

Discourse 12

“Rabbi Shimon Patach v’Amar - Rabbi Shimon began and said”

Delivered on the 19th of Kislev, 5722

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

1.

It states in Zohar,⁶¹¹ “Rabbi Shimon began, ‘The verse states,⁶¹² ‘Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty.’” He concludes by stating, “The words, ‘Behold, My servant will succeed,’ was said about the moon.” This explanation (that “My servant will succeed” refers to the moon, which is the *Sefirah* of Kingship-*Malchut*), is in addition to the other explanations on this verse.⁶¹³ From below to above, the order of the [explanations]

⁶¹¹ Zohar I 181a (Vayeishev)

⁶¹² Isaiah 52:13

⁶¹³ See Zohar I 181a *ibid.* – “Rabbi Shimon began and said: The verse states, ‘Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty.’ Joyous is the portion of the righteous *Tzaddikim*, that the Holy One, blessed is He, revealed to them the paths of the Torah, so that they may go upon them. Come and see that this verse possesses a Supernal mystery. The words, ‘Behold, My servant shall succeed’ have already been interpreted [in the Midrashic teachings]. However, [we shall now explain them in another manner]. Come and see, when the Holy One, blessed is He, created the world, he made the moon (*Malchut*) and diminished her light, and [after her diminishment] she has nothing of her own. Because she diminished herself, she is illuminated because of the sun (*Zeir Anpin*), and by the strength of the upper lights. At the time when the Holy Temple was standing, the Jewish people were engaged in the offering of sacrifices and the other services performed in the Holy Temple, those performed by

is as follows: The first is in the commentary of Metzudat David, who explains that this verse refers to the Jewish people in general, (“Then my servant Israel will succeed,” in which they all are referred to in the singular, as is common in many verses). Following this is the commentary of Rashi, who explains that the verse refers to the righteous *Tzaddikim* amongst the Jewish people, (“At the end of days, My servant Yaakov will be successful – referring to the righteous *Tzaddikim* amongst them”). Higher than this is the Targum translation, which explains that this verse refers to King Moshiach (“My servant Moshiach will be successful”), which

the Priests, the Levites, and the Israelites, through which they affected the [Supernal] bonds [and unions] and [drew forth] the illuminations of light. However, after the Holy Temple was destroyed, the light became darkened, and the moon (Kingship-*Malchut*) did not receive illumination from the sun (*Zeir Anpin*), and the sun (*Zeir Anpin*) withdrew from her. [On account of this], there is not a single day on which she is not afflicted by the dominion of curses, suffering, and pain, as we have learned. However, when the time comes for the moon (Kingship-*Malchut*) to [again] be illuminated, what does the verse say? ‘Behold, My servant will succeed.’ This verse was said about the moon (*Malchut*), and is the secret of the faith of the Jewish people. The words ‘My servant will succeed’ refers to the [fact that] there will be an awakening of an upper awakening, like a person who [is awakened] by smelling a scent, and is aroused to come and see. ‘He will be exalted-*Yarum*-יָרוּם’ refers to the side of the upper Light of all lights (*Keter*), [as indicated by the word] ‘exalted-*Yarum*-יָרוּם’ in the verse (Isaiah 30:18), ‘He will be exalted-*Yarum*-יָרוּם from showing you mercy (the Crown-*Keter*).’ The word ‘and become high-וְנִשְׂאָה-*Neesa*’ is from the side of Avraham (Kindness-*Chessed*). The word, ‘lofty-גָּבַהּ-*Gavah*’ is from the side of Yitzchak (Might-*Gevurah*). The word, ‘exceedingly-מְאֹד-*Me’od*’ is from the side of Yaakov (Splendor-*Tiferet*). Even though our sages explained [this verse in other ways], it is all one intention for [those who understand] the mystery of Wisdom-*Chochmah*. At that time the Holy One, blessed is He, will awaken a Supernal awakening to illuminate the moon (Kingship-*Malchut*) as is fitting, as the verse states (Isaiah 30:26), ‘The light of the moon will be like the light of the sun, and the light of the sun will be seven times as strong, like the light of the seven days,’ and because of this there will be an additional Supernal spirit that will be added to her (Kingship-*Malchut*).”

likewise is found in various Midrashic teachings⁶¹⁴ which add to this and explain the continuing words of the verse, “he will be exalted and become high and exceedingly lofty.” That is, “he will be exalted over Avraham, will be higher than Yitzchak and higher than Yaakov, and will be “exceedingly lofty,” even beyond Moshe etc.” Higher than this is the explanation of the Zohar, “Rabbi Shimon began and said etc.,” which explains that the verse refers to the *Sefirah* of Kingship-*Malchut* – the moon.

Now, all the above are inter-connected. [However, to understand this,] we must begin with what Biurei HaZohar states⁶¹⁵ about why the *Sefirah* of Kingship-*Malchut* is called “My servant-*Avdi*-עבדי.” That is, it is analogous to an actual servant, in that all work and toil required by the master etc., is performed by the servant for his master.

Based on this, it seem that the master receives from the servant, except that being that the servant is not independent unto himself, therefore, “whatever is acquired by the servant is acquired by his master,”⁶¹⁶ so much so, that it is the master’s acquisition in the first place,⁶¹⁷ and therefore, whatever the servant does is the action of his master. Thus, since it all belongs to the master, the opposite is true, that the master is the one who bestows to the servant.

⁶¹⁴ See Midrash Tanchuma, Toldot 14; Also see Sefer HaMaamarim 5660 p. 112; Sefer HaMaamarim Kuntreisim Vol. 2, p. 333b

⁶¹⁵ Biurei HaZohar of the Mittler Rebbe, Vayeishev 22c; Also see Biurei HaZohar of the Tzemach Tzedek, Vayeishev p. 118.

⁶¹⁶ Talmud Bavli, Kiddushin 23b

⁶¹⁷ See Rashba to Talmud Bavli, Kiddushin ibid. Also see *Hemshech* 5666 p. 326 and on.

We find this to be similarly so in the [relationship] between the king and his nation. That is, whatever the king has, he receives from the people of his country, as the verse states,⁶¹⁸ “Shmuel told them... This is the protocol of the king who will reign over you: He will take away your sons and place them in his chariots and cavalry... to plow his furrows and reap his harvest... He will take your daughters to be perfumers, cooks, and bakers etc.,” (in which many details are enumerated). Nonetheless, even so, since the existence of the nation is entirely the existence of the king, in that “His name is proclaimed over them,”⁶¹⁹ it therefore is specifically the king who bestows to the whole of the nation.

The same is so of the *Sefirah* of Kingship-*Malchut*, that upon her descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) – [called] the worlds of separation (*Alma d’Prooda*) – until [she descends to] this lowest world to affect refinements (*Birurim*), she is in a state and standing that “she has nothing of her own,”⁶²⁰ except for what is done for her by the servants, these being the angels and souls, (meaning, souls through the assistance of the angels), through which “the ascent of feminine waters” (*Ha’ala’at Mayim Nukvin*) is caused. Through this, Kingship-*Malchut* is caused to be in the aspect of the bestower and master, being that “whatever the servant acquires is the acquisition of his master.”

⁶¹⁸ Samuel I 8:10-13

⁶¹⁹ See the liturgy of the “*Adon Olam*” at the beginning of the morning prayers.

⁶²⁰ See Zohar I 181a *ibid.*; Zohar I 249b

After this, upon the ascent of Kingship-*Malchut* to the aspect of *Zeir Anpin*, then relative to *Zeir Anpin*, which is called “the Holy King” (*Malka Kadisha*), the [aspect of] Kingship-*Malchut* is called a “servant” (*Eved*-עבד), [similar to how the angels and souls are called “servants” (*Avadim*-עבדים) relative to the aspect of Kingship-*Malchut*]. In other words, Kingship-*Malchut* elevates the “feminine waters” (*Mayim Nukvin*) to [the aspect of] *Zeir Anpin*, like a servant who performs much work and toil, all of which is given to the master, except that it all is called by the master’s name, being that “whatever the servant acquires is the acquisition of his master.”

Based on this, we can connect all the above-mentioned explanations, by stating that the general ascent of the *Sefirah* of Kingship-*Malchut* comes about through the Jewish people. (This is similar to the statement of our sages, of blessed memory,⁶²¹ “It only is for the sake of the Jewish people that I have granted you (Moshe) greatness.”) In other words, the matter of [the words] “My servant will succeed” as explained in Zohar, that it refers to the ascent of the *Sefirah* of Kingship-*Malchut*, is brought about through “My servant” according to all three above-mentioned explanations, (that is, it is brought about by the Jewish people as a whole, by the righteous *Tzaddikim*, and by King Moshiach), these being three distinct levels in the service of *HaShem*-יהו"ה of the Jewish people.

