

Discourse 7

“L’Oseh Nifla’ot Gedolot Lavado - To Him who alone does great wonders”

Delivered on the 2nd day of the week of Parshat Noach,
The 29th of Tishrei, 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁰⁷ “To Him who alone does great wonders, [for His kindness endures forever].” About this, it states in the manuscripts of Chassidus that have [recently] come out from constraints to expansiveness, that is, the short discourse there that begins with the above verse,³⁰⁸ explains why the wording is precisely “wonders-*Nifla’ot*-נפלאות,” with the prefix letter *Nun*-נ, as opposed to (other places in scripture,³⁰⁹ that state), “He does wonders-*Oseh Pele*-עושה פלא,” without the prefix letter *Nun*-נ.

³⁰⁷ Psalms 136:4

³⁰⁸ Subsequently printed in Maamarei Admor HaZaken, Ketuvim Vol. 1, p. 125 and on. [Note that in the original manuscript this discourse follows after the discourse entitled “*BaYom HaShemini*” which was subsequently printed in Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 2, p. 685 and on (as is noted in Maamarei Admor HaZaken, Ketuvim *ibid.*, p. 269), upon which the preceding discourse of the Rebbe, said on Simchat Torah of this year (5722) was based.]

³⁰⁹ Exodus 15:11; Psalms 77:15

It begins by explaining the verse,³¹⁰ “For Your kindness is better than life.” That is, *HaShem*’s יהו"ה Supernal kindness-*Chessed*, blessed is He, is even better than life. The explanation is that the word “life-*Chayim*-חיים” [is a general term that] includes all levels of life, so much so, that it even includes the root and source of life, which Talmud calls,³¹¹ “The Enlivener of life-*Mechayeh Chayim*-מחיה חיים,” in that it is He who grants the matter of life, (as in the blessing [mentioned in Talmud there], “May the Enlivener of life grant you life etc.”)

By way of analogy, this may be understood from the quality of kindness and love as it is in man below, through which one bestows life to those he loves, [such as his wife and children] (by supporting them with money or food). The quality of love itself, as it is in the heart of the one who loves, is loftier than the physical goodness that the ones he loves need (which he gives them).

Moreover, the inner essential quality [of the love] is not even a root and source for the physical goodness he bestows on the ones he loves. Rather, it only is that from the inner essential quality [of love] there is a drawing down of love that begins to relate to the existence another in a revealed way, and then comes into the aspect of the “Enlivener of life-*Mechayeh Chayim*-מחיה חיים.” That is, [only after this, does it

³¹⁰ Psalms 63:4

³¹¹ Talmud Bavli, Yoma 71a

descend] to become the root and source from which life and kindness is drawn to the one he loves.

The same is so of the Supernal quality of kindness-*Chessed*, that there are various levels in it. The lowest level is called “worldly kindness-*Chessed Olam*-חסד עולם.”³¹² About this quality of Kindness-*Chessed* the verse states,³¹³ “The world is built on Kindness-*Chessed*.” In other words, this aspect is close to the matter of worlds (*Olamot*-עולמות) to the extent that the construct of the world can come from it. This is the light of Kindness-*Chessed* of the world of Emanation (*Atzilut*) and is called “Life-*Chayim*-חיים.”³¹⁴ Alternately,³¹⁵ this aspect may also be considered to be the root and source of life and is therefore [sometimes] called the “Enlivener of life-*Mechayeh Chayim*-מחיה חיים.”

However, there is a higher Kindness-*Chessed* that transcends “Worldly Kindness-*Chessed Olam*-חסד עולם,” and is called “Abundant Kindness-*Rav Chessed*-רב חסד.”³¹⁶ That is, this too is the aspect of Kindness-*Chessed*, but as it is in Kindness-*Chessed* itself. This is the aspect of “Abundant Kindness-*Rav Chessed*-רב חסד” that transcends “Kindness-*Chessed*-חסד,” similar to the aspect of the “Enlivener of life-

³¹² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), section entitled “Lower Kindness-*Chessed Tachton*-חסד תחתון.”

³¹³ Psalms 89:3

³¹⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, beginning of Gate Two (*Yesod*) *ibid.*, and on.

³¹⁵ [Note, see the publishers note to the original discourse regarding this. Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*) *ibid.*, and Gate Five (*Tiferet*).]

