

Discourse 36

“LeDovid HaShem Oree v’Yeeshee...

By Dovid, HaShem is my light and my salvation...”

Delivered on Shabbat Parshat Ki Tavo,

18th of Elul, 5723

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

1.

The verse states,¹⁵⁴¹ “By Dovid, *HaShem*-יהו"ה is my light and my salvation etc.” In his notes on Psalms,¹⁵⁴² his honorable holiness, the Tzemach Tzeddek explains that “my light (*Oree*-אורי)” means through the Torah, about which the verse states,¹⁵⁴³ “Torah is light (*Ohr*-אור),” and “my salvation (*Yeeshee*-ישעי)” means through the *mitzvot*, which are the garments called,¹⁵⁴⁴ “garments of salvation (*Bigdei Yesha*- בגדי ישע).”

2.

Now, this may be explained according to a discourse of the Alter Rebbe (whose hundred and fiftieth *Hilulah* from the

¹⁵⁴¹ Psalms 27:1

¹⁵⁴² *Ohr HaTorah*, *Tehillim* (Yahal Ohr) to Psalms 27:1 (p. 96 and on).

¹⁵⁴³ Proverbs 6:23

¹⁵⁴⁴ Isaiah 61:10

day of his [physical] passing from this world is this year). He states as follows:¹⁵⁴⁵

To explain, the difference between Torah and *mitzvot*,¹⁵⁴⁶ may be understood based on the verse,¹⁵⁴⁷ “Wisdom-*Chochmah* is found from nothing-*Ayin*-אין.” That is, Wisdom-*Chochmah* itself is not called “nothing-*Ayin*-אין,” but is only “**found** from nothing-*Ayin*-אין,” as the verse states,¹⁵⁴⁸ “Is *HaShem*-יהו"ה within us as something-*Yesh*-ש or nothing-*Ayin*-אין?”¹⁵⁴⁹ This indicates that the [name] *HaShem*-יהו"ה of Wisdom-*Chochmah* is not the aspect of “nothing-*Ayin*-אין etc.”

The explanation is that “nothingness-*Ayin*-אין” is the aspect of the essence of the Crown-*Keter* which alone is exalted.¹⁵⁵⁰ It is called “without being-*Bli Mahut*-מהות,” and is therefore called “nothingness-*Ayin*-אין.” In contrast, Wisdom-*Chochmah* is the aspect of revelation, except that it is the revelation of the “nothingness-*Ayin*-אין,” and it thus states

¹⁵⁴⁵ Printed (with additional glosses and citations from the Rebbe which are copied into this discourse) as a pamphlet of discourses for the month of Elul of this year, 5723, and subsequently printed in Maamarei Admor HaZaken 5568 Vol. 2, p. 698 and on.

¹⁵⁴⁶ NOTE: Also see Torah Ohr and Likkutei Torah (cited in the index there); Tanya, Ch. 23 and the notes of the Tzemach Tzedek there.

¹⁵⁴⁷ Job 28:12; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

¹⁵⁴⁸ Exodus 17:7 – The words of the verse are, “היש יהו"ה בקרבנו אם אין” which usually is translated as, “Is *HaShem*-יהו"ה amongst us or not?” However, since the Jewish people were saved from Egypt miraculously and witnessed many open wonders, miracles, and revelations, to the extent that (Mehilta 15:2), “At the splitting of the sea, even a maidservant perceived more than the prophets Yishayahu and Yechezkel,” their question cannot be understood simply, but must be understood as rendered above. See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*); Also see Zohar II 64b.

¹⁵⁴⁹ NOTE: See Zohar III 158b; Likkutei Torah, Devarim 55a

¹⁵⁵⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*) and Gate Ten (*Keter*).

that it is “found from nothing-*Ayin*-אין.” That is, it is the existence of the “nothing-*Ayin*-אין” as it comes into revelation. This is why [Wisdom-*Chochmah*-חכמה] is called “the power of what-*Ko’ach* *Mah*-מה”¹⁵⁵¹ in that it is the aspect of [somethingness and] “being-*Mahut*-מהות” etc.

