

Discourse 6

*“VaYihyu Chayei Sarah... -
And Sarah’s lifetime was...”*

Delivered on the Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kislev, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁹⁴ “And Sarah’s lifetime was one hundred years, twenty years, and seven years; the years of Sarah’s life.” As well-known, about this verse the Zohar asks,²⁹⁵ “Why is Sarah’s death specifically recorded in the Torah, more than any other women in the world, whose deaths are not recorded in the Torah in this way?” [Rabbi Chiya responded, ‘This is not so, for is it not written,²⁹⁶ ‘And Rachel died and was buried on the way to Ephrat’? Similarly, another verse states,²⁹⁷ ‘And Miriam died there,’ and likewise,²⁹⁸ ‘And Devorah, Rivkah’s nursemaid, died,’ and,²⁹⁹ ‘Shua’s daughter, the wife of Yehudah, died.’ Rabbi Yossi responded,] “It is not written about these others in the same way as it is written about Sarah. [About Sarah the verse states, ‘And Sarah’s lifetime was

²⁹⁴ Genesis 23:1

²⁹⁵ Zohar I 121b and on.

²⁹⁶ Genesis 35:19

²⁹⁷ Numbers 20:1

²⁹⁸ Genesis 35:8

²⁹⁹ Genesis 38:12

one hundred years, twenty years, and seven years; the years of Sarah's life.'] That is, with all the others, the count of their days and years is not specified as it is with Sarah etc.'"

The Zohar continues, "[Rabbi Yossi] began and said,³⁰⁰ 'The verse states,³⁰¹ 'The advantage of land is in everything; even a king is indebted to the field.' There is one field (*Sadeh*-שדה) in which all blessings and holiness dwell... and then there is [another] field (*Sadeh*-שדה) etc.'" (That is, besides the field (*Sadeh*-שדה) on the side of holiness, there also is a field (*Sadeh*-שדה) on the side opposite holiness.) [It continues and states], "There are times that the King is indebted to that field (of the side opposite holiness) etc. This is as stated,³⁰² "For he found her in the field (*Sadeh*-שדה), [and the betrothed girl cried out, but she had no savior]."

The Zohar concludes,³⁰³ "Come and see: When Chavah came to the world, she adhered to the snake and he contaminated her, and she caused death to the world and to her husband... (This is as stated in the Talmud,³⁰⁴ "The snake came upon Chavah and infected her with contamination.") When Sarah came, she descended³⁰⁵ and ascended,³⁰⁶ and did not have any adhesion to him,³⁰⁷ [as it states,³⁰⁸ 'And Avram ascended from Egypt, he and his wife and all that he had.']] Thus, because

³⁰⁰ Zohar I 122a

³⁰¹ Ecclesiastes 5:8

³⁰² Deuteronomy 22:27

³⁰³ Zohar I 122b

³⁰⁴ Talmud Bavli, Shabbat 146a

³⁰⁵ From the Holy Land of Eretz Yisroel to Egypt.

³⁰⁶ She ascended from Egypt in purity.

³⁰⁷ The snake

³⁰⁸ Genesis 13:1

of this, Sarah merited eternal life for herself, [for her husband and for her offspring who followed after her].’ It is for this reason that the Torah states, ‘And Sarah’s lifetime,’ [indicating that she was meritorious throughout all the days of her life. It thus does not state, ‘And Chavah’s lifetime,’ or use such language about any of the other women]. This is because Sarah adhered to life, and thus, her life is true life.”

2.

Now, to understand this,³⁰⁹ we must preface with the well-known³¹⁰ matter of the 120 ק"כ permutations (*Tzirufim*) of *HaShem*’s יהו"ה title God-*Elohi*’ם-אלהי"ם, which is in the aspect of Kingship-*Malchut*. Namely, that the first 72 ע"ב permutations are on the side of holiness, whereas from the last 48 מ"ח permutations (which stem from the letters “*Yam*-ים”) vitality is caused to derivate to “other gods-*elohim acheirim*-

³⁰⁹ See the discourse entitled “*v’Eem BaSadeh*” of Shabbat Parshat Chayei Sarah 5562, subsequently printed in Maamarei Admor HaZaken 5562 (Kehot 5724) Vol. 1, p. 66 and on, and with the glosses in Ohr HaTorah, Toldot 140a and on; Also see the Sichah talk that was said after the discourse (Torat Menachem Vol. 35 p. 218 and on).