³¹⁶ Exodus 34:6 and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid.*

Mechayeh Chayim-מחיה חיים,” that transcends “life-*Chayim*-חיים.” This is the aspect of Kindness-*Chessed* of the Long Patient One-*Arich Anpin*,³¹⁷ the root of all the emanated.

However, there is a higher aspect. This is the aspect of “He desires Kindness-*Chafetz Kindness*-חפץ חסד,”³¹⁸ or as the above-mentioned verse says it,³¹⁹ “**Your** kindness-*Chasdecha*-חסדך (is better than life).” This refers to *HaShem*’s-יהו"ה essential Kindness-*Chessed Atzmi*-עצמי Above, that is, the essential light of *HaShem*’s-יהו"ה quality of Kindness-*Chessed*, blessed is He [as He is, in and of Himself].

About this Kindness-*Chessed* the verse states, “For **Your** kindness (*Chasdecha*-חסדך) is better than life.” This is to say that *HaShem*’s-יהו"ה essential Kindness-*Chessed Atzmi*-עצמי (“**Your** kindness-*Chasdecha*-חסדך”), is better than all aspects of “life-*Chayim*-חיים,” including the aspect of the “Enlivener of life-*Mechayeh Chayim*-מחיה חיים” as it is on the highest of levels.

The discourse continues and explains that the drawing down of kindness-*Chessed* and life-*Chayim* from Above is generally in a way that is [preceded by] an arousal from below, through man’s service of *HaShem*-יהו"ה below. This reaches the root of the emanated, which is the aspect of the Long Patient One-*Arich Anpin*, the ultimate place that all arousals from below reach.

³¹⁷ See Likkutei Torah, Eikev 18a

³¹⁸ Micah 7:18; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

³¹⁹ Psalms 63:4

From there, there is a drawing down of the matter of life-*Chayim*-חיים (from the aspect of the “Enlivener of life-*Mechayeh Chayim*-מחיה חיים”) commensurate to the degree and manner of the arousal from below stemming from one’s service of *HaShem*-יהו"ה, blessed is He, below. It therefore is sometimes with more [bestowal] and sometimes the opposite, with less bestowal, Heaven forbid.³²⁰

However, there is a loftier way³²¹ that Kindness-*Chessed* is drawn from Above, in which the drawing down stems from the essential light of *HaShem*’s-יהו"ה Kindness-*Chessed*, blessed is He, that is, from the aspect of “**Your** kindness-*Chasdecha*-חסדך is better,” in which the drawing down is much greater and is not at all commensurate to the efforts of man below in his service of *HaShem*-יהו"ה, blessed is He.

3.

However, it still is not understood how it is possible to affect a drawing down from the essential light of *HaShem*’s-יהו"ה quality of Kindness-*Chessed*, blessed is He, being that this is a place where the deeds of the lower beings have no effect and do not reach.

³²⁰ The original publisher included a note citing the text of the above-referenced discourse in which it more expressly specifies that “if their deeds are good, then there is a drawing down of additional kindnesses... and if... their deeds are not good, then they cause a diminishment etc.”

³²¹ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*) and Gate Ten (*Keter*).

By way of analogy, this may be understood from the conduct of a father toward his son, in which there are two ways. If the son is intelligent, it applies for the father to conduct himself with him in an orderly fashion, according to the will of the father (in whole, or in part, or even in less than part). The father thus conducts himself with his son in a way that what he bestows to him is commensurate to the [level of] his son's understanding and commensurate to his conduct.

However, if the father sees that his son does not relate to matters of understanding and comprehension, nor does he relate to orderly conduct, that is, conduct that gives his father satisfaction of spirit, the father then conducts himself with his son in a second way.

That is, he bestows abundance of goodness to him without examining and taking the state and standing of his son into consideration altogether. This type of conduct stems from the fact that the son does not relate to the way of arousal from above brought about by arousal from below.

In the same way, Above in *HaShem's* יהו"ה Godliness there are two ways of conduct. There is a conduct drawn down from Above that is commensurate to our toil in serving *HaShem*-יהו"ה, blessed is He, with arousal from below. This also includes that in addition to the bestowal commensurate to our conduct stemming from understanding and reason, additional bestowal and influence is also granted to us in a way that transcends measure and limitation.

