

Discourse 10

*“Lehavin Shorshan Shel HaDevarim HaNizkarim... -
To understand the root of the matters...”*

Delivered on Shabbat Parshat Mikeitz,
Last day of Chanukah, 5723
By the grace of *HaShem*, blessed is He,

1.

To understand the root of the matters mentioned before,⁵⁰⁶ the reason the soul does not reach the true limitlessness of the One Above, except specifically through the hiddenness and concealment of the darkness of the body,⁵⁰⁷ is because the rebounding light (*Ohr Chozer*) comes about through the matter of the refinements (*Birurim*).

This may be better understood based on the known explanation⁵⁰⁸ of the verse,⁵⁰⁹ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man lives.” Now, at first glance this is not understood, being that man also has the “emanation from the

⁵⁰⁶ This discourse is a continuation of the preceding discourse of this year, 5723, entitled “*v'Atah b'Rachamecha HaRabim* – You, in Your abundant mercies,” of Shabbat Parshat Vayeishev, Discourse 9, and is founded upon the discourse entitled “*Lehavin Shorshan Shel HaDevarim*” of the year 5562, which was subsequently printed in Maamarei Admor HaZaken 5562 Vol. 1 p. 120 and on; *Ohr HaTorah*, Na”Ch Vol. 3, p. 1,351.

⁵⁰⁷ As explained in the preceding discourse (Discourse 9, Ch. 7).

⁵⁰⁸ *Likkutei Torah* of the Arizal to Deuteronomy (Eikev) 8:3; *Keter Shem Tov*, Siman 194; *Likkutei Torah*, Tzav 13b and on, and elsewhere.

⁵⁰⁹ Deuteronomy 8:3

mouth of *HaShem*-יהו"ה" of the ten utterances [of creation]. This being so, why must he receive vitality specifically from the "emanation from the mouth of *HaShem*-יהו"ה" that is in the food, which is lower in level than himself?

However, the explanation is that, as we see, food has flavor and sweetness, which is not so of the human soul. That is, although [the soul] has intellect and emotions, which are higher than the power of growth in the food, there nevertheless is no pleasure in them at all, and it specifically is food that has flavor and sweetness which the soul delights in. From this it is understood that food is rooted in the world of pleasure (*Olam HaTaanug*).

Now, the explanation is that food is rooted in the externality (*Chitzoniyyut*) of Understanding-*Binah*, for as known,⁵¹⁰ the shattering of the vessels (*Shevirat HaKeilim*) (by which the sparks of holiness fell into physical things) was in the aspect of Understanding-*Binah*, this being *HaShem*'s-יהו"ה name of *Sa''G*-ס"ג-63 [י"ד ה"י ו"א י"ו ה"י] etc.

Since the revelation of pleasure (*Taanug*) is in Understanding-*Binah* (for as known,⁵¹¹ the revelation of the Ancient One-*Atik* is specifically in Understanding-*Binah* rather than Wisdom-*Chochmah*, and as clearly observable, in intellect one's pleasure is specifically when he grasps it, which is not so before he grasps it, when the intellect still is in the aspect of

⁵¹⁰ Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 1; See Torat Chayim Bereishit 9a, Noach 69c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45-46.

⁵¹¹ See Zohar III 178a; Also see Torah Ohr, Lech Lecha 11b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 40 and the notes there, and elsewhere.

Wisdom-*Chochmah*). Thus, it is from the pleasure of Understanding-*Binah* that flavor and sweetness, which are rooted in the externality (*Chitzoniyut*) of Understanding-*Binah*, fell into physical foods.

In contrast, the vitalizing soul (*Nefesh HaChiyunit*) of man is rooted in the innerness (*Pnimiyyut*) of the emotions (*Midot*), which is lower than the externality (*Chitzoniyut*) of the Understanding-*Binah*. For, as known, [the general principle is that] the externality (*Chitzoniyut*) of the upper level is higher than the innerness (*Pnimiyyut*) of the lower level. For example, the externality (*Chitzoniyut*) of the pleasure (*Taanug*) is much higher than the innerness (*Pnimiyyut*) of the emotions (*Midot*).

Now, although even in physical foods there is an aspect of emotions (*Midot*), for as we see, in accordance to their being, whether they stem from the judgments (*Gevurot*) or from the kindnesses (*Chassadim*), there are grapes and apples that are red or white. Nonetheless, the Kindness-*Chessed* or Might-*Gevurah* in the appearance of the fruits, are not essential emotions (*Midot Atzmiyim*), but are emotions (*Midot*) that relate to pleasure (*Taanug*).