The order is that at first, there is the simple service of *HaShem*-יהו"ה, blessed is He, of all the Jewish people, who are

⁶²¹ Talmud Bavli, Brachot 32a

called “My servant” in the singular (as in the explanation of the Metzudat David). About this it states,⁶²² “The Holy One, blessed is He, sought to confer merit upon the Jewish people; He therefore increased Torah and *mitzvot* for them.” As explained in the commentaries,⁶²³ since there are many *mitzvot*, it is not possible for a person not to fulfill [at least] one of them properly, in a way of wholeness and perfection etc., during his lifetime. In other words, through there being many matters of Torah and *mitzvot*, this brings about much merit for all Jewish people.

Higher than this is the toil in serving *HaShem*-יהו"ה, blessed is He, stemming from the inner manifest powers (*Kochot Pnimiyyim*) of the soul, beginning with the power of Wisdom-*Chochmah*. This toil is fulfilled primarily by the righteous *Tzaddikim* and the sages (*Chachamim*), these being the heads of the Jewish people in their generation. This is as Tanya explains,⁶²⁴ that “their souls are the aspect of the ‘head’ and ‘brain’ relative to the rest of the Jewish people.” [Only that from them and through them, there is a drawing down of service of *HaShem*-יהו"ה, blessed is He, stemming from the inner manifest powers of the soul (which begins in the aspect of the brain and intellect – *Mochin*) to all of the Jewish people in their generation, just as all of their needs are drawn down through the souls that are in the aspect of the ‘head’ and

⁶²² Talmud Bavli, Makkot 23b

⁶²³ See the commentary of Rambam to Mishnayot.

⁶²⁴ Tanya, Likkutei Amarim, Ch. 2

‘brain,’ (similar to the [physical] head, from where vitality is drawn to all the [other] limbs).

This is like what we find about our teacher Moshe, the first shepherd of the Jewish people, that even though he argued⁶²⁵ “From where shall I get meat?” in that he had no relation to the bestowal of physical meat, (being that, “a verse does not depart from its simple meaning”),⁶²⁶ nevertheless, the bestowal of meat had to also specifically be by his hand. This is because all the needs of the generation, even including the simplest things, are drawn through the ‘head’ and ‘brains’ of the generation.]⁶²⁷

This matter, (that the service of *HaShem*-יהו"ה, blessed is He, stemming from the inner manifest powers (*Kochot Pnimiyyim*) of the soul, is primarily brought about by the righteous *Tzaddikim* and the sages), aligns with Rashi's explanation that, “My servant,” refers (to Yaakov, but primarily refers) to the righteous *Tzaddikim* amongst them.

Higher than this, is the service of *HaShem*-יהו"ה, blessed is He, stemming from the transcendent powers (*Kochot Makifim*), (which transcend the inner manifest powers – *Kochot Pnimiyyim*). This refers to service of *HaShem*-יהו"ה, blessed is He, stemming from desire (*Ratzon*) and pleasure (*Taanug*), which are of the *Chayah* and *Yechidah* [levels of the

⁶²⁵ Numbers 11:13

⁶²⁶ Talmud Bavli, Shabbat 63a

⁶²⁷ See Sefer HaMaamarim 5660 p. 112; Sefer HaMaamarim, Kuntreisim Vol. 2, p. 333b.

soul]. This matter is related to Moshiach, as explained in the writings of the Arizal⁶²⁸ regarding the order of the souls.

That is, Dovid merited the [aspect of the] *Nefesh*, Eliyahu merited the *Ru'ach*, Moshe merited the *Neshamah*, Adam, the first man, merited the *Chayah*, and Moshiach will merit the *Yechidah*. Therefore, this aligns appropriately with the Targum translation and the Midrashic interpretations, namely, that the verse, “My servant will succeed” refers to King Moshiach.

Then, after the general service of *HaShem*-יהו"ה, blessed is He, by the Jewish people, (in all the particulars of the three ways indicated by the three explanations of the word “My servant-*Avdi*-עבדי”) in affecting the refinement and elevation of the sparks [of holiness], there then must be the ascent of the *Sefirah* of Kingship-*Malchut* (which is the meaning of the word “My servant-*Avdi*-עבדי” according to the Zohar), through first nullifying their previous state and standing. This is similar to the matter of immersion in the River of Fire (*Nehar Dinur*) and the ascent in the pillar etc., by which there then is inclusion in the higher level.⁶²⁹

⁶²⁸ See Ramaz to Zohar III 260b; Sefer HaMaamarim 5635 Vol. 1, p. 266; 5698 p. 200 and elsewhere.

⁶²⁹ See at length in the discourse of last year, 5721, entitled “*Lo Heebeet Aven b'Yaakov* – He perceived no iniquity in Yaakov,” (Translated in The Teachings of The Rebbe 5721) Discourse 28, Ch. 4 and on.

2.

Now, according to the explanation of the Zohar, the general matter of the verse, “Behold, My servant will succeed etc.,” namely, that it refers to the *Sefirah* of Kingship-*Malchut*, is that instead of the descent of the *Sefirah* of Kingship-*Malchut* “who has nothing of her own” and “Her feet descend unto death,”⁶³⁰ meaning, to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*),⁶³¹ in the coming future there will be an ascent of Kingship-*Malchut* in such a way that “he will be exalted and become high and exceedingly lofty.”

The explanation⁶³² is as explained in books of Kabbalah,⁶³³ that there are two manners in the *Sefirah* of Kingship-*Malchut*. These [two manners] are hinted in two vowel points, these being the vowel *Cheereek*-הֶרֶק which is below the letters, and the vowel *Cholem*-הֹלֶם which is above the letters.⁶³⁴ In other words, in and of itself, the *Sefirah* of Kingship-*Malchut* is the tenth *Sefirah* and is below all the other *Sefirot*, so much so, that she is called the receptacle (*Kli*) for the *Sefirot* above her, especially the aspect of *Zeir Anpin*

⁶³⁰ Proverbs 5:5

⁶³¹ See Ohr HaTorah, Na”Ch to Proverbs 5:5 (Vol. 1, p. 565 and on).

⁶³² See the discourse entitled “*Osri LaGefen*” in Ohr HaTorah, Vayechi Vol. 5 p. 1,009a; Discourse by the same title of the year 5633 (Sefer HaMaamarim 5633 Vol. 1, p. 94 and on; 5678 (Sefer HaMaamarim 5678 p. 126 and on).

⁶³³ See Pardes Rimonim, Shaar 28 (Shaar HaNekudot) Ch. 2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of the *Cholem*-הֹלֶם vowel, and The Gate of the *Cheereek*-הֶרֶק vowel.

⁶³⁴ Also see Torah Ohr, Megillat Esther 118b

(the emotions-*Midot*). This is as [Kingship-*Malchut*] is hinted in the *Cheereek*-הֶרֶק vowel, which is below the letters. However, about the coming future it is written, “Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty,” in that the *Sefirah* of Kingship-*Malchut* will ascend to the aspect of the Crown-*Keter*, which is above all the *Sefirot*, and is then hinted with the *Cholem*-חֶלֶם vowel, which is above the letters.

The explanation is that the *Sefirah* of Kingship-*Malchut* is the aspect of the revelation of each *Sefirah*. In the soul, it is thus likened to the vowels (*Nekudot*) and letters (*Otiyot*) through which the soul is revealed. This is because, in and of itself, the soul transcends revelation, and all its revelations are through the motion of the soul, called “letters (*Otiyot*).” Thus, every soul power has letters (*Otiyot*) in it.

In other words, this is not just so of the emotions (*Midot*) of the soul, but also of the intellect (*Sechel*) of the soul, and even the powers of desire (*Ratzon*) and pleasure (*Taanug*) of the soul, all of which have letters (*Otiyot*) by which these powers are revealed. Except that there is a difference between the letters of emotions and intellect (in Understanding-*Binah*, and even in Wisdom-*Chochmah*) that are openly recognized, as opposed to the letters of desire and pleasure, which are not openly recognized, being that they are concealed and in a state of nullification. Nevertheless, there also are letters in the desire (*Ratzon*) and the pleasure (*Taanug*), since without letters (*Otiyot*), the matter of revelation (*Giluy*) would be utterly inapplicable.