In other words, in this case, the bestowal not only stems from the aspect of "Worldly Kindness-*Chessed Olam*-

חסד עולם,” but also from the aspect of “Abundant Kindness-*Rav Chessed*-רב חסד.” Nonetheless, this bestowal too has some relation to measure and limitation, being that even the aspect of “Abundant Kindness-*Rav Chessed*-רב חסד” that transcends “Worldly Kindness-*Chessed Olam*-חסד עולם,” already relates to the root of the emanated.

However, when the Emanator, יהו"ה-*HaShem*, blessed is He, sees that through this way of conduct nothing will be drawn down, because the lower beings lack the ability to awaken bestowal that results from their deeds, like the analogy of the son who does not relate to matters of understanding and comprehension or to conducting himself in a desirable way, then the order of drawing down beneficence is with much greater plentifulness and abundance, being that the current state and standing of the lower beings, stemming from their deeds, is not taken into account.

4.

This then, is the meaning of the verse,³²² “To Him who alone does great wonders, [for His kindness endures forever],” specifying “wonders-*Nifla'ot*-נפלאות,” with the prefix letter *Nun*-נ, which is higher than the word “wonder-*Pele*-פלא” without the prefix letter *Nun*-נ.

The explanation is that even when the bestowal from Above is commensurate to man’s toil in serving יהו"ה-*HaShem*, blessed is He, this too is a matter of “wonder-*Pele*-פלא,”

³²² Psalms 136:4

as in “He does wonders-*Oseh Pele*-פלא.” This is because (as explained above) with the bestowal according to measure and limitation stemming from the aspect of “Wordly Kindness-*Chessed Olam*-עולם חסד,” there also is a drawing down of bestowal that transcends measure and limitation, from the aspect of “Abundant Kindness-*Rav Chessed*-רב חסד.” Nevertheless, this bestowal that transcends measure and limitation also depends on man’s service of *HaShem*-יהו"ה, blessed is He, which only reaches the root of the emanated.

However, higher than this is the matter indicated by the verse, “To Him who alone does great wonders,” specifying “wonders-*Nifla'ot*-נפלאות” with the prefix letter *Nun*-נ. The prefix *Nun*-נ modifies the word into the passive form (*Lashon Niphal*) indicating that the bestowal is not brought about through the act of the son in his service of *HaShem*-יהו"ה, blessed is He, but is **affected in him from Above**, meaning that without taking any consideration of his state and standing, he is bestowed with much greater plentifulness and abundance.

The phrase,³²³ “To Him who alone does great wonders” concludes with the word “**He alone**-*Levado*-לבדו,” indicating that the way this drawing down [is bestowed] does not depend on, nor is it commensurate to man’s toil in serving *HaShem*-יהו"ה, blessed is He, at all, in that it stems from that

³²³ “לעושה נפלאות גדולות לבדו”

which transcends the root of the emanations, as indicated by the word “He Alone-*Levado*-לבדו.”³²⁴

5.

Now, from the order of discourses in the above-mentioned manuscripts, it appears that this discourse is connected to Shemini Atzeret and Simchat Torah.³²⁵ This is why it begins with the verse, “To Him who alone does great wonders, [for His kindness endures forever],” being that this is one of the verses in the “*Atah HoReita*” verses that we recite on Shemini Atzeret and Simchat Torah, before doing the Hakafot.

However, just as with all matters related to Simchat Torah, the intention is for them to continue to be drawn forth throughout all the days of the year, in a way that throughout the rest of the year the drawing down should be without any concealments, hiddenness, or constrictions, and align with the general matter of the joy of Simchat Torah (drawn forth throughout the year). That is, it is the opposite of concealment, hiddenness, measure, and limitation. It thus is understood that this likewise is so of the matter indicated by the verse, “To

³²⁴ The Rebbe concluded this paragraph stating: “This concludes the substance of the [above-mentioned] discourse.”

³²⁵ Note from the publisher of the original discourse: It is noteworthy that in one of the manuscripts in which this discourse is found (among the discourses of the month of Tishrei), the heading of the discourse labels this discourse as [having been said on] “*Isru Chag*” [the day after the holiday]. This further sweetens what will be explained later in our discourse, that this matter is also drawn forth even after Simchat Torah, throughout the entirety of the year.