In contrast, as mentioned above, being that it is in a state of concealment, the Crown-*Keter* is the aspect of “nothingness-*Ayin*-אין.” This is why it is called the Crown-*Keter*-כתר, which is of the same root as the word “on top of-*Kotarot*-כותרת,”¹⁵⁵² [indicating] a matter that is encompassing and transcendent (*Makif*). This is because it is not in a state of division, unlike the inner manifest light (*Ohr Pnimi*) which comes into division in accordance with and commensurate to its vessel (*Kli*).¹⁵⁵³

This is analogous to the vitality of the soul as it [manifests] in the organs of the body, where it becomes constricted according to the composition and qualities of the organs, so that the intellect (*Sechel*) dwells in the brain (*Mo’ach*) etc. In contrast, the garment (*Levush*) is equal, that is, it [equally] is possible to cover the head [as it is to cover] the feet.

The same is so of the aspect of Wisdom-*Chochmah*. Since it comes forth as an inner manifest light (*Ohr Pnimi*) it therefore undergoes the divisions of Wisdom-*Chochmah*, Kindness-*Chessed*, and Victory-*Netzach* [to the right] etc.¹⁵⁵⁴

¹⁵⁵¹ See Zohar III (Ra’aya Mehemna) 28a; 34a

¹⁵⁵² See Kings I 7:18

¹⁵⁵³ NOTE: It seems that this should say “its vessel” (*Kli Shelo*-כלי שלו) [rather than *Kli SheHoo*-כלי שהיא]. This was corrected in the above translation and adaptation.]

¹⁵⁵⁴ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

This is why Torah is called “food” (*Mazon*-מזון),¹⁵⁵⁵ in that it is analogous to food, which enters like an inner manifest light (*Ohr Pnimi*) and comes into division, in that it specifically enters the stomach and has measure and limitation etc. In contrast, this is not so of the Crown-*Keter*, which transcends and encompasses (*Makif*) the entire world of Emanation (*Atzilut*) equally.

This then, is the matter of the root of Torah and *mitzvot*. For, as explained in Mishnat Chassidim of the three chapters,¹⁵⁵⁶ Victory-*Netzach* and Majesty-*Hod* of the Ancient One-*Atik* manifest in the Thirteen White [Hairs] of [the Beard] of the Long Patient One-*Arich Anpin*, and they manifest within the six-hundred and thirteen pathways (and the empty space¹⁵⁵⁷ between each individual hair), and the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*) receive from there etc.

For, in regard to the aspect of the world of Emanation (*Atzilut*), even though it is Godliness and is only the source for the world of Creation-*Briyah*, nonetheless, once it becomes the root and source for the branching out of limited beings through the abundance of chainings down (*Hishtalshelut*) of the worlds of Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), it is of no comparison relative to the Essential Self of *HaShem*-יהו"ה, blessed is He.

¹⁵⁵⁵ NOTE: Also see Tanya, Likkutei Amarim Ch. 5

¹⁵⁵⁶ NOTE: It seems that the intention is to Mesechet Arich, end of Ch. 4, and this being so, perhaps the text should say “of the four chapters.”

¹⁵⁵⁷ NOTE: [The words “empty space-*Makom Panuy*-פנוי”] require some additional analysis.

This is to such an extent that it only receives from the aspect of the “hairs” (*Sa’arot*-שערות), which are the external aspect (*Chitzoniyut*). They are analogous to hairs, which when cut, cause no pain. This is because [the hair] it is not of the essence of the brain (*Mo’ach*), being that a puncture in the brain renders [an animal] unfit.¹⁵⁵⁸ Rather, it only suckles vitality from there etc.

This is similar to what the verse states about Moshe,¹⁵⁵⁹ “I will emanate (*v’Atzalti*-ואצלתי) some of the spirit that is upon you and place it upon the” seventy elders. This is because the seventy elders were much lower in level than Moshe. It thus is called the aspect of an Emanation (*Atzilut*-אצילות) etc.