In regard to the matter of revelation brought about through the letters (*Otiyot*) themselves, there are two ways.⁶³⁵ There is a way in which the matter manifest and revealed in the letters comes in a hidden and concealed way. Then there is a way in which the revelation comes as is, without hiddenness and concealment, and without any constriction. In other words, the letters are illuminating and thus the revelation comes forth as is.

In general, this is the superiority of engraved letters, which includes the two levels in the engraved letters themselves.⁶³⁶ This likewise is the two ways in the *Sefirah* of Kingship-*Malchut* as she is hinted in the matter of the vowels (the *Cheereek*-הֶרֶק vowel below the letters, and the *Cholem*-חֹלֶם vowel above the letters), these being the two ways that the *Sefirah* of Kingship-*Malchut* is revealed.

The first way is as she presently is, in a state of hiddenness and concealment, so much so, that her feet descend to the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) etc., like the *Cheereek*-הֶרֶק vowel which is below the letters. The second way is her perfection and wholeness, which will come about in the coming future, when “My servant will succeed; he will be exalted etc.” That is, the *Sefirah* of Kingship-*Malchut* will ascend above all the *Sefirot*, like the *Cholem*-חֹלֶם vowel, which is above the letters.

⁶³⁵ Also see Sefer HaMaamarim 5653 p. 235 and on; *Hemshech* 5666 p. 473 and on.

⁶³⁶ Maamarei Admor HaZaken 5565 Vol. 2 p. 690; *Hemshech* 5666 p. 483; *Hemshech* 5672 Vol. 1, p. 500; Vol. 3 p. 1,419; Sefer HaMaamarim 5689 p. 345; 5710 p. 63; Likkutei Sichot p. 127 and on.

About this the verses states,⁶³⁷ “Broaden the place of your tent,” and,⁶³⁸ “Jerusalem will be settled beyond its walls.” The tent (*Ohel*) and Jerusalem refer to the *Sefirah* of Kingship-*Malchut*,⁶³⁹ which in the coming future will not be (in a way of constriction, concealment, and hiddenness, but) in a way of broadness and expansion, until she will be beyond walls, since there will be an illumination of the revelation of the Crown-*Keter* in her, including the inner aspect (*Pnimiyyut*) of the Crown, and even the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He.

3.

This may be better understood based on the statement in Zohar,⁶⁴⁰ Ra'aya Mehemna, on the Torah portion of Terumah, in explanation of the verse,⁶⁴¹ “I am first and I am last.” That is, [“I-*Ani*”] refers to Kingship-*Malchut*,⁶⁴² in which there are the two ways, “I am first-*Ani Rishon*- אני ראשון” and “I am last-*Ani Acharon*- אני אחרון.” The first way is that the letter *Yod*-י is at the end. This is as known, that in the permutations of the Name *HaShem* יהו"ה, there also are

⁶³⁷ Isaiah 54:2

⁶³⁸ Zachariah 2:8

⁶³⁹ Ohr HaTorah Balak p. 1,035 and on (*Ohel*); Likkutei Torah, Eikev 15d (Yerushalayim).

⁶⁴⁰ Zohar II 158a

⁶⁴¹ Isaiah 54:6

⁶⁴² Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

permutations in which the letters *Hey-Vav-Hey* הו"ה come first, followed by the letter *Yod* י.⁶⁴³ This hints at the aspect of Kingship-*Malchut* as she is at the end of all levels, and is the meaning of “I am last-*Ani Acharon* אני אחרון.” In contrast, “I am first-*Ani Rishon* אני ראשון” hints at the *Sefirah* of Kingship-*Malchut* as she is at the beginning of all the *Sefirot*, that is, as the letter *Yod* י is at the beginning [of the permutations of the Name *HaShem* יהו"ה].⁶⁴⁴

Even though the letter *Yod* י at the beginning of the Name *HaShem* יהו"ה hints at the aspect of Wisdom-*Chochmah* and the Crown-*Keter*, (in that the *Yod* י itself is the aspect of Wisdom-*Chochmah*, whereas the thorn of the *Yod* י is the aspect of the Crown-*Keter*),⁶⁴⁵ nevertheless, when the *Sefirah* of Kingship-*Malchut* ascends until she receives from the aspects of Wisdom-*Chochmah* and the Crown-*Keter*, she then is in the aspect of “I am first-*Ani Rishon* אני ראשון,” (like Wisdom-*Chochmah* and the Crown-*Keter*).

About this it states (in Ra’aya Mehmna there), “She then is not a receptacle in relation to Him... but is a crown upon His head.” In other words, the *Sefirah* of Kingship-*Malchut* is then not the aspect of a receptacle (*Kli*) to the aspect of *Zeir Anpin*, (as she is in her place under all the *Sefirot*, like the *Cheereek* חֶרֶק vowel, which is under the letters. She is then is called “The Ingathering of Israel-

⁶⁴³ הו"ה ווה"י הו"י.

⁶⁴⁴ יהו"ה יהו"י יוה"ה.

⁶⁴⁵ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

Knesset Yisroel-כנסת ישראל⁶⁴⁶ being that she gathers (*Konesset*-כונסת) and collects all the lights of Israel, which is the aspect of Zeir Anpin). Rather, she then is “a crown upon His head,” and is higher than *Zeir Anpin*, (like the *Cholem*-חלם vowel which is above the letters), being that she receives from Wisdom-*Chochmah* and the Crown-*Keter*.

The explanation is that the verse states,⁶⁴⁷ “O’ daughters of Zion, go out and gaze upon King Shlomo, wearing the crown that his mother crowned him with etc.” “King Shlomo-שלמה” refers to “the King to whom peace belongs-*HaShalom Shelo*-שלום שלו,”⁶⁴⁸ referring to *Zeir Anpin*.⁶⁴⁹ “His mother” refers to Understanding-*Binah*, as the verse states,⁶⁵⁰ “Call Understanding-*Binah* mother.” It thus is about this that the verse states, “wearing the crown that his mother crowned him with,” in that the crown of *Zeir Anpin* is drawn down through Understanding-*Binah*.

To clarify, the crown itself is higher than Understanding-*Binah*, being that it is from the aspects of Wisdom-*Chochmah* and the Crown-*Keter*, only that it is drawn down through Understanding-*Binah*, which receives from Wisdom-*Chochmah* and the Crown-*Keter*. In the coming future, this likewise will be so of the *Sefirah* of

⁶⁴⁶ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Knesset Yisroel*-כנסת ישראל”; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Torah Ohr, Tetzaveh 84b.

⁶⁴⁷ Song of Songs 3:11

⁶⁴⁸ Midrash Shir HaShirim Rabba 3:11

⁶⁴⁹ See Ohr HaTorah to Psalms (Tehillim), Yahal Ohr, p. 589 and on.

⁶⁵⁰ Proverbs 2:3; Also see Tikkunei Zohar 2a and elsewhere.

Kingship-*Malchut*, [as in the verse],⁶⁵¹ “Like mother like daughter,” in that she too will receive from the aspects of Wisdom-*Chochmah* and the Crown-*Keter*, (that is, from the *Yod-*י of the Name *Hashem*-יהוה). She therefore will be the aspect of the Crown-*Keter* of *Zeir Anpin*, which is the meaning of [the verse],⁶⁵² “An accomplished woman is the crown of her Husband.”

This likewise is the meaning of the verse,⁶⁵³ “On that day it shall be [that *HaShem*-יהוה is One and His Name One].” [About this,] it is explained in Likkutei Torah of the Arizal,⁶⁵⁴ that the word “it shall be-*Yihiyeh*-יהי” is two times *Yod-Hey*-יהי. This is because in the coming future Kingship-*Malchut* (the final *Hey*-ה) will also receive from Wisdom-*Chochmah* and the Crown-*Keter*, (which is the second *Yod-Hey*-יהי), just as Understanding-*Binah* (the first *Hey*-ה) receives from Wisdom-*Chochmah* and the Crown-*Keter* (which is the first *Yod-Hey*-יהי).

This then, is the meaning of “I am first (*Ani Rishon*-אני ראשון) and I am last (*Ani Acharon*-אני אחרון).” That is, the *Sefirah* of Kingship-*Malchut*, which is the end of all levels (“I am last”) will ascend to receive from the aspects of Wisdom-*Chochmah* and the Crown-*Keter* (“I am first”), until Kingship-*Malchut* will receive from Wisdom-*Chochmah* and the Crown-*Keter* in a higher way than how Understanding-*Binah*

⁶⁵¹ Ezekiel 16:44

⁶⁵² Proverbs 12:4

⁶⁵³ Zachariah 14:9

⁶⁵⁴ Likkutei Torah of the Arizal to Zachariah 14:9, cited in Likkutei Torah, Bamidbar 7d

receives from Wisdom-*Chochmah* and the Crown-*Keter*. This is because in the coming future the aspect of Kingship-*Malchut* will ascend higher than Understanding-*Binah*.

