

Discourse 24

*“Vayedaber HaShem... Acharei Mot –
HaShem spoke to Moshe after the death of...”*

11th of Nissan, 5722²³¹

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

1.

The verse states,²³² “*HaShem*-יהו"ה spoke to Moshe after the death of Aharon's two sons, when they approached before *HaShem*-יהו"ה, and they died.” The question in the teachings of Chassidus about the specific wording of this verse is well known.²³³ That is, since the verse already stated “after the death (*Acharei Mot*-מות),” why does it repeat, “and they died (*Vayamutu*-וימותו)”?

We must also understand why they died, in that in Midrash we find several opinions²³⁴ (and “both these and those are the words of the Living God”),²³⁵ such as that they entered into the inner sanctum; they entered while intoxicated from wine; they entered without the proper priestly vestments; they did not have children; they were not married.

²³¹ This is the first of two discourses said on the 11th of Nissan, 5722

²³² Leviticus 16:1

²³³ See the discourse entitled “*Vayedaber... Acharei Mot*” 5649 (which was printed as a pamphlet for the 11th of Nissan 5722, and subsequently printed in *Sefer HaMaamarim* 5649 p. 233); See the discourse by the same title of the year 5675 (*Hemshech* 5672 p. 960).

²³⁴ Midrash Vayikra Rabba 20:9

²³⁵ Talmud Bavli, Eruvin 13b

Now, none of these reasons are expressly stated in the verse, but are only hinted by the repetitive language, “(after the death) ... and they died.” From this it is understood [that the words], “they approached before *HaShem*-יהו"ה,” (as a result of which) “they died,” consist of several particulars, but even so, all are considered to be one sin. We therefore must understand why this is.

Beyond this, we also must understand the death of Aharon’s two sons in general, about which Moshe told Aharon,²³⁶ “This is what *HaShem*-יהו"ה spoke, saying, ‘I will be sanctified through those who are close to Me, and I will be glorified in the presence of all the people.’” That is,²³⁷ “Moshe said to Aharon, ‘I knew that this House would be sanctified through those who are beloved to the All Present One, but I thought it would be either through me or you. Now I see that they are greater than [both] me and you.’” This being so, that about this incident the verse states, “I will be sanctified through those who are close Me,” how then can it be said that this matter was undesirable?

2.

Now, in general, our service of *HaShem*-יהו"ה, blessed is He, indeed should indeed as [indicated by the words], “they approached before *HaShem*-יהו"ה.” This refers to having a yearning desire in a way of “running” (*Ratzo*) to ascend above,

²³⁶ Leviticus 10:3

²³⁷ Rashi to Leviticus 10:3, citing Torat Kohanim there; Midrash Vayikra Rabba 12:2

similar to the *Sefirah* of Kingship-*Malchut* (which is called “The Ingathering of Israel” (*Knesset Yisroel*),²³⁸ and is the source of the souls of the Jewish people),²³⁹ [about which it states],²⁴⁰ “The lower flame burns constantly for the upper flame and is not stilled.”

That is,²⁴¹ *Malchut* is in a state of constant thirst and yearning for the upper fire, in a way that she never is stilled. This is the matter of having a “running” (*Ratzo*) desire to ascend in elevation after elevation. Therefore, no matter what level and place she reaches, she nonetheless “is not stilled.”

The same must be so of our service of *HaShem*-יהו"ה, blessed is He, in general. It must be with a “running” (*Ratzo*) desire to ascend above, as in the verse,²⁴² “The spirit of man ascends on high.” However, because besides having a Godly soul, which [is called] “the second soul that is unique to the Jewish people,”²⁴³ we also have an animalistic soul, a body, and our [personal] portion of the world at large, therefore our service of *HaShem*-יהו"ה, blessed is He, must be as [expressed in the verse],²⁴⁴ “He did not create it for chaos (*Tohu*); He fashioned it to be settled (*LaShevet*-לשבת).”

In other words, after “running” (*Ratzo*) [to ascend above] there must also be a “returning” (*Shov*-שוב), as in the words, “He fashioned it to be settled (*LaShevet*-לשבת),” in that

²³⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “The Ingathering of Israel-*Knesset Yisroel*- כנסת ישראל.”

²³⁹ See Zohar III 74a; Tanya, Likkutei Amarim, Ch. 52 (72b) and elsewhere.

²⁴⁰ Zohar II 140a; Zohar I 178b, 77b, 86b

²⁴¹ See Sefer HaMaamarim 5649 p. 257 and elsewhere.

²⁴² Ecclesiastes 3:21

²⁴³ Tanya, Likkutei Amarim, Ch. 2

²⁴⁴ Isaiah 45:18

a person must repair his animalistic soul, his body, and his portion of the world at large.²⁴⁵

Now, *HaShem* 's-ה"ה Supernal desire, blessed is He, is specifically for this, rather than just the matter of “running” [to ascend above], being that,²⁴⁶ “The Holy One, blessed is He, desired to have a dwelling place for Himself in the lower worlds.”

This matter, (that after the “running” (*Ratzo*) there also must be a “returning” (*Shov*)), is the general difference between the “running” (*Ratzo*) desire of the world of Chaos-*Tohu*, and the “running” (*Ratzo*) desire of the world of Repair-*Tikkun*. That is, in the world of Repair-*Tikkun* it is imperative to also have the matter of “running” (*Ratzo*), (as explained before), and in the world of Chaos-*Tohu* there also are vessels (*Keilim*), which, in general, is the matter of “returning” (*Shov*).

The difference between them²⁴⁷ is that in the “running” (*Ratzo*) desire of the world of Chaos-*Tohu*, it is not sensed that *HaShem* 's-ה"ה ultimate intent and purpose is for the matter of “returning” (*Shov*). However, this is the effect of the “running” (*Ratzo*) desire of the world of Repair-*Tikkun*. That is, even in the “running” desire to ascend above, the matter of returning (*Shov*) also is present.

Now, this distinction in the matter of “running” (*Ratzo*) and “returning” (*Shov*) is in each and every world. Moreover, it even is in the level that transcends the worlds. The same is so of the soul in its manifestation in the body below. It must

²⁴⁵ Tanya, Likkutei Amarim, Ch. 37 (48b)

²⁴⁶ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

²⁴⁷ See Sefer HaMaamarim 5649 p. 257 and elsewhere.

have the matter of “running” (*Ratzo*), but in a way that it also has the matter of “returning” (*Shov*).

3.

The explanation is as Zohar states,²⁴⁸ “Meritorious are those pious ones who every day consider in their souls as if they will depart from the world today.” The discourse²⁴⁹ explains that this matter of, “as if they will depart from the world today,” is unlike the matter of potential self-sacrifice (*Mesirat Nefesh*), meaning that all the powers and senses of one’s body, and all one’s matters remain exactly as they are, only that he resolves in his soul, with a true resolve, that he is ready and prepared to sacrifice his life for the sake of sanctifying the Name of *HaShem*-יהו"ה, blessed is He.