This then, is the matter of the *mitzvot*, which are the aspect of the Supernal Desire (*Ratzon HaElyon*), which is the aspect of “whiteness,”¹⁵⁶⁰ whereas the Torah is the aspect of Wisdom-*Chochmah* and is the revelation of the “hairs” (*Sa’arot*-שערות) etc.

This is also the matter of the [difference between] the Tallit [shawl] and the Tzitzit [strings].¹⁵⁶¹ That is, the Tallit [shawl] is from the aspect of the Supernal Whiteness (*Loven HaElyon*), these being the “Thirteen White [Hairs] of [the Beard] of the Long Patient One-*Arich Anpin*.” It therefore is made of sheeps wool. For, as known about the matter of sheep

¹⁵⁵⁸ Talmud Bavli, Chullin 42a; Also see the preceding discourse of this year, 5723, entitled “*Pekuda Litein Machatzet HaShekel* – It is a *mitzvah* to give the half *Shekel*,” Discourse 18, Ch. 2, and the citations there.

¹⁵⁵⁹ Numbers 11:17

¹⁵⁶⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*).

¹⁵⁶¹ NOTE: See at length in Likkutei Torah, end of the Torah portion of Shlach and elsewhere.

(*Kevasim*-כבשים),¹⁵⁶² the [letter] *Khaf*-כ-20 [of the word “sheep-*Keves*-כבש”] indicates the aspect of the Crown-*Keter*-כתר.¹⁵⁶³ The [letter] *Shin*-ש-300 hints at the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the Long Patient One-*Arich Anpin*, and the letter *Beit*-ב-2 indicates the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, as the verse states,¹⁵⁶⁴ “A house-*Bayit*-בית is built with Wisdom-*Chochmah*.”¹⁵⁶⁵ The aspect of the “sheep-*Keves*-כבש” is the aspect of the three lines in *Zeir Anpin*, which is below *Arich Anpin*. About this the verse states,¹⁵⁶⁶ “Yaakov¹⁵⁶⁷ separated the sheep (*Kevasim*-כבשים) etc.”

Now, through sacrificial offerings (*Korbanot*) they are elevated to the source and root. This is because the sacrificial offerings (*Korbanot*) [of animals, stems] from the face of the lion and the face of the ox¹⁵⁶⁸ that fell in the shattering [of the

¹⁵⁶² NOTE: See Likkutei Torah, Emor 39a

¹⁵⁶³ The letter *Khaf*-כ also has a numerical value of 20-*Esreem*-עשרים-620 which is equal in numerical value to the Crown-*Keter*-כתר-620. (See Tikkunei Zohar 8a and elsewhere.)

¹⁵⁶⁴ Proverbs 24:3

¹⁵⁶⁵ The letter *Beit*-ב represents the aspect of Understanding-*Binah*, as explained regarding the letter *Beit*-בית, which is the first letter of the first word of Torah, “In the beginning-*Bereshit*-בראשית.” The point in the center of the letter *Beit*-ב of the word “In the beginning-*Bereshit*-בראשית” represents the point of Wisdom-*Chochmah* that flashes into the Understanding-*Binah*. This is because the letter *Beit*-ב, when spelled out, is the same as the word “House-*Bayit*-בית. This is the union of the point of the insight of Wisdom-*Chochmah* within the comprehension of the Understanding-*Binah*, known as about, “the point [of Wisdom-*Chochmah*] within the palace [of the Understanding-*Binah*] – *Nekudah BeHechalah*.” See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Vol. 2, introduction to Ch. 34 & 35 and the notes and citations there.

¹⁵⁶⁶ Genesis 30:40

¹⁵⁶⁷ Yaakov is the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*). See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35.