Him who alone does great wonders.” That is, the intention here also is that it should be drawn down throughout the year in an openly revealed way.

That is, to the degree that the bestowal from Above grows according to the [meritorious] conduct of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, in a way that accords with understanding and comprehension etc., since they only reach the root of the emanated, which is the aspect of the “Enlivener of life-*Mechayeh Chayim*-מחיה חיים”), this is not yet the [revelation] that the Jewish people hope for and pray for.

This is similar to the Alter Rebbe’s statement,³²⁶ “I want nothing at all! [I do not want Your Garden of Eden (*Gan Eden*)! I do not want Your coming world (*Olam HaBa*)!] I want nothing but **You alone**,” referring to that which transcends the entire chaining down of the worlds (*Seder Hishtalshelut*) etc.

Now, since the above words of the Alter Rebbe are mentioned in *Shoresh Mitzvat HaTefillah*, from which Chassidim derive lessons in regard to their contemplation (*Hitbonenut*) during prayers, and through them this matter is also drawn to all other Jews, it must be said that a small element of this applies to each and every Jew. That is, this should give him additional vitality in his service of *HaShem*-יהו"ה, blessed is He, in actualizing the matter indicated by the

³²⁶ Sefer HaMitzvot of the Tzemach Tzedek, *Shoresh Mitzvat HaTefillah*, Ch. 40 (copied in *HaYom Yom* for the 18th of Kislev).

verse,³²⁷ “To Him who alone does-עושה great wonders,” meaning that his toil in the matter of “doing-*Oseh*-עושה,” which is that “they do (*Oseen*-עושי) the will of the All Present One,”³²⁸ should be not just in a way of “He does (*Oseh*-עושה) wonders (*Pele*-פלא),” but the matter of “wonders-*Nifla’ot*-נפלאות” [with the prefix letter *Nun*-נ] should also be drawn down. Moreover, it should not simply be “wonders-*Nifla’ot*-נפלאות,” but should be “great wonders-*Nifla’ot Gedolot*-נפלאות גדולות” throughout the entire year.

We can also connect this to the teaching of the Baal Shem Tov, brought by his honorable holiness, my father-in-law, the Rebbe,³²⁹ on the verse,³³⁰ “To Him who alone does great wonders, for His kindness endures forever.” Namely, that everything that the Holy One, blessed is He, does (including in worldly matters) is (not just a “wonder-*Pele*-פלא,” but is) “great wonders [by Him] alone-*Nifla’ot Gedolot Levado*-נפלאות גדולות לבדו.” Moreover, the great wondrousness of these wonders-*Nifla’ot*-נפלאות is so great, that only He knows them.

He continues and explains the end of the verse, “for His kindness endures forever,”³³¹ that the word “for-*Ki*-כי” has the numerical value of 30-ל, referring to the thirty vessels (*Keilim*) of *Zeir Anpin* and *Nukvah* of the world of Emanation (*Atzilut*), which become the aspects of the *Nefesh*, *Ru’ach*, and

³²⁷ “לעושה נפלאות גדולות לבדו”

³²⁸ Talmud Bavli, Brachot 35b; See Likkutei Torah, Zot HaBrachah 99c

³²⁹ Sefer HaMaamarim 5704, p. 49

³³⁰ Psalms 136:4

³³¹ “כי לעולם חסדו”

Neshamah of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),³³² through which “His kindness-*Chasdo*-חסדו-78”³³³ is drawn down into the world. (This is as explained before, that the drawing down is throughout the whole year.) So likewise, may this be for us. May the “great wonders [by Him] alone-*Nifla’ot Gedolot Levado*-נפלאות גדולות” be drawn to the world, all the way to this physical and coarse world, below ten hands-breadths, in an openly revealed and apparent way, with revealed kindnesses (*Chassadim*), in [all matters of] children, health, and abundant sustenance!

³³² [There are ten *Sefirot*, and the inner, middle, and outer aspects of the vessels (*Keilim*) become the souls of *Neshamah, Ru'ach*, and *Nefesh* of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*)]. See Etz Chayim, Shaar 44, Ch. 2; Tanya, Iggeret HaKodesh, Epistle 20; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).]

³³³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of the *Cholem*-חלם-78 vowel.