Such a state and standing is not considered to be “as if he is departing (passing on) from the world.” On the contrary, when a person is only in a state of potential self-sacrifice (*Mesirat Nefesh*), the bond between the soul and the body remains very strong, to such an extent that the soul affects the bodily powers, in that they too agree to the matter of self-sacrifice (*Mesirat Nefesh*), (except that the self-sacrifice is in potential).

The discourse therefore explains that what is meant by “as if they will depart from the world” is similar to [our forefather] Yitzchak, who was bound upon the altar and his soul

²⁴⁸ Zohar I 220a, also cited in Torah Ohr, Mikeitz 31a

²⁴⁹ In the discourse entitled “*Acharei Mot*” 5649 *ibid.* (which was printed as a pamphlet in 5722 and subsequently printed in Sefer HaMaamarim 5649 p. 256).

literally flew out of him,²⁵⁰ so that what remained in his body was only “the impression of life” (*Kista d’Chayuta*),²⁵¹ thus making it possible for his soul to return to him, when it is returned to him [from above].

Similarly, it is possible that in one’s service of *HaShem*-יהו"ה, blessed is He, by his own desire and in and of himself, he can divest himself of the substance and physicality of his body, to the point that he literally departs. This is similar to the ascent of the souls of very righteous Tzaddikim, such as the Baal Shem Tov, of righteous memory, that when his soul ascended, he was completely divested of the physicality of his body, literally like someone who has fainted.

This then, is what is meant by [the Zohar’s statement, “They consider in their souls] as if they will depart from the world [today].” That is, [not only their Godly soul, but] also their natural soul ascends and is not at all in their body, like a person who literally has passed away.

It only is in [one] matter that this is not like actual death. That is, his soul is capable of returning to him, being that the “impression of life” (*Kista d’Chayuta*) remains [in his body]. This then, is why it only is “**as if** they will depart from the world.” All this is because of the singular essential self (*Yechidah*) of their soul, which is in a state of adhesion to *HaShem*’s-יהו"ה. Thus, when the singular essential self (*Yechidah*) of the soul ascends, it is able to elevate all parts of

²⁵⁰ See Pirkei d’Rabbi Eliezer, Ch. 31 (toward the end); Zohar I 60a (Tosefta)

²⁵¹ See Zohar I 83a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 and the notes there.

the natural soul as well, so that nothing is left, except for the impression (*Reshimah*) etc.

Now, it should be emphasized that this matter does not only apply to singularly unique and special individuals (*Yechidei Segulah*), as understood from what the Alter Rebbe mentions (not in the book of Tanya, but) in his “golden and pure table” (*Shulchan Aruch*), in the laws of prayer (*Hilchot Tefillah*),²⁵² about the pious Chassidim and men of action (*Anshei Ma’aseh*) who would attain a state of divestment of physicality [such as this, during prayer] etc.

Thus, this matter applies to each and every Jew according to his station, being that every Jew recites the *Shema* (twice daily)²⁵³ and recites,²⁵⁴ “[You shall love *HaShem*-יהוה your God...] with all your being (*Bechol Me’odecha*).” This refers to service of *HaShem*-יהוה, blessed is He, stemming from the singular essential self (*Yechidah*) of the soul, as it affects the ascent of the natural soul in all its parts etc., however this must be followed by the “return” (*Shov*).

Now, the discourse²⁵⁵ explains that this matter – [that though he is in a motion of ultimate “running” (*Ratzo*) and ascent, to the extent that the service of *HaShem*-יהוה of great *Tzaddikim* is with a love of delights in Him (*Ahavah b’Ta’anugim*), nevertheless, there is some element of limitation in him, which necessitates that the “impression of life” (*Kista*

²⁵² Shulchan Aruch and Alter Rebbe Shulchan Aruch, Orach Chayim 98:1; (Also see Hilchot Talmud Torah of the Alter Rebbe 4:5)

²⁵³ Shulchan Aruch of the Alter Rebbe, Orach Chayim 58:1

²⁵⁴ Deuteronomy 6:5

²⁵⁵ Sefer HaMaamarim 5649 p. 256 and on

d'Chayuta) remains, as a result of which his soul (together with his singular essential self (*Yechidah*) returns to his body].

However, this is not because of any calculations on his part; that he intends that his “running” (*Ratzo*) desire to ascend should be with measure and limitation, and that he thereby will automatically come to “return” (*Shov*), because this is not the matter indicated by the words “with all your being” (*Bechol Me'odacha*).

Rather, his “running” (*Ratzo*) desire to ascend is completely free of the limitations of the vessel, (and this likewise, is how it is in a great *Tzaddik*, that his “running” (*Ratzo*) desire to ascend is beyond his own vessels (*Keilim*)), but even so, the “running” (*Desire*) is in such a way that the “impression of life” (*Kista d'Chayuta*) remains, and thus he subsequently comes to “return” (*Shov*).

This is because here, his “running” (*Ratzo*) desire to ascend does not just stem from his own desire. Moreover, in actuality, his “running” (*Ratzo*) desire to ascend does not stem from his own desire at all! Rather, his desire is to be in total accord with *HaShem* יהו"ה's Supernal desire, blessed is He.

This is as explained by his honorable holiness, the Rebbe Rashab, in the Sichah-talk connected to this discourse,²⁵⁶ that this was unlike Aharon's אהרן's desire, whose name shares the same letters²⁵⁷ as “seen-*Nir'eh* נראה,”²⁵⁸ meaning, **his own**

²⁵⁶ Printed as an addition to the discourse entitled “*Acharei Mot*” 5649 (mentioned earlier), and subsequently printed in *Sefer HaMaamarim* 5649 p. 563 (also see *Igrot Kodesh* of the Rebbe Rayatz, Vol. 2, p. 407).

²⁵⁷ See *Zohar* III 103a; *Shnei Luchot HaBrit* 174a, 326b; *Torah Ohr* 82b; *Likkutei Torah*, *Beha'alotcha* 30a

²⁵⁸ And refers to the powers of the intellect (*Sechel*). See *Igrot Kodesh* of the Rebbe Rayatz, Vol. 2, p. 407 *ibid*.

desire. Rather here, *HaShem* 's-יהו"ה Supernal desire is his desire. Thus, since *HaShem* 's-יהו"ה Supernal desire is that,²⁵⁹ “He did not create it for chaos (*Tohu*); He fashioned it to be settled (*LaShevet*-לשבת),” therefore his own “running” (*Ratzo*) desire is caused to automatically be that his soul can subsequently return to his body.

4.

This likewise is the meaning²⁶⁰ of the statement of our sages, of blessed memory,²⁶¹ “Four [sages] entered Paradise (*Pardes*)... Ben Azai glimpsed and died... Ben Zoma glimpsed and was harmed... Rabbi Akiva entered in peace and went out in peace.” The precise wording is well known, in that, at first glance, the distinction between Rabbi Akiva and the other sages who entered Paradise (*Pardes*) was only in their exit.