³¹⁰ See Siddur of the Arizal, Tikkun Chatzon, on the verse (Psalms 79:1) “O’ God, the nations have entered into Your inheritance etc.”

אלהים אחרים,”³¹¹ this being the matter of “the land of the children of Cham-הם-48.”³¹²

Now, we first must explain the quality of Kingship-*Malchut*, which is bound to Justice-*Mishpat* (משפט), as the verse states,³¹³ “Through justice (*Mishpat*-משפט) a king establishes a land.” Furthermore, as known, it states in Zohar,³¹⁴ “Justice-*Mishpat* (משפט), this is mercy (*Rachamim*-רחמים).” Now, at first glance, this is not understood. For, how can it be that the judgment (*Din*-דין) and justice (*Mishpat*-משפט) of punishing the wicked is a matter of mercy (*Rachamim*)?

However, the explanation is as known³¹⁵ about the matter of punishments, which stem from judgment (*Din*) and justice (*Mishpat*). Above, that their purpose is to cleanse the filth and blemish caused by the sin. We thus find that judgment (*Din*) and justice (*Mishpat*) stem from hidden mercy and love, which is why they want to cleanse him.

For example, when a wicked person is given forty lashes, even though being smitten with lashes is a matter of

³¹¹ As known from Sefer Yetzirah 4:12, two letters of the *Aleph-Beit* can form two constructs (such as אב and בא) and three letters form six constructs, and so on. Thus, five letters can form one-hundred and twenty constructs. It is explained that the title *Elohi*’m-אלהים consists of five letters, but these letters themselves form two words “who-*Mi*”-מי, indicating concealment, and “these-*Eleh*”-אלה, indicating revelation. Thus, the first seventy-two permutations of the title God-*Elohi*’m-אלהים, which begin with one of the three letters of “these-*Eleh*”-אלה, indicate revelation. In contrast, the final forty-eight permutations that begin with the letters “who-*Mi*”-מי indicate greater concealment. The external husks of evil derive their influence from the final forty-eight (מ”ח) permutations of the title God-*Elohi*’m-אלהים, which are known as “the land of the children of Cham-הם-48.” (See Igrot Kodesh of the Lubavitcher Rebbe, Vol. 2, p. 177.)

³¹² See the “*Emet v’Eminah*” section of the evening liturgy (*Aravit*); Shaar HaKavanot, Pesach, Drush 1; Torah Ohr, Hosafot Parshat Yitro

³¹³ Proverbs 29:4

³¹⁴ Introduction to Tikkunei Zohar, 17b (“*Patach Eliyahu*”)

³¹⁵ Also see Likkutei Sichot Vol. 22, p. 71 and on.

judgment and might (*Gevurah*), nevertheless, since its purpose is to cleanse him of his sin, we find that for his soul, this smiting is a true kindness.

This is analogous to a father who washes his [baby] son in hot water to cleanse him of his excrement. Even though the baby cries out from the bitterness of his soul over being washed and scrubbed, nonetheless, the father does not take his crying into consideration, and pays no heed to his cries in his heart. We thus find that on a revealed level, this is a matter of judgment (*Din*), whereas in truth, it comes and stems from the hidden love he has for his son, which is why he wants to wash him. This is to such an extent that, because of his great love for him, the father himself washes his son's excrement.³¹⁶

This then, is the meaning of [the teaching],³¹⁷ “Justice-*Mishpat*-משפט, this is mercy (*Rachamim*).” That is, the justice (*Mishpat*) comes and is caused by the mercy (*Rachamim*), like a father who washes his son. This is as brought down from the Baal Shem Tov,³¹⁸ that the word “wash-*Rachatz*-רחץ-298” shares the same numerical value as the word “mercy-*Rachamim*-רחמים-298.”

However, there is another way of suffering that is actual judgment (*Din*) and justice (*Mishpat*). This is when the Court of Law (*Beit Din*) decrees a punishment of (not just lashes, but) the death penalty, which is a matter of harsh judgment (*Din Kasheh*) with no admixture of kindness in it. In other words, even though the death penalty is also one of the punishments in

³¹⁶ Also see Tanya, Iggeret HaKodesh, Epistle 22.

