

Discourse 8

*“V’Yitzchak Ba MeeBo Be’er LaChai Ro’ee -
Yitzchak came from having come to Be’er LaChai
Ro’ee”*

Delivered on Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kislev, 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,³³⁴ “Now, Yitzchak came from having come to Be’er LaChai Ro’ee.” The question about the precise wording of this verse is well known.³³⁵ That is, the verse could simply have stated, “Yitzchak came from Be’er LaChai Ro’ee.” This being so, why does it say, “came from having come-*Ba MeeBo*-בא מבוֹא,” which seems to be redundant?

It should be added that this verse is connected to the general and primary matter of Yitzchak, in that Yitzchak’s coming from Be’er LaChai Ro’ee was preparatory to the union of Yitzchak and Rivkah. This is as stated in the continuation of the verses,³³⁶ “He raised his eyes and saw... And Yitzchak brought her into the tent of Sarah his mother etc.,” which is where these verses lead.

³³⁴ Genesis 24:62

³³⁵ See Ohr HaTorah, Chayei Sarah (Vol. 4), p. 796a

³³⁶ Genesis 24:63-67

About this, it is explained in the discourses entitled, “*Yafeh Sichatan Shel Avdei Avot... MiToratan Shel Banim*,”³³⁷ that the union of Yitzchak and Rivkah constitutes the union (*Yichud*) of *HaShem*’s-יהו"ה Name of *Ma" H*-מ"ה-45 (יו"ד ה"א) and His Name of *Ba" N*-ב"ן-52 (יו"ד ה"ה ו"ו ה"ה), which is **the** general matter in our service of *HaShem*-יהו"ה, blessed is He, and is His General Supernal Intent in Creation etc. About this the verse states that the matter of Yitzchak is that he “came from having come to Be’er LaChai Ro’ee.” We therefore must understand this.

We also must understand more about the matter of Yitzchak-יצחק in general, whose name relates to “laughter-*Tzchok*-צחוק” and pleasure, as the verse states,³³⁸ “God has made laughter (*Tzchok*-צחוק) for me.” This refers to the matter of the pleasure (*Taanug*) caused Above through man serving *HaShem*-יהו"ה below.

However, at first glance, it is not understood why this pleasure specifically relates to Yitzchak, and not to Avraham and Yaakov, so much so, that Torah Ohr explains³³⁹ that Yitzchak is the [most] primary of the forefathers, and that in the coming future (at which point the service of *HaShem*-יהו"ה, blessed is He, of the time of exile and of the entire six thousand years [of the world] will be complete), they will

³³⁷ Maamarei Admor HaZaken 5563 Vol. 1, p. 36 and on; Ohr HaTorah, Chayei Sarah (Bereishit Vol. 1, p. 127b and on); Sefer HaMaamarim 5660 p. 29 and elsewhere; See Likkutei Torah, Zot HaBrachah 96d

³³⁸ Genesis 21:6

³³⁹ Torah Ohr, Toldot 20c

specifically say to Yitzchak,³⁴⁰ “For you are our father,” as stated in Tractate Shabbat.³⁴¹

2.

Now to understand this, we must first explain the general matter of this “well-*Be'er*-באר”³⁴² (about which the verse states, “Yitzchak came from having come to the well-*Be'er*-באר”). For, as known, Yitzchak’s general way of serving *HaShem*-יהוה, blessed is He, was by digging wells³⁴³ - the way of serving Him in ascent from below to Above.³⁴⁴

This is analogous to a physical well, made through man’s toil of digging into the ground to remove all earth and debris that covers the spring waters. Then the wellsprings, these being the waters drawn from the aquifer, come to be revealed, as the verse states,³⁴⁵ “The wellsprings of the great deep [burst open] etc.” That is, though the wellspring exists and is present before the digging, it is concealed and serves no use. Rather, the wellspring is revealed through digging, which is man’s toil from below to Above. For, through doing so, the

³⁴⁰ Isaiah 63:16

³⁴¹ Talmud Bavli, Shabbat 89b; See Torah Ohr, Toldot ibid. p. 17c, 21c; Also see Maamarei Admor HaZaken Al Pashiyot HaTorah, Vol. 2, p. 909; Ohr HaTorah, Chayei Sarah ibid. Vol. 4, p. 796a.

³⁴² See the discourse entitled “*VaYa’atek Misham*” 5679 (Sefer HaMaamarim 5679 p. 98 and on).

³⁴³ See Genesis 26:18 and on; Also see Derech Chayim of the Mittler Rebbe, translated as The Path of Life, Ch. 6.

³⁴⁴ Torah Ohr, Toldot 17c and elsewhere.

³⁴⁵ Genesis 7:11

waters of the wellsprings are revealed, also rising from below to Above.

From this example, [we can understand] the matter of the spring (*Be'er*-באר) as it spiritually is, as the verse states,³⁴⁶ “The well (*Be'er*-באר) dug by princes, [excavated by the nobles of the people etc.]” That is, digging and excavating is the toil of removing both the coarse dirt and the refined dirt of the animalistic soul, which covers over the Godly soul.

To explain, the descent of the Godly soul and its manifestation in the body, is a descent from “a high peak to a deep pit.”³⁴⁷ This is because, in and of itself, the Godly soul transcends division into particular powers, and it certainly does not apply for it to have the physicality of the powers of the soul as they are when they manifest in the body. [This is why its manifestation in the body is through the medium of the natural soul, and more particularly, through the medium of the aspect of the “image-*Tzelem*-צלם,” as explained in Likkutei Torah.]³⁴⁸

Moreover, in addition to the distinction between the spiritual and the physical, even within spirituality itself, meaning within the distinction between spirituality and spirituality, even before the descent [of the Godly soul], all its powers were invested solely into *HaShem*’s-יהו"ה Godliness, and even after its descent, in and of itself, the powers (intellect, love and fear) of the Godly soul are invested solely

³⁴⁶ Numbers 21:18; See Likkutei Torah, Chukat 62d and on.

³⁴⁷ See Chagigah 5b

³⁴⁸ Likkutei Torah, Bechukotai 47c and on

into *HaShem*'s יהוה's Godliness, which is not so after the soul descended and became manifest within the body etc., at which point it becomes hidden and concealed, like the example of "the wellsprings of the great deep." Rather, its revelation comes through the toil of digging and excavating.

That is, even before the toil, the Godly soul already is present in the body, but in a hidden state, and there is no benefit from it. Therefore, there must be the toil of digging and excavating to remove the concealments and hiddenness, both those stemming from coarse matters, and those stemming from refined matters. In other words, a person must depart from matters he has become entrenched in and accustomed to, as the verse states,³⁴⁹ "Forget your people and your father's house." That is, he must force himself [to fulfill the teaching] "sanctify yourself [even] in what is permissible to you."³⁵⁰

Moreover, even matters of holiness must be [done] (not because of one's nature and habit, but) specifically in a way of toil. For example, in the study of Torah, one must study more than his usual custom, as Tanya³⁵¹ explains about the superiority of reviewing one's studies one-hundred and one times, specifically.³⁵² The same is so of the *mitzvot*, such as the *mitzvah* of giving charity (*Tzedakah*), which is inclusive of all the *mitzvot*. It must be done in the way [expressed in the

³⁴⁹ Psalms 45:11

³⁵⁰ Talmud Bavli, Yevamot 20a

³⁵¹ Tanya, Likkutei Amarim, Ch. 15 (21a)

³⁵² Talmud Bavli, Chagigah 9b

teaching],³⁵³ “Charity may be extracted by coercion (*Ma’asin-*
מעשין),” meaning by force.³⁵⁴

Now, what generally prepares a person for this toil is his sense of bitterness and lowliness, (as in “may my soul be as dust to all”),³⁵⁵ this being the toil of reciting *Shema* before retiring to sleep, which is the beginning that commences the toil of the following day.

This then, is the matter of digging and excavating. It refers to the general totality of a person’s toil in serving *HaShem*-יהו"ה, blessed is He, from below to Above, for the purpose of revealing the powers of the Godly soul in loving *HaShem*-יהו"ה. Through doing so, love from below to Above is also caused, this being the matter of loving *HaShem*-יהו"ה, blessed is He, like flames of fire. This is the love of Yitzchak, whose general service and toil was in the digging of wells, in a way of from below to Above.

This accords with the explanation elsewhere³⁵⁶ about the difference between Avraham’s love of *HaShem*-יהו"ה and Yitzchak’s love of *HaShem*-יהו"ה. That is, Avraham’s love is compared to water, as in the words,³⁵⁷ “Remember the forefather who was drawn after You like water.” This kind of love is from Above to below, like waters that descend from a high place to a low place.³⁵⁸ However, Yitzchak’s love of

³⁵³ Beit Yosef to Tur, Yoreh De’ah, Siman 248

³⁵⁴ See Likkutei Torah

³⁵⁵ See the “Elo”hai Netzor” paragraph at the end of the Amidah prayer; Talmud Bavli, Brachot 17a

³⁵⁶ Sefer HaMaamarim 5704 p. 93 and elsewhere.

³⁵⁷ In the prayer for rain (*Tefilat Geshem*)

³⁵⁸ See Taanit 7a

HaShem-יהו"ה, blessed is He, is like flames of fire, in a way of [going up] from below to Above.

This also explains why Yitzchak-יצחק was called by this name, because,³⁵⁹ “God has made laughter (*Tzchok*-צחוק) for me,” referring to the pleasure brought about Above, specifically through one’s toil of serving *HaShem*-יהו"ה from below to Above.

3.

Now, about the wells of Yitzchak, the matter is that there are three wells. These are “*Eisek*-עַשֶׂק,”³⁶⁰ “*Sitnah*-שִׁטְנָה,”³⁶¹ and “*Rechovot*-רַחֲבוֹת,”³⁶² corresponding to the three loves mentioned in the verse,³⁶³ “[You shall love *HaShem*-יהו"ה, your God] with all your heart, and with all your soul, and with all your being.”³⁶⁴

This may be understood by beginning with the question in Talmud,³⁶⁵ “One verse states,³⁶⁶ ‘Foreigners will stand and tend your flocks,’ whereas another verse states,³⁶⁷ ‘And you shall gather in your grain?’” The Talmud answers, “The first verse refers to when the Jewish people do the will of

³⁵⁹ Genesis 21:6

³⁶⁰ Genesis 26:20

³⁶¹ Genesis 26:21

³⁶² Genesis 26:22

³⁶³ Deuteronomy 6:5

³⁶⁴ Also see Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 761-762; Discourse entitled “*VaYa’atek Misham*” 5634 (Sefer HaMaamarim 5634, p. 61 and on).

³⁶⁵ Talmud Bavli, Brachot 35b

³⁶⁶ Isaiah 61:5

³⁶⁷ Deuteronomy 11:14

the All Present One - their work is then done by others. The other verse refers to when the Jewish people do not do the will of the All Present One - their work is then done by themselves.”

The Rav, the Maggid of Mezhritch, asks a question on this,³⁶⁸ which also is posed in Chiddushei Aggadot of Maharsha.³⁶⁹ That is, the words “And you shall gather in your grain” are stated in the second paragraph of the *Shema* recital, which begins with the words,³⁷⁰ “It will be that if you will listen to My commandments.” [This being so,] how can it be said that this is not doing the will of the All Present One?

He answers that this is because the second paragraph of the *Shema* recital does not include the words, “with all your being (*Bechol Me’odecha*-בכל מאדך).” (That is, in the first paragraph of the *Shema* it states, “[You shall love *HaShem*-יהו"ה your God,] with all your heart, and with all your soul, and with all your being (*Bechol Me’odecha*-בכל מאדך).” However, the second paragraph of the *Shema* only states, “with all your heart and with all your soul,” without mentioning “with all your being (*Bechol Me’odecha*- בכל מאדך).”

However, at first glance, this too is not understood. For, how can it be said that lacking [love of *HaShem*-יהו"ה] “with all your being (*Bechol Me’odecha*-בכל מאדך)” constitutes “not doing the will of the All Present One”? However, the

³⁶⁸ Ohr Torah, Eikev 53d

³⁶⁹ Chiddushei Aggadot of the Maharsha to Brachot 35b *ibid*.

³⁷⁰ Deuteronomy 11:13

explanation is that the inner depth of, “doing the will of the All Present One,” is that it specifically should be done through loving Him “with all your being (*Bechol Me’odecha*- בכל (מאדך).”

4.

This may be understood by first explaining the matter of “desire” (*Ratzon*-רצון); the matter of “The All Present One” (*Makom*-מקום); and the matter of “doing the will of the All Present One (*Oseen Retzono Shel Makom*- עושין רצונו של (מקום).”

To explain, “desire” (*Ratzon*-רצון) is the transcendent aspect, this being the aspect of *HaShem*’s-יהו"ה light that transcends all worlds (*Sovev Kol Almin*), whereas “The All Present One” (space-*Makom*-מקום) is the aspect of *HaShem*’s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), (as will be explained).

Thus, “doing the will (*Ratzon*-רצון) of the All Present One (*Makom*-מקום)” is the matter of unifying *HaShem*’s-יהו"ה light that transcends all worlds (*Sovev*) with His light that fills all worlds (*Memaleh*), this being the totality of serving *HaShem*-יהו"ה in general.³⁷¹

As known, in the matter of [the holy] names, the transcendent light (*Sovev*) is the aspect of the Name *HaShem*-יהו"ה, whereas the light that fills all worlds (*Memaleh*) is the aspect of His title God-*Elohi*’m-אלהי"ם. This being so, the

³⁷¹ See the introduction to *Imrei Binah* of the Mittler Rebbe, translated as *The Gateway to Understanding*.

union of the transcendent light (*Sovev*) and the inner manifest light (*Memaleh*) constitutes the union of *HaShem*-יהו"ה and [His title] God-*Elohi*"מ-אלהי"ם, about which Zohar states,³⁷² "This is the whole of Torah."

Now, this matter of the union of His transcendent light (*Sovev*) with His inner manifest light (*Memaleh*) includes all levels in the chaining down of the worlds (*Hishtalshelut*). This is because all levels are included in His Name *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם, of which there are various levels.³⁷³ For, the Name *HaShem*-יהו"ה means "He was and He is and He will be as One (*Hayah v'Hoveh v'Yihyeh*-ויהי"ה והי"ה והיה)."³⁷⁴ However, higher than this is the Name *HaShem*-יהו"ה without vowels, and beyond this is the Name *HaShem*-יהו"ה that is beyond explanation.³⁷⁵

On the other hand, His title God-*Elohi*"מ-אלהי"ם-86 is in the plural form,³⁷⁶ and shares the same numerical value as

³⁷² Zohar III 264a

³⁷³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, and *The Gate of His Title (Shaar HaKinuy)*.

³⁷⁴ Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud v'HaEmunah translated as *The Gate of Unity and Faith*, Ch. 7 (82a).

³⁷⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* *ibid.*, and on; Also see the discourse entitled "*Shiviti* – I have set *HaShem* before me always" of Shabbat Parshat Naso 9 Sivan, 5720; Also see Shnei Luchot HaBrit 5a; Ohr HaTorah Yitro p. 836-839; Sefer HaMaamarim 5656 p. 381 and on; *Hemshech* 5666 p. 431; Sefer HaMaamarim 5677 p. 72 and on; Sefer HaMaamarim 5696 p. 73 and on, and elsewhere.

³⁷⁶ Rashi to Genesis 20:13, 35:7; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 *ibid.*, *The Gate of His Title (Shaar HaKinuy)*; Torah Ohr, Va'era 56b, and elsewhere.

“the natural order-*HaTeva*-הטבע.”³⁷⁷ From this it is understood that the union (*Yichud*) of [the Name] *HaShem*-יהו"ה and [His title] God-*Elohi*"m-אלהי"ם is the matter of the union (*Yichud*) of *HaShem*'s-יהו"ה transcendent (*Sovev*) light and His inner (*Memaleh*) light, this being the union of *HaShem*'s-יהו"ה Name of *Ma*"H-מ"ה-45 (יור"ד ה"א וא"ו ה"א) and His Name of *Ba*"N-ב"ן-52 (יור"ד ה"ה ו"ו ה"ה), which is present on all levels.

This union comes about through fulfilling the *mitzvot* in deed. This is why before doing every *mitzvah* we say,³⁷⁸ “For the sake of unifying the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*).” “The Holy One, blessed is He,” refers to the aspect of *HaShem*'s-יהו"ה transcendence (*Sovev*), that He is Holy (*Kadosh*-קדוש) and transcendently separate. In contrast, “His Indwelling Presence (*Shechinah*-שכינה)” refers to the inner aspect (*Memaleh*) that manifests as He dwells (*Shochen*-שוכן) below. This matter of “The Holy One, blessed is He and His Indwelling Presence” is present on all levels.³⁷⁹

³⁷⁷ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 *ibid.*, The Gate of His Title (*Shaar HaKimuy*); Pardes Rimonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section entitled “*v’HaMargeel*” (121b); Shnei Luchot HaBrit 89a, 189a, 308b; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6.

³⁷⁸ See *Likkutei Torah*, *Durshim L’Rosh HaShanah* 55c; Also see the discourse entitled “*Samach Tesamach*” 5741 (*Torat Menachem*, *Sefer HaMaamarim Elul*, p. 245) and note 60 there.

³⁷⁹ Also see *Maamarei Admor HaZaken* 5564 p. 235, and with the glosses in *Ohr HaTorah*, *Shemini Atzeret* p. 1,825 and on; *Hemshech* “*v’Kachah*” 5637 Ch. 27 (*Sefer HaMaamarim* 5637 Vol. 2, p. 446); *Hemshech* 5666 p. 516; Discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in *The Teachings of The Rebbe* 5711, Discourse 1, Ch. 1 (*Torat Menachem*, *Sefer HaMaamarim Shevat*, p. 263).

To further explain, the general matter of “The Holy One, blessed is He and His Indwelling Presence” is that they refer to *Zeir Anpin* and Kingship-*Malchut*. That is, “The Holy One, blessed is He, (*Kudsha Breech Hoo* הוא בריך הווא)” refers to *Zeir Anpin*, and “His Indwelling Presence (*Shechinteh* שכינתיה)” refers to Kingship-*Malchut*.³⁸⁰

More specifically, even in the aspect of Kingship-*Malchut* itself, both levels are present.³⁸¹ That is, the aspect of Kingship-*Malchut*, as it is in the world of Emanation (*Atzilut*) where it is one of the *Sefirot* of the world of Emanation (*Atzilut*) about which it states, “He and His organs are one,”³⁸² is called “The Holy One, blessed is He (*Kudsha Breech Hoo* הוא בריך הווא).” However, as it descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it is called “His Indwelling Presence (*Shechinteh* שכינתיה).”

That is, even the aspect of the point (*Nekudah*) of Kingship-*Malchut* penetrates through the screen (*Parsah*) and manifests in the chamber of the Holy of Holies (*Kodesh HaKodashim*) of the world of Creation (*Briyah*), (which is comparable to the descent of the soul, before the vitality comes to a state of [full] manifestation etc.,) and is the aspect of “His Indwelling Presence (*Shechinteh* שכינתיה).”

The above is about the particulars in the *Sefirah* of Kingship-*Malchut* itself. However, more generally, even as Kingship-*Malchut* is in the world of Emanation (*Atzilut*), it is

³⁸⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Five (*Tiferet*).

³⁸¹ See Likkutei Torah, Shir HaShirim 8b and on

³⁸² Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20

the aspect of “His Indwelling Presence (*Shechintei-h* שכינתיה),”³⁸³ whereas *Zeir Anpin* is “The Holy One, blessed is He (*Kudshah Breech Hoo* קודשא בריך הוא).”

There likewise is an even higher aspect of “The Holy One, blessed is He (*Kudshah Breech Hoo* קודשא בריך הוא) and His Indwelling Presence (*Shechintei-h* שכינתיה)” as it is in the aspects of Wisdom-*Chochmah* and Understanding-*Binah*. This is because Wisdom-*Chochmah* is the aspect of a point (*Nekudah* נקודה) in the aspect of the Godly “nothingness” (*Ayin* אין) and is called “The Holy One, blessed is He (*Kudshah Breech Hoo* קודשא בריך הוא).” In contrast, Understanding-*Binah*, in which division into particulars comes to be, is the aspect of His title God-*Elohi*”מ-אלה, and is the aspect of “His Indwelling Presence (*Shechintei-h* שכינתיה).”

Higher than this, even Wisdom-*Chochmah*, which is the first of the *Sefirot*, is called “His Indwelling Presence (*Shechintei-h* שכינתיה),” whereas “The Holy One, blessed is He (*Kudshah Breech Hoo* קודשא בריך הוא)” is the aspect of the Crown-*Keter*, which in the powers of the soul is the matter of the transcendent powers (*Makifim*) of desire (*Ratzon*) and pleasure (*Taanug*).³⁸⁴

There likewise is the matter of “The Holy One blessed is He (*Kudshah Breech Hoo* קודשא בריך הוא) and His

³⁸³ *Hemshech* “v’*Kachah*” 5637 Ch. 27 (Sefer HaMaamarim 5637 Vol. 2, p. 446); *Hemshech* 5666 p. 516; Discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 1 (Torat Menachem, Sefer HaMaamarim Shevat, p. 263).

³⁸⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24, and elsewhere.

Indwelling Presence (*Shechintei*ה-שכינתיה)” in the general worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*).³⁸⁵ For, just as Kingship-*Malchut* of the (particular) world of Emanation (*Atzilut*) that dwells in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is called “His Indwelling Presence (*Shechintei*ה-שכינתיה),” this likewise is so of the Line-*Kav*³⁸⁶ drawn down from Kingship-*Malchut* of the Unlimited One (*Ein Sof*), (which is Kingship-*Malchut* of the world of Emanation (*Atzilut*) of the general worlds (*Klallut*)) and manifests in the general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). It too is called “His Indwelling Presence (*Shechintei*ה-שכינתיה).” (For, as known,³⁸⁷ the essence of the Line-*Kav* illuminates in the aspect of Primordial Man (*Adam Kadmon*) called, “The Man of Creation (*Adam d’Briyah*) of the general worlds (*Klallut*),” whereas the radiance of the Line-*Kav* is in the worlds of Akudim and Nekudim etc.,³⁸⁸ [and is called “The Man of Formation (*Adam d’Yetzirah*) of the general worlds (*Klallut*)”], until it also comes into the world of Emanation (*Atzilut*), which is called “The Man of Action (*Adam*

³⁸⁵ *Hemshech* “v’Kachah” 5637 Ch. 27 (Sefer HaMaamarim 5637 Vol. 2, p. 446); *Hemshech* 5666 p. 516; Discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 1 (Torat Menachem, Sefer HaMaamarim Shevat, p. 263).

³⁸⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13-15 and elsewhere.

³⁸⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18.

³⁸⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

d'Asiyah) of the general worlds (*Klallut*).”) In contrast, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (this being the “Great Circle (*Igul HaGadol*)”) that precedes the restraint of the *Tzimtzum*, is the aspect of “The Holy One, blessed is He (*Kudsha Breech Hoo*-קודשא בריך הוא).”

Now, just as we explained about Kingship-*Malchut* of the (particular) world of Emanation (*Atzilut*), that even when it is in the world of Emanation (*Atzilut*), it is the aspect of “His Indwelling Presence (*Shechintei*-שכינתיה),” this also is so of Kingship-*Malchut* of the world of Emanation (*Atzilut*) of the general worlds (*Klallut*). That is, as *Malchut* is before the restraint of the *Tzimtzum*, meaning before the root of the Line-*Kav*, it is the aspect of “His Indwelling Presence (*Shechintei*-שכינתיה).

This refers to the matter of the two levels; the Upper Purity (*Tehiru Ila'ah*) and the Lower Purity (*Tehiru Tata'ah*). That is, the Upper Purity (*Tehiru Ila'ah*) precedes the restraint of the *Tzimtzum*, whereas the Lower Purity (*Tehiru Tata'ah*) follows the restraint of the *Tzimtzum*.³⁸⁹ However, more specifically, even before the restraint of the *Tzimtzum* there are the two levels of the Upper Purity (*Tehiru Ila'ah*) and the Lower Purity (*Tehiru Tata'ah*). The aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) as it is before the restraint of the *Tzimtzum*, is the aspect of the Lower Purity

³⁸⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7.

(*Tehiru Tata'ah*), and is called “His Indwelling Presence (*Shechintei*ה-שכינתיה).”

Higher than this,³⁹⁰ in the general light of *HaShem*-יהו"ה that precedes the restraint of the *Tzimtzum*, the externality of the light (*Chitzoniyut HaOhr*), this being the aspect that has some relation to worlds - so that after the restraint of *Tzimtzum* there will be room for the worlds - is the aspect of His Indwelling Presence (*Shechintei*ה-שכינתיה). In contrast, the light of *HaShem*-יהו"ה, blessed is He, as He is unto Himself, is the aspect of “The Holy One, blessed is He (*Kudsha Breech Hoo*הוא-ברוך קודשא בריך הוא).”

This then, is the matter of the union (*Yichud*) of “The Holy One, blessed is He (*Kudsha Breech Hoo*הוא-ברוך קודשא בריך הוא) and His Indwelling Presence (*Shechintei*ה-שכינתיה)” brought about through fulfilling the *mitzvot*. Namely, it is the matter of drawing down from that which precedes and transcends the restraint of the *Tzimtzum* into that which follows the restraint of the *Tzimtzum*. The same applies to the drawing down from the Crown-*Keter* to Wisdom-*Chochmah*, and from Wisdom-*Chochmah* to Understanding-*Binah*, until the drawing down from *Zeir Anpin* to Kingship-*Malchut*.

This then, is the matter of doing the will (*Ratzon*רצון) of the All Present One (*Makom*מקום). For, will and desire (*Ratzon*רצון) is the transcendent aspect (*Makif*), whereas

³⁹⁰ See *Hemshech* 5666 *ibid.* p. 516 and on; Discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in *The Teachings of The Rebbe* 5711, Discourse 1, Ch. 1 *ibid.*

“space” (*Makom*-מקום) is the inner pervading aspect (*Memaleh*).

To further explain,³⁹¹ it states in *Emek HaMelech*³⁹² that “space” (*Makom*-מקום) refers to the aspect of the Great Circle (*Iggul HaGadol*) that surrounds and encompasses the Line (*Kav*). However, in *Likkutei Torah* of the Arizal, in explanation of the verse,³⁹³ “Behold, there is a place (*Makom*-מקום) with Me,” about which our sages, of blessed memory, stated,³⁹⁴ “He is the place (*Makom*-מקום) of the world,” he writes, “This may be understood from the secret of the restraint of *Tzimtzum* explained in our writings, namely, that he made space (*Makom*-מקום) for the worlds.”

This refers to the statement in *Etz Chayim*,³⁹⁵ that originally when the limitless light of the Unlimited One (*Ohr Ein Sof*) was revealed in a state of limitlessness, there was no space (*Makom*-מקום) for the existence of worlds, but through the restraint of *Tzimtzum*, by which the limitless light (*Ohr Ein Sof*) was concealed, so that there could be measured and limited light, He made space (*Makom*-מקום) for the worlds. From this it is understood that space (*Makom*-מקום) is the aspect of *HaShem*’s-יהי"ה light that fills all worlds (*Memaleh Kol Almin*).

³⁹¹ See *Ohr HaTorah*, Na”Ch Vol. 1, p. 403 and on; *Sefer HaMaamarim* 5643 p. 94 and on; Discourse entitled “*Katonti*” and discourse entitled “*Padah b’Shalom*” 5730 (*Sefer HaMaamarim* 5730 p. 56, p. 64).

³⁹² *Emek HaMelech*, Shaar 1 (Shaar Sha’ashu’ey HaMelech), Ch. 1; Shaar 8 (Shaar Adam Kadma’ah) Ch. 9; Shaar 13 (Shaar Abba v’Imma) Ch. 46 (71b); Shaar 14 (Shaar Kiryat Arba), Ch. 152.

³⁹³ Exodus 33:21

³⁹⁴ *Midrash Bereishit Rabba* 68:9

³⁹⁵ *Etz Chayim*, Shaar 1 (*Drush Iggulim v’Yosher*), Anaf 2

Now, the matter of “doing the will (*Ratzon*-רצון) of the All Present One (*Makom*-מקום)” refers to drawing down the aspect of desire (*Ratzon*-רצון), which is the aspect of *HaShem*’s יהו”ה light that transcends all worlds (*Sovev Kol Almin*) into the aspect of space (*Makom*-מקום), which is the aspect of His light that fills all worlds (*Memaleh Kol Almin*).

The reason it is called “The will of the All Present One (*Retzono Shel Makom*-מקום של רצונו),” and not simply “desire” (*Ratzon*-רצון), may be understood according to what is known, that the root of *Zeir Anpin* is the Long Patient One-*Arich Anpin*, and the root of Kingship-*Malchut* is the Unknowable Head (*Reisha d’Lo Ityada*).³⁹⁶ That is, the meaning of the words, “They do the will of the All Present One (*Makom*-מקום),” is because the will (*Ratzon*) [referred to here] is the desire (*Ratzon*) for space (*Makom*-מקום), referring to the root of Kingship-*Malchut*, only that it is in a state of concealment.³⁹⁷

The effect of doing the *mitzvot*, by which there thereby is caused to be a drawing down and bond of *HaShem*’s יהו”ה light that surrounds and transcends all worlds (*Sovev*) with His light that fills all worlds (*Memaleh*), is not in a way that the aspect of Kingship-*Malchut* becomes bound to any other aspect. Rather, we reveal its essential root, as it is within itself.

³⁹⁶ Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 2

³⁹⁷ That is, the aspect of “space-*Makom*-מקום” refers to the aspect of Kingship-*Malchut* (the letters-*Otiyot*), as mentioned before, and the root of Kingship-*Malchut* is in the Unknowable Head (*Reisha d’Lo Ityada* [called *RaDL*]”א-דל”ר in acronym form],” which is loftier than the root of “desire-*Ratzon*-רצון” (*Arich Anpin*). It is thus called “The desire of the space-*Retzono Shel Makom*-רצונו של מקום” as opposed to simply being called “His desire-*Retzono*-רצונו.”

With the above in mind, we can understand that the matter of “doing the will of the All Present One (*Oseen Retzono Shel Makom* - עוֹשֵׂן רִצּוֹנוֹ שֶׁל מְקוֹם)” comes about specifically through loving *HaShem* - יְהו"ה, blessed is He, with all your being (*Bechol Me'odecha*). This is because specifically through this love a drawing down of *HaShem*'s - יְהו"ה light that surrounds and transcends all worlds (*Sovev*) is caused. This accords with the teaching,³⁹⁸ “No thought can grasp Him,” “but He is grasped in the desire of the heart (*Re'uta d'Leeba*).”³⁹⁹

That is, through thought and comprehension there only is grasp of the light of *HaShem* - יְהו"ה, blessed is He, that fills the worlds (*Ohr Memaleh*), which is a constricted light and illumination. However, the aspect of the light of *HaShem* - יְהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) is specifically grasped in the desire of the heart (*Re'uta d'Leeba*), which is the matter of loving *HaShem* - יְהו"ה “with all your being (*Bechol Me'odecha* - בְּכָל מְאֹדְךָ).”

Now, even though the drawing down of *HaShem*'s - יְהו"ה light that surrounds and transcends all worlds (*Sovev*) is through doing the *mitzvot* in action, and as stated in Tanya,⁴⁰⁰ “No thought can grasp Him at all, except when it grasps and garbs itself in Torah and its *mitzvot*,” nevertheless, there specifically must also be love of Him “with all your being (*Bechol Me'odecha* - בְּכָל מְאֹדְךָ).” This is because “He is

³⁹⁸ Introduction to Tikkunei Zohar 17a

³⁹⁹ See Zohar III 289b (Idra Zuta)

⁴⁰⁰ Tanya, Likkutei Amarim, Ch. 4 & Ch. 16

grasped in the desire of the heart (*Re'uta d'Leeba*),” specifically, which is the matter of “doing the will of the All Present One (*Oseen Retzono Shel Makom*- עושין רצונו של (מקום).”

5.

The explanation is that all the particular levels mentioned above in the matter of the union (*Yichud*) of “The Holy One blessed is He (*Kudshah Breech Hoo*-קודשא בריך הוא) and His Indwelling Presence (*Shechintei*-שכינתיה),” which is the matter of “doing the will of the All Present One (*Oseen Retzono Shel Makom*-עושין רצונו של מקום),” are included in three levels, these being *HaShem's*-יהו"ה light that fills all worlds (*Memaleh*), His light that surrounds and transcends the worlds (*Sovev*), and His true transcendence (*Sovev HaAmeete*), (this being the essence of *HaShem's*-יהו"ה transcendent light, (*Etzem Ohr HaSovev*) blessed is He.

HaShem's-יהו"ה light that fills all worlds (*Memaleh*) is the constricted light, as explained before. His light that surrounds and transcends the worlds (*Sovev*) is higher than the worlds. However, from the very fact that it is called “The light that surrounds and transcends all worlds (*Sovev Kol Almin*-סובב כל עלמין),” it must be said that it has some relation to worlds.⁴⁰¹ However, the essence of *HaShem's*-יהו"ה surrounding transcendent light, is that He utterly transcends

⁴⁰¹ Torah Ohr, Megillat Esther 98b and elsewhere.

the category of worlds, not just in an encompassing and transcendent way.

Now, stemming from these three aspects, three ways of drawing down and revelation come about. The first way is the revelation of His light that fills all worlds (*Memaleh*) from His light that transcends all worlds (*Sovev*). This is not truly a revelation of the surrounding transcendent light (*Sovev*) of *HaShem*-יהו"ה, blessed is He, but it only is that the surrounding transcendent light (*Sovev*) includes the inner manifest light (*Memaleh*) in a concealed way, which is drawn down and revealed from concealment into revelation.

By way of analogy, this may be understood from the revelation of the intellect (*Sechel*) from the desire (*Ratzon*). That is, it is not that the revelation from the desire (*Ratzon*) itself becomes the intellect (*Sechel*), being that desire (*Ratzon*) and intellect (*Sechel*) are two opposites. That is, desire (*Ratzon*) is a revelation of the essence of the soul, whereas intellect (*Sechel*) is a particular inner manifest power. It is only that the desire (*Ratzon*) includes intellect (*Sechel*) in it, and when one desires to conceptualize, there then is a drawing forth of intellect (*Sechel*) from concealment to revelation.

The same is so of the revelation of the emotions (*Midot*) from the intellect (*Sechel*). That is, the emotions (*Midot*) are not intellect (*Sechel*), being that intellect (*Sechel*) and emotions (*Midot*) are two opposites. Rather, it only is that intellect (*Sechel*) includes the emotions (*Midot*) and upon the revelation of intellect (*Sechel*) the emotions (*Midot*) included in the intellect are drawn down and revealed.

The same is understood in regard to how it is Above, that the aspect of *Zeir Anpin* is included in Understanding-*Binah* in a concealed way. This is as Zohar states⁴⁰² on the verse,⁴⁰³ “whose belly You fill with Your concealed treasure,” that it refers to the inclusion of *Zeir Anpin* in the womb of the mother-*Imma* (Understanding-*Binah*).

The same is so of Wisdom-*Chochmah*, Understanding-*Binah* and all the other *Sefirot*. They are included in the Crown-*Keter* and are emanated from it as an aspect of revelation from concealment (*Giluy HaHe'elem*). The same is so of the revelation of the Line-*Kav* drawn down from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. That is, it is not a revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, which is utterly unlimited (*Bli Gvul*) and remains concealed. Rather, there only is a drawing and revelation of that which He estimated within Himself to illuminate in a way of measure and limitation etc.⁴⁰⁴ Higher than this, is the revelation of His surrounding transcendent light (*Ohr HaSovev*), meaning that His surrounding light (*Ohr HaSovev*) itself becomes revealed, similar to the revelation of the desire (*Ratzon*) itself.

However, even in the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), though the surrounding light (*Ohr HaSovev*) itself

⁴⁰² Zohar III 120a; Also see Biurei HaZohar of the Mittler Rebbe, Bamidbar 145c and on, and of the Tzemach Tzeddek, Vol. 1, p. 467.

⁴⁰³ Psalms 17:14

⁴⁰⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

is revealed, the way it is revealed is nevertheless in a state of transcendence (*Makif*). This is like what the verse states about Daniel's friends,⁴⁰⁵ that though they did not see the vision, nonetheless, a great dread fell upon them. Our sages, of blessed memory, said⁴⁰⁶ that this was because the upper source of the flow of their souls (*Mazal*) perceived. That is, even though the upper flow of their souls (*Mazal*) was revealed, it remained in its transcendent state (*Makif*) [and though they did not see, a great dread fell upon them].

Higher than this is the revelation of the surrounding transcendent light (*Sovev*) of *HaShem*-יהו"ה, blessed is He, in an inner manifest way. This is like what the verse states about Daniel himself, "I saw," meaning that for him it was revealed in an inner manifest way (*b'Pnimityut*). The revelation of *HaShem*'s-יהו"ה surrounding transcendent light, stems from the essence His surrounding transcendent light (*Etzem Ohr HaSovev*). For, when it comes to the surrounding transcendent light (*Sovev*) of *HaShem*-יהו"ה, blessed is He, as it relates to worlds, it is only revealed in a transcendent way (*Makif*). It is only because of the **true** [essential] transcendent light of *HaShem*-יהו"ה, blessed is He, which is utterly unlimited, that a bond is possible between the transcendent (*Makif*) and the inner (*Pnimi*), so that even the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev*), will be drawn down in an inner manifest way (*b'Pnimityut*).

⁴⁰⁵ Daniel 10:7; Talmud Bavli, Megillah 3a

⁴⁰⁶ Talmud Bavli, Megillah 3a

With the above in mind, it is understood that the matter of “doing the will of the All Present One (*Oseen Retzono Shel Makom*-עוֹשֵׂן רְצוֹנוֹ שֶׁל מְקוֹם)” specifically comes about through loving *HaShem*-יְהוָה, blessed is He, “with all your being” (*Bechol Me’odecha*-בְּכָל מְאֹדְךָ). That is, even though it is true that because the *mitzvot* are *HaShem*’s-יְהוָה Supernal will and desire (*Ratzon*), which is why they reveal His will and desire, and through fulfilling the *mitzvot* the surrounding transcendent light (*Sovev*) of *HaShem*-יְהוָה, blessed is He, is drawn down. However, it is revealed in a way that remains transcendent (*Makif*).

However, *HaShem*’s-יְהוָה Supernal intent is for the revelation of His surrounding transcendent light (*Ohr HaSovev*) to specifically be in an inner manifest way (*b’Pnimityut*). This is the true matter of “doing the will of the All Present One (*Oseen Retzono Shel Makom*-עוֹשֵׂן רְצוֹנוֹ שֶׁל מְקוֹם),” namely, the union (*Yichud*) of the desire (*Ratzon*-רְצוֹן) and the space (*Makom*-מְקוֹם). This comes about specifically through loving *HaShem*-יְהוָה, blessed is He, “with all your being (*Bechol Me’odecha*-בְּכָל מְאֹדְךָ),” in that it is love of Him that transcends reason and intellect, about which they stated, “He is grasped in the desire of the heart (*Re’uta d’Leeba*).” Thus, through this the surrounding transcendent aspect (*Sovev*) is revealed in an inner manifest way (*b’Pnimityut*).

The explanation is that the difference between the love indicated by the words “with all your heart and with all your soul,” and the love indicated by the words “with all your being (*Bechol Me’odecha*),” is that love “with all your heart and

with all your soul” stems from contemplation (*Hitbonenut*). This is as stated,⁴⁰⁷ “To love *HaShem*-יהוה your God, for He is your life.” In this itself there are two levels. There is [the level of] “with all your heart,” namely, that through one’s contemplation (*Hitbonenut*) his heart becomes filled with love, meaning that the love is in his heart, which is the receptacle for love. [There then is the level of] “with all your soul,” which is when the contemplation is loftier, so much so, that it affects all the inner manifest powers of his soul, including those that, in and of themselves, are not receptacles for love, so that the love spreads into them as well.

However, all this is still only in the inner manifest powers of the soul, since this love stems from the contemplation and grasp of the intellect, which generally is limited. This is as the verse states,⁴⁰⁸ “My soul desired You during the night.” The words “My soul desired You” refer to love that stems from contemplating (*Hitbonenut*) the matter that “He is your life.”⁴⁰⁹ However, it is called “night” and “darkness.”⁴¹⁰ This is because one’s love is limited to the limitations of the inner manifest powers of his soul, and also because comprehension and intellect are limited.

⁴⁰⁷ Deuteronomy 30:20

⁴⁰⁸ Isaiah 26:9

⁴⁰⁹ See Tanya, Ch. 44 (63a); Ohr HaTorah, Beshalach p. 410; Vayikra Vol. 3, p. 741 and on; Discourse entitled “*v’Avarti v’Eretz Mitzrayim*” 5719, translated in The Teachings of The Rebbe 5719, Discourse 19, Ch. 4 (Sefer HaMaamarim 5719 p. 166 and on).

⁴¹⁰ See Ohr HaTorah *ibid.*, and the discourse entitled “*v’Avarti v’Eretz Mitzrayim*” 5719 *ibid.*

However, the love indicated by the words “with all your being (*Bechol Me’odecha*-בְּכָל מְאֹדְךָ)” is love of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect, and is love stemming from the essential self of the soul, through which the surrounding transcendent light (*Sovev*) of *Hahem*-יהו"ה, blessed is He, is revealed in an inner manifest way (*b’Pnimityut*).

6.

This then, is the matter of the three wells “*Eisek*-עֵשֶׂק,”⁴¹¹ “*Sitnah*-שִׁטְנָה,”⁴¹² and “*Rechovot*-רַחֲבוֹת.”⁴¹³ “*Eisek*-עֵשֶׂק” and “*Sitnah*-שִׁטְנָה” correspond to the aspects of love indicated by the words “with all your heart and with all your soul.” In other words, they are not in a way of “doing the will of the All Present One (*Oseen Retzono Shel Makom*-עוֹשֵׂין רְצוֹנוֹ (שֶׁל מְקוֹם))” and “then their work is done by themselves,” as in the verse,⁴¹⁴ “You shall gather your grain etc.”

In contrast “*Rechovot*-רַחֲבוֹת” corresponds to love of *HaShem*-יהו"ה, blessed is He, “with all Your being (*Bechol Me’odecha*-בְּכָל מְאֹדְךָ),” which is the matter of “doing the will of the All Present One (*Oseen Retzono Shel Makom*-עוֹשֵׂין רְצוֹנוֹ (שֶׁל מְקוֹם)),” and “then their work is done by others,” as in the verse,⁴¹⁵ “Foreigners will stand and tend your flocks.”

⁴¹¹ Genesis 26:20

⁴¹² Genesis 26:21

⁴¹³ Genesis 26:22

⁴¹⁴ Deuteronomy 11:14

⁴¹⁵ Isaiah 61:5

The explanation is that the general difference between “*Eisek*-עשק,” “*Sitnah*-שטנה,” and “*Rechovot*-רחבות,” is that about the wells of “*Eisek*-עשק” and “*Sitnah*-שטנה” the verse states,⁴¹⁶ “The herdsmen of Gerar quarreled with Yitzchak’s herdsmen,” and, “They quarreled over that also.”⁴¹⁷ This is why they are called “*Eisek*-עשק”⁴¹⁸ and “*Sitnah*-שטנה,”⁴¹⁹ in that they are named for the quarrel. In contrast, about “*Rechovot*-רחבות”⁴²⁰ it states,⁴²¹ “They did not quarrel over it,” and this is why, “He called its name *Rechovot*-רחבות, and said, ‘For now *HaShem*-יהוה has granted us expansiveness, and we can be fruitful in the land.’”

The matter of these [wells] as they relate to our service of *HaShem*-יהוה, blessed is He, is that when it comes to love of Him indicated by the words “with all your heart and with all your soul,” since they are love that accords to reason and intellect, which is limited, there can be a hold on them from the opposite of holiness, which is the matter of a quarrel etc. In such a case, the refinements (*Birurim*) take place in a way of toil and labor, like a battle, as in the teaching,⁴²² “The time of prayer is the time of battle,” and,⁴²³ “Whosoever wishes to eat bread must do so by the blade of the sword.” This is the

⁴¹⁶ Genesis 26:20 *ibid*.

⁴¹⁷ Genesis 26:20 *ibid*.

⁴¹⁸ Which is named such because “they contended with him-*Ki HitAsk**Eemo*-כי התעשקו עמו.” See Genesis 26:20 *ibid*.

⁴¹⁹ Which means “harassment,” in that “wherever we dig they quarrel with us.” (See Radak and the other commentators there.)

⁴²⁰ Which means “expansiveness.”

⁴²¹ Genesis 26:22 *ibid*.

⁴²² See Likkutei Torah, Teitzei 34c, 35c citing Zohar; See Zohar III 243a

⁴²³ Zohar III 188b

toil indicated by the second paragraph of the *Shema*, in which it is written, “You shall gather your grain,” referring to the matter of affecting refinements (*Birurim*) by way of toil and labor etc.

In contrast, through loving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*-בְּכֹל מְאֹדְךָ),” which is love of Him that transcends reason and intellect, thus reaching the true [essential] aspect of the surrounding transcendent light (*Sovev*) of *HaShem*-יהו"ה, blessed is He, the refinements (*Birurim*) come automatically, which is the matter of “their work is done by others.” This is because the revelation of *HaShem*'s-ה' surrounding transcendent light (*Makif*) nullifies the existence of the opposite of holiness.

[This does not contradict the explanation elsewhere,⁴²⁴ that on the contrary, the external forces derive their vitality from the encompassing transcendent aspect (*Makif*). That specifically applies when the encompassing transcendent aspect (*Makif*) is concealed or even applies when only the external aspect of the encompassing light (*Makif*) is revealed. In contrast, when there is a revelation of the inner aspect of the encompassing light (*Makif*), which is the true matter of *HaShem*'s-ה' surrounding transcendent light (*Sovev*), this is not so, and no derivation of vitality by the external forces is possible].

The well that they did not quarrel over, called “*Rehovot*-רְחוֹבוֹת,” is this aspect, and refers to the matter of the essential expansiveness (*Merchav HaAtzmi*-מֵרַחֵב הָעֵצִי) of the

⁴²⁴ Sefer HaMaamarim 5659 p. 154 and on; 5704 p. 85 and on.

Unlimited One, *HaShem*-יהו"ה, blessed is He, as a result of which the external forces are nullified and automatically refined.

About this the verse states, “and we can be fruitful in the land,” indicating an abundance of additional refined sparks. However, this is not just abundance in quantity, in that there are more refined sparks, but there also is abundance in quality, that even those sparks that fell furthest down, which in their root are actually higher, are refined.

The principle here is well known,⁴²⁵ that whatever is higher descends further down. This is analogous to a wall that falls over, that its highest stone falls furthest [from the wall].⁴²⁶ In other words, because of the essential expansiveness (*Merchav HaAtzmi*-מרחב העצמי) drawn down through loving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*-בכל מאדך),” even the sparks that fell furthest down, that cannot be refined through loving Him “with all your heart and with all your soul,” are refined.

This then, is the matter of the verse,⁴²⁷ “Foreigners will stand and tend your flocks.” That is, even those who initially were “foreigners,” “will tend your flocks,” referring not only to tending flocks of sheep, but referring to all forms of labor necessary to man, including the labor of affecting refinements (*Birurim*). That is, specifically through loving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*- בכל

⁴²⁵ See Likkutei Torah, Emor 34c; Shaarei Orah, Shaar HaPurim 58a and on, 65a and on, and elsewhere.

⁴²⁶ See Likkutei Torah, Re'eh 19c and elsewhere.

⁴²⁷ Isaiah 61:5

מאדך),” they all are done automatically. For through this we reach the aspect of essential expansiveness (*Merchav HaAtzmi*-העצמי-מרחב) by which, “*HaShem*-ה'” has granted us expansiveness, and we can be fruitful in the land.”

This also is the meaning of what Ramban states,⁴²⁸ that the wells of “*Eisek*-עשק” and “*Sitnah*-שטנה” correspond to the first Holy Temple and the second Holy Temple, whereas the well of “*Rechovot*-רחבות” corresponds to the third Holy Temple. This is because the revelation of the essential expansiveness (*Merchav HaAtzmi*-העצמי-מרחב) through which the matter expressed in the verse “Foreigners will stand and tend your flocks” will take place specifically be in the coming future, in the third Holy Temple.

However, to come to this level there must be the matter of the verse,⁴²⁹ “He removed (*VaYa'atek*-ויעתק) from there,” referring to “the Ancient One of the World-*Ateeko Shel Olam*-עתיקן של עולם.”⁴³⁰ This refers to the matter of the Ancient One-*Atik*-עתיק of the female (*Nukva*) that reaches the matter of the Ancient One-*Atik*-עתיק of the Male (*Dechura*).

The explanation is that, as explained before, the preparation for this toil is the matter of “may my soul be as dust to all.”⁴³¹ That is, one must depart from all matters that he is accustomed and habituated to, until he departs from the parameters of his limitations and reaches the aspect of loving

⁴²⁸ See Ramban to Genesis 26:20; Also see Sefer HaMaamarim Yiddish p. 100; Likkutei Sichot, Vol. 30, p. 116 and on.

⁴²⁹ Genesis 26:21

⁴³⁰ See Midrash Ruth Rabba 2:1-2

⁴³¹ See the “Elo”hai Netzor” paragraph at the end of the Amidah prayer; Talmud Bavli, Brachot 17a

HaShem יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha* - בכל מאדך)," which is the matter of the Ancient One-*Atik* of the female (*Nukva*). Through doing so, there is a drawing down of the aspect of the Ancient One-*Atik* of the Male (*Dechura*), which is the aspect of essential expansiveness (*Merchav HaAtzmi* - מרחב העצמי), as a result of which there is caused to be an addition in "be fruitful and multiply," ("we can be fruitful in the land"), so that even those sparks that fell furthest down are refined (*Birur*), which is the matter of the verse, "Foreigners will stand and tend your flocks."

This then,⁴³² is the meaning of,⁴³³ "Yitzchak came from having come to Be'er LaChai Ro'ee." That is, "from where comes the aspect of Yitzchak - יצחק – who has this name because,⁴³⁴ "God has made laughter (*Tzchok* - צחוק) for me," referring to the Supernal laughter and pleasure? It comes "from having come (*Mibo* - מבוּא) to the Be'er-spring," meaning, that he comes from the place from which the wellspring flows.

In other words, that which causes the revelation of the Supernal pleasure (which is the matter of Yitzchak), is the same as that which causes the flow of the wellspring, this being the matter of toiling in a way of from below to Above, specifically, until it comes to its ultimate completion, in that one departs from all his limitations and reaches the matter of

⁴³² Also see Ohr Hatorah, Chayei Sarah (Vol. 4), p. 796a; 5694 p. 1 and on; Maamarei Admor HaZaken Al Pashiyot HaTorah, Vol. 2, p. 910.

⁴³³ Genesis 24:62

⁴³⁴ Genesis 21:6

loving *HaShem*-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)." Through doing so there is a drawing down of the essential expansiveness (*Merchav HaAtzmi*-מרחב העצמי), meaning, the drawing down of the surrounding transcendent light (*Makif*) of *HaShem*-יהו"ה, blessed is He, in an inner manifest way (*b'Pnimityut*).

This then, is the meaning of "לחי רואי-*LaChai Ro'ee*." That is, "*LaChai*-לחי" refers to the transcendent encompassing lights (*Makifim*) of the *Chayah* (חיה) and *Yechidah* (יחידה) [levels of the soul], and that the drawing down of the transcendent encompassing aspects (*Makif*) is in a way of inner grasp, including the highest level of intellect (*Sechel*), which is the sight (*Re'iyah*-ראיה) of Wisdom-*Chochmah*.

Thus, "*LaChai Ro'ee*-לחי רואי" refers to drawing down the encompassing transcendent lights (*Makifim*) of the *Chayah* (חיה) and *Yechidah* (יחידה) [levels of the soul] ("*LaChai*-לחי") into the aspect of sight (*Re'iyah*-ראיה) ("*Ro'ee*-רואי"). All this specifically comes about through the toil of Yitzchak in serving *HaShem*-יהו"ה, blessed is He, in a way of from below to Above.

This also explains why in the coming future they specifically will say to Yitzchak,⁴³⁵ "For you are our father," as stated in Tractate Shabbat. This is because in the coming future there will be a revelation of the completion of the toil in serving *HaShem*-יהו"ה throughout the six thousand years [of

⁴³⁵ Isaiah 63:16; Talmud Bavli, Shabbat 89b; See Torah Ohr, Toldot ibid. p. 17c, 21c; Also see Maamarei Admor HaZaken Al Pashiyot HaTorah, Vol. 2, p. 909; Ohr HaTorah, Chayei Sarah ibid. Vol. 4, p. 796a.

the world], and there then will be a revelation of the superiority of Yitzchak's service in a way of from below to Above, ("the well-*Be'er*-באר"), such that it draws down the surrounding transcendent light of *HaShem*-יהוה, blessed is He (*Sovev*), in a way of inner manifest revelation (*b'Pnimityut*), ("*LaChai Ro'ee*-לחיי רואי"), as the verse states⁴³⁶ "The glory of *HaShem*-יהוה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהוה has spoken."

⁴³⁶ Isaiah 40:5