This is as known about the matter of [the three levels,]⁶⁵⁵ “My daughter (*Beetee*-בתי),” “My sister (*Achoti*-אחותי),” and “My mother (*Eemee*-אמי).” (This refers to the analogy⁶⁵⁶ of “a king who had an only daughter whom he dearly loved and called her ‘My daughter (*Beetee*-בתי).’ He continued loving her until he called her ‘My sister (*Achoti*-אחותי).’ He continued loving her until he called her ‘My mother (*Eemee*-אמי).’”)

That is, about the coming future, the verse specifically states,⁶⁵⁷ “Sing and be glad O’ daughters of Zion.” For, the aspect of Kingship-*Malchut* (“My daughter-*Beetee*-בתי”) will then ascend higher than Understanding-*Binah* (“My mother-*Eemee*-אמי”). The reason is because,⁶⁵⁸ “According to the difficulty is the reward.” In other words, because of the descent of the *Sefirah* of Kingship-*Malchut* to lower than all the *Sefirot*, like the *Cheereek*-חֶרֶק vowel which is below all the letters, her ascent also will be higher than all the *Sefirot*, like the *Cholem*-חֶלֶם vowel, which is higher than all the letters.

⁶⁵⁵ Of the terms used in Song of Songs. See the citation in the next note.

⁶⁵⁶ Midrash Shemot Rabba 52:5; Shir HaShirim Rabba 3:2

⁶⁵⁷ Zachariah 2:14

⁶⁵⁸ Mishnah Avot 5:21

This also explains the verse,⁶⁵⁹ “Blessed is *HaShem*-יהו"ה, the God of Israel, from the [one] world to the [other] world.” That is, there are two worlds, this world (*Olam HaZeh*) and the coming world (*Olam HaBa*), these being the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*). As these two aspects are in the *Sefirot*, they are the *Sefirah* of Kingship-*Malchut* and the *Sefirah* of Understanding-*Binah*.⁶⁶⁰ About this the verse states, “Blessed is *HaShem*-יהו"ה, the God of Israel, from the [one] world to the [other] world.”

That is, even in this world (*Olam HaZeh*), which is the revealed world (*Alma d'Itgaliya*) and the *Sefirah* of Kingship-*Malchut*, there should be a drawing down – (in that the word “*Baruch*-ברוך” is a term that means “to draw down”)⁶⁶¹ – and there will be an illumination of the revelation that radiates in the coming world (*Olam HaBa*), which is the concealed world (*Alma d'Itkasiya*) and is the *Sefirah* of Understanding-*Binah*.

More specifically, there are two ways in this, that are aligned to the two explanations of this verse, “Blessed is *HaShem*-יהו"ה, the God of Israel, from the [one] world to the [other] world.” For,⁶⁶² it states in Mishnah,⁶⁶³ “All blessings

⁶⁵⁹ Psalms 106:48

⁶⁶⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Eight (*Binah*).

⁶⁶¹ See Mishnah Kilayim 7:1 – “One who draws down (*Mavreech*-מבריע) the vine to the earth.” Also see Torah Ohr, Mikeitz 37c and elsewhere.

⁶⁶² See Ohr HaTorah, Tehillim (Yahal Ohr) to Psalms 106:48 (p. 418 and on).

⁶⁶³ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a

recited in the Holy Temple would conclude with the words, ‘From the world (*Meen HaOlam*-מִן הָעוֹלָם).’ However, when the Sadducees strayed in declaring that there only is one world, the Sages instituted to [conclude the blessings] by saying ‘From the [one] world (*Meen HaOlam*-מִן הָעוֹלָם) and to the [other] world (*v’Ad HaOlam*-וְעַד הָעוֹלָם),” (thus declaring that there are two worlds).⁶⁶⁴ Based on this, the words “From the [one] world (*Meen HaOlam*-מִן הָעוֹלָם) and to the [other] world (*v’Ad HaOlam*-וְעַד הָעוֹלָם),” may be explained to mean, from this world (*Olam HaZeh*) to the coming world (*Olam HaBa*), meaning, from Kingship-*Malchut* to Understanding-*Binah*.⁶⁶⁵

However, in Zohar on the Torah portion of Vayetztei, it is explained that the words “From the [one] world (*Meen HaOlam*-מִן הָעוֹלָם) and to the [other] world (*v’Ad HaOlam*-וְעַד הָעוֹלָם)” mean from the concealed world (*Alma d’Itkasiya*) to the revealed world (*Alma d’Itgaliya*), meaning, from Understanding-*Binah* to Kingship-*Malchut*.

The explanation is that both are true. That is, there is “From the [one] world and to the [other] world,” which is from below to above, (from this revealed world, which is Kingship-*Malchut*, to the concealed coming world, which is Understanding-*Binah*). Then there is the matter of “From the [one] world and to the [other] world,” from above to below, (that is, from the concealed coming world, which is

⁶⁶⁴ See Rashi to Talmud Bavli, Brachot 54a ibid.

⁶⁶⁵ Emek HaMelech, Shaar 11, Ch. 21

Understanding-*Binah*, to this revealed world, which is Kingship-*Malchut*).

These two ways are aligned to the two meanings of the word “*Baruch*-ברוך.” The first is that it is the aspect into which the blessing is drawn down, meaning that it is the one that [receives the blessing and] is blessed. The second is that it is the aspect from where the blessing comes, meaning that it is the one who blesses.

To further explain, the general matter of a blessing (*Brachah*-ברכה) is that it is a drawing down from Above. However, in this itself, there are two matters. The first is that the blessing (*Brachah*-ברכה) affects an ascent from below to Above. In the language of the Zohar, this is the arousal from Above (*It'aruta d'Le'Eila*) that brings about arousal from below (*It'aruta d'Le'Tata*). The second is that it is a blessing (*Bracha*-ברכה) and drawing down from above to below. In other words, after being preceded by man's toil in serving *HaShem*-יהו"ה, blessed is He, with arousal from below (*It'aruta d'Le'Tata*), an arousal from Above (*It'aruta d'Le'Eila*) comes about, which is much higher than the arousal from Above that comes solely to awaken arousal from below.

These then, are the two explanations of the ways [expressed in the verse], “Blessed (*Baruch*-ברוך) is *HaShem*-יהו"ה, the God of Israel, from the [one] world to the [other] world.” That is, there first is the blessing (*Brachah*-ברכה) in which Kingship-*Malchut* is blessed with much ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) that become included in her through the toil of those below, [and though

this comes through the granting of strength and empowerment from Above, it is accomplished by the toil of one's own efforts, in a way of ascent from below to above], by which there thereby is also caused to be an ascent of Kingship-*Malchut* herself etc. This is the meaning of the words "From the [one] world and to the [other] world" as they are explained to mean an ascent from below to Above, from Kingship-*Malchut* to Understanding-*Binah*.

After this there comes to be the blessing (*Brachah*-ברכה) and drawing down from Above to below, from Understanding-*Binah* to Kingship-*Malchut*, from the coming world (*Olam HaBa*) to this world (*Olam HaZeh*). That is, just as "the coming world is created with the letter *Yod*-י,"⁶⁶⁶ meaning that in the coming world (*Olam HaBa*), (which is the aspect of Understanding-*Binah*), there is an illumination of the letter *Yod*-י of the Name *HaShem*-יהו"ה, (which is the aspect of Wisdom-*Chochmah* and the Crown-*Keter*),⁶⁶⁷ so likewise (in the coming future) this will be revealed even in this world (*Olam HaZeh*), in the aspect of Kingship-*Malchut*.

About this the verse states, "Blessed is *HaShem*-יהו"ה, the God of Israel etc." In other words, to bring about the matter of "Blessed (*Baruch*-ברוך) is *HaShem*-יהו"ה, the God of Israel, from the [one] world to the [other] world," whether from below to above, from Kingship-*Malchut* to Understanding-*Binah*, or whether from above to below, from

⁶⁶⁶ Talmud Bavli, Menachot 29b

⁶⁶⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Eight (*Binah*), Gate Nine (*Chochmah*), and Gate Ten (*Keter*).

Understanding-*Binah* to Kingship-*Malchut*, the service of the Jewish people is necessary. About this the verse specifically states, “Blessed is *HaShem*-יהו"ה, the God of Israel.” For, it is by the hand [of the Jewish people] that there is the drawing from one world to the other world, in both above-mentioned ways.