³¹⁷ Introduction to Tikkunei Zohar, 17b (“*Patach Eliyahu*”)

³¹⁸ Tzavaat HaRivash, 144

Torah, and since Torah is a Torah of Kindness (*Torat Chessed*),³¹⁹ even its punishments (including the death penalty) stem from kindness (*Chessed*), in that through it, one's soul is repaired for the coming world, as our sages, of blessed memory, stated,³²⁰ [on the verse],³²¹ “*HaShem*-יהו"ה will trouble you on this day,” that, “On this day [of your judgment] you are troubled, but you will not be troubled in the Coming World (*Olam HaBa*).” Nevertheless, to the eye of the beholder, this is complete judgement (*Din*).

That is, even if the beholder knows that through this, his soul will be repaired for the Coming World (*Olam HaBa*), nonetheless, in this world it is a complete judgment (*Din*). This is unlike the punishment of lashes, in which the kindness (*Chessed*) of it, (that through this he becomes cleansed of his sin), is even recognizable in this world.

With the above in mind, we can understand the difference between the first 72 ע"ב permutations (*Tzirufim*) and the final 48 מ"ה permutations of the title *Elohi"m*-אלהי"ם. That is, in regard to the first 72 ע"ב permutations, though they are from *HaShem*'s יהו"ה title God-*Elohi"m*-אלהי"ם, which indicates the quality of judgment (*Din*) and might (*Gevurah*),³²² they nevertheless are sweetened judgments. This is to say that there also is a matter of Kindness-*Chessed*-חסד-72 in them, being that the suffering is for the purpose cleansing him. About

³¹⁹ Proverbs 31:26

³²⁰ Talmud Bavli, Sanhedrin 42:2

³²¹ Joshua 7:25

³²² See Shaarei Orah of Rabbi Yosef Gikatilla translated as Gates of Light, Gate Six (*Gevurah*); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

this the verse states,³²³ “For *HaShem*-יהוה admonishes the one He loves,” and,³²⁴ “Praiseworthy is the man who *Ya”H*-יה”ה disciplines.” This is similar to the matter of, “the right [hand] draws near, while the left [weaker hand] pushes away.”³²⁵ However, this is not so of the final 48-מ”ח permutations, which are harsh judgments, like the punishment of the death penalty, this being a matter of pushing away completely, like Elisha who pushed Geichazi away with both hands.³²⁶

These two matters are the two ways of conduct of the quality of Kingship-*Malchut* Above, since,³²⁷ “Through justice (*Mishpat*-משפט) a king establishes a land.” This may be better understood by way of analogy to a king of flesh and blood, who punishes his servant because he is being lazy in his work, or because his work is not being done in the way he should be doing it,³²⁸ in which there are two ways.

The first way is that the king indeed desires the service of the servant, except that since his work is not as it should be, he punishes him so that he will better his work, this being a matter of sweetened judgments. The second way is that he has no desire in the servant’s work and it is despised in his eyes, so much so, that in his heart he decides to distance the servant and get rid of him etc. This is a matter of harsh judgments in which there is no admixture of kindness-*Chessed*.

³²³ Proverbs 3:12

³²⁴ Psalms 94:12

³²⁵ Talmud Bavli, Sotah 47a

³²⁶ See Talmud Bavli, Sotah 47a *ibid*.

³²⁷ Proverbs 29:4

³²⁸ See Talmud Bavli, Ketubot 67a

3.

Now, the general conduct of the quality of judgment-*Din* to punish the servant who is lazy in his work, or whose work is not according to his ability, stems from the quality of Might-*Gevurah* in the heart of the king. That is, he is exacting over the fact that the servant has no appreciation of the greatness and exaltedness of the king, which is why he is lazy in his work or his work is not as it should be.

From this it is understood that to the degree of the king's greatness and exaltedness, to that degree the quality of judgment (*Din*) is all the more dominant. This is because, in comparison to the awesome greatness of the king, even when the servant indeed serves him and does his work with all his heart and soul, nonetheless, it is not as it should be. On the contrary, it is "like one who makes gestures in the presence of the king."³²⁹

About this the verse states,³³⁰ "Even the [hosts of the] heavens are not pure in His eyes," and,³³¹ "He finds fault with His angels." In other words, because of the greatness and awesomeness of His exaltedness, even the service of the highest angels is undesirable before Him, blessed is He. As a result of this, a conduct of the quality of judgment (*Din*) is caused in the two above-mentioned ways, whether in a way that the servant is punished so that he should improve his work, similar [the verse], "the [hosts of the] heavens are not pure in His eyes,"

³²⁹ See Talmud Bavli, Chagigah 5b

³³⁰ Job 15:15

³³¹ Job 4:18

even though at such a time the heavens still are sustained in their existence and are not completely lost, similar to the punishment of lashes, or in a way that the work of the servant is despised before Him, which is why He destroys him completely etc.