Thus, since the root of physical foods is from the aspect of the pleasure (*Taanug*) of Understanding-*Binah*, we thus find that the “emanation from the mouth of *HaShem*-יהו” in the food, is higher than the “emanation from the mouth of *HaShem*-יהו” in man. This then, is the matter of refinements (*Birurim*). That is, when a person eats food, and then uses the strength derived from it to study Torah and pray to *HaShem*-יהו etc., he thereby adds much greater elevation to it, similar to the superiority of the externality (*Chitzoniyut*) of Understanding-

Binah, over and above the innerness (*Pnimiyut*) of the emotions (*Midot*).

This likewise is the advantage in the service of *HaShem*-יהו"ה of those who return to Him in repentance (*Baalei Teshuvah*), which is with greater strength, this being the matter of loving *HaShem*-יהו"ה, blessed is He, “with all your more-*Bechol Me’odecha*-בכל מאדך.”⁵¹² This comes about specifically through refining the concealment and hiddenness of the darkness of the body. For, through this, they elevate all the pleasures of this world that they previously were entrenched in, to their much higher root and source, in a way of a rebounding light (*Ohr Chozer*).

2.

Now, to understand the matter of the rebounding light (*Ohr Chozer*) brought about through love of *HaShem*-יהו"ה, blessed is He, “with all your more-*Bechol Me’odecha*-בכל מאדך,” (through which the drawing down from Above is caused to specifically be in a limitless way),⁵¹³ we must preface by explaining the distinction we see between physical fire and water. With fire it is possible to kindle a second flame from the first flame and a third flame from the second flame etc., and even so, no loss is caused in the fire whatsoever, and it never is extinguished by this.

In contrast, with water, if one fills a smaller vessel from a bigger vessel, a loss is caused in the bigger vessel, and if more

⁵¹² Deuteronomy 6:5

⁵¹³ As explained in the preceding discourse (Discourse 9, Ch. 5).

vessels are filled, all the water [in the big vessel] will be depleted. This is so much so, that even an ocean would be depleted [if it was poured into] enough vessels.

Now, at first glance, it is not understood how physical fire has a limitless aspect of power in it, being that it exists entirely as a creation brought into being something from nothing (*Yesh MeAyin*). However, the explanation is that even in limited creations, in one respect there is a drawing down of the power of limitlessness, so that through it, we may recognize the true reality of the Unlimited One.

[Except that the power of limitlessness only relates to the **potential power** (*Ko'ach*) of the fire, but not as it comes into actuality, because it then comes into a state of limitation. In other words, when it comes into actuality, it is measured and limited according to the receptacles, and there also are various levels in it, such as the light of a candle, the light of a torch, the light of the moon, and even the light of the sun, which also is limited. Only in the **potential power** (*Ko'ach*) of fire, which transcends manifestation into vessels, does it have a power of limitlessness.]

Now, as this relates to our service of *יהו"ה-HaShem*, blessed is He, when love of *יהו"ה-HaShem*, blessed is He, is in a state of inner manifestation in the vessel of the heart, meaning that the love is measured and limited, a limited light and illumination is then drawn down through it, drawn by way of direct light (*Ohr Yashar*), which comes in a way of measure etc., and therefore dissipates little by little etc.

However, when love of *יהו"ה-HaShem*, blessed is He, transcends manifestation in the vessel of the heart, [but is] “with

all your more-*Bechol Me'odecha*-בכל מאדך,” it then reaches the aspect of the Upper “more-*Me'od*-מאד,” this being the true limitlessness of the Unlimited One, *HaShem*-יהו"ה, blessed is He. Through this, there is a drawing down and revelation of the rebounding light (*Ohr Chozer*), the bestowal of which is free of measure, and its beneficence is never extinguished, nor does it undergo any loss whatsoever etc.

3.

Based on the above analogy of fire, we can understand the matter of kindling the Chanukah lights, which consists of light (fire), oil, wick, and receptacle. To explain, the difference between the light (*Ohr*) and the oil (*Shemen*), is that the oil becomes depleted by the light (*Ohr*), whereas the light (*Ohr*) undergoes no loss.

The explanation is that the depletion of the oil, which happens little by little, is similar to the depletion of water when drawn into many vessels. This is because it is drawn in a measured way. In contrast, by its bestowal the fire undergoes no loss at all, as explained above. That is, immediately after drawing the fire down to kindle the wick, nothing at all is left of it in the wick, but it immediately jumps and returns to the flame etc.