This is similar to what we recite in our blessings, “Our God, King of the world-*Elohei*”נו *Melech HaOlam*-אלהי"נו מלך העולם.” That is, there first must be the matter of “Our God-*Eloheinu*-אלהי"נו,” (“The God of Israel”). This is brought about through the service of *HaShem*-יהו"ה of the Jewish people, and thereby, He also is caused to be the King of the world (*Melech HaOlam*-מלך העולם).

This is similar to what we explained before (in chapter one) about the alignment of the various explanations of the verse, “Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty.” (The simple explanation is that “My servant” refers to the Jewish people, whereas the explanation of the Zohar is that “My servant” refer to [the *Sefirah* of] Kingship-*Malchut*.) That is, the ascent of [the *Sefirah*] of Kingship-*Malchut* comes about through the service of *HaShem*-יהו"ה of the Jewish people.

That is, there first must be the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, (“The God of Israel”), and specifically through this, the aspect of the [*Sefirah* of] Kingship-*Malchut* is caused, so that instead of being compared to the *Cheereek*-חֶרֶק vowel, which is under all

the letters, she ascends to be like the *Cholem*-חלם vowel, which is above all the letters.

5.

Now, the general matter of the ascent of Kingship-*Malchut* in the coming future, is that after and by means of her descent during this current time, she thereby ascends to be like the *Cholem*-חלם vowel, which is above all the letters. We can connect this to the dreams (*Chalomot*-חלמות) mentioned in this week's Torah portion.⁶⁶⁸ This is based on the explanation in Tola'at Yaakov⁶⁶⁹ in the name of [Rabbi Yosef Gikatilla,] the author of *Shaarei Orah*,⁶⁷⁰ that the matter of dreams is that they are a flash from the aspect of the Crown-*Keter*, which is the emanation of the *Cholem*-חלם vowel etc.⁶⁷¹

According to the teachings of Chassidus, this may be understood according to the explanation in Torah Ohr in this week's Torah portion,⁶⁷² on the verse,⁶⁷³ “A song of ascents. When *HaShem*-יהו"ה will return the captivity of Zion, we will have been like dreamers.” That is, the general matter of serving *HaShem*-יהו"ה, blessed is He, during the time of exile [beginning with the descent of the soul into the body – “from a

⁶⁶⁸ Genesis 37:5 and on; 40:5 and on

⁶⁶⁹ Tola'at Yaakov, section on “dreams-*Chalom*-חלום”

⁶⁷⁰ *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as “Gates of Light.”

⁶⁷¹ See *Sefer HaNikud* of Rabbi Yosef Gikatilla (printed with *Shaarei Orah*, *Shaarei Tzedek* and *Sefer HaChashmal*, Yerushalayim 5775); Also see *Ginat Egoz* by Rabbi Yosef Gikatilla, translated as “*HaShem* Is One,” Vol. 4, (The Vowels of Creation).

⁶⁷² Torah Ohr, Vayeishev 28c and on

⁶⁷³ Psalms 126:1

high peak to a deep pit”⁶⁷⁴ – which is a matter of exile,⁶⁷⁵ from which there subsequently is a chaining down of exile in the literal sense,] is similar to a dream, which bonds two opposites and is a composition of both.

This is because during sleep the soul ascends above and all that remains [in the body] is the “impression of life” (*Kista d’Chayuta*).⁶⁷⁶ At such a time, the power of intellect (*Sechel*) withdraws, whereas the power of imagination (*Ko’ach HaDimyon*) remains,⁶⁷⁷ and the power of imagination (*Ko’ach HaDimyon*) has the ability to unify opposites. (This is in contrast to one’s awaking state, in which the power of intellect (*Ko’ach HaSechel*) dominates over the power of imagination (*Ko’ach HaDimyon*), thus not allowing it to combine two opposites. This is because the eye of the intellect clearly sees that they are two disparate matters that cannot at all be unified.)

The same is so of exile, (in general meaning the descent of the soul into the body, and particularly meaning the time of exile). That is, the spark of Godliness in a person’s soul is dormant and is in a state of sleep and the intellect (*Mochin*) is withdrawn. Thus, the composition of two opposites is possible, so that a person can become entirely consumed by his business affairs throughout the day etc., even though, when he prays, he is roused with love and adhesion to

⁶⁷⁴ See Talmud Bavli, Chagigah 5b

⁶⁷⁵ See Tanya, Iggeret HaKodesh, Epistle 4

⁶⁷⁶ See Zohar I 83a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30.

⁶⁷⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 41.

HaShem-יהו"ה, blessed is He. However, it is explained there that one should not become despondent over the fact that during prayer, Torah study, and fulfilling the *mitzvot* he is in one state, but is in an opposite state at other times,⁶⁷⁸ because this stems from the matter of "we were like dreamers."

Nevertheless, it is specifically through the descent during the time of exile, when service of *HaShem*-יהו"ה, blessed is He, is as indicated by the words "we were like dreamers," that there thereby is a much greater ascent. This is the meaning of the continuation of the Psalm,⁶⁷⁹ "Then our mouths will be filled with laughter." In other words, specifically after and by means of the descent that took place during the time of exile, in that "we were like dreamers," there will be a much greater elevation in the coming future (as will be explained in chapter eight).

This matter, that through the dream-*Chalom*-חלם (that "we were like dreamers" during the time of exile), there thereby is caused to be a much greater ascent in the coming future, is similar to the ascent of the *Cholem*-חלם vowel, which is above all the letters and hints at the ascent of Kingship-*Malchut*, namely, that in the coming future *Malchut* will ascend and be higher than all the *Sefirot*. However, this follows after and is brought about through her descent below all the *Sefirot*, as explained before.

⁶⁷⁸ Also see *Moreh Nevuchim*, Part 3, Ch. 51

⁶⁷⁹ Psalms 126:2; Talmud Bavli, Brachot 31a

Now, to better understand this, we must begin with an explanation of the matter of dreams (*Chalomot*-חלומות).⁶⁸⁰ To explain, though it was explained above that the matter of dreams stems from the withdrawal of the power of intellect (*Ko'ach HaSechel*) during sleep, until all that remains is the power of imagination (*Ko'ach HaDimyon*), which is capable of unifying two opposites, on the other hand, we also find an element of superiority to the matter of dreams. This is as our sages, of blessed memory, said,⁶⁸¹ “Whoever sleeps seven [consecutive] days without dreaming is called evil.”

However, this itself requires explanation. For, at first glance, it is not understood why a person is called evil if he did not dream. Another matter that must be understood about dreams, is that in the Holy Tongue the root of the word “dream-*Chalom*-חלם” has two opposite meanings. [It must be pointed out that the Holy Tongue (*Lashon HaKodesh*) is not a language based on human convention [like other languages],⁶⁸² but is given from Above, and is the language by which the Holy One, blessed is He, created His world.]⁶⁸³

⁶⁸⁰ See Maamarei Admor HaZaken, Ketuvim Vol. 1, p. 38 and on; Maamarei RaZa”L p. 308, p. 316; Ohr HaTorah, Vayechi Vol. 5 p. 1,009a and on

⁶⁸¹ Talmud Bavli, Brachot 55b

⁶⁸² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations), Vol. 2 (The Letters of Creation, Part 1) Vol. 3 (The Letters of Creation, Part 2), and Vol. 4 (The Vowels of Creation); Also see Pardes Rimonim, Shaar 21 (Shaar HaKinuyim, Ch. 1 and elsewhere.

⁶⁸³ Midrash Bereishit Rabba 18:4

The first explanation is that this term means “dream-*Chalom*-חלום,” whereas the second explanation is that it means strength in terms of health, as in the verse,⁶⁸⁴ “You heal me (*vaTachlimeini*-וּתְחַלִּימֵנִי) [and give me life],” which Rashi explains means, “You make me healthy and strengthen me.” These are two opposite meanings. For, the matter of dreaming stems from weakness, in that during sleep the power of intellect (*Ko’ach HaSechel*) becomes hidden and concealed, (being that the soul ascends above and all that remains is the impression of life – *Kista d’Chayuta*). This is the opposite of strength and good health, being that the matter of strength and good health is that the powers of the soul are revealed. How much more is this the case in relation to the soul’s primary power, which is the power of intellect (*Sechel*), (which is why the soul itself is called the intellectual soul – *Nefesh HaMaskelet*).⁶⁸⁵ [That is, when the soul is healthy] this power is revealed and is not weak, hidden and concealed, as it is during the dream state.