However, since the general matter of the judgment (*Din*) and justice (*Mishpat*) stems from the greatness and exaltedness of the King, this is a matter of complete judgment (*Din*) and constriction (*Tzimtzum*). In other words, not only is it that relative to the recipient it is a matter of complete constriction (*Tzimtzum*), since for him the matter of judgment (*Din*) and punishments is caused, but beyond this, even for the King himself it is a matter of complete judgment (*Din*) and constriction (*Tzimtzum*). For, this very matter, that the service of the servant is of any consequence to Him at all, so much so that He should be angered when his work is not appropriate, is a constriction (*Tzimtzum*) and a trivial matter (*Katnut*) relative to the Essential Self of the King. In contrast, this is not at all so relative to the Essential exaltedness of the King, as He is, in and of His Essential Self, in which He entirely is beyond all comparison altogether, and that the work of the servant should be of any consequence is altogether inapplicable etc.

Now, this matter, that the King constricts Himself to be exacting with the work of the servant, (as a result of which a matter of judgment-*Din* is caused) is called “small mindedness” (*Katnut HaMochin*). However, from the aspect of “expanded mindedness” (*Gadlut HaMochin*), this is not at all the case, for in such a [state] He altogether does not care etc. It is to this end that the entire matter of toiling in service of *HaShem*-יהו"ה,

blessed is He, by fulfilling His Torah and *mitzvot* is for. That is, its purpose is to affect a drawing down of the aspect of “expanded mindedness” (*Gadlut HaMochin*), by which the quality of judgment (*Din*) is nullified.

This is why the matter leaving exile, (and the cause of the exile itself stems from the quality of judgment-*Din*) is caused through drawing down the aspect of “expanded mindedness” (*Gadlut HaMochin*). For example, in the exodus from Egypt, this came about through Moshe, the substance of whom was the aspect of “expanded mindedness” (*Gadlut HaMochin*).

This began with the transformation of the snake (*Nachash*-נחש) into the staff (*Mateh*-מטה) of Moshe. This is because the snake (*Nachash*-נחש) indicates the drawing down of judgments (*Gevurot*) into the aspect of Kingship-*Malchut*, in that they stem from the “small mindedness” (*Katnut HaMochin*). In contrast, the transformation of the snake (*Nachash*-נחש) into the staff (*Mateh*-מטה) of Moshe was brought about through drawing down the aspect of “expanded mindedness” (*Gadlut HaMochin*), through which the beginning of the shattering of the Egyptian exile was caused.

4.

Based on this, we can explain [the teaching that],³³² “the snake (*Nachash*-נחש) came upon Chavah and infected her with

³³² Talmud Bavli, Shabbat 146a

contamination.” The explanation is that, as known,³³³ the name Chavah-חַוָּה has a numerical value of 19-ט"ט, which is the value of the letters that expand (*Miluy*) *HaShem*'s-יהו"ה name of *Ma"H*-מ"ה-45, this being the Name *HaShem*-יהו"ה as it is expanded with *Aleph*'s-א (א"י ו"ד ה"א ו"א ו"י ה"א). That is, the Name *HaShem*-יהו"ה itself has the numerical value of 26-כ"ו, and its expansion (*Miluy*) has the numerical value of 19-ט"ט, which is the numerical value of the name Chavah-חַוָּה-19.

Now, the expansion (*Miluy*) is the matter of the externality (*Chitzoniyyut*) and “backside” (*Achorayim*),³³⁴ this being that which is revealed to another through speech (*Dibur*). An example is the letter *Aleph*-א. That is, to oneself a person can think the letter *Aleph*-א as it is unto itself, without any expansion (*Miluy*). Only when he must express this letter to his fellow in speech is it then necessary to articulate the expansion of the *Aleph*-א, [these being the letters] *Lamed*-ל and *Peh*-פ. In other words, the expansion (*Miluy*) is like the name of the letter, and the general matter of a name is that it is external (*Chitzoniyyut*) relative to the essential self of the person, being that its purpose is so that another can call him by name.

