

Discourse 12

*“Ein Mosrin Razin d’Torah... -
The secrets of the Torah are only given...”*

Delivered upon the conclusion of Shabbat Parshat Shemot,
Eve of the 23rd and beginning of the 24th of Tevet,⁵²⁶ 5723
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,⁵²⁷ “The secrets of Torah are only given to one whose heart is worried within him.” The explanation is that the matter of serving *HaShem*-יהו"ה in prayer (*Tefillah*) is the aspect of “love sickness”⁵²⁸ (*Cholat Ahavah*).⁵²⁹ In other words, when in his mind a person contemplates [matters that relate to] grasping *HaShem*’s-יהו"ה Godliness, and he wants to truly grasp, the vessels of his brain and heart are then incapable of containing this, and he will be incapable of withstanding it, as a result of which he will become sick with love (*Cholat Ahavah*), to the point of literally despising his life.⁵³⁰

By way of comparison, this is like a wise sage toiling over a deep wisdom that he is incapable of grasping. To the

⁵²⁶ This was the 150th anniversary of the *Hilulah* of the Alter Rebbe (in 5573).

⁵²⁷ See Talmud Bavli, Chagigah 13a

⁵²⁸ See Song of Songs 2:5

⁵²⁹ Also see Likkutei Torah, Tazriya 23a; Ohr HaTorah, Vayikra Vol. 4 p. 995; Also see Derech Chayim, Shaar HaTefillah, Ch. 28 and on.

⁵³⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 5-6.

degree that he has become elevated by the wisdom, and to the degree that his desire to grasp it grows, but he senses that he is incapable of truly grasping it, to that degree it will become so important and significant to him, that he will despise his life etc.

The same is so of grasping *HaShem*'s יהו"ה Godliness. That is, the closer one is to grasping it, the more "love sick" (*Cholat Ahavah*) he will be. This is the general matter of prayer (*Tefillah*), which is service of *HaShem*-יהו"ה, blessed is He, in a state of "running" (*Ratzo*) [to Him].

However, this is followed by the comfort that comforts him over the bitterness of his soul. That is, when he contemplates that through Torah and *mitzvot* he causes a drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, he will be comforted.

This is because the general matter of Torah and *mitzvot*, is to draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into various different receptacles,⁵³¹ beginning with the study of Torah, through which we draw down the light of Wisdom-*Chochmah*, this being the general totality of the chaining down of the worlds (*Hishtalshelut*) in accordance to the statutes (*Partzufim*) of the world of Emanation (*Atzilut*), the beginning of which is the light of the Father-*Abba* (Wisdom-*Chochmah*), as explained elsewhere⁵³² on the verse,⁵³³ "For You are our father."

Through this he will become joyous, in that the thirst of his love sickness (*Cholat Ahavah*) is quenched through drawing

⁵³¹ See Esther 1:7

⁵³² See Torah Ohr, Megillat Esther 93a; Maamarei Admor HaZaken, Nevi'im p. 191.

⁵³³ Isaiah 63:16

down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*.

About this the verse states,⁵³⁴ “For I am with you etc.” In other words,⁵³⁵ this is unlike the ascent brought about by serving *HaShem*-יהו"ה in prayer (*Tefillah*), in which he is not truly capable of adhering to Him in truth. This is because through [fulfilling] Torah and *mitzvot*, there is a drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in a way of descent from Above to below, through which [the matter of] “I am with you,” is caused in each individual according to his matters.

This then, is the meaning of [the teaching], “The secrets of the Torah are only given over to one whose heart is worried within him.” That is, by his heart being worried within him, which is the aspect of love sickness (*Cholat Ahavah*), and by preparing many vessels (*Keilim*), he thereby draws down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into the Torah and *mitzvot*, to the point that they give him the secrets of the Torah that transcend the chaining down of the worlds (*Hishtalshehut*). This will suffice for the understanding.

(This concludes the discourse of the [Alter Rebbe] whose *Hilulah* we are celebrating, found in one of the booklets of manuscripts that has yet to be printed, but with the help of *HaShem*-יהו"ה, blessed is He, will be printed).⁵³⁶

Now, in explanation of this, we can add that in regard to what is briefly stated in the discourse, that the matter of prayer

⁵³⁴ Isaiah 43:5; Jeremiah 1:8 and elsewhere.

⁵³⁵ Also see *Derech Chayim*, *Shaar HaTefillah* *ibid.* Ch. 34.

⁵³⁶ Subsequently printed in *Maamarei Admor HaZaken* 5564 p. 64-65.

(*Tefillah*) is the aspect of “love sickness” (*Cholat Ahavah*), this is understood according to the explanation in Kuntres HaAvodah.⁵³⁷ Namely, that the entire matter of prayer (*Tefillah*) is service of *HaShem*-יהו"ה, blessed is He, with love of Him, as in the teaching,⁵³⁸ “There is no labor like the labor of love.” In this itself, when the love is very great, the matter of “love sickness” (*Cholat Ahavah*) comes about.

We can understand this based on what is known,⁵³⁹ that the numerical value of the word “sick-*Choleh*-חולה” is 49-ט"ט, hinting at the Forty-Nine Gates of Understanding. That is, even when one reaches the highest level, which hints at the Forty-Nine Gates of Understanding, nevertheless, as long as he has not reached the Fiftieth Gate, he is called “sick-*Choleh*-חולה-49,” which is the matter of “love sickness” (*Cholat Ahavah*).⁵⁴⁰

However, since the general matter of the love is that it is man’s toil in serving *HaShem*-יהו"ה from below to Above, it therefore only reaches up to the limit of what one can reach through his own capabilities. In contrast, this is not so when the drawing down is from Above to below, in which case it stems from the One Above, blessed is He.

This then, is the matter of fulfilling Torah and *mitzvot*, through which we draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into various vessels and receptacles (*Keilim*). This drawing down stems from the One Above, blessed is He.

⁵³⁷ Kuntres HaAvodah, Ch. 1, and Ch. 3 and on.

⁵³⁸ See Zohar II 55b; Zohar III 267a

⁵³⁹ Taamei HaMitzvot of the Arizal, Parshat Vayera; Meorei Ohr 8:35

⁵⁴⁰ See Meorei Ohr *ibid*. Likkutei Torah Zot HaBrachah 97b; Sefer HaMaamarim 5653 p. 261 and on, and elsewhere.

The explanation⁵⁴¹ is as stated in Tanya,⁵⁴² “In regard to the Essential Self and Glory of the Holy One, blessed is He, Himself, ‘no thought can grasp Him,’⁵⁴³ except as He is grasped by being garbed in the Torah and its *mitzvot*.” In the teachings of Chassidus⁵⁴⁴ it is explained that the words “no thought (*Machshavah*) can grasp Him” also refer to and include the aspect of the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*), which itself is the highest level of understanding and comprehension. Nevertheless, even that thought (*Machshavah*) does not at all grasp *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of the statement in the discourse,⁵⁴⁵ that the matter of “his heart being worried within him” is not because of his diminished state and lowliness, but because the true reality of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as He truly is, is impossible to grasp.⁵⁴⁶ This is like the teaching, “No thought at all can grasp Him.” This then, is the superiority in specifically fulfilling Torah and *mitzvot*. For, as explained in Tanya, “No thought can grasp Him, except as He is grasped by being garbed in the Torah and its *mitzvot*.”

⁵⁴¹ See Likkutei Torah Tazriya ibid., and Ohr HaTorah Vayikra ibid.

⁵⁴² Tanya, Likkutei Amarim Ch. 4-5

⁵⁴³ Introduction to Tikkunei Zohar 17a

⁵⁴⁴ See Sefer HaMaamarim 5709 p. 82 and on; p. 109, and elsewhere.

⁵⁴⁵ In Maamarei Admor HaZaken ibid.

⁵⁴⁶ Also see Mishneh Torah, Hilchot Yesodei HaTorah 2:10