This itself is the general difference between the direct light (*Ohr Yashar*), which is in a way of being drawn down and bestowed with measure and limitation, becoming depleted little by little, and the rebounding light (*Ohr Chozer*), which is in a

way of ascent and withdrawal to its source in the limitless aspect (*Bli Gvul*).

With the above in mind, the matter of kindling the Chanukah lights is understood. Namely, that through it we affect that even the aspect of the rebounding light (*Ohr Chozer*), which transcends limitation, should be drawn down and illuminate in the oil as it is in the vessel, so that it thereby can illuminate below.

The general matter of the drawing down of the rebounding light (*Ohr Chozer*) of the Chanukah lights is because, at that time there was a dominance of the darkness etc. This is why a much greater illumination was needed to illuminate the darkness, this being the matter of the “superiority of light that shines out of [the darkness] and within the darkness,” this being the rebounding light (*Ohr Chozer*), which is in an essential state.

4.

This is also the meaning of what we recite,⁵¹⁴ “You stood for them in the time of their distress.” That is, the distress is what caused the matter of “standing” (*Amidah*) Above in *HaShem*’s יהוה-s Godliness, (in that it specifically states, “**You** stood-*Amadeta*-עמדת”). [As explained in the previous discourse, the matter of “standing”] is that the head is elevated above and the feet stand upon the earth, meaning that the highest level is drawn all the way down to the lowest place.

⁵¹⁴ In the “*Al HaNissim*” prayer that is added to the Amidah on Chanukah.

This may be better understood by prefacing with the explanation in Zohar⁵¹⁵ on the verse,⁵¹⁶ “*HaShem*-יהוה sat [enthroned] at the flood.” This refers to the matter of sitting (*Yeshivah*) in judgment and justice, in that “the beginning and end of the upper judgment is harsh,” which is not so of “the lower judgement, the beginning of which is harsh, but the more it is drawn out, the more weakened it becomes, until the face is radiant etc.”

This is as known about the difference between the bestower and the recipient. That is, initially the judgments of the bestower are harsh, but their end is soft [the face is radiant]. (That is, at first there is judgment-*Din*, but then there is mercy-*Rachamim*). However, in the recipient it is the opposite, in that the beginning is soft (“a soft judgment”) but the end is harsh.⁵¹⁷

By way of analogy, the reason may be understood from the bestowal from a teacher to his student. Since the teacher must lower and constrict himself in order to bestow, for him, the beginning of the bestowal is much harsher and he has no delight in it at all. Only at the end of the bestowal, when it has already been drawn down and well received by the student, does the teacher derives delight and pleasure from this.

In contrast, for the student it is the opposite. That is, when he first hears his teacher’s explanations, his mind expands and he understands the explanation as it is, close to the capacities and expanded mind of the teacher. He therefore derives great delight in this. However, after the matter has been

⁵¹⁵ Zohar II 187:1

⁵¹⁶ Psalms 29:10

⁵¹⁷ See Etz Chayim, Shaar HaKlallim Ch. 7; Shaar 36 (Shaar Miyut HaYareiach) Ch. 2; Shaar 38 (Shaar Leah v’Rachel) Ch. 4.

well received in his mind, through his own letters [of understanding], it comes to be constricted and distant from how it was during the bestowal.

The likeness to this, as it is Above in *HaShem*'s יהו"ה Godliness, is that in the bestowal coming from the aspect of the emotions (*Midot*) to Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is the source of the recipients, the judgments-*Gevurot* of *Zeir Anpin* initially are harsh. This is because there must be a descent from their essential state of being to become the source for Kingship-*Malchut*.

However, at their end, when they become revealed in the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, they then become soft and pleasant, for then the pleasure and "radiant face" is caused to be. This causes the sweetening of the judgments etc., so that they are of no consideration altogether.

However, when there is a matter of "sitting" in judgment and justice ("*HaShem*" יהו"ה sat [enthroned] at the flood"), the judgments-*Gevurot* of the bestower then begin, which are harsh and there altogether is no pleasure or delight in them etc. However, the matter of "standing" (*Amidah*) is that the elevation and uplifting of the head and intellect (*Mochin*) to their essential state – (which were lowered to the aspect of the emotions (*Midot*) in order to draw down [and bestow] to Kingship-*Malchut*) – is caused, this being the delight in the Wisdom-*Chochmah*. From there comes the revelation of the pleasure (*Taanug*) at their end, this being the matter of "standing" (*Amidah*) upon the "feet."