It can be added that the matter of a name, even though it is the aspect of externality (*Chitzoniyyut*), in that it is for the sake of the other, nevertheless, through it the whole essential self [of the person] is drawn forth, in that his whole essential self turns to the one who calls him [by name].³³⁵

³³³ Also see Torah Ohr, Bereishit 6d; Likkutei Levi Yitzchak to Zohar II p. 171, and elsewhere.

³³⁴ Also see Ohr HaTorah, Inanim p. 245 and on.

³³⁵ See Likkutei Torah, Behar 41c and elsewhere.

The same is so of the matter of the expansion (*Miluy*), that though it is the aspect of externality (*Chitzoniyut*) and the “backside” (*Achorayim*), the very opposite is sometimes explained, that the entire innerness (*Pnimiyyut*) is present in the expansion (*Miluy*) etc.,³³⁶ meaning that this is the matter of the name as it reaches the essential self.

However, even so, the general matter of the expansion (*Miluy*), (which is like the matter of a name), is the aspect of the “backside” (*Achorayim*) and the externality (*Chitzoniyut*), being that it is for the sake of another. [The same is so of the matter of the expansion (*Miluy*) and the expansion of the expansion (*Miluy d'Miluy*), in that the first expansion (*Miluy*) is the inner aspect (*Pnimiyyut*) relative to the expansion of the expansion (*Miluy d'Miluy*), but even so, it is the aspect of the “backside” (*Achorayim*) and externality (*Chitzoniyut*) relative to the letter itself.]

With the above in mind, we can understand [the teaching], “the snake (*Nachash*-נחש) came upon Chavah and infected her with contamination.” That is, the bestowal of harsh judgments (this being the matter of the snake-*Nachash*-נחש) can only stem from the externality (*Chitzoniyut*) and “backside” (*Achorayim*), (this being the matter of the expansion (*Miluy*)). That is, the name Chavah-חַוָּה, which has a numerical value of 19-ט”ט, is the expansion of the Name *HaShem*-יהו”ה). This refers to the aspect of “small mindedness” (*Katnut HaMochin*), from which the quality of judgment (*Din*) branches out, to the point of harsh judgments etc. This is as understood from the analogy of the king, that when he is in a state of small mindedness

³³⁶ See Ohr HaTorah, Toldot ibid. p. 142a

(*Katnut HaMochin*), that is, when in his thoughts he becomes angered at his servants, as a result, there is a chaining down to the judges who render the judgment in speech, until there then are those who actually mete out the punishment etc.

The same is understood Above, that because of the “small mindedness” (*Katnut HaMochin*) a drawing down of the aspect of the judgments (*Gevurot*) of *HaShem*’s יהו"ה title God-*Elohi*”מ-אלהי"ם is caused, until from the final מ"ה-48 permutations it is possible for there to be a derivation of vitality to “the children of the land of Cham-חם-48,” this being the matter of harsh judgments etc.

This likewise is the matter of the snake-*Nachash*-נחש. For, as known, the letters that fill (*Miluy*) the “backside” (*Achorayim*) of *HaShem*’s יהו"ה title the Almighty-Shaddai-י"ד, (the matter of which is limitation), are the letters “snake-*Nachash*-נחש.”³³⁷ This is the aspect of the “small mindedness” (*Katnut HaMochin*), from which a bestowal of harsh judgments is caused.³³⁸

All this only applies to the aspect of Chavah-חווה, which is the matter of the expansion (*Miluy*) of the Name *HaShem*-יהו"ה, and in the expansion (*Miluy*) itself, it is not when it is in a state of adhesion and is bound to the Name *HaShem*-יהו"ה itself, at which point it is not possible for there to be any

³³⁷ This is as the matter is stated in Maamarei Admor HaZaken ibid. p. 69; In Ohr HaTorah Toldot (Vol. 4) p. 803 he cites Me’orei Ohr (Ot Nun, Section 12) that “‘*Shaddai*-י"ד-314’ plus ‘blood-*Dam*-דם-44’ equal ‘snake-*Nachash*-נחש.’” See Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 8, that *Shada*”י-י-314 with the expansion (*Miluy*) of the “backside” (*Achorayim*) of the Name *Eheye*”ה-ה-314 (which is equal to ‘blood-*Dam*-דם-44’) has a numerical value of ‘snake-*Nachash*-נחש’ (wherein this [and the substance matter above in the discourse are further elucidated at greater length]).