However, even so, during the dream state (*Chalom*-חלום) there also is a matter of strength and health, as we clearly observe that after sleep (when there is the dream state), one’s powers are stronger than they were before having slept. This likewise is why our sages, of blessed memory, stated that there is benefit to the dream state (*Chalom*-חלום), so much so,

⁶⁸⁴ Isaiah 38:16

⁶⁸⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42.

that [they said], “Whoever sleeps seven [consecutive] days without dreaming is called evil.”

7.

This may be better understood by explaining the matter of a dream (*Chalom*-חלום), which comes about from the revelation of the letters (*Otiyot*) that are in the soul. To explain, it was explained above (in chapter two) that the letters are the movement and revelation of the soul. This is because the soul itself has no connection to revelations, whereas its revelations come through the motion of the soul, called “letters” (*Otiyot*), these being the movements of the soul to be in a state of revelation, from which the actual letters (*Otiyot*) come forth, such as the letters of thought (*Machshavah*) and the letters of speech (*Dibur*).

Therefore, just as the soul, which is a spiritual being, undergoes no destruction or extinction, and never undergoes loss, this is likewise so of its letters, which are spiritual letters (*Otiyot*-אותיות), in that they too are sustained eternally. [This itself is why it is so important to be careful and cautious of the letters of one’s thought and speech, because the letters are preserved. Thus, if they are undesirable, they cause confusion and distraction to the soul etc., as will be soon be explained.]

Now, during sleep, when the soul withdraws from its manifestation in the body, the letters are drawn after [the soul] too, and withdraw from the vessels (*Keilim*) in which they previously were manifest. Thus, since the letters (*Otiyot*)

withdraw from the vessels (*Keilim*), various permutations are made from them, in a different order than they were in his thoughts while awake, and this [itself] is the matter of a dream (*Chalom*-חלום). For, as known,⁶⁸⁶ there is an angel appointed over dreams, and [this angel] makes permutations (*Tzirufim*) from those thoughts, sometimes in their proper order, but usually, with changes and exchanges of the permutations of letters.

About this our sages, of blessed memory, stated,⁶⁸⁷ “[In a dream] a person is only shown the fleeting thoughts of his heart,” (meaning, the fleeting thoughts that he thought during the day). In contrast, he will not dream about that which he never thought about, (meaning, that in this, there was no revelation of the letters of his soul). This is because dreams come from the letters he thought and ruminated about [during the day], except that they come in a way of confused combinations.

Now, because of the manifestation of the Godly soul in the animalistic soul, there also is a manifestation of the powers of the Godly soul within the thoughts and ruminations of the heart in the vanities of the world that the animalistic soul thinks about throughout the day. Therefore, during sleep, when the soul must ascend above and draw [new] vitality for itself,⁶⁸⁸ those letters cause confusion and obstruction to the

⁶⁸⁶ See Midrash Sheva Heichalot HaTuma, Heichal 6, (cited in Reishit Chochmah, Shaar HaYirah, Ch. 13); Zohar II 267a

⁶⁸⁷ Talmud Bavli, Brachot 55b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45.

⁶⁸⁸ Midrash Bereishit Rabba 14:9

soul. (That is, it becomes ensnared in the letters) so that it is unable to ascend above. [This is similar to what Tanya explains⁶⁸⁹ about the matter of dreams, that “they are the vanity and affliction of the spirit,⁶⁹⁰ since they impede his soul from ascending above... because those originating from the side of evil come and attach themselves to him... and mock him, showing him false things and tormenting him in his dreams, as Zohar states.”]⁶⁹¹

In other words, just as the many thoughts in which a person is preoccupied with his livelihood cause him to be distracted during service *HaShem*-יהו"ה, blessed is He, in prayer – for, as we see, if a person is preoccupied throughout the day with matters of livelihood, in which he becomes entrenched with the toil of his soul, as the verse states,⁶⁹² “With our souls we bring our bread,” it is to such an extent that his soul finds no tranquility, because of the overabundance of [distracting] thoughts and worries etc., so that even when he stands to pray, at which time his soul should ascend the ladder of prayer,⁶⁹³ nonetheless, the letters of his thoughts that are preoccupied with concerns of livelihood, cause confusion in him and obstruct his soul from ascending the ladder of prayer. The same is so of the ascent of the soul during sleep. That is, the letters (*Otiyot*) of the thoughts in which he ruminated about the vanities of the world

⁶⁸⁹ Tanya, Likkutei Amarim, Ch. 29

⁶⁹⁰ Ecclesiastes 1:14; Also see Tanya, Likkutei Amarim, Ch. 6.

⁶⁹¹ Zohar III (Vayikra) 25a-b

⁶⁹² Lamentations 5:9

⁶⁹³ See Zohar I 266b and elsewhere.

during the day, cause distraction in his soul and obstruct it from ascending above.

About this the verse states,⁶⁹⁴ “Like birds seized in a snare,” in which the word “birds (*Tziparim*-צפרים)” refers to souls, as stated in Zohar⁶⁹⁵ on the verse,⁶⁹⁶ “There where the birds (*Tziparim*-צפרים) nest.” That is, just as trapped and ensnared birds are incapable of flying upward, so too, souls that are trapped in undesirable thoughts, are incapable of ascending upward.

It is to this end that dreams are beneficial to the soul, because when one’s service of *HaShem*-יהו"ה, blessed is He, is as it should be, his dreams are then beneficial to his soul, in that through them the soul becomes separated, freed, and purified from whatever undesirable thoughts he had throughout the day. This is because they become refined through their manifestation in the various permutations of the dream state, by which the soul is thereby able to ascend above.

About this the verse states,⁶⁹⁷ “The snare broke and we escaped.” This refers to the matter of a dream (*Chalom*-חלום), by which there is the refinement of the letters of the thought that became combined in various permutations during the dream state, by which we thereby “escape,” in that the souls can ascend above.

This is why our sages, of blessed memory, stated, “Whoever sleeps seven [consecutive] days without dreaming

⁶⁹⁴ Ecclesiastes 9:12

⁶⁹⁵ Zohar I 162b

⁶⁹⁶ Psalms 104:17

⁶⁹⁷ Psalms 124:7

is called evil.” The explanation is that even in regard to a perfectly righteous *Tzaddik* who is in a constant state of adhesion to *HaShem*’s-יהו"ה Godliness, it is not possible for there not to be times when he must think of the bodily needs that are necessary for him.

Commensurate to the level of service of *HaShem*-יהו"ה, blessed is He, of that perfectly righteous *Tzaddik*, even the thoughts that he thinks about his bodily needs, [at which time he is below his state as he is when serving *HaShem*-יהו"ה, blessed is He, in prayer, Torah study, or fulfilling the *mitzvot*],⁶⁹⁸ he is in a state of ensnarement and his soul is trapped and prevented from ascending above.

He therefore must undergo the matter of dreaming (*Chalom*-חלום) by which his soul can become freed and purified of the letters of the thought, even in so far as physical matters that are necessary to him. For, commensurate to the level of his greatness, this is a matter of evil. This is why they stated, “Whoever sleeps seven [consecutive] days without dreaming is called evil.” All this even applies to a perfectly righteous person (*Tzaddik Gamur*), and who is on such a level as that of a perfectly righteous *Tzaddik Gamur*? (This is as is added in the [previously cited] discourse).⁶⁹⁹ This being so, how much more is it so in regard to someone who is not perfectly righteous. He certainly must undergo dreaming (*Chalom*-חלום) to free his soul from entrapment in the snare

⁶⁹⁸ See Moreh Nevuchim, Part 3, Ch. 51 *ibid*.

⁶⁹⁹ See the discourse entitled “*Osri LaGefen*” 5678 (Sefer HaMaamarim 5678 p. 130).

etc., so that,⁷⁰⁰ “The snare broke and we escaped,” and his soul can ascend above.

However, about the matter of the breaking of the snare, there are various levels, according to the various levels of the letters of thought, which are in a way of a “snare” in which the soul becomes entrapped. Generally, there are two ways in this. The first way is that there are letters of thought that cannot be elevated, and it therefore is necessary to completely push them away and nullify them in a way that “their breakage is their repair.”⁷⁰¹ The second way is the letters of thought in which it is possible to refine and elevate those parts that are good in them.

The explanation is that in regards to letters that are in a permissible way, and that [even] according to Torah are necessary, such as engaging in necessary business matters, in which one must use letters of speech, which automatically also requires letters of thought (since, to speak in an orderly fashion, there first must be orderly thought), these letters could possibly be refined and elevated. This is like refinement in all permissible matters, whereby one fulfills the verse,⁷⁰² “Know Him in all your ways.”

