

Discourse 9

*“V’Hayah Zar’acha k’Afar HaAretz -
Your offspring shall be as the dust of the earth”*

Delivered on Shabbat Parshat Vayeitzei,
10th of Kislev (discourse 1), 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴³⁷ “Your offspring shall be as the dust of the earth, and you shall burst forth westward, eastward, northward and southward; and all the families of the earth shall bless themselves by you and by your offspring.” Now,⁴³⁸ this blessing was said to Yaakov and is specifically connected to Shabbat observance. This is as our sages, of blessed memory, stated,⁴³⁹ “Avraham, about whom Shabbat observance is not mentioned, inherited the land (world)⁴⁴⁰ with measure. But Yaakov, about whom Shabbat observance is mentioned, as it states,⁴⁴¹ ‘He encamped before the city,’ – that is, he arrived with the dimming of the sun and established the Shabbat boundaries (*Techum*) [for his camp] while it still was day – inherited the land (world) without measure, as it

⁴³⁷ Genesis 28:14

⁴³⁸ Also see Likkutei Sichot, Vol. 15 p. 226 and on (citing this discourse).

⁴³⁹ Pesikta Rabbati, Ch. 23; Midrash Bereishit Rabba 11:7

⁴⁴⁰ See Bereishit Rabba 11:7 *ibid*.

⁴⁴¹ Genesis 33:18

states,⁴⁴² ‘Your offspring shall be as the dust of the earth, and you shall burst forth westward, eastward, northward and southward.’”

Now, the commentators⁴⁴³ explain that what is meant is not that Avraham did not keep Shabbat, being that about him the verse states,⁴⁴⁴ “Because Avraham obeyed My voice, and observed My safeguards, My commandments, My decrees, and My Torahs,”⁴⁴⁵ about which our sages, of blessed memory stated,⁴⁴⁶ “Avraham even knew the laws of *Eruvei Chatzeirot*.” Rather, what is meant is that the Torah does not expressly single out Shabbat about him in particular, but only states in a general way that he observed all of Torah. In contrast, about Yaakov the Torah expressly singles out Shabbat [observance] in particular. In other words, the blessing, “you shall burst forth etc.,” is specifically related Shabbat observance.

Likewise, this as stated in Talmud,⁴⁴⁷ “Whosoever delights in the Shabbat is granted a boundless portion, as the verse states,⁴⁴⁸ ‘Then you shall delight in *HaShem*-יהוה and I will cause you to ride on the heights of the world and to feast on the inheritance of Yaakov, your father.’ Not that of Avraham... and not that of Yitzchak... but that of Yaakov,

⁴⁴² Genesis 28:14

⁴⁴³ See Maharzu to Midrash Bereishit Rabba 11:6 ibid.; Also see Rashi there.

⁴⁴⁴ Genesis 26:5

⁴⁴⁵ Both the Written Torah and the Oral Torah – See Rashi to Genesis 26:5, and Midrash Rabba 64:4

⁴⁴⁶ Midrash Bereishit Rabba 64:4; Also see Rashi to Genesis 26:5

⁴⁴⁷ Talmud Bavli, Shabbat 118a and on

⁴⁴⁸ Isaiah 54:14

about whom the verse states,⁴⁴⁹ ‘And you shall burst forth (*uFaratzta*-ופרצת) westward, eastward, northward and southward.’”

Now, we must understand this better, because the matter of Shabbat also depends on time, in that six days must be counted before arriving at Shabbat.⁴⁵⁰ Likewise, our sages, of blessed memory, said,⁴⁵¹ “One who toiled on the eve before Shabbat, (including all six mundane days of the week),⁴⁵² will eat on Shabbat.” Thus, being that Shabbat also depends on time, which is a matter of measure and limitation, what then is the relationship between the matter of observing Shabbat and the matter of “you shall burst forth (*uFaratzta*-ופרצת) etc.,” which is the opposite of measure and limitation?

We also must understand the difference in the observance of Shabbat itself, that when it is included in the fulfillment of Torah in general, we do not merit the blessing of “you shall burst forth (*uFaratzta*-ופרצת) etc.,” but when the observance of Shabbat is expressed in particular, we indeed merit the blessing “you shall burst forth (*uFaratzta*-ופרצת) etc.”

⁴⁴⁹ Genesis 28:14

⁴⁵⁰ Also see Talmud Bavli, Shabbat 69b

⁴⁵¹ Talmud Bavli, Avodah Zarah 3a

⁴⁵² See Likkutei Torah, Shir HaShirim 24b

2.

Now, to understand this, we must preface with the explanation in the preceding discourses,⁴⁵³ that there are three levels on Shabbat.⁴⁵⁴ There is Shabbat evening and Shabbat day, and Shabbat day itself has two levels; the prayers and meal of Shabbat day, and the prayers and meal of [Shabbat afternoon, called] “the desire of all desires” (*Ra’ava d’Ra’avin*).

Now, in the prayers of [Shabbat afternoon, called] “the desire of all desires” (*Ra’ava d’Ra’avin*) we recite,⁴⁵⁵ “You are One and Your Name is One, and who is like Your people Israel, One nation on earth;⁴⁵⁶ An ornament of greatness, and a crown of salvation, a day of tranquility and holiness You have given to Your people etc.”

Now, we need to understand this prayer, and why the same matters are repeated in it several times over. We also must understand the emphasis on the matter of tranquility (*Menuchah*) in the [Shabbat afternoon] prayer, [the time of] “the desire of all desires” (*Ra’ava d’Ra’avin*). For, at first glance, tranquility (*Menuchah*) is not only related specifically to [Shabbat afternoon,] the time of “the desire of all desires”

⁴⁵³ In the discourse entitled “*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*,” 5721, translated in The Teachings of The Rebbe 5721, Discourse 32, Ch. 3 (Sefer HaMaamarim 5721 p. 240 and on); Also see Discourse 1 of this year, 5722, entitled “*Tuv Ta’am* – Teach me good reasoning and knowledge,” Ch. 5 (Sefer HaMaamarim 5722, p. 9 and on).

⁴⁵⁴ See at length in *Hemshech* 5672 Vol. 2, p. 1,100 and on, and elsewhere.

⁴⁵⁵ See the Amidah of the Mincha prayer of Shabbat

⁴⁵⁶ Samuel II 7:23

(*Ra'ava d'Ra'avin*), since even on Shabbat evening the matter of tranquility (*Menuchah*) is already there. On the contrary, since Shabbat evening comes immediately after the toil and labor of the six mundane days of the week, its tranquility (*Menuchah*) is more recognizable than [the tranquility] of Shabbat day, especially more than on Shabbat afternoon, the time of “the desire of all desires” (*Ra'ava d'Ra'avin*).

