה is connected to uppermost level of the upper fear (*Yirah Ila’ah*) of *HaShem*-יהו”ה.⁸⁸⁷

It is well-known what is explained in various places, especially in Kuntres HaAvodah,⁸⁸⁸ about the difference between love (*Ahavah*) and fear (*Yirah*) of *HaShem*-יהו”ה, blessed is He. Namely, that through love (*Ahavah*) of *HaShem*-יהו”ה we come to reach the aspect of revelations (*Giluyim*), whereas through fear (*Yirah*) of Him we reach the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He. Thus, when it comes to the aspect of the Essential Self of

⁸⁸⁶ In the preceding discourse of this year, 5722, entitled “*Vayeishev Yaakov* – Yaakov settled,” Discourse 13, Ch. 7.

⁸⁸⁷ See Torah Ohr, Hosafot 114d; Biurei HaZohar of the Mittler Rebbe (81a-b); Biurei HaZohar of the Tzemach Tzeddek (Vol. 1 p. 423); Kuntres HaAvodah, Ch. 3 (p. 18).

⁸⁸⁸ Kuntres HaAvodah Ch. 3 (p. 18)

HaShem-יהו"ה, blessed is He, it is inapplicable to distinguish between grasp that is through the lower fear (*Yirah Tata'ah*) and a grasp that is through the upper fear (*Yirah Ila'ah*), since His Essential Self is not in the category of division.

This is as in the well-known saying of the Baal Shem Tov,⁸⁸⁹ that “When it comes to His Essence, even when you grasp only a small aspect of Him, you have grasp all of Him.” This is why specifically through the beginning and foundation of service of *HaShem*-יהו"ה, blessed is He, which is the lower fear (*Yirah Tata'ah*) of Him and the acceptance of His yoke, we come to the highest of levels.⁸⁹⁰

This also is like what was explained before⁸⁹¹ about the revelation of the coming future, that the loftiest matters come about specifically from the matter of “My servant-*Avdi*-עבדי,” as it states,⁸⁹² “Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty.”

⁸⁸⁹ See Keter Shem Tov, Hosafot 227

⁸⁹⁰ See at length in Derech Chayim of the Mittler Rebbe, translated as The Way of Life.

⁸⁹¹ See the preceding discourse of this year, 5722, entitled “*Rabbi Shimon Patach v'Amar* – Rabbi Shimon began and said,” Discourse 12; Also see the discourse entitled “*Vayeishev Yaakov* – Yaakov settled,” Discourse 13.

⁸⁹² Isaiah 52:13