(This is similar to what Tanya explains⁷⁰³ about the neutral study of Torah, [meaning, study that it is not for the sake of the Name *HaShem*-יה"ה or otherwise], that “immediately upon his return to studying for the sake of the

⁷⁰⁰ Psalms 124:7

⁷⁰¹ Mishnah Kelim 2:1

⁷⁰² Proverbs 3:6

⁷⁰³ Tanya, Likkutei Amarim, Ch. 39

Name *HaShem*-יהו"ה (*Lishmah*),⁷⁰⁴ even that which he studied in a neutral way becomes attached and joined to this study and soars above with it.) However, in regard to those letters that he added beyond what is necessary etc., in regard to those letters, their destruction is their repair, since through breaking those letters, the spark of holiness within them is freed.

The same is so of the matter of a dream (*Chalom*-חלום), referring to the general matter of exile, ([about which the verse states], “we were like dreamers”). To explain, about the time of exile the verse states,⁷⁰⁵ “We have not seen our signs (*Ototeinu*-אותותינו).” In other words, even though there is the presence of the matter of the letters (*Otiyot*-אותיות), the substance of which is the matter of revelation (*Giluy*), nevertheless, this is in a way of hiddenness and concealment, in that we do not see the light (*Ohr*) manifest within them.

The general reason for this is because, during exile, the conduct of the world stems from *HaShem*'s-יהו"ה title God-*Elohi*"מ-אלהים-86, which shares the same numerical value as “the natural order-*HaTeva*-הטבע-86,”⁷⁰⁶ which is of the same root as in the verse,⁷⁰⁷ “Her gates have sunken-*Tavoo*-טבעו into

⁷⁰⁴ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, end of Part One, Gate Three.

⁷⁰⁵ Psalms 74:9

⁷⁰⁶ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Pardes Rimmonim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section entitled “*Hamargeel*”); Shnei Luchot HaBrit 89a, 189a; Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re'eh 22b and on, and elsewhere. Also see the discourse entitled “*Shuvah Yisroel*” 5690 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 76b).

⁷⁰⁷ Lamentations 2:9

the earth.” That is, we do not see the light of *HaShem*’s יהו"ה-s Godliness in the world.⁷⁰⁸ It therefore is necessary for there to be something akin to the two ways of refinement discussed above about undesirable letters of thought, in which there must be the matter indicated by the verse,⁷⁰⁹ “The snare broke [and we escaped].” That is, there are matters that must be pushed away in a way of breakage, in that their breaking is their repair, and there are matters in which there only must be the removal of the hiddenness and concealment etc.

8.

This then, explains the two meanings of the word “*Chalom*-חלום,” one being literal, this being the matter of a dream, and the other being the matter of strength and health, (as in,⁷¹⁰ “You heal me (*vaTachlimeini*-ותחלימני) [and give me life],” meaning, “You make me healthy and strengthen me”). This is because through the dream (*Chalom*-חלום) there is the refinement of the undesirable letters of thought, which causes the strengthening and healing of the soul.

The general explanation is that specifically through there first being the matter of sleeping and dreaming, after which one awakens, there thereby is caused to be strengthening and healing to a far greater degree than how one

⁷⁰⁸ See Ohr HaTorah, Shir HaShirim Vol. 1, p. 314 and on; Sefer HaMaamarim 5678 p. 88 and on; 5698 p. 167 and on, and elsewhere.

⁷⁰⁹ Psalms 124:7

⁷¹⁰ Isaiah 38:16

was before sleeping and dreaming. This is like the “superiority of light [that is revealed] out of darkness.”⁷¹¹

The same is so of the dream of the matter of exile in general, (“we were like dreamers”), beginning with the exile of the soul’s descent into the body, up to and including the descent during actual exile, in the literal sense. Specifically through this it is caused to come to a state of ascent that is much higher and greater than before its descent.

For, as known, in the coming future the ascent will be much higher and greater than the state the world at the beginning of creation, even as it was before the sin. For, even though the world was created in a state of wholeness and perfection,⁷¹² nevertheless, in the coming future there will be an even greater ascent. About this, it states about Moshiach that “he will be exalted and become high and exceedingly (*Me’od*-מאד) lofty,” in which the word “exceedingly-*Me’od*-מאד” shares the same letters as “Adam-אדם,” but in a different permutation that indicates that which transcends measure and limitation, being that he even will be loftier than Adam, the first man.⁷¹³

The analogue to this is the matter of demolishing in order to build, in which the construction following the destruction is much greater than how the building was before it was demolished. If this was not so, there would be no benefit in demolishing it etc.

⁷¹¹ Ecclesiastes 2:13

⁷¹² See Midrash Bereishit Rabba 14:7; 12:6; 13:3

⁷¹³ See Sefer HaMaamarim 5635 Vol. 1, p. 266 and on; 5698 p. 200 and on.

The same applies to the general matter of exile, [about which it states],⁷¹⁴ “Because of our sins we were exiled from our land.” That is, exile is not solely a matter of punishment, Heaven forbid to think so. Rather, through this there will be a much greater ascent than how it was before exile, similar to the matter of strengthening and healing that comes after sleeping and dreaming. The same applies to the general matter of the soul’s descent into the body, that specifically through this, the soul thereby ascends to a much loftier level than before its descent.

This itself is the general matter of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, in its truest sense, as it states,⁷¹⁵ “The spirit returns to God who gave it,” [in which the verse specifies], “Who gave it-*Netanah*-נתנה,” [and as we recite,⁷¹⁶ “My God], the soul that you gave (*SheNatatah*-שנתת) within me.” This refers to the descent [of the soul] from above to below, until “You blew it into me” in the deep pit, (and in this itself, during actual exile in the literal sense).

Specifically through this, the [matter of], “The spirit returns to God etc.,” comes about, in a much loftier way than how it was before its descent. This is because it was then on the level of the perfectly righteous (*Tzaddikim Gemurim*), whereas because of its descent it thereby can ascend to the level of the truly penitent (*Baalei Teshuvah*) who return to

⁷¹⁴ See the liturgy of the *Musaf* prayer of the festivals.

⁷¹⁵ Ecclesiastes 12:7; See Likkutei Torah, beginning of Ha'azinu

⁷¹⁶ In the *Eloh"ai Neshamah* blessing of the morning blessings.

HaShem-יהו"ה, blessed is He, and are higher than the perfectly righteous (*Tzaddikim Gemurim*). This is why our sages, of blessed memory, said,⁷¹⁷ “In the place of the truly penitent (*Baalei Teshuvah*), even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.”

This is like the superiority of limitlessness (*Bli Gvul*) indicated by the permutation “exceedingly-*Me'od*-מאד,” (“Behold, My servant will succeed; he will be... exceedingly (*Me'od*-מאד) lofty”), in comparison to the limitations of the intellect (*Sechel*) indicated by the permutation “man-*Adam*-אדם.” This hints at the superiority of the limitlessness (*Bli Gvul*) of true penitents (*Baalei Teshuvah*) brought about through the descent to below, as compared to before the descent, when the souls of the Jewish people were in the state of the righteous *Tzaddikim*, as in the teaching,⁷¹⁸ “With whom did He consult? With the souls of the righteous *Tzaddikim*,” referring to the limitations indicated by the term “man-*Adam*-אדם,” [about which it states],⁷¹⁹ “You (the Jewish people) are called ‘Man-*Adam*-אדם.’”

9.

However, the matter of the strength and health brought about through the dream (*Chalom*-חלום) – both in relation to an actual dream in the literal sense, as well as in relation to the

⁷¹⁷ Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

⁷¹⁸ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

⁷¹⁹ Talmud Bavli, Yevamot 61a

strengthening and healing of the coming future, brought about through the “dream” of the time of exile – is specifically after a person uproots himself (breaks away) from the dream, is roused and awakens from his sleep. For, as known,⁷²⁰ all matters of the coming future come about from the toil and effort during exile. On the contrary, during exile the primary matter has already been actualized, except that it is in a state of concealment. However, in the coming future all matters that were brought about during exile will be revealed. It therefore is understood that during exile, one must uproot himself from the dream state and awaken from the sleep [of exile].