¹⁵⁶⁸ See Ezekiel 1:10

vessels (*Shevirat HaKeilim*)],¹⁵⁶⁹ and through the sacrificial offering (*Korban*) they are elevated to their source, which is *HaShem*'s יהו"ה Name of Sa"ג-63 [י"ד ה"י וא"ו ה"י] before the shattering (*Shevirah*), this being the aspect of *Akudim* etc.¹⁵⁷⁰ This is the meaning of “the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds.”¹⁵⁷¹

However, to understand why He made the aspect of the world of Chaos-*Tohu*, it is for there to subsequently be the aspect of ascents, and not for it to be [Chaos-*Tohu* in and of itself] etc.¹⁵⁷² However, this is the matter of the *mitzvot*, which are decrees of the King without reason, [solely] that it arose so

¹⁵⁶⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46.

¹⁵⁷⁰ The two levels; the level of world of Chaos-*Tohu*, and the level of the world of Repair-*Tikkun*, correspond to the three worlds of *Akudim*, *Nekudim* and *Brudim*. These terms, which mean “bound,” “speckled” and “splotched,” have their source in the Torah account (Genesis 30:25 and on) of how Lavan tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Brudim*). These Torah terms hint at the three above mentioned levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the *sefirot* are all “bound” up in a single vessel and are thus indistinguishable from each other. They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up in itself. The small speckles (*Nekudim*) represent the level of *Sefirah*, in which the particular divisions of each *Sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction, as a unified system. The large splotches (*Brudim*) represent the level of *Partzuf*, in which the *sefirot* are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

¹⁵⁷¹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁵⁷² The language of the discourse is in short form at this juncture, and the above is our understanding of the words “*Lo Yehei Lo v'Chu*” לא יהא לא כו'.”

in His will without reason, this being the aspect of the essence of the Crown-*Keter*.¹⁵⁷³ This is the root of the Tallit, [called],¹⁵⁷⁴ “The shawl of the King,” which is the aspect of a garment (*Levush*) and an aspect of encompassing (*Makif*).

In contrast, the Tzitzit [fringes] are the aspect of the “hairs” (*Sa’arot*-שערות). This is why there are thirty-two strings, corresponding to the aspect of [the eight letters of the names] *HaShem*-יהו"ה and Lord-*Adona'y*-אדנ"י which are in the four intellectual faculties; Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at* which divides into Kindness-*Chessed* and Might-*Gevurah* etc.¹⁵⁷⁵

This is the aspect of the revelation of the “hairs” (*Sa’arot*-שערות) to become the sources for Wisdom-*Chochmah* and Understanding-*Binah*, which are the aspect of Torah. This is the explanation of [the teaching],¹⁵⁷⁶ “[The verse states,¹⁵⁷⁷ ‘(And they shall put on the fringe) of each corner (*HaKanaf*-הכנף),’ [meaning that the threads of the fringes should be] of the same material as the corner [of the garment].” For, even the “hairs” (*Sa’arot*-שערות) are drawn from the “Thirteen White [Hairs] of [the Beard] (of the Long Patient One-*Arich Anpin*)” etc.

This is why it sometimes seems to indicate that the *mitzvot* are loftier and superior to the Torah, because in their

¹⁵⁷³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17.

¹⁵⁷⁴ See Zohar II 97b; Torah Ohr, Shemot 53d; Ohr HaTorah ibid. p. 87; Likkutei Torah, Shmini Atzeret 89b.

¹⁵⁷⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32.

¹⁵⁷⁶ Talmud Bavli, Shabbat 27b

¹⁵⁷⁷ Numbers 15:39

root they are loftier, being that they are from the aspect of the essence of the Crown-*Keter*. Nevertheless, below, the Torah is loftier, being that it is the aspect of the revelation of the reason for the *mitzvah*.

This is why the *mitzvot* are called “the limbs of the King.” For, just as it is with a limb, though it stems from the aspect of Wisdom-*Chochmah*, in that the way the actions of the hand and the mobility of the feet are conducted, is through intellect (*Sechel*), nevertheless, the primary actor is the will (*Ratzon*) etc.