3.

This is explained by his honorable holiness, the Mittler Rebbe, in his discourse entitled “*Atah Echad* – You are One.”⁴⁵⁷ [He explains] that the [Shabbat afternoon] prayer “*Atah Echad* – You are One” is divided into four sections, each of which enumerates the three lines and modes of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, as they are on four levels.

To explain, the words, “You are One and Your Name is One, and who is like Your people Israel, One nation on earth,” correspond to the three lines of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. That is, “You are One-*Atah Echad*-אתה אחד,” is in the line of Kindness-*Chessed*, for

⁴⁵⁷ This discourse was printed (with additional notes added by the Rebbe) as an independent pamphlet, by Kehot in 5725, [and in the introduction there it states: “His honorable holiness, the Rebbe, delivered this discourse on Shabbat Parshat Vayeitzei, the 10th of Kislev, the day of the redemption of his honorable holiness, the Mittler Rebbe, in the year 5722, but for some reason it was delayed from being printed [then] etc.”] The discourse was subsequently printed in Maamarei Admor HaEmtza’ee, Kuntreisim (Kehot 5751) p. 3 and on. (Also see the discourse entitled “*Atah Echad* – You are One” 5742 (Torat Menachem, Sefer HaMaamarim Kislev p. 53 and on).

as known,⁴⁵⁸ the word “You-*Atah*-אתה” is the aspect of Kindness-*Chessed*. This is because Kindness-*Chessed* is the matter of drawing down [influence], expression, and revelation, [corresponding to] the word “You-*Atah*-אתה” which is a term of revelation. The words, “and Your Name is One-*v’Shimcha Echad*-ישמך אחד” are in the line of Might-*Gevurah*. For, a name (*Shem*-שם) is the matter of revealing to another, and stems from the line of Might-*Gevurah*.

There are several matters by which this is explained. The first is that by its very essence, the existence of “another” stems from the restraints (*Tzimtzum*) and from the side of Judgements-*Gevurot*. This is because it is utterly impossible for “another” to exist from the aspect of revelation (*Giluy*), being that there only is room for the existence of another when the revelation is limited.

The second is that even after the “other” has been brought into existence, that which is drawn down to the other by means of the Name (*Shem*-שם) is just a glimmer of radiance. For, as known,⁴⁵⁹ through a name (*Shem*-שם) the essential self is not drawn down, but by way of the name (*Shem*-שם) only a glimmer of radiance is drawn to the other. Moreover, a name (*Shem*-שם) is the matter of letter divisions, and, as known, division stems from the side of Judgments-*Gevurah*.

⁴⁵⁸ See the writings of the Tzemach Tzedek to Psalms 119d.

⁴⁵⁹ See Torah Ohr, Terumah; Likkutei Torah, Behar 41c; Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 1, p. 222 and on; Ohr HaTorah, Shemot p. 103 and on; Also see the preceding discourse of this year, 5722, Discourse 4, entitled “*BaYom HaShemini* – The eighth day shall be restricted for you,” (Sefer HaMaamarim 5722, p. 30).

The words, “and who is like Your people Israel, One nation on earth,” is the matter of the line of Splendor-*Tiferet*.⁴⁶⁰ This is as stated,⁴⁶¹ “Israel, in whom I am glorified-*Etpa’er*-אתפאר,” in which the word “I am glorified-*Etpa’er*-תפארת” shares the same letters as “Splendor-*Tiferet*-תפארת.”

After having enumerated the three lines and modes of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* once, [in stating], “You are One and Your Name is One, and who is like Your people Israel, One nation on earth,” the prayer then adds and enumerates the three lines and modes of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* a second time, stating, “An ornament of greatness, and a crown of salvation, a day of tranquility and holiness You have given to Your people.” The words “An ornament of greatness-*Tiferet Gedulah*-גדולה תפארת” refer to the line of Kindness-*Chessed*, as in the verse,⁴⁶² “Yours *HaShem*-יהוה is the greatness-*Gedulah*,” in which “Greatness-*Gedulah*-גדולה” refers to the matter of Kindness-*Chessed*.⁴⁶³

The words, “A crown of salvation-*Ateret Yeshu’ah*-עטרת ישועה” refer to the line of Might-*Gevurah*. This is because salvation (*Yeshu’ah*-ישועה) only applies when there is

⁴⁶⁰ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Yisroel*-ישראל”; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 and elsewhere.

⁴⁶¹ Isaiah 49:3

⁴⁶² Chronicles I 29:11

⁴⁶³ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), Gate Five (*Tiferet*), Gate Seven (*Chessed*) and elsewhere; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “greatness-*Gedulah*-גדולה”; Likkutei Torah, Eikev 17d, and elsewhere.

restraint and opposition, and through the aspect of victory (*Nitzachon*) there is conquest over the opposition and salvation comes about. Moreover, certainly, to stand up to opposition, the power of *Might-Gevurot* is necessary.

The words, “A day of tranquility and holiness You have given to Your people-*Yom Menuchah u’Kedushah L’Amcha Natatah*-נתת לנו מנוחה וקדושה לעמך,” refer to the line of Splendor-*Tiferet*.⁴⁶⁴ This is because tranquility (*Menuchah*-מנוחה) is the matter of peace (*Shalom*), and peace (*Shalom*) is the inter-inclusion of two opposites, which [specifically] takes place in the middle line, as explained in *Iggeret HaKodesh*.⁴⁶⁵

After this the prayer enumerates the three lines of Kindness-*Chessed*, *Might-Gevurah*, and Splendor-*Tiferet* a third time. The words, “Avraham rejoices-*Avraham Yagel*-יגל אברהם” refer to the line of Kindness-*Chessed*. The words, “Yitzchak exults-*Yitzchak Yeranen*-ירנן יצחק” refer to the line of *Might-Gevurah*. The words, “Yaakov and his sons rest thereon-*Yaakov u’Vanav Yanuchu Vo*-יוצחו בו,” [refer to the line of Splendor-*Tiferet*]. This is because Yaakov is the line of Splendor-*Tiferet*,⁴⁶⁶ and therefore it specifically states

⁴⁶⁴ The Rebbe added a note to the above-mentioned discourse of the Mittler Rebbe entitled “*Atah Echad* – You are One,” that “the proof that the fact that the words, ‘A day of tranquility... you have given to your people,’ corresponds to *Tiferet*, may be from the usage of the word “day-*Yom*-יום.” See *Pardes Rimmon*, Shaar 23 (*Shaar Erchei HaKinuyim*) section on “day-*Yom*-יום” that “Any time the word ‘Day-*Yom*-יום’ is stated simply [alone] it corresponds to [the *Sefirah*] of Splendor-*Tiferet* etc., [and] the primary aspect of ‘Day-*Yom*-יום’ corresponds to Splendor-*Tiferet*.”