This primarily applies when one toils in service of *HaShem*-יהו"ה, blessed is He, during prayer. One must uproot himself from the many thoughts that distract and confuse him etc., and stand to pray in a way that he is [fully] invested and gives himself over, “like a servant before his Master,”⁷²¹ by which he thereby ascends the ladder of prayer “that is set earthward and whose top reaches heavenward.”⁷²²

This should be understood according to what his honorable holiness, my father-in-law, the Rebbe, explained in various discourses,⁷²³ about the specific use of the words “earthward-*Artzah*-ארצה” and “heavenward-*Shamaymah*-שמימה,” (with the suffix letter *Hey*-ה). That is, the word “earthward-*Artzah*-ארצה” refers to lower than the “earth-*Aretz*-

⁷²⁰ See Tanya, Likkutei Amarim, Ch. 37

⁷²¹ Talmud Bavli, Shabbat 10a

⁷²² Genesis 28:12; Zohar I 266b and elsewhere.

⁷²³ Sefer HaMaamarim, Kuntreisim Vol. 2, p. 319a

אֶרֶץ” [without the suffix letter *Hey*-ה] indicating the descent to the “deep pit.” From there comes the ascent “heavenward-*Shamaymah*-שמימה,” [with the suffix letter *Hey*-ה] which is higher than the “heavens-*Shamayim*-שמים,” [without the suffix letter *Hey*-ה] referring to an ascent beyond which there is no greater ascent.

This itself is the matter of the verse]⁷²⁴ “He redeemed my soul in peace.” For, as explained in *Iggeret HaKodesh*,⁷²⁵ during prayer redemption from all *Mishmar* (meaning imprisonment) is brought about,⁷²⁶ both from the coarse “foreskin” (*Orlah*), referring to coarse lusts, and from the refined husk, referring to refined lusts, until [a person] reaches the inner aspect (*Pnimityut*) of the soul etc.

About this the verse states, “Behold, My servant will succeed etc.,” specifying “My servant-*Avdee*-עבדי,” similar to the verse, “My servant *Yaakov-Avdee Yaakov*-עקב-עקב,” [whose name is] of the root “heel-*Eikev*-עקב.” That is, at the beginning of one’s prayer he is on the lowest rung, which is only in a way of submission and thankfulness (*Hoda’ah*-הודאה) to *HaShem*-יהוה, this being the matter of “I submit thanks before You-*Modeh Ani*-מודה אני,” [said upon awaking from sleep in the morning] and “Submit thanks to *HaShem-Hodu LaHaShem*-הודו ליהוה,” [said at the beginning of the morning prayers,] which is compared to the toil of a servant.

⁷²⁴ Psalms 55:19

⁷²⁵ Tanya, *Iggeret HaKodesh*, Epistle 4

⁷²⁶ Proverbs 4:23; See Tanya, *Iggeret HaKodesh*, Epistle 4 *ibid*.

However, one then ascends during his service in the verses of song (*Pesukei d'Zimrah*), which is a level of service stemming from heartfelt emotions (*Midot*). This is followed by the blessings of the *Shema* and the recital of *Shema* itself, which is the level of service stemming from the mind and intellect (*Mochin*), until one arrives at the *Amidah* prayer, which is the level of service stemming from the encompassing aspects (*Makifim*) aspects of the soul, these being the *Chayah* and *Yechidah* levels of the soul, which are the matter indicated by the words, “He will be exalted and become high and exceedingly lofty.”

The same is so of the order of ascent in the general whole of service of *HaShem*-יהו"ה, blessed is He, by the Jewish people from below to above. That is, the beginning of the service is in a way of “My servant-*Avdee*-עבדי,” [about which the verse states],⁷²⁷ “Do not fear My servant Yaakov-*Avdee Yaakov*-יעקב-*Avdee*,” [whose name indicates that] the *Yod*-י is in the heel-*Eikev*-עקב,⁷²⁸ and he is called this because,⁷²⁹ “His hand was grasping the heel (*Akeiv*-עקב) of Esav,” referring to the state during the time of exile.⁷³⁰

From this there begins to be the ascent from below to above, through the redemption that takes place while serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*) every day. This begins with the redemption of the soul of each Jew

⁷²⁷ Jeremiah 46:27

⁷²⁸ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on Yaakov, and elsewhere.

⁷²⁹ Genesis 25:26

⁷³⁰ See Sefer HaLikkutim (of the Tzemach Tzeddek), section on Yaakov-יעקב, p. 1,232 and on.

individually, until the redemption of the totality of the Jewish people generally, who are called “My servant-*Avdee*-עבדי” in the singular (as in the explanation of Metzudat David). Through this, a much greater elevation is caused through the toil of the righteous *Tzaddkim* (as in the explanation of Rashi, that “My servant Yaakov” refers to the righteous *Tzaddkim* amongst them). This continues until the perfection and wholeness of the matter of “My servant will succeed etc.,” referring to King Moshiach, and beyond, as it refers to the *Sefirah* of Kingship-*Malchut*.

10.

This matter also comes about in each and every generation, especially in the general soul of that generation. That is, through the matter of imprisonment, there specifically is caused to be a much greater degree of addition and strength than as it was before the imprisonment.

Likewise, this is the general matter of the imprisonment and redemption of the Alter Rebbe on the 19th of Kislev, which was established as the Rosh HaShanah of the study and ways of Chassidus.⁷³¹ For, as known,⁷³² specifically after his imprisonment and redemption there was addition to the spreading forth of the wellsprings [of Chassidus] with even greater strength and greater force than before his imprisonment and redemption.

⁷³¹ See the end of HaYom Yom.

⁷³² See Sefer HaSichot, Torat Shalom p. 26, p. 112 and on, and elsewhere.

This is similar to the matter of strength and health (as in the verse,⁷³³ “You heal me (*vaTachlimeini*-ותחלימני),” meaning, “You make me healthy and strengthen me”) brought about by the matter of a dream (*Chalom*-חלם), as explained above at length.

In explanation, we should connect the relevance of the matter of dreams (*Chalom*-חלם) to the redemption of the 19th of Kislev, based on what we know,⁷³⁴ that the redemption of the 19th of Kislev was in the way [indicated by the verse],⁷³⁵ “He redeemed my soul in peace from battles against me, because the many were with me.” The explanation is that “the many-*Rabim*-רבים” refers to the matter of division and separation. This likewise is the matter of the letters (*Otiyot*), through which division and separation is caused,⁷³⁶ until it is possible for there to be a state of “the many-*Rabim*-רבים.”

It is [specifically so] in the letters (*Otiyot*) that there must be the affect that (“the many) were with me.” This was explained before (in chapter seven), that there are letters in which the matter of breakage must take place, as in the verse,⁷³⁷ “The snare broke.” Nevertheless, the primary aspect of the letters can be refined, this being the matter of “[the many] were with me.” This causes much greater elevation, just as the refinement of the dream-*Chalom*-חלם causes a drawing down of the emanation of the *Cholem*-חלם vowel,

⁷³³ Isaiah 38:16

⁷³⁴ See Igrot Kodesh of the Alter Rebbe

⁷³⁵ Psalms 55:19

⁷³⁶ See Maamarei Admor HaZaken 5565 Vol. 1, p. 105 and elsewhere.

⁷³⁷ Psalms 124:7

referring to the *Sefirah* of Kingship-*Malchut* as she receives from Wisdom-*Chochmah* and the Crown-*Keter* (as explained in chapter two). This is comparable to a true dream, such as the dreams mentioned in this week's Torah portion, which possess an element of prophecy to them.

Now, through the redemption in peace that took place for the Alter Rebbe in his generation, there is a drawing and chaining down from generation to generation, in the chain of Luminaries who filled his place (*Memalei Mekomo*). [As known, the explanation of the title "He who fills his place" (*Memaleh Makom*) is that he fulfills all his predecessor's matters in a way that not one of them is missing, Heaven forbid.

Moreover, there additionally is the matter of "everything that a competent Torah scholar is destined to newly introduce," basing himself on the foundation of the Torah teachings of the Rishonim, [about whom the dictum],⁷³⁸ "The Rishonim are like angels" applies. This continues until the generation of King Moshiach, at which time the matter of "He redeemed my soul in peace" will be complete, not just "**as if** he redeemed Me,"⁷³⁹ with the prefix letter *Khaf*-כ [meaning "as if-*Kee'Eeloo*-כא"ילו"] which only indicates similarity, but with the actual redemption of "Me and My children from amongst the nations of the world," through King Moshiach. May this be very soon, and in the most literal sense!

⁷³⁸ See Talmud Bavli, Shabbat 112b; Tosefot entitled "*Tzaddikim*" to Talmud Bavli, Chullin 5b; Also see Likkutei Sichot Vol. 15 p. 281, note 14.

⁷³⁹ Talmud Bavli, Brachot 8a