This is similar to the statement in Pri Etz Chayim,⁵¹⁸ that upon the conclusion of the six days of creation, on the eve of Shabbat, the head of *Zeir Anpin* was expanded. That is, the intellect (*Mochin*) that [previously] was lowered and manifest within the emotions (*Midot*), (this being the “head” of *Zeir Anpin*, or the intellect (*Mochin*) of the emotions (*Midot*)) in order to bestow to the worlds, ascend to their essential state, like the analogy of “standing” (*Amidah*) that follows “sitting” (*Yeshivah*).

5.

Now, the general matter of “standing” (*Amidah*) Above in *HaShem*’s יהו"ה Godliness, is brought about by the Jewish people, [about whom the verse states],⁵¹⁹ “You are children to *HaShem* יהו"ה your God,” and,⁵²⁰ “A son is like his father’s foot,” in that they are the aspect of the “feet” that uplift and elevate the head.

This may be better understood with the known preface about the matter of Torah and the Jewish people. That is, sometimes it seems to indicate⁵²¹ that Torah is higher than the Jewish people. This is like the statement in Zohar,⁵²² “Three levels are bound to one another, the Holy One, blessed is He,

⁵¹⁸ Pri Etz Chayim, Shaar HaShabbat, Ch. 7

⁵¹⁹ Deuteronomy 14:1

⁵²⁰ Etz Chayim, Shaar 23 (Shaar Pirkei HaTzelem) Ch. 1, citing “our sages, of blessed memory”; Yonet Eilem Ch. 4; Emek HaMelech, Shaar Olam HaBriyah, Ch. 17 (174c); Shnei Luchot HaBrit 154a; See Talmud Bavli, Eruvin 70b; Tosefot to Yevamot 3a (entitled “*Mekimi*”); Rashi to Ketubot 92a (entitled “*K’Ba’al*”).

⁵²¹ Also see Ohr HaTorah, Na”Ch ibid., p. 1,339.

⁵²² Zohar III 71a

the Torah, and the Jewish people.” That is, the Jewish people are below the Torah, and they are bound to the Holy One, blessed is He, by way of the Torah.

However, sometimes it seems to indicate that the souls of the Jewish people transcend the Torah. This is like the teaching of our sages, of blessed memory,⁵²³ on the verse,⁵²⁴ “The Torah... is the inheritance (*Morashah*-מורשה) of the congregation of Yaakov,” about which they said, “Do not just read it as ‘the inheritance-*Morashah*-מורשה,’ but read as, ‘the betrothed-*Me’orasah*-מאורסה.”” That is, Torah is betrothed to the Jewish people, and in relation to the Torah, which is the bride, the Jewish people are the groom and bestower.

However, the explanation is that when the Jewish people serve *HaShem*-יהו"ה, blessed is He, with love that is limited in the receptacle and has measure, then through Torah they are elevated from the aspect of emotions (*Midot*) to the aspect of intellect (*Mochin*). However, when the Jewish people serve *HaShem*-יהו"ה, blessed is He, by loving Him “with all your more-*Bechol Me’odecha*-בכל מאדך,” through which they reach the true limitlessness of the Unlimited One, blessed is He, they thereby elevate the Torah that descended and was lowered into the aspect of the intellect (*Mochin*) of the emotions (*Midot*), (which then even transcends the aspect of the emotions (*Midot*) [themselves]), [to ascend] to the essence of the intellect (*Atzmiyut HaMochin*). This is analogous to a person who stands up on his feet, through which the elevation of his head and

⁵²³ Talmud Bavli, Pesachim 49b

⁵²⁴ Deuteronomy 33:4

intellect from their descent and lowering into the aspect of the emotions (*Midot*) is caused.

This likewise is the meaning of Rav Sheishet's teaching,⁵²⁵ "Rejoice my soul, rejoice my soul, I have read [Scripture] for you, I have studied [Mishnah] for you... at first, what a person does, he does for himself." In other words, when a person is beginning his studies, it is for the sake of elevating his soul and binding it to the Holy One, blessed is He, as explained above. However, he then becomes the bestower to the Torah, which is the meaning of "I have read [Scripture] for you, I have studied [Mishnah] for you etc."

However, this comes through serving *HaShem*-יהו"ה, blessed is He, [by loving Him] "with all your more-*Bechol Me'odecha*-בכל מאדך," this being the level of the repentant (*Baalei Teshuvah*) whose toil is that of refining the concealment and hiddenness of the darkness of the body and animalistic soul, similar to "the time of their distress," by which an illumination of the rebounding light (*Ohr Chozer*) is thereby caused, which is in the state of the essence (*Atzmiyut*) etc.

⁵²⁵ Talmud Bavli, Pesachim 68b; Also see Siddur (Im Divrei Elohi"m Chayim)
128a