³³⁸ See Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 8 ibid.

derivation of vitality [by the external forces]. Rather, this [only is possible] when it is separate unto itself, this being the matter of Chavah-חווה after the separation (*Nesirah*), through which she was made into a separate stature unto herself. It specifically is then that the matter of “the snake-*Nachash*-נחש coming upon Chavah-חווה can be etc.”

This is the meaning of the verse,³³⁹ “The way of a snake (*Nachash*-נחש) upon a rock... and the way of a man with a young woman.” “The way of a man with a young woman” refers to Kingship-*Malchut* as she is unified to the aspect of *Zeir Anpin*, such as how Adam (אדם-45) and Chavah (חווה-19) were before the separation (*Nesirah*), at which time it was not applicable for the matter of the snake (*Nachash*-נחש) to be etc. It only is in the aspect of the “rock-*Tzur*-צור,” which is as Kingship-*Malchut* is separate from the aspect of *Zeir Anpin*, that there then is cause for there to be “the way of a snake (*Nachash*-נחש) upon a rock-*Tzur*-צור.”

5.

With the above in mind, we can also understand the meaning of the verse,³⁴⁰ “But if it is in the field (*Sadeh*-שדה) that the man (*Ish*-איש) will find the betrothed girl... only the man shall die... he alone... but you shall do nothing to the girl... for he found her in the field (*Sadeh*-שדה), the betrothed girl cried out, but she had no savior.” The explanation³⁴¹ is that

³³⁹ Proverbs 30:19

³⁴⁰ Deuteronomy 22:25-27

³⁴¹ Also see Biurei HaZohar of the Tzemach Tzeddek, Chayei Sarah, p. 130c and on.

the field (*Sadeh*-שדה) refers to the aspect of Kingship-*Malchut* as she becomes separated from *Zeir Anpin* and descends to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), this being the matter of [the verse], “Her feet descend.”³⁴² It then is applicable for her to be found by Esav, “the man of the field (*Ish Sadeh*-איש שדה).”³⁴³ This is because she is the aspect of a “[young] girl-*Na’arah*-נער,” written³⁴⁴ missing the final letter *Hey*-ה, indicating that “she has not received a male,”³⁴⁵ meaning that she is not unified to the aspect of *Zeir Anpin*.

In contrast, “when she has received a male,” it then is not applicable for her to be found by Esav, “the man of the field (*Ish Sadeh*-איש שדה).” About this the verse states, “only the man (*Ish*-איש) shall die... he alone...” in that Esav, the “man of the field (*Ish Sadeh*-איש שדה),” remains alone, and is emptied of all the vitality he derived and received from the aspect of Kingship-*Malchut* of the side of holiness, and thus the matter of his death is caused automatically.

However, “you shall do nothing to the girl,” being that “the betrothed girl cried out.” This refers to the cry of the soul when serving *HaShem*-יהו"ה in prayer, in that the soul cries out with bitterness over her great descent etc. The same is so Above in the *Sefirah* of Kingship-*Malchut*, as the verse states,³⁴⁶ “So that my soul might sing to You and not be stilled,” in that “the lower flame yearns constantly for the upper flame and is not

³⁴² Proverbs 5:5; See Ohr HaTorah, Na"Ch Vol. 1 to Proverbs there.

³⁴³ Genesis 25:27

³⁴⁴ Deuteronomy 22:25 *ibid*.

³⁴⁵ See Zohar II 38b

³⁴⁶ Psalms 30:13

stilled.”³⁴⁷ Through this cry the soul ascends from its descent, this being the matter of the ascent of Kingship-*Malchut* on every Shabbat and Rosh Chodesh, and likewise, each and every morning.

The explanation is that the general matter of [the verse], “But if it is in the field (*Sadeh*-שדה) etc.,” is that this stems from the diminished quantity of light and illumination that there is in a state of smallness (*Katnut*) and constriction (*Tzimtzum*), which is the cause of the general matter of sins.

About this, our sages, of blessed memory, stated,³⁴⁸ “The Holy One, blessed is He, said, ‘Bring atonement for Me, being that I diminished the moon.’” This is because the diminishment of the moon is the matter of the descent of Kingship-*Malchut* etc. About this He said, “Bring atonement for Me,” in which “for Me-*Ali*”-עלי is specified, meaning that the smallness (*Katnut*) and constriction (*Tzimtzum*) should be nullified, and there should be a drawing down of the revelation of the aspect of *Zeir Anpin* into Kingship-*Malchut*