⁴⁶⁵ Tanya, *Iggeret HaKodesh*, Epistle 12

⁴⁶⁶ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*) *ibid.*; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 35 *ibid.*, and elsewhere.

about him that he “rests thereon-*Yanuchu Vo* ינוחו בו,” being that rest and tranquility (*Menuchah* מנוחה) is in the middle line, as explained above.

The prayer then enumerates the three lines of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* a fourth time. The words, “A rest of love and generosity-*Menuchat Ahavah u’Nedavah* ונדבה אהבה” refer to the line of Kindness-*Chessed*. This is because both love (*Ahavah*) and generosity (*Nedavah*) stem from Kindness-*Chessed*. The words, “A rest of peace, serenity, and security-*Menuchat Shalom HaShkeit vaVetach* ובטח השקט שלום” refer to the line of Splendor-*Tiferet*. This is because peace (*Shalom*) is the matter of the inter-inclusion of two opposites, which is in the middle line, as explained before.

However, between them the prayer enumerates, “A rest of truth and faith-*Menuchat Emet v’Emunah* ואמונה אמת,” referring to the line of Might-*Gevurah*. This is because faith (*Emunah*) is only needed when one does not see, (for if he sees (*Re’iyah*) he has no need for faith). Lack of vision (*Re’iyah*) stems from the line of Judgments-*Gevurot* and restraints (*Tzimtzumim*). This is why we recite the words “A rest of truth and faith-*Menuchat Emet v’Emunah*- מנוחת אמת ואמונה” between the words, “A rest of love and generosity-*Menuchat Ahavah u’Nedavah* ונדבה אהבה” and the words “A rest of peace, serenity, and security-*Menuchat Shalom HaShkeit vaVetach* ובטח השקט שלום,” since the order is Kindness-*Chessed*, Might-*Gevurah*, and then Splendor-*Tiferet*.

However, we still must understand the words said after this, “A perfect rest that You desire-*Menuchah Shleimah SheAtah Rotzeh Bah*-מנוחה שלימה שאתה רוצה בה etc.”

4.

Now, the three lines of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* enumerated four times here, correspond to four levels that generally divide into two levels, that is, how the three lines are before the restraint of the *Tzimtzum*, and how they are after the restraint of the *Tzimtzum*.

The words, “You are One-*Atah Echad*-אתה אחד etc.,” refer to the three lines as they are before the restraint of the *Tzimtzum*. This is because before the restraint of the *Tzimtzum*, “the limitless light of the Unlimited One filled all existence,”⁴⁶⁷ and there was no room for the absence of Oneness-*Achdut*-אחדות. This is why the word “One-*Echad*-אחד” is used in reference to all three lines, being that before the restraint of the *Tzimtzum*, these three lines are in a state of Oneness (*Achdut*-אחדות) and inter-inclusion.

However, as they are drawn down after the restraint of the *Tzimtzum*, they then come to a state of division, and moreover, in this itself there are various levels. The words, “An ornament of greatness-*Tiferet Gedulah*-תפארת גדולה etc.,” refer to the three lines as they are drawn down after the *Tzimtzum*, in the aspect of the Crown-*Keter*, in [its two aspects of] the Ancient One-*Atik* and the Long Patient One-*Arich*, and

⁴⁶⁷ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher), Anaf 2

even higher, in the aspect of Primordial Man (*Adam Kadmon*), which still transcends the chaining down of the worlds (*Hishtalshelut*), only that before the restraint of the *Tzimtzum* they were in a state of inclusion and concealment, whereas after the restraint of the *Tzimtzum* they were drawn into revelation.

This is why about these three lines, a term of “giving-*Netinah*-נתינה” is used, with the words, “You have given to your people-*L’Amcha Natatah*-לעמך נתת.” For, the matter of “giving-*Netinah*-נתינה,” is like something given from the hand of one [person] into the hand of another [person], in that the same thing that was [hidden to the recipient when it was] in the possession of the giver, is now [revealed] in the possession of the recipient. That is, there is nothing at all new in the thing itself, just the revelation of that which was concealed.

It then states, “Avraham rejoices-*Avraham Yagel*-יגל אברהם etc.,” referring to the three lines as they are in the matter of the chaining down of the ten *Sefirot*, and more specifically in the aspect of the emotions (*Midot*), as well as in the aspect of intellect (*Mochin*) that relates to emotions (*Midot*). For, as known,⁴⁶⁸ the three forefathers are the matter of the three emotional qualities (*Midot*); Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

Thus, since here there already is the matter of measure stemming from manifestation within vessels (*Keilim*),

⁴⁶⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid.*, and elsewhere.

therefore a term of “giving-*Netinah*-נתינה” is not used [about it]. This is because it is not a matter of “giving” (*Netinah*) from one domain to another domain, which only is a matter of the revelation of the concealed, since [on this level] there [also] is the novel introduction of the measure brought about by the vessels (*Keilim*).

It then states, “A rest of love and generosity-*Menuchat Ahavah u’Nedavah*-מנוחת אהבה ונדבה etc.” This refers to the three lines as they are in the matter of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

We thus find that this version of the liturgy includes all three lines as they are throughout the totality of the order of the chaining down of the worlds (*Seder Hishtalshehut*).

5.

Now, to understand this with greater explanation, at first glance, it is not understood how before the restraint of the *Tzimtzum* the matter of three lines could apply, since before the restraint of the *Tzimtzum* the matter of *HaShem's*-יהו"ה Oneness (*Achdut*) and Simplicity (*Psheetut*) applies, blessed is He. This being so, how do different lines and modes apply?

This may be understood by prefacing with the teaching in Etz Chayim⁴⁶⁹ on the matter of “the nature of the Good is to

⁴⁶⁹ The Rebbe added a note to the aforementioned discourse entitled “*Atah Echad* – You are One” stating: “As of this time I have not found this in Etz Chayim, and perhaps the specific wording refers to the “matter” and not the actual language used. However, this too requires further analysis based on what it states in *Hemshech* 5666 (at the beginning, and in the discourse entitled “*Eem*

bestow goodness,” that because of “the nature of the Good to bestow goodness,” it arose in His simple desire to emanate etc., and He therefore restrained Himself (*Tzimtzum*) etc. Thus, since the reason (*Sibah*-סיבה) for the restraint of the *Tzimtzum* is “the nature of the Good to bestow goodness,” it is understood that this “nature” is present in the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, that precedes the restraint of the *Tzimtzum*. This demonstrates that even before to the restraint of the *Tzimtzum*, the matter of lines and modes is present, being that “the nature of the Good etc.,” is of the line of Kindness-*Chessed*.