In the same way, the aspect of the *mitzvot* are drawn down below through the aspect of Wisdom-*Chochmah*, which is the aspect of the revelation of the reasons for the *mitzvot*. Nevertheless, their root is much higher etc. This is why the verse states,¹⁵⁷⁸ “Wisdom-*Chochmah* enlivens its masters.”¹⁵⁷⁹ For, even though the Crown-*Keter* is called the “masters” of Wisdom-*Chochmah*, in that the Crown-*Keter* is the transcendent encompassing aspect (*Makif*), nevertheless, Wisdom-*Chochmah* is what enlivens them.

This then, is the meaning¹⁵⁸⁰ of [the words],¹⁵⁸¹ “I am *HaShem* your God-*HaShem Eloh*” *eichem*-יהו"ה אלהיכם.” That is, [the name] *Hashem*-יהו"ה is the aspect of Wisdom-*Chochmah*, and God-*Elohi*”m-אלהי"ם is the aspect of the Understanding-*Binah*, and in the coming future *HaShem*-יהו"ה

¹⁵⁷⁸ Ecclesiastes 7:12

¹⁵⁷⁹ NOTE: Also see Likkutei Torah, Beha'alotcha 34c; Va'etchanan 9c

¹⁵⁸⁰ NOTE: See Torah Ohr, beginning of Vayeitzei; Likkutei Torah, Shlach 49a and on.

¹⁵⁸¹ Numbers 15:41 [in the portion of the *Tzitzit* and the third paragraph of the *Shema*].

will be [revealed] in the aspect of God-*Elohi*”*m*-אלהי”*m*. For, there then will be a revelation of an even loftier aspect etc., these being the “four hundred worlds of yearning,” [which are] “the four hundred men etc.”¹⁵⁸² and then “*HaShem*” יהו”ה will be a God-*Elohi*”*m*-אלהי”*m* to me.”¹⁵⁸³

This then, is the meaning of [the words],¹⁵⁸⁴ “So that you will remember and do them (*v’Aseetem Otam*-ועשיתם אותם),” which is written [missing the letter *Vav*-ו] as “You shall make - *v’Aseetem Atem*-ועשיתם אותם.”

The verse then continues, “[I am *HaShem*” יהו”ה your God,] who took you out of the land of Egypt-*Mitzrayim*-מצרים,” referring to the aspect of Understanding-*Binah*, which is called “The constraint of *Ya”M-Meitzar Ya”M*-”מיצר י”ם-”¹⁵⁸⁵ [as in the explanation of the verse],¹⁵⁸⁶ “Who-*Mi*-מי is it that measured [the waters in His palm] etc.”¹⁵⁸⁷ (This concludes the discourse of the Alter Rebbe.)

3.

We thus find that the Torah has an element of superiority over and above the *mitzvot*. For, about the Torah the verse states, “Wisdom-*Chochmah* enlivens etc.,” as mentioned above. Additionally, even the element of superiority

¹⁵⁸² NOTE: See Torah Ohr, Vayishlach 24c [and the citations there].

¹⁵⁸³ Genesis 28:21

¹⁵⁸⁴ Numbers 15:40 [in the portion of the *Tzitzit* and the third paragraph of the *Shema*].

¹⁵⁸⁵ Pri Etz Chayim, Shaar Chag HaMatzot Ch. 7; See Torah Ohr, Hosafot 103d

¹⁵⁸⁶ Isaiah 40:12

¹⁵⁸⁷ The term “sea-*Ya”M*-ים-50” and “Who-*Mi*-מי-50” refer to the fifty gates of Understanding-*Binah*. See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Eight (*Binah*), and elsewhere.

of the *mitzvot*, which are rooted in a much loftier [aspect], is a matter that itself is specifically revealed through the Torah, just as it is Torah that teaches how to fulfill the *mitzvot*.

This is similar to the explanation before¹⁵⁸⁸ about the matter of repentance (*Teshuvah*). Namely, that even though it is loftier than the Torah, nevertheless, the revelation of the matter of repentance (*Teshuvah*) is specifically through the Torah,¹⁵⁸⁹ and it is Torah that teaches how to return in repentance to *HaShem*-יהו"ה, blessed is He, in actuality.