This being so, it should have said, “Rabbi Akiva went out in peace,” unlike “Ben Azai who glimpsed and died” (and unlike Ben Zoma etc.). For, at first glance, Ben Azai was on a very lofty level, as stated in Midrash,²⁶² “Ben Azai was sitting and expounding and fire was blazing around him,” indicating the greatness of his service and the greatness of his level. Nonetheless, even so, “he glimpsed and died,” and it was only Rabbi Akiva who “went out in peace.”

²⁵⁹ Isaiah 45:18

²⁶⁰ See Sefer HaMaamarim 5649 *ibid.* p. 259 and on; Also see Ohr HaTorah, Vayikra Vol. 2, p. 540; Likkutei Sichot Vol. 3 p. 988 and on, and elsewhere.

²⁶¹ Talmud Bavli, Chagigah 14b; Talmud Yerushalmi, Chagigah 2:1

²⁶² Midrash Vayikra Rabba 16:4

However, the explanation is that the difference between Rabbi Akiva and the other [sages] who entered Paradise (*Pardes*) was also in their entering, in that Rabbi Akiva also entered “in peace.” That is, his “running” (*Ratzo*) desire to ascend, also had the matter of “returning” (*Shov*) to it, and because of this, he also “went out in peace.” In contrast, the others did not enter in peace, including of Ben Azai, in that he had the “running” (*Ratzo*) desire to ascend without “returning” (*Shov*).

Now, on a deeper level, it should be added that the matter of “entering in peace” and “going out in peace” which only Rabbi Akiva had, is connected with [another matter] that Talmud brings there.²⁶³ That is, Rabbi Akiva told them, “When you arrive at the stones of pure marble (*Avnei Shayish Tahor*) do not say ‘water, water.’” In other words, in this teaching (“When you arrive etc.,”) Rabbi Akiva clarifies how from the beginning, one can “enter in peace” and “go out in peace,” as will be explained at length later.

5.

Now, to understand this, we must begin by explaining the general matter of the partitions (*Parsa'ot*) there are in the chaining down of the worlds (*Seder Hishtalshehut*). This too is the matter of the “stones of pure marble (*Avnei Shayish Tahor*),” indicating a matter of separation (partition-*Parsa*),²⁶⁴

²⁶³ Talmud Bavli, Chagigah 14b *ibid*.

²⁶⁴ See the discourse entitled “*Vayedaber... Acharei Mot*” 5675 (*Hemshech* 5672 Vol. 2 p. 964); Maamarei Admor HaZaken 5564 p. 96, and with the glosses in Ohr HaTorah Beshalach p. 480.

in that the general purpose of the partition (*Parsa*) is to withhold the light (*Ohr*). This is why [the light] drawn down through the partition (*Parsa*) is called “hairs” (*Sa’arot*) (or “garments-*Levushim*”). About this the verse states,²⁶⁵ “you must rise before a hoary²⁶⁶ elder (*Seivah*), and you shall honor the presence of a sage (*Zaken*),” (in that old age and sagacity relate to the hairs – *Sa’arot*).

This is explained in *Ohr Torah*²⁶⁷ of the Rav, the Maggid of Mezhritch, on the verse,²⁶⁸ “Wait (*Ketar*-כתר) a bit for me [and I will tell you]” in which the word “*Ketar*-כתר” means “to wait.” That is, when someone wants to tell something to his friend, he tells him, “Wait a moment and I will tell you.” This is because a person’s thoughts flow constantly. Therefore, when someone wants his fellow to empty his mind of thoughts, so that he can listen [attentively] to him, he wants the other to constrict his own thoughts, until he finishes speaking the words he wants to communicate to him. At such a time, the thought [of the listener] ascends to its place, a place called “zero-*Efes*-אפס.” This then, is the meaning of the words, “You must rise (referring to the elevation of thought to the level of zero-*Efes*-אפס) and its withdrawal in the presence of a hoary elder (referring to Wisdom-*Chochmah*).”

This is then followed by the words, “and you shall honor the presence of a sage (*Pnei Zaken*-פני זקן).” Now, as known,

²⁶⁵ Leviticus 19:32

²⁶⁶ The word hoary means white hair.

²⁶⁷ *Ohr Torah* 41b (Kehot edition)

²⁶⁸ Job 36:2

the “beard-*Zakan*-זקן” refers to the residual of the intellect.²⁶⁹ This is analogous to a father who has a son and wants to bring him to understand a certain wisdom. However, because of its depth, [at this point] the son is incapable of grasping the wisdom. The father must therefore bring him to understand it by explaining it through an analogy (*Mashal*), thus bringing out new letters and intellect, within which the higher wisdom is hidden. Through this, the son will come to understand the higher wisdom, and will also become “an elder-*Zaken*-זקן who has acquired wisdom,”²⁷⁰ (including one who is “young and wise”).²⁷¹

This may be understood in greater detail according to the Alter Rebbe’s explanation of the statement in Kabbalah books,²⁷² that in both the aspect of *Arich Anpin* and the aspect of *Zeir Anpin*, there is the matter of a “beard-*Dikna*” (*Zakan*), whereas in the aspect of the father-*Abba* (Wisdom-*Chochmah*), there is no matter of a “beard” (*Dikna*).

The explanation is as stated in Likkutei Torah, Shir HaShirim,²⁷³ on the verse,²⁷⁴ “You must rise before a hoary elder (*Seivah*-סיבה) etc.,” that Likkutei Torah of the Arizal²⁷⁵ explains that when it states, “You must rise before a hoary elder (*Seivah*-סיבה),” this refers to the “beard” (*Dikna*) of the Long

²⁶⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and elsewhere.

²⁷⁰ Talmud Bavli, Kiddushin 32b

²⁷¹ Talmud Bavli, Kiddushin 32b *ibid*. Also see Maamarei Admor HaZaken, Al Maamarei RaZa”L p. 350-351; *Et’halech Liozhna* p. 190; Likkutei Torah, Be’ha’alotcha 30c; Sefer HaMaamarim 5630 p. 168.

²⁷² Zohar III 88b and Mikdash Melech there

²⁷³ Likkutei Torah, Shir HaShirim 11a and on.

²⁷⁴ Leviticus 19:32

²⁷⁵ Likkutei Torah, Taamei HaMitzvot of the Arizal, Parshat Kedoshim

Face-*Arich Anpin*. [He explains²⁷⁶ that a “hoary elder-*Seivah*-סיבה” refers to the age of sixty years,²⁷⁷ (unlike our version of Mishnah,²⁷⁸ but rather is like the statement,²⁷⁹ “(fifty [years] is old age-*Zikna*-זקנה), sixty [years] is fullness of years-*Seivah*-סיבה”).

The reason is because, above, in the first six fixtures (*Tikkunim*) [of the “beard” of the Long Face-*Arich Anpin*], there is no revelation at all. Therefore, it only is upon reaching the age of sixty years that the revelation of the Long Face-*Arich Anpin* begins.

In contrast, the words, “and you shall honor the presence of a sage (*Pnei Zaken*-פני זקן),” refer to the “beard” (*Dikna*) of the Small Face-*Zeir Anpin*, (that is, one who is “young and wise,” in that although he is young (*Yanik*), this being the aspect of the Small Face-*Zeir Anpin*, nevertheless, since he has acquired the wisdom (*Chochmah*) of the Father-Av, he is called a “sage-*Zaken*-זקן.”

The verse concludes, “and you shall fear your God,” which Likkutei Torah explains refers to the aspect of the female-*Nukvah*, which is Kingship-*Malchut*. The explanation is that the general matter of the “hairs” (*Sa’arot*) is that they indicate a drawing down that is so very lofty that it cannot come

²⁷⁶ Also see Birkei Yosef to Shulchan Aruch, Yoreh De’ah 244:1:4; Minchat Chinuch, Mitzvah 257:3; Also see Igrot Kodesh, Vol. 3, p. 324 and on, Vol. 5 p. 231 and on, and elsewhere.

²⁷⁷ It should be pointed out that today, the 11th of Nissan, 5722, is the birthday of the Rebbe on which he completed sixty years.

²⁷⁸ Mishnah Avot 5:22 – “At sixty [years] is old age (*Ziknah*-זקנה), at seventy [years] is fullness of years (*Seivah*-סיבה).”

²⁷⁹ See Tikkunei Zohar, Tikkun 21 (56a); Me’orei Ohr, Ma’arechet 7, Ot 34.

by way of cause and effect (*Ilah v'Alul*), but specifically by way of separation.

This is like the vitality in the hair, which is very constricted, and is why when hair is cut, one feels no pain. The reason is because the vitality in the hair does not adhere to its source, nor is it unified to it, since it is drawn through the separation of the bone of the skull (*Etzem HaGulgolet*).

This then, explains why the Long Face-*Arich Anpin* has a “beard” (*Dikna*). This is because the aspect of the Long Face-*Arich Anpin* is the matter of the Crown-*Keter*, and more generally, is the matter of the limitless worlds of the Unlimited One (*Olamot HaEin Sof*) which transcend the world of Emanation (*Atzilut*). Thus, for there to be a drawing down from there to the world of Emanation (*Atzilut*), it comes about specifically through a separating partition (*Parsa*). This is as stated elsewhere,²⁸⁰ that the Crown-*Keter* itself becomes the partition (*Parsa*), this being the matter of the “beard-*Dikna*” (“hairs-*Sa'arot*”) of the Long Face-*Arich Anpin*.

However, after the drawing down has already come into the aspect of the father-*Abba* (Wisdom-*Chochmah*), which is the beginning of the world of Emanation (*Atzilut*),²⁸¹ and thereby is drawn into all the world of Emanation (*Atzilut*), in that,²⁸² “The upper father (*Abba Ila'ah*) [Wisdom-*Chochmah*] dwells within the world of Emanation (*Atzilut*),” the drawing

²⁸⁰ Pardes Rimonim, Shaar HaTzachtzechot, Ch. 6, explained in the discourse entitled “*Vayedaber... Acharei Mot*” 5675 (*Hemshech* 5672 Vol. 2, p. 963).

²⁸¹ See Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital), Ch. 1; Shaar 47 (Shaar Seder ABY”A), Ch. 2; Also see Sefer HaMaamarim 5696 p. 119.

²⁸² Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 *ibid*.

down in the world of Emanation (*Atzilut*) is then by way of cause and effect (*Ilah v'Alul*), rather than by way of the separation of the “hairs” (*Sa'arot*). This is why it states that the father-*Abba* (Wisdom-*Chochmah*) has no “beard” (*Dikna*).

However, the Small Face-*Zeir Anpin* does have a “beard” (*Dikna*). This is because *Zeir Anpin* is the end of the limitless worlds of the Unlimited One (*Olamot HaEin Sof*),²⁸³ (the end of the aspect of the world of Emanation-*Atzilut*), as known²⁸⁴ about the [explanation of the verse],²⁸⁵ “One *Cherub* from the end at one side,” from where there then is a drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) as they are included in the world of Emanation (*Atzilut*), until there subsequently is a drawing down into the actual worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) through the aspect of Kingship-*Malchut*. However, this drawing down is specifically through the separation of the “hairs” (*Sa'arot*), this being the matter of the “beard” (*Dikna*) of the Small Face-*Zeir Anpin*.

However, the “beard” (*Dikna*) of *Zeir Anpin* is specifically drawn from the aspect of the father-*Abba* (Wisdom-*Chochmah*), as explained before on the words, “an elder-*Zaken* זקן who has acquired wisdom.”²⁸⁶ This is because the “beard” (*Dikna*) of the Small Face (*Zeir Anpin*) is necessary for the drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) through Kingship-*Malchut*,

²⁸³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32-33.

²⁸⁴ Torah Ohr, Terumah 81a

²⁸⁵ Exodus 25:19

²⁸⁶ Talmud Bavli, Kiddushin 32b

(which is the matter of [the words], “And you shall fear your God”), and the root of Kingship-*Malchut* is specifically from Wisdom-*Chochmah*, as in the teaching,²⁸⁷ “The father-*Abba* (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*), only that it is drawn down through the intermediary of *Zeir Anpin*.”

6.

Now, about the general matter of the drawing down from Above to below, particularly when the act of drawing down must be through partitions and constrictions; this is brought about through the “running” (*Ratzo*) desire from below to Above. About this the verse states,²⁸⁸ “As water reflects a face back to the face, so is the heart of man reflected back to him by another man.”

The explanation²⁸⁹ is that there is the aspect of “the man of Creation” (*Adam d'Briyah*) and the general worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). Then there is the aspect of “the man of Emanation” (*Adam d'Atzilut*), which is the aspect of “the Man upon the Throne,”²⁹⁰ this being the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*). It is in this regard that it states that “the heart of man (*Adam-אדם*) is reflected back to him by another man (*Adam-*

²⁸⁷ Zohar III 248a, 266b, 258a; Tikkunei Zohar, Tikkun 21 (61b)

²⁸⁸ Proverbs 27:19

²⁸⁹ See the discourse entitled “*Acharei Mor*” *ibid.* (*Hemshech* 5672 *ibid.* p. 565 and on); Maamarei Admor HaZaken 5564 p. 94 and on, and with the glosses etc., in Ohr HaTorah, Beshalach p. 477 and on.

²⁹⁰ See Ezekiel 1:26

אדם)” which is analogous to “water reflecting a face back to the face.”

To explain, the words, “As water reflects a face back to the face,” mean that when a person gazes into water, he then sees the face (of a person gazing) in the water. This is because water is refined, clear, simple, and free of all color, which is why a face that gazes at it is seen in it. That is, there are not two different faces that are separate from each other, these being the face of the person gazing into the water and the face in the water. Rather, the face that is seen, is itself the face of the person [gazing], with all its particular details.

Moreover, the face seen in the water is neither separate from the water, nor is it created by the water. This is because the face of the person gazing in the water is neither acquired nor engraved in the water, not even temporarily, but in fact, there only is water there. In other words, it is not even like the fish in the sea, about which there is dispute in Mishnah Mikva’ot²⁹¹ as to whether or not they cause a separation [in the purifying body of water].

That is, there is an opinion²⁹² that being that they were created from the water [and are part and parcel of it] they do not affect a separation.²⁹³ However, there also is an opinion that they do affect a separation, for even though they are created from the water, nevertheless, they are caused to exist as something independent of the water, except that, still and all,

²⁹¹ Mishnah Mikva’ot 6:7

²⁹² The view of Rabbi Shimon ben Gamliel there, elucidated in Sefer HaMaamarim 5662 p. 352; Also see Likkutei Sichot Vol. 17, p. 75 and note 42 there; Vol. 27 p. 245 and note 45 there.

²⁹³ See Talmud Bavli, Chullin 27b

their existence is bound to the water, which is why they die as soon they leave the water.²⁹⁴

However, this is not so of the matter of “water reflecting a face back to the face,” in which there is no existence at all of anything [in the water] other than the water itself, not even the existence of something from the water [like fish], but there only is water.

About this [the verse continues and] states, “the heart of man (*Adam*-אדם) is reflected back to him by another man (*Adam*-אדם).” In other words, the effect of man’s toil in serving *HaShem*-יהו"ה, blessed is He, below, in the matter of “running” (*Ratzo*), is to arouse a drawing down from the Supernal “Man upon the Throne,” (the aspect of *Zeir Anpin* of the world of Emanation-*Atzilut*). This is similar to the likeness of the face seen in the water, (meaning that in all details, the drawing down (*Hamshachah*) is similar to the manner of the “running” (*Ratzo*)).

That is, since the world of Emanation (*Atzilut*) is altogether beyond any comparison to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), which come in a way of separation etc., (in that the world of Creation-*Briyah* is the beginning of room for the [possibility of the] existence of something that [senses itself] as existing independently etc.), therefore [the world of Emanation-*Atzilut*] is similar to water, which is simple and has no color or form, which is why the face that gazes into it is seen.

The same is so even higher, even before the restraint of the *Tzimtzum*, and even before the arousal of the desire

²⁹⁴ Talmud Bavli, Avodah Zarah 3b

(*Ratzon*), that it is from there that there must be the drawing down that follows the restraint of the *Tzimtzum*. This comes about through “the arousal of the feminine waters” (*Ha’ala’at Mayim Nukvin*) from and of Himself, of the pleasure (*Taanug*) there will be from the deeds of the lower beings. This is the meaning of the teaching,²⁹⁵ “He consulted (*Nimlach*-נמלך) with the souls of the righteous *Tzaddikim*,” thereby causing the [arousal of the] desire, “I will be King (*Ana Emloch*-אנא אמלך).”²⁹⁶

Thus, about this it states, “As water reflects a face back to the face,” in that water is simple and has no form or color, and the face seen in the water (which has no existence in and of itself, not even as something that is created from the water, but is solely the existence of the water itself), is brought about by the face of the one who gazes.

In other words, the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, is the ultimate of simplicity, and it thus does not apply for Him to have any desire (*Ratzon*) at all etc. Rather, the desire (*Ratzon*), only comes through consulting with the souls of the righteous *Tzaddikim*, (the face of the one who gazes).

Now, although it is true that even before the matter of consultation, there already is the arousal of the desire (*Ratzon*), being that the order is that there first is the matter of “He desires kindness-*Chessed*,”²⁹⁷ which is in the ultimate state of concealment, and the beginning of the arousal of the desire

²⁹⁵ Midrash Bereishit Rabba 8:7; Ruth Rabba Ch. 2

²⁹⁶ See Likkutei Torah, Naso 21d; Sefer HaMitzvot of the Tzemach Tzedek 170b, and elsewhere.

²⁹⁷ Micah 7:18

(*Ratzon*) is “the desire to bestow goodness,”²⁹⁸ and only after this does the matter of consultation apply, in that “He consulted (*Nimlach*-נמלך) with the souls of the righteous,” this being the matter of the face of the one who gazes, after which the “reflection of the face in the water” is caused, this being the matter of the desire (*Ratzon*), “I will by King (*Ana Emloch*-אנא אמלך),” nonetheless, as known, the consultation is not in a way that the desire to bestow goodness is present, even if the one who is consulted decides that this should not be done, (that is, if the one being consulted says no, Heaven forbid).

Rather, the consultation is in a way that if the decision is in the negative, it will be as if there never was an arousal to bestow goodness altogether. Thus, being that even the arousal to bestow goodness depends on the consultation, we thus find that the decision brought about through the consultation is like the beginning of the arousal of the desire.

Beyond this, and on a deeper level, the essence of the matter of consulting the souls of the righteous *Tzaddikim*, (meaning that the words of the one who is consulted are what establish and decide what the arousal of the desire should be), indicates that the one being consulted is even higher than the one who is consulting.

That is, even though the order of the revelation is that the consultation takes place after the [initial] arousal of the desire to bestow goodness, nonetheless, in concealment and in its source (to the degree that it applies to use such terminology in regard to that which precedes the restraint of *Tzimtzum*), the souls of the righteous *Tzaddikim* (with whom He consulted) are

²⁹⁸ See Etz Chayim, beginning of Shaar HaKlallim

higher than the desire to bestow goodness, and are even higher than the matter of “He desires kindness.”

It thus is in their ability to decide how the desire to bestow goodness should be, and whether it will be brought into revelation to the point that there will be a desire of “I shall be King (*Ana Emloch*-אֲנִי מֶלֶךְ)” or not, Heaven forbid, to the point that it is possible that it can be as if it never was.

We thus find that the general matter of the desire to bestow goodness, as well as the desire that “I shall be King” (*Ana Emloch*-אֲנִי מֶלֶךְ), which includes the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) after the restraint of the *Tzimtzum*, until all the way down below - this being the matter of “the estimation within Himself, in potential, of that which is destined to be in actuality,”²⁹⁹ - is similar to the face reflected in the waters stemming from the face of the one who gazes [into them].

In other words, the pleasure that would be derived from the service of *HaShem*-יהוה, blessed is He, of the Jewish people, arose in His Supernal thought, (as it states,³⁰⁰ “Israel arose in thought”), this being what is meant by the matter of “He consulted in the souls of the righteous *Tzaddikim*.”³⁰¹

7.

It is about this that Rabbi Akiva said, “When you arrive at the stones of pure marble (*Avnei Shayish Tahor*) do not say

²⁹⁹ See Mikdash Melech to Zohar I 15a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10, and elsewhere.

³⁰⁰ Midrash Bereishit Rabba 1:4

³⁰¹ Also see Isaiah 60:21

‘water, water.’” The explanation is that the “stones of pure marble (*Avnei Shayish Tahor*) refer to the partition (*Parsa*) of the Crown-*Keter* between the limitless light of the Unlimited One, *HaShem*-יהו"ה, the Emanator, blessed is He, and the emanated.

Even though this is a partition (*Parsa*), (the substance of which is that it is a barrier etc.), which is why they are called stones, about which the verse states,³⁰² “Stones exude water,” in that they have water within them, but in a state of great concealment and hiddenness, so that effort and toil is necessary to reveal the foundational element of water (*Mayim*) within them; they nevertheless are not regular stones, but are “stones of pure marble (*Avnei Shayish Tahor*-אבני שיש טהור),” which have the appearance of water to the eye of the beholder. This is as Talmud states in Tractate Bava Batra,³⁰³ about Herod’s House [the second Holy Temple, which he built] “with stones of pure marble (*Avnei Shayish*-אבני שיש) that had the appearance of the waves of the sea.”

It thus is about this that Rabbi Akiva said, “When you arrive at the stones of pure marble (*Avnei Shayish Tahor*) do not say ‘water, water.’” As explained in the writings of the Arizal,³⁰⁴ his warning was primarily that they should not say “water-*Mayim*-מים” twice, being that they are not two different waters, but only one water. That is, there is no difference between the upper waters (*Mayim Elyonim*) above the partition

³⁰² Job 14:19

³⁰³ Talmud Bavli, Bava Batra 4a (and Rashi there)

³⁰⁴ Cited in Ohr HaTorah Beshalach ibid. p. 480 and in the discourse entitled “*Vayedaber... Acharei Mot*” ibid. (*Hemshech* 5672 ibid. p. 964); Also see Likkutei HaShas of the Arizal to Talmud Bavli, Chagigah 14b

(*Parsa*) and the lower waters (*Mayim Tachtonim*) below the partition (*Parsa*).

This is because the partition (*Parsa*) [itself] is only “as water reflects a face back to the face.” That is, because of the simplicity of the “waters” above, (which even transcend the desire to bestow goodness), the face of the one who gazes into them is seen, these being the souls of the righteous *Tzaddikim* who arose in *HaShem*’s-יהו"ה Supernal thought in a way that they are not separate from the “water,” nor even are as something brought into being from the water, but rather are the water themselves.

It is in this way that a person’s motion of “running” (*Ratzo*) must be in his service of *HaShem*-יהו"ה, blessed is He. That is, in and of himself, he should have no desire in the “running” (*Ratzo*), but only as expressed [by the verse], “as water reflects a face back to the face,” like the face that appears in the water, which has no actual existence in and of itself, not even like the fish in the sea whose existence is brought into being from the water. Rather, its whole existence is the existence of the water.

Then, “as water reflects a face back to the face, so is the heart of man (*Adam*-אדם) reflected to him by another man (*Adam*-אדם),” all the way to the lower man (*Adam*-אדם) etc. Because of this, the matter of “running” (*Ratzo*) is in such a way that it then is followed by the matter of “returning” (*Shov*), for being that in the order of the chaining down of the worlds (*Hishtalshelut*) *HaShem*’s-יהו"ה desire (*Ratzon*) is for there be “a dwelling place for the Holy One, blessed is He, in the lower

worlds,”³⁰⁵ including all the way down in the physical and material world of Action (*Asiyah*), therefore the same is likewise so of the “waters that reflect a face back to the face” even before the restraint of the first *Tzimtzum*, on the level in which He consulted with the souls of the righteous *Tzaddikim*, in which “Israel arose in thought.”

This then, is why it specifically was Rabbi Akiva who “entered in peace and went out in peace.” For, as explained in the discourse,³⁰⁶ even his “running” (*Ratzo*) desire was “in peace,” meaning that his “running” (*Ratzo*) also had the matter of “returning” (*Shov*) in it, so that there subsequently could be a “return” (*Shov*).

Now, we should add by explaining the meaning of the word “peace-*Shalom*-שלום.” That is, “peace-*Shalom*-שלום” is the matter of a union of two extremes,³⁰⁷ from the lowest extreme to the highest extreme (including that which is below the extreme and that which is above the extreme etc.). Moreover, [as stated in Mishnah], “peace-*Shalom*-שלום is the vessel for the blessing of the Holy One, blessed is He,”³⁰⁸ specifying the word “blessing-*Brachah*-ברכה,” indicating a drawing down from Above to below.³⁰⁹

In this itself, the matter of the blessing (*Brachah*-ברכה) is not sufficient, but it must also be answered with “Amen-אמן,”

³⁰⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

³⁰⁶ Sefer HaMaamarim 5649 *ibid.* p. 259 and on.

³⁰⁷ See Likkutei Torah, Naso 27a

³⁰⁸ Mishnah Otkzin 3:12

³⁰⁹ See Mishnah Kilayim 7:1 – “One who draws down (*Mavreech*-מבריך) the vine to the earth.”

as our sages, of blessed memory, stated,³¹⁰ “The one who answers ‘Amen-אמן’ is greater than the one who recites the blessing. Know that though the common soldiers (*Golyarim*-גוליירים) initiate the war, it is the mighty who bring victory-*Netzach*.” In other words, the blessing (*Brachah*-ברכה), (which is the drawing down from Above to below), is only “the initiation of the war.” However, there then must be the matter of prevailing and being victorious, brought about by the mighty.

Now, as explained at length in the continuum of discourses of the 10th of Shvat,³¹¹ about the quality of Victory-*Netzach*, that for the sake of victory in the war, the precious treasuries of the king are opened, both his own treasuries and the treasuries amassed by his forebears, which until now, had been hidden and concealed from the eyes of all beholders, are now expended in order to be victorious in the war. However, all this only applies specifically where there is opposition, meaning, that it applies all the way down below. It specifically is there that the loftiest matters are revealed.

This matter (of entering in peace and going out in peace) specifically applied to Rabbi Akiva who said, “When you arrive at the stones of pure marble (*Avnei Shayish Tahor*) do not say ‘water, water.’” In other words, this was brought about because the “running” (*Ratzo*) was not his desire, in and of himself, but was rather “as water reflects a face back to the face,” as explained above at length.

³¹⁰ Talmud Bavli, Brachot 53b, which will be discussed in the second discourse said on this day, the 11th of Nissan, 5722, by this title (Discourse 25).

³¹¹ See the discourse entitled “*Bati LeGani* – I have come to My garden” 5710, Ch. 11 (Sefer HaMaamarim 5710 p. 132).

Based on the above we can understand³¹² the matter of the two sons of Aharon about whom it is written, “when they approached before *HaShem*-יהו"ה, and they died.” About this, it states in Midrash that they entered into the inner sanctum, about which it is explained that their service of *HaShem*-יהו"ה, blessed is He, was in a way of love of delights in Him (*Ahavah b'Ta'anugim*), which is the matter of “running” (*Ratzo*) on its highest level. This was to such an extent that Moshe therefore thought they were greater and more holy than himself and Aharon.

However, their “running” (*Ratzo*) desire was [the running desire] of the world of Chaos-*Tohu*, in which the matter of “returning” (*Shov*) is not sensed. This is what is meant that they “entered the inner sanctum,” without having any consideration of exiting. In other words, their “running” (*Ratzo*) was in such a way that they sensed their own existence.

This is as Tanya explains,³¹³ that even a perfectly righteous *Tzaddik* who serves *HaShem*-יהו"ה, blessed is He, with love of delights in Him (*Ahavah b'Taanugim*), is nevertheless something unto himself, in that there is the one who loves,³¹⁴ only that, as it is [on the higher level] this sense of self [only] relates to love of delights (*Ahavah b'Taanugim*) in *HaShem*-יהו"ה, blessed is He. It therefore is comparable to that which is brought into being from the water, but

³¹² Also see the discourse entitled “*Vayedaber... Acharei Mot*” 5649 (Sefer HaMaamarim 5649 p. 259 and on); 5672 (*Hemshech* 5672 *ibid.* Vol. 2 p. 967).

³¹³ Tanya, Likkutei Amarim, Ch. 35 (44a-b)

³¹⁴ Torah Ohr, Hosafot to Vayakhel 114d and elsewhere.

nevertheless exists in the water as an existence unto itself [like fish].

This then, is the general matter of the [two sons of Aharon, about whom it is written,] “when they approached before *HaShem*-יהוה, and they died.” That is, the matter [indicated by the words] “as water reflects a face back to the face,” namely, that there altogether is no separate existence of anything, not even as something brought into existence from the water [like fish], but only the upper water alone - was not sensed in them.

This likewise is the inner matter of the other opinions enumerated in Midrash (mentioned in chapter one). This is because the drawing down from the aspect [indicated by] “as water reflect a face back to the face” is brought about through the garments of Torah and *mitzvot*. This then, is what is meant when it states, “They entered lacking the appropriate [priestly] vestments,” in that they were not entrenched in this matter.

The general matter of fulfilling Torah and *mitzvot* (by which we draw down the aspect of “as water reflects a face back to the face”) comes about through the union and bond of the body and the soul, which also includes the matter [indicated by the verse],³¹⁵ “He did not create it for chaos (*Tohu*); He fashioned it to be settled (*LaShevet*-לשבת),” referring to the matter of [procreation,] being fruitful and multiplying. Thus, this likewise is the meaning [of the opinion that] they did not marry and did not bear children.

³¹⁵ Isaiah 45:18

Thus, about this the verse states,³¹⁶ “יהו"ה-*HaShem* spoke to Moshe after the death of Aharon’s two sons, when they approached before יהו"ה-*HaShem*, and they died. Speak to Aharon, your brother – he shall not come at all times into the Sanctuary... with this (*Zot*-זאת) shall Aharon come into the Sanctuary,” specifying “This-*Zot*-זאת,” referring to the fear of יהו"ה-*HaShem*, blessed is He,³¹⁷ “this being the gate by which to ascend.”³¹⁸

That is, there must be the matter of fear (*Yirah*) of יהו"ה-*HaShem*, blessed is He, and self-nullification (*Bittul*) to Him, in that one’s “fear precedes his wisdom.”³¹⁹ His entrance into the inner sanctum will then be in a way that he also will “go out in peace,” specifying the word “peace-*Shalom*-שלום,” peace being the vessel that holds blessing (*Brachah*-ברכה), so that there specifically will be a drawing down from Above to below. This is similar to how the High Priest (*Kohen Gadol*) would enter the inner sanctum, such that upon his exit he would pray for “the sustenance (*Parnasah*) of Your nation Israel,”³²⁰ here in this world, below ten hands-breadths.

³¹⁶ Leviticus 16:1-3; See Ohr HaTorah Acharei p. 544 and on.

³¹⁷ See Zohar III 56b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

³¹⁸ See Sefer HaMaamarim 5689 p. 170, note 94.

³¹⁹ Avot 3:9

³²⁰ Talmud Bavli, Yoma 53b

Now, all the above may be connected to the Psalm,³²¹ “From the end of the earth I will call to You... May he sit forever before God.” The explanation is that [the words], “From the end of the earth,” refer to the lowest extreme in this physical and material earth. It is from there (“from the end of the earth”) that I will call to You,” this being the matter of “running” (*Ratzo*) to the ultimate extreme of elevation, “I will call to You,” in which “to **You**-*Eilecha*-אֵלֶיךָ” is specified, referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is as the Alter Rebbe explained³²² about the verse,³²³ “[For which is a great nation that has a God Who is close to it, as is *HaShem*-יהו"ה our God,] whenever we call **to Him**,” that “to Him-*Eilav*-אֵלָיו” means “to Him, and not to His attributes.”³²⁴ That is, it refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. (It thus is similar to the bond of two extremes in the matter of peace-*Shalom*-שְׁלוֹם).

After this, there also is the drawing down (*Hamshachah*) in a way of “return” (*Shov*-שׁוּב), which is the

³²¹ Psalms 61:3-8 – The Psalms that began to be recited on the 11th of Nissan of this year, 5722 (See the beginning of Sefer HaMaamarim 11 Nissan).

³²² Cited in Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 144, copied in HaYom Yom for the 11th of Tishrei; Also see Sefer HaMaamarim 5721 p. 80, p. 92, p. 103 (See The Teachings of The Rebbe 5721, Discourse 16 entitled “*Bati LeGani* – I have come to My garden.”)

³²³ Deuteronomy 4:7

³²⁴ Sifri, cited in Pardes Rimmonim, Shaar 32 (Shaar HaKavanah) Ch. 2

meaning of the words, “May he sit (*Yeisheiv*-ישב) forever before God.” This refers to drawing down from the level that transcends the chaining down of the worlds (*Seder Hishtalshelut*), “**before** God-*Elohi*”*m*-אלהי”ם,” [meaning], before the restraint of the *Tzimtzum*, (this being the highest level of the aspect of *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”ם),³²⁵ so that “He should sit forever-*Yeisheiv Olam*-עולם-ישב,” meaning that the drawing down should be within the totality of the chaining down of the worlds (*Seder Hishtalshelut*) all the way down, in which [the word “forever-*Olam*-עולם” also means] “world-*Olam*-עולם” and is a word that indicates “concealment-*He’elem*-העלם” and hiddenness.³²⁶ Moreover, it should be in a way that is “settled-*Hityashvut*-התיישבות,” (as the verse specifies, “He should sit-*Yeisheiv*-ישב”), as in the verse],³²⁷ “He fashioned it to be settled (*LaShevet*-לשבת).”

This matter is also connected to what the discourse,³²⁸ brings about the Mittler Rebbe’s explanation³²⁹ on the matter of the long [final letter] *Nun*-ן of the verse,³³⁰ “To Him shall you adhere-*Tidbakun*-תדבקון.” That is, the long [final letter] *Nun*-ן indicates a drawing all the way down, and as explained there, this even refers to levels that are below the levels of holiness.

However, even so, the long [final letter] *Nun*-ן (which is called “the simple *Nun-Nun Peshutah*-נר”ן פשוטה”) specifically

³²⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title.

³²⁶ *Sefer HaMaamarim* 5649 *ibid.* p. 259

³²⁷ Isaiah 45:18

³²⁸ *Sefer HaMaamarim* 5649 p. 259 *ibid.*

³²⁹ In the discourse entitled “*Acharei HaShem Elo’heichem Teileichu*” (*Shaarei Teshuvah*, Vol. 1 p. 47a and on).

³³⁰ Deuteronomy 13:5

is written in regard to the highest of levels, “To **Him** shall you adhere-*Tidbakun*-תדבקון,” which follows in succession from all the levels enumerated before it, in the verse, “יהו”ה-*HaShem*, your God shall you follow [and Him shall you fear; His commandments shall you observe and to His voice shall you listen,] Him shall you serve,” after which the verse adds, “and to Him shall you adhere-*Tidbakun*-תדבקון.”

This refers to the highest level of self-sacrifice (*Mesirat Nefesh*), even loftier than the self-sacrifice (*Mesirat Nefesh*) of the Amidah prayer. It is specifically from there that the long [final letter] *Nun*-ן comes, which indicates the drawing down all the way down, in a way of, “He should sit forever-*Yeisheiv Olam*-ישב עולם.” That is, even in “the world-*Olam*-עולם” which is a word that indicates “concealment-*He’elem*-העלם” and hiddenness, it is drawn down in a way that is “settled-*Hityashvut*-התיישבות.”

This likewise is so of the verse,³³¹ “You must rise in the presence of a hoary elder (*Seivah*-סיבה) etc.,” (explained in chapter five), as explained by the Tzemach Tzeddek in Likkutei Torah, Shir HaShirim.³³² That is, after the verse states, “And you shall fear your God,” referring to the aspect of Kingship-*Malchut*, which is the lowest level, the verse then concludes with the words, “I am *HaShem*-יהו”ה,” and as known,³³³ wherever Torah states, “I am *HaShem*-יהו”ה,” it refers to the

³³¹ Leviticus 19:32

³³² Likkutei Torah, Shir HaShirim 11a and on.

³³³ See Likkutei Torah, Shlach 47c; Ohr HaTorah ibid. (Vol. 5) p. 1,609; Likkutei Torah, Behar 44b; Ohr HaTorah ibid. Vol. 3 p. 912 and on; Maamarei Admor HaZaken 5568 Vol. 1, p. 161; Ohr HaTorah, Emor Vol. 3 p. 839 and elsewhere.

Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

This likewise is the meaning of the verse,³³⁴ “May You add onto the days of the king, may his years be like all generations.” That is, this is the matter of addition (*Hosafah*), like the view of the sages,³³⁵ “If he is meritorious, years are added to his life.” Tosefot there explains,³³⁶ “Even though our sages, of blessed memory, stated,³³⁷ ‘One’s life, children, and sustenance do not depend on merit, but depend on fate (*Mazal*),’ even so, great merit can assist,” meaning, that it can bring about an addition (*Hosafah*).

However, this must be better understood. For, how does it apply for merit to be greater than the fate (*Mazal*) of the Jewish people, about which our sages, of blessed memory, stated,³³⁸ “Nothingness is the fate of the Jewish people (*Ein Mazal l’Yisroel*-אין מזל לישראל),”³³⁹ meaning, that the aspect of “the Godly ‘nothingness-*Ayin*-אין’ is the fate (*Mazal*) of the Jewish people.”³⁴⁰

This may be understood based on the explanation above about [the verse], “As waters reflect a face back to the face,” that this matter is even loftier than that which is brought into being from the water, but is rather in a way that there only is the

³³⁴ Psalms 61:7 – The Psalms that began to be recited on the 11th of Nissan of this year, 5722 (See the beginning of Sefer HaMaamarim 11 Nissan).

³³⁵ Talmud Bavli, Yevamot 50a

³³⁶ Tosefot to Yevamot 50a *ibid.*, entitled “*Moseefeen*”; Also see Tosefot entitled “*Ein*” in Talmud Bavli, Shabbat 156a

³³⁷ Talmud Bavli, Moed Katan 28a

³³⁸ Talmud Bavli, Shabbat 156a *ibid.*

³³⁹ This is usually translated as, “the Jewish people have no constellation.”

³⁴⁰ Likkutei Torah, Ha’azinu and elsewhere.

existence of the water, and in the water, one sees the face of the one who gazes, with all its details.

From there, there can be the matter of addition (*Hosafah*) to the days of the king, (“May You add to the days of the king”), because “All Jews are kings,”³⁴¹ and are higher than fate (*Mazal*) and higher than merit (*Zechut*). Rather, they are from that which is “**before** God-*Elohi*” מִלִּפְנֵי ה',” [and are] “as the inner waters-*Mayim HaPanim* מֵי הַפְּנִים,” this being the aspect of water in the ultimate state of simplicity (*Peshitut*), in that it has no form altogether, referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

This likewise is what his honorable holiness, my father-in-law, the Rebbe, brings from the words of his father, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, that the teachings of Chassidus, [over which the Alter Rebbe sacrificed his life,³⁴² and said that it belongs to every single Jew]³⁴³ place a Chassid face to face with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

It is from there that we affect a drawing down, so that “He forever dwells in the world-*Yeisheiv Olam* יֵשֵׁב עוֹלָם-,” below ten handbreadths, and in a way of, “May You add onto the days of the king, may his years be like all generations (*Dor VaDor* דּוֹר וָדוֹר),” until the generation of King Moshiach, [similar to the Targum translation on the verse,³⁴⁴ “*HaShem*-

³⁴¹ Introduction to Tikkunei Zohar 1b; See Talmud Bavli, Shabbat 67a

³⁴² Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 407

³⁴³ See Sefer HaSichot 5689 p. 72

³⁴⁴ Exodus 17:16

יהו"ה maintains a war against Amalek for all generations (*Dor Dor* -מדור דור-*]*).

In other words, through the inner teachings of Torah, as revealed in the teachings of Chassidus, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is drawn down to bring about the true and complete redemption in a way of kindness and mercy, with openly revealed and clearly apparent goodness, in our times, in this generation, the generation of King Moshiach, who is coming to redeem us and “lead us upright to our land.”³⁴⁵

³⁴⁵ See the liturgy of the Grace after Meals (*Birkhat HaMazon*).