This also is the meaning of what our sages, of blessed memory, said,⁴⁷⁰ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.” The words, “fill the world” are similar to the words of Etz Chayim, “[The limitless light of the Unlimited One] filled all the space of the void.” In other words, the analogy of the soul filling the body is even said in regard to the limitless light of the Unlimited One (that “filled the space of the void”) before the restraint of the *Tzimtzum*, except that the first analogy [of the soul as it fills the body] is about the vitality (that enlivens the body),

Bechukotai). Also, this cannot be answered based on what it states at the beginning of the discourse entitled “*Yom Tov Shel Rosh HaShanah*” 5659, and in the discourse “*Eeta b’Midrash Tehillim*” 5653 (printed in Sefer HaMaamarim 5708 p. 372), since in those two places it is speaking about the emotions (*Midot*) that are below the level of the intellect (*Mochin*), (i.e. Torah), whereas here it is discussing the matter of *HaShem*’s-יהוה unlimited ability (*Kol Yachol*). However, it is found in Emek HaMelech, Shaar Sha’ashu’ey HaMelech Ch. 1; Shaar HaYichud VeHaEmunah, Ch. 4; Shomer Emunim, Viku’ach 2, Section 14; Also note Sha’alot uTeshuvot Chacham Tzvi, Section 18.

⁴⁷⁰ See Midrash Tehillim 103:1; Vayikra Rabba 4:8; Also see Likkutei Torah, Emor 31b

whereas the analogy in Etz Chayim is about the nature of goodness in the soul.

However, in truth, the analogy does not [fully] align with the analogue. For, the matter of the soul itself is that it enlivens. That is, even as it is, in and of itself, before its descent, and before manifesting in the body, when it is simple and is certainly divested of the ten particular powers, it nevertheless has within itself “the nature of goodness” to enliven the body, [and to do so] specifically by means of the ten powers etc., rather than any other way. Proof of this is the fact that when the soul indeed descends and manifests in the body, vitality will certainly be drawn from it to enliven the body. This shows that even as it is, in and of itself, its matter is to enliven.

We find an even greater proof of this from the matter of reincarnation. That is, when a person’s behavior is undesirable, the punishment for this could be that his soul will reincarnate into the body an inanimate object (*Domem*), a plant (*Tzome’ach*) or an animal (*Chay*), all of which cause great anguish to the soul. Now, if we were to say that before its descent and manifestation in the body, how the vitality will [eventually] be revealed is of no consequence to it, if so, [the above forms of] reincarnation (*Gilgulim*) should not cause any anguish [to the soul] at all. This proves that even as it is, in and of itself, before to its descent and manifestation in the body, as it is, simple and divested of the ten revealed and separate powers, the soul has the nature to enliven by means of the ten powers etc.

In contrast, this is not so in the analogue. For, since the analogue refers to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, it certainly cannot be said about Him that "He has a nature to bestow goodness" or to emanate the ten *Sefirot*. For if this was so, it would not be the matter of the Unlimited One (*Ein Sof*), being that the meaning of Unlimited (*Ein Sof*) is that there is no end to His expression and that He is capable of emanating *Sefirot* to no end.⁴⁷¹ Moreover, it does not necessarily have to be in this way, but can be in many ways without limit. This is so much so, that in and of Himself, the matter of revelation is altogether unnecessary for Him. This being so, what comparison is there between the Analogue and the analogy?

6.

However, the explanation is that the comparison between the Analogue and the analogy, is only insofar as to say that even in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, before the restraint of the *Tzimtzum*, there is the matter of "the nature of the Good etc.," just as in the soul, as it is, in and of itself, there is vitality. However, this certainly is not as it is in the soul, because

⁴⁷¹ Also see Torah Ohr, Megilat Esther 92c; Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 169; Ohr HaTorah, Shir HaShirim, Vol. 3, p. 965 and on; Ohr HaTorah, Inyanim p. 284, p. 285 and on; Sefer HaMaamarim 5689 p. 29; Also see the discourse entitled "*Bati LeGani* – I have come to My garden" of this year, 5722, Discourse 17, Ch. 5 (Sefer HaMaamarim 5722 p. 127 and on).

[before the restraint of the *Tzimtzum*] even “the nature of the Good” is Unlimited (*Ein Sof*).

In other words, just as in the analogy [of the soul], though compared to the soul itself, as it is above, the revelation of its vitality in the body is a very great descent, nonetheless they are related to each other. That is, the reason that in its descent the soul enlivens the body, is because even as it is unto itself, it has vitality. The same applies to the Analogue. That is, just as after the restraint of the *Tzimtzum* there is a drawing down of revelations in the worlds, this is because even in the light before the restraint of *Tzimtzum*, there is the line of revelation and Kindnesses-*Chassadim*, which is the matter of “the nature of the Good is to bestow goodness” as it is before the restraint of the *Tzimtzum*.

However, certainly, “the nature of the Good to bestow goodness” as it is before the restraint of the *Tzimtzum*, is in a state of utter limitlessness (*Bli Gvul*) and simplicity (*Peshitut*). That is, being that He is Unlimited (*Ein Sof*), therefore, in and of Himself, He certainly also has the matters of Kindness-*Chessed* and goodness. However, the kindness and goodness does not at all limit Him (and as explained before, it could be [expressed] in a completely different way etc.). Rather, since He is All Capable (*Kol Yachol*) He also has the aspects of goodness and kindness in Himself.

About this our sages, of blessed memory, stated,⁴⁷² “He is the place (*Makom*-מקום) of the world, but the world is not His place.” That is, even though “He is the place (*Makom*-

⁴⁷² Midrash Bereishit Rabba 68:9

מקום) of the world,” in that He enlivens the whole world as it is after the restraint of the *Tzimtzum*, stemming from “the nature of the Good to bestow goodness” which is present even before the restraint of the *Tzimtzum*, nevertheless, “the world is not His place,” meaning that this in no way contains Him. For, as it is before the restraint of the *Tzimtzum*, “the nature of the Good to bestow goodness” is unlimited (*Ein Sof*) and utterly simple (*Peshitut*), being that it solely stems from the fact that He is Unlimited (*Ein Sof*) and All Capable (*Kol Yachol*).

Now, just as because He is Unlimited (*Ein Sof*), He therefore has the aspect of Kindness-*Chessed* within Himself, which is the matter of descent and drawing down far below without end or measure, He likewise also has the aspect of Might-*Gevurah* within Himself, which is the matter of His exalted elevation, with elevation after elevation without end or measure, as in the teaching,⁴⁷³ “[He is] above without end, and below without conclusion.” Thus, the line of Might-*Gevurah* after the restraint of *Tzimtzum* is drawn down from the matter of Might-*Gevurah* as it is before the restraint of the *Tzimtzum*, in which it is Unlimited (*Ein Sof*) and simple (*Peshitut*).

The same is so of the line of Splendor-*Tiferet*, which is the matter of the inter-inclusion of the two lines of Kindness-*Chessed* and Might-*Gevurah*. It too is present before the restraint of the *Tzimtzum*, (and the line of Splendor-*Tiferet* following the restraint of the *Tzimtzum* is drawn from it).

⁴⁷³ See Tikkunei Zohar, end of Tikkun 57; Zohar Chadash Yitro 34c

However, [as it is before the *Tzimtzum*] it is Unlimited (*Ein Sof*) and simple (*Peshitut*).

This then, is the meaning of, “You are One (*Atah Echad*-אתה אחד) and Your Name is One (v’*Shimcha Echad*-ושמך אחד),” referring to the two lines of Kindness-*Chessed* and Might-*Gevurah* as they are before the restraint of the *Tzimtzum*. That is, even though the lines of Kindness-*Chessed* and Might-*Gevurah* are drawn from them after the restraint of the *Tzimtzum*, nevertheless, [as they are] before the restraint of the *Tzimtzum*, they are in the state of the Oneness (*Achdut*-אחדות) of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, which is why the word “One-*Echad*-אחד” is used to describe them. The words, “And who is like Your people Israel, One nation on earth,” is the aspect of Splendor-*Tiferet*, even as it is in the aspect of the Oneness (*Achdut*-אחדות) of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He.

This is the meaning of the verse,⁴⁷⁴ “Israel, in whom I am glorified-*Etpa’er*-אתפאר,” in which the word “I am glorified-*Etpa’er*-אתפאר” is specifically spelled with the [prefix letter] *Aleph*-א, which is the matter of “wondrousness-*Pele*-פלא,” referring to the simple Oneness of *HaShem*-יהו"ה, blessed is He. In other words, even the three lines as they are before the restraint of *Tzimtzum*, where they are not divided into actual lines, but it only is that after the restraint of *Tzimtzum* the lines are drawn from them, whereas before the restraint of the *Tzimtzum* they are Unlimited (*Ein Sof*) and simple (*Peshitut*) - even these aspects are drawn

⁴⁷⁴ Isaiah 49:3

down by the Jewish people (Israel). This is because the souls of the Jewish people are rooted in *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. This accords to the teaching,⁴⁷⁵ "Israel (the Jewish people) arose in thought," such that in the aspect of thought (*Machshavah*) itself [they "arose," meaning that] they are of the highest level of the thought (*Machshavah*).⁴⁷⁶ This is why the Jewish people can draw down the three lines as they are before the restraint of the *Tzimtzum*.

7.

However, once the three lines are drawn down after the restraint of the *Tzimtzum*, then even as they are in the aspects of the Crown-*Keter* and in the aspect of Primordial Man (*Adam Kadmon*) they come to be divided into actual lines, and are then of utterly no comparison at all to the three lines as they are before the restraint of the *Tzimtzum*.

This is as known from books of Kabbalah,⁴⁷⁷ that "to a far greater degree than the created are incomparable to the emanated, the Crown-*Keter* is incomparable to the Unlimited One (*Ein Sof*).” In other words, even though the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), ("the created") [come into existence] from the world of

⁴⁷⁵ Midrash Bereishit Rabba 1:4

⁴⁷⁶ See Likkutei Torah, Shir HaShirim 19b, 34c

⁴⁷⁷ See Ramak's Sefer Eilimah, cited in Pelach HaRimon, Shaar 3 (Shaar Eem HaEin Sof Hoo HaKeter), Ch. 1; Also see the notes to the discourse entitled "*Patach Eliyahu*" 5658 p. 39; Sefer HaMaamarim 5665 p. 254.

Emanation-*Atzilut*) (“the emanated”) through the restraint (*Tzimtzum*) of the separating screen (*Parsa*), nonetheless, all the restraints (*Tzimtzumim*) within the chaining down of the worlds (*Hishtalshelut*) cannot at all compare to the first restraint (*Tzimtzum HaRishon*) which is in a way of withdrawal (*Siluk*). This is why the lack of comparison between the Crown-*Keter* and the Unlimited One (*Ein Sof*) is far greater.

However, the precise wording is, “There is no comparison between the Crown-*Keter* and the limitless **light** of the Unlimited One (*Ohr Ein Sof*).” In other words, this does not just apply to the Luminary, but even in relation to His light (*Ohr*-אור) there utterly is no comparison.

Now, it was explained before (in chapter four) that the three lines as they are in the Crown-*Keter* and Primordial Man (*Adam Kadmon*), ([indicated by the words of the prayer], “An ornament of greatness, and a crown of salvation, a day of tranquility and holiness”), are said using a term of “giving-*Netinah*-נתינה,” (“You have given (*Natata*-נתת) to Your people”). This was compared to something that is given from the hand of one [person] into the hand of another [person], meaning that the very same thing that was in the domain of the giver has now come into a different domain. However, this only is in regard to the **revelation** of the thing, whereas [here] the actual **essence** of the thing has completely changed.

To further explain, even though the three lines as they are in the aspect of the Crown-*Keter* and the aspect of Primordial Man (*Adam Kadmon*) are also in a state of

limitlessness (*Ein Sof*), nevertheless, since they are after the restraint of the *Tzimtzum*, the Essential Self and Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is withdrawn from them.

By way of analogy this may be understood from a house, the walls of which are all made of very refined and clear glass, called crystal. Though its walls do not at all conceal what is outside the house, and one can see all the particulars outside the house, nonetheless, this only means that they are revealed (*Giluy*). Nonetheless, the actual things outside the house are not in the house, because of the walls that separate.

Another analogy is a person who writes a copy of a book from [the original] book. [This analogy is usually used to explain the aspect of the Ancient One-*Atik* (which also means “copy”).]⁴⁷⁸ That is, even though everything written in the original book is copied letter for letter to the second book, nevertheless, this only is the matter of the revelation of the letters and their spreading forth, whereas the original letters remain in the original book. Moreover, their actual existence has not at all been transferred to the second book, for it is a separate book with separate letters.

From this example we can understand how this relates to the aspects of the Crown-*Keter* and Primordial Man (*Adam Kadmon*). That is, when the word “giving-*Netinah*-נתינה” is used in reference to them, it comes to indicate the absence of change - meaning that the object that was in the possession of

⁴⁷⁸ Likkutei Torah, Chukat 67b and elsewhere.

the giver, is now in the possession of the recipient – this is only in relation to the revelation of matters that preceded the restraint of the *Tzimtzum*, but is not in regard to the essence of the thing itself. That is, the actual essence and being of matters that precede the restraint of the *Tzimtzum* were not drawn down after the restraint of the *Tzimtzum*. This is why the three lines as they are after the restraint of the *Tzimtzum* cannot at all compare to the three lines as they are before the restraint of the *Tzimtzum*.

This is like the analogy of transferring something from one domain to another domain, such that it leaves the domain of the giver and comes into an entirely different domain. That is, just as there is change from one domain to another domain in a way of ascent from below to above, as in the verse,⁴⁷⁹ “And Efron’s field arose (*VaTakam*-וַתִּקַּם),” in that, “It rose in importance, by being passed from the possession of a commoner to the possession of a king,”⁴⁸⁰ so that even though the field remained the same, nonetheless, the very fact that it left the domain of Efron and came into the domain of Avraham, was an ascent.

The same is so of the change from one domain to another domain in a way of descent from above to below. That is, due to the drawing from that which precedes the restraint of the *Tzimtzum* to that which follows the restraint of the *Tzimtzum*, it is in a way that there is utterly no comparison [between them], such that it altogether is not the same

⁴⁷⁹ Genesis 23:17

⁴⁸⁰ Rashi to Genesis 23:17; Midrash Bereishit Rabba 58:8

existence of these matters as they are before the restraint of the *Tzimtzum*, but only in their revelation.

Now, all the above refers to the three lines as they are in the aspect of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). However, as the three lines are in the order of the chaining down of the worlds (*Seder Hishtalshelut*), and more specifically, as it is when it comes to the matter of emotions (*Midot*) and intellect (*Mochin*) that relates to emotions (*Midot*), which are the matters indicated by the words, “Avraham rejoices etc.,” and how much more so in regard to the three lines as they are in the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, indicated by the words, “A rest of love and generosity etc.,” - in reference to these aspects it does not even use a term of “giving-*Netinah*-נתינה.” This is because this is not just in a way of the revelation of that which is concealed (*Giluy HaHe’elem*), since there already is the novel introduction of measure and limitation stemming from the vessels (*Keilim*).

8.

Now, after enumerating all four levels regarding the matter of the three lines and modes, the prayer adds an even higher level, stating, “A perfect rest that You desire-*Menuchah Shleimah SheAtah Rotzeh Bah*-מנוחה שלימה שאתה רוצה בה etc.” This refers to the simplicity of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, that utterly transcends the matter of lines and modes altogether. In other

words, when it comes to the three lines as they are before the restraint of the *Tzimtzum*, even though they are Unlimited (*Ein Sof*) and simple (*Peshitut*), which is why it states about them, “You are One (*Echad*-אחד) etc.,” they nevertheless are in the category of lines, only that the lines are in a state of oneness and inter-inclusion.

In contrast, the matter of “A perfect rest that You desire-*Menuchah Shleimah SheAtah Rotzeh Bah-* מנוחה שלימה בה שאתה רוצה etc.,” refers to the simplicity of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, who utterly transcends lines altogether. This is also hinted in the word, “that You-*SheAtah*-שאתה [desire].” That is, the letter *Shin*-ש (of the word “that You-*SheAtah*-שאתה”) indicates the three lines as they are in a state of unity and inter-inclusion. This is because the letter *Shin*-ש includes three heads indicating three lines, and yet the three heads are included in a single letter, thus referring to the three lines as they are in a state of unity and inter-inclusion.

The word “You-*Atah*-אתה” refers to the line of Kindness-*Chessed*, as it already is called Kindness-*Chessed* and as it already is in a state of being a line and mode [of conduct]. Thus, the meaning of the word, “That You-*SheAtah*-שאתה,” which includes the letter *Shin*-ש and “You-*Atah*-אתה” in a single word, refers to the aspect of “You-*Atah*-אתה” as it is in the aspect of lines and modes, with the letter *Shin*-ש being the aspect of the unity and inter-inclusion of the lines, these being two opposites stated as one, to indicate that there is an aspect relative to which the union of the lines and

the revelation of the lines are literally equal. This refers to the simplicity of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends the category of lines and modes altogether. This is the aspect [referred to by the words], "A perfect rest that You desire-*Menuchah Shleimah SheAtah Rotzeh Bah*-מנוחה שלימה שאתה רוצה בה."

Additionally, about this aspect the [prayer continues and] states, "[Your children] shall recognize and know [that from with You is their rest, and by their rest they sanctify Your Name]." That is, even the aspect of the simplicity of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends "lines" and "modes" altogether, is drawn down in the Jewish people. This is because the Jewish people "arose in thought," including the highest aspect of thought (*Machshavah*). Therefore, "Your children shall recognize and know that from with You is their rest," specifying, "from with You-*MeEetcha*-מאתך," [which] is the aspect of the "perfect rest that You desire."

9.

Now, the drawing down of the simplicity of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, in the Jewish people, stems from the simplicity (*Peshitut*) in the soul, this being the aspect of the singular *Yechidah* [essence of the soul]. The explanation is that, as known, there are various aspects in the soul. There is the inner manifest aspect (*Pnimi*)

of the soul, and higher than this there is the transcendent encompassing aspect (*Makif*) of the soul.

Within the transcendent encompassing aspect (*Makif*) itself there also are two levels. There is the close encompassing aspect (*Makif HaKarov*) and there is the distant encompassing aspect (*Makif HaRachok*), these being the matters of a garment (*Levush*) and a house (*Bayit*), respectively. That is, a garment (*Levush*) is the close encompassing aspect (*Makif HaKarov*) that relates to the inner manifest powers (*Kochot Pnimiyim*) of the soul. It therefore is limited according to the manner of the inner manifest powers (*Kochot Pnimiyim*). [In other words, even though one's garment covers over him, nevertheless, when he lifts his hand over his head, [his body moves] and has an effect on the garment that covers over him.] Even a house (*Bayit*), which is a distant encompassing light (*Makif HaRachok*), has some relation to the inner manifest powers (*Kochot Pnimiyim*) [of the soul]. It therefore follows automatically that it too has some element of limitation, and is not an aspect of simplicity (*Peshitut*).

However, the singular *Yechidah* essence of the soul is the aspect of the simplicity of the soul, which entirely transcends its manifest powers and is separate from them. This is to such an extent that it seems to have no relation to them or effect on them whatsoever. That is, it is unlike the transcendent encompassing aspect (*Makif*) of the soul which illuminates and also affects the inner manifest powers (*Kochot Pnimiyim*).

An example of this is thoughts of repentance that suddenly fall upon a person,⁴⁸¹ even without any prior preparation in his mind and heart. Rather, it is drawn solely from above, as a result of the encompassing transcendent aspect (*Makif*) of his soul, which is the meaning of the words,⁴⁸² “The source of upper flow (*Mazal*) of his soul sees.” Nevertheless, this too relates to the inner manifest powers (*Kochot Pnimiyyim*) of the soul, and therefore has an effect on them.

In contrast, this is not so of the singular *Yechidah* essence of the soul, which is utterly removed and seemingly has no relation to the inner manifest powers (*Kochot Pnimiyyim*) of the soul at all. This is also why the singular *Yechidah* essence of the soul specifically rests within [a person’s] four cubits,⁴⁸³ which are more distant than the encompassing aspect (*Makif*) of the garment (*Levush*) and are also more distant than the encompassing aspect (*Makif*) of the house (*Bayit*). (This is because a person’s four cubits go [with him] beyond his house, so much so, that the entire city is considered to be his four cubits.)⁴⁸⁴ It is specifically there that the aspect of the singular *Yechidah* essence of the soul rests, this being the aspect of the simplicity (*Peshitut*) of the soul.

From this example we can understand the matter as it is Above in *HaShem*’s יהוה Godliness. For as known, there

⁴⁸¹ See Likkutei Torah, Bamidbar 16a and on; Teitzei 36d, and elsewhere.

⁴⁸² See Talmud Bavli, Megillah 3a; Sanhedrin 94a

⁴⁸³ Also see Imrei Binah, Shaar HaTzitzit, Ch. 21 (13b) and elsewhere; Kuntres Inyanah Shel Torat HaChassidus, Ch. 20.

⁴⁸⁴ See Talmud Bavli, Eruvin 60b; Mishneh Torah, Hilchot Eruvin 6:2-3

are two manners in the chaining down (*Hishtalshelut*). There is the chaining down of “something from nothing” (*Yesh MeAyin*) and there is the chaining down of “something from something” (*Yesh MeYesh*). The difference between them is that in the chaining down of “something from nothing” (*Yesh MeAyin*), this is not drawn down into the actual fully [tangible] “something” (*Yesh Gamur*).

For example, in the matter of “Wisdom-*Chochmah* is found from nothing-*MeAyin*,”⁴⁸⁵ the drawing down from the aspect of the “nothingness (*Ayin*)” of the Crown-*Keter* is specifically into the aspect of Wisdom-*Chochmah*. This is because the aspect of Wisdom-*Chochmah* is a receptacle for the [light of the] Unlimited One (*Ain Sof*).⁴⁸⁶ In Wisdom-*Chochmah*-הַכֹּחַמָּה itself, the primary drawing down is in the aspect of *Ma”H*-הַמָּח-45 of Wisdom-*Chochmah*-הַכֹּחַמָּה. However, the aspect of the “nothingness (*Ayin*-אֵין)” of the Crown-*Keter* is not drawn down below Wisdom-*Chochmah*.

However, this is not so when there is a drawing down from the True Something (*Yesh HaAmeetee*), in that this is specifically drawn down in the actual completely [tangible] “something” (*Yesh Gamur*).

The same is so of the simplicity of the soul, which is the aspect of the singular *Yechidah* essence, that it dwells specifically in the distant four cubits. This is also why the aspect of the singular *Yechidah* essence of the soul, which is the simplicity (*Peshitut*) of the soul, is equal in every Jew.

⁴⁸⁵ Job 28:12

⁴⁸⁶ See the note in Tanya, Likkutei Amarim, Ch. 35.

For, when it comes to the aspect of the transcendent encompassing lights (*Makifim*) of the soul, (even including the distant encompassing light – *Makif HaRachok*), which relate to the inner manifest powers (*Pnimiym*), there is division in them according to the divisions of the inner manifest powers (*Kochot Pnimiym*) of the soul.

In contrast, the aspect of the singular *Yechidah* essence of the soul is equal in every Jew, and from it comes the power of self-sacrifice (*Mesirat Nefesh*) in sanctifying the Name *HaShem*-יהו"ה. That is, the power of self-sacrifice (*Mesirat Nefesh*) is equal in every Jew. We clearly observe this in those who sacrificed their lives for the sanctification of the Name *HaShem*-יהו"ה [throughout the ages], that amongst them were also the simplest and lowest Jews, and yet even in them, there was an illumination of the power of self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה, coming from the singular essential *Yechidah* level of their soul.

About this [the prayer concludes with the words], “And by their rest they sanctify Your Name.” This is because through the power of self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה, blessed is He,⁴⁸⁷ stemming from the singular *Yechidah* essence, which is the simplicity (*Peshitut*) of the soul, we draw down the aspect of

⁴⁸⁷ The Rebbe added the following note to the above-mentioned discourse entitled “*Atah Echad* – You are One” – “In *Pri Etz Chayim* of the Arizal etc., [it states] that one should have the intention to sacrifice his life (*Limsor Nafsho*) for the sanctification of the Name *HaShem*-יהו"ה when reciting the words, ‘sanctify Your Name.’”

the simplicity of *HaShem*-יהו"ה, blessed is He, which transcends lines altogether, even including the parameters of lines as they are in a state of oneness (*Achdut*-אחדות).

This then, is the aspect of the “perfect rest that You desire,” in that, “from with You (*MeItcha*-מאתך) is their rest,” through which “they sanctify Your Name.” This is as explained in the preceding discourses,⁴⁸⁸ that the matter of sanctifying the Name *HaShem*-יהו"ה, blessed is He, is that they draw down [additional] sanctity in The Name.

10.

Now, based on the above, we can also understand why this prayer is specifically recited on Shabbat. This is because on Shabbat there is a revelation of the aspect of the singular *Yechidah* essence [of the soul] that is equally present in every Jew. This is why when it comes to Shabbat observance, all Jews are equal.

The explanation is that the *mitzvah* of Shabbat differs from all other *mitzvot*. This is because in all other *mitzvot* there are divisions. For example, in regard to the *mitzvah* of Tefillin, which are aligned facing the heart and upon the head, there is no comparison between the level of the heart and (brain) as they are in very great and righteous *Tzaddikim*, and as they are in simple folk.

⁴⁸⁸ See the preceding discourse of this year, 5722, entitled “*BaYom HaShemini* – The eighth day shall be a restriction for you,” Discourse 4, Ch. 2.

The same is so of other *mitzvot*, the fulfillment of which is rendered through toil and action. In contrast, this is not so of Shabbat observance, the matter of which is resting and refraining from matters relating to action. In this, all Jews are equal. For, even though the rest of very righteous *Tzaddikim* is rest from matters that are much loftier – and as known, the rest and tranquility of Shabbat is the matter of the ascent of the refinements (*Birurim*) that were affected during the six mundane days of the week, as it states,⁴⁸⁹ “And they were finished-*Vayechulu*-וַיִּכְלוּ,” referring to the matter of the ascent and “completion-*Kilayon*-כְּלִיּוֹן”⁴⁹⁰ of all matters of the six mundane days of the week, (and as mentioned before, the tranquility of Shabbat specifically follows after the toil and effort before Shabbat), this being so, the rest and tranquility of the righteous *Tzaddikim* is in loftier matters, according to their way of serving *HaShem*-יהו"ה, blessed is He, during the mundane days of the week – which is not so of simple people whose rest and tranquility is from actual toil and labor – nevertheless, this difference is just in regard to what they are resting from, whereas the essential matter of rest and tranquility is literally equal in everyone.

The same is so of the *mitzvah* of delighting on Shabbat. For, though it is so that in the righteous *Tzaddikim*, on Shabbat their delight is into *HaShem*'s-יהו"ה Godliness, whereas for simple folk the delight is into the pleasure of food and drink,

⁴⁸⁹ Genesis 2:1

⁴⁹⁰ See Ohr HaTorah, Bereishit Vol. 1, p. 42b and on; Vol. 3 p. 505b and on.

as our sages, of blessed memory, stated,⁴⁹¹ “It is a *mitzvah* to make Shabbat delightful with food and drink, [such as] fatty foods⁴⁹² and spiced wine,”⁴⁹³ nevertheless, the essential matter of pleasure (*Taanug*) is equal in both of them. This is because on Shabbat there is the revelation of the aspect of the singular *Yechidah* essence of the soul, which is equal in all Jews.

This also is why on Shabbat there are laws pertaining to man’s four cubits, as mentioned before, and it also is why we specifically say this prayer, “You are One etc.,” on Shabbat. For, it is due to the revelation of the singular *Yechidah* essence of the soul, which is the simplicity (*Peshitut*) of the soul, that there is a drawing down of the simple Essential Self of the One Above, *HaShem*-יהוה, blessed is He, which is the matter of the “perfect rest that You desire,” as discussed before at length.

11.

This then, is the meaning of what our sages, of blessed memory, said,⁴⁹⁴ “Yaakov, about whom Shabbat observance is mentioned, inherited the land (world) without measure, as the verse states,⁴⁹⁵ ‘Your offspring shall be as the dust of the earth, and you shall burst forth (*uFaratzta*-ופרצת) westward, eastward, northward and southward.’” This is because the

⁴⁹¹ See Shulchan Aruch of the Alter Rebbe, Orach Chayim 242:1

⁴⁹² Mishneh Torah, Hilchot Shabbat 30:7

⁴⁹³ Tanya, Likkutei Amarim, Ch. 7 (11b)

⁴⁹⁴ Pesikta Rabbati, Ch. 23; Midrash Bereishit Rabba 11:7

⁴⁹⁵ Genesis 28:14

matter of “you shall burst forth (*uFaratzta*-ופרצת),” is the matter of an inheritance without constraint,⁴⁹⁶ referring to drawing down the simplicity (*Peshitut*) of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends the parameters of lines and modes altogether.

This matter is specifically drawn down through Shabbat observance, which is connected with the aspect of the singular *Yechidah* essence of the soul, which is the simplicity (*Peshitut*) of the soul, through which there is a drawing down of the simplicity (*Peshitut*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This matter is specifically found in the Shabbat observance of Yaakov, for even about Avraham the verse states,⁴⁹⁷ “Because Avraham obeyed My voice, and observed My safeguards, My commandments, My decrees, and My Torahs,” nonetheless, here the observance of Shabbat is included in the matter of Avraham fulfilling all the *mitzvot* in general. This is because his fulfillment of the *mitzvot* stemmed from his comprehension and the intentions of the *mitzvot*, and this likewise was how he observed the Shabbat. This being so, the revelation of the singular *Yechidah* essence of the soul was absent in this.

In contrast, about Yaakov, the Torah expresses the particular way that he observed Shabbat, and in the observance of Shabbat, (it is not just mentioned, but it) also

⁴⁹⁶ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁴⁹⁷ Genesis 26:5

specifies the matter of resting and abstaining from labor (the prohibitive *mitzvah* [of desisting from action])⁴⁹⁸ on Shabbat, which is equal for every Jew. This is why it is equally bound to the singular *Yechidah* essence of the soul of every Jew. This is especially so given that about Yaakov, the Torah explicates the matter of Shabbat boundaries (*Techumin*), similar to the four cubits within which the aspect of the singular *Yechidah* essence of the soul dwells.

Thus, it is specifically about Yaakov that the Torah states,⁴⁹⁹ “Your offspring shall be as the dust of the earth.” This is because the “dust of the earth” refers to the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which transcends division. [The verse therefore continues], “You shall burst forth (*uFaratzta*-ופרצת) westward, eastward, northward and southward,” and receive the inheritance without constraint, referring to drawing down the simplicity (*Peshitut*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and thereby, “all the families of the earth shall bless themselves by you and by your offspring,” referring to the matter of the refinement (*Birur*) of the sparks,⁵⁰⁰ through which “the one who bursts forth (*Poretz*-פורץ) shall go before

⁴⁹⁸ See Likkutei Sichot, Vol. 15, p. 227, note 17

⁴⁹⁹ Genesis 28:14

⁵⁰⁰ It is noted on the transcript of this discourse that there is a minor portion missing in the continuation here. [However], perhaps the intention is to what is explained in the above-mentioned discourse [of the Mittler Rebbe] entitled “*Atah Echad* – You are One,” that “It is known that every Jew that passes through the lands of the nations undergoes refinement due to this, meaning, through the aspect of his singular *Yechidah* in the four cubits.” (The Rebbe notes there: Also see what is written in the name of the Baal Shem Tov (copied in the notes [and additions] of Likkutei Torah) [and also see the note in Maamarei Admor HaEmtza’ee, Kuntreisim p. 272].

them,”⁵⁰¹ this being King Moshiach, may this be in the near future in the most literal sense!

⁵⁰¹ See Micah 2:13; Midrash Bereishit Rabba 85:14 and Rashi there; Agadat Bereishit, Ch. 63.