All this is because of the element of superiority in Torah, as also explained in the continuum of discourses (*Hemshech*) of the year 5666¹⁵⁹⁰ about the superiority of Torah over and above the *mitzvot*. Therefore, specifically through Torah we can attain all these matters etc.

4.

From the above we can also understand the matter as it relates to the 18th of Elul, the birthday of the Baal Shem Tov and the Alter Rebbe. For, as explained in the well-known talk (*Sichah*),¹⁵⁹¹ the Baal Shem Tov is the aspect of the Ancient One-*Atik*, whereas the Alter Rebbe is the aspect of Wisdom-*Chochmah*. However, as known, “the innerness (*Pnimiyyut*) of the father-*Abba* (Wisdom-*Chochmah*) is the innerness

¹⁵⁸⁸ See the *Sichah* talk of Shabbat Parshat Re'eh, Shabbat Mevarchim Elul, Ch. 12 and on (Torat Menachem, Vol. 37 p. 225 and on).

¹⁵⁸⁹ Also see *Hemshech* 5672 Vol. 3 p. 1,408.

¹⁵⁹⁰ *Hemshech* 5666 p. 118.

¹⁵⁹¹ See Sefer HaMaamarim 5696 p. 141; 5697 p. 215; 5699 p. 322; Sefer HaSichot 5702 p. 19; 5705 p. 60.

(*Pnimityut*) of the Ancient One-*Atik*.”¹⁵⁹² Thus, as in the words of the Rebbe Rashab, whose soul is in Eden, “[The teachings of the Alter Rebbe] is itself (*Hee Hee* *היא היא*) the teachings of the Baal Shem Tov.”¹⁵⁹³ He is precise in stating “is itself-*Hee Hee* *היא היא*” (repeating this twice), thus indicating that this is something that is [like the teaching],¹⁵⁹⁴ “The verse repeated it, to make it indispensable.”

This likewise is demanded regarding the study of their teachings, that the study must be up to “the exhaustion of the soul.”¹⁵⁹⁵ This is especially applicable this year, in which we have spoken many times¹⁵⁹⁶ about specifically increasing in the study of Shulchan Aruch and Tanya (and their commentaries).

The same applies to the general matter of “spreading the wellsprings [of the teachings of Chassidus] to the outside,” this being a demand which stands in full force from the time that Moshiach’s response to the Baal Shem Tov was revealed,¹⁵⁹⁷ namely, that his coming will be “when your wellsprings will spread to the outside,” in which he specified, “your wellsprings,” in that a wellspring is the source of the waters, and “there is no water except for Torah.”¹⁵⁹⁸ [This therefore must be] in a way that a person “immerses himself in the waters

¹⁵⁹² Ramaz to Zohar III 260b, 276b; Likkutei Torah, Nitzavim 49d

¹⁵⁹³ Igrot Kodesh of the Rebbe Rashab, Vol. 1, p. 259 (copied in the beginning of HaYom Yom).

¹⁵⁹⁴ See Talmud Bavli, Pesachim 61a; Also see at length in the Sichah talk of the 19th of Kislev 5720, Ch. 4 and on (Torat Menachem, Vol. 27, p. 174 and on).

¹⁵⁹⁵ See Sifrei to Deuteronomy 6:5

¹⁵⁹⁶ The Rebbe said that it could be stated that he already demanded this over one-hundred times!

¹⁵⁹⁷ See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov (Kehot edition), and translated in The Way of The Baal Shem Tov, and elsewhere.

¹⁵⁹⁸ Talmud Bavli, Bava Kamma 17a

of knowledge-*Da'at*,”¹⁵⁹⁹ specifying “immersion,” meaning that the waters must ascend and cover his head.¹⁶⁰⁰

¹⁵⁹⁹ See the language of the Rambam in Mishneh Torah, Hilchot Mikva'ot 11:12.

¹⁶⁰⁰ The conclusion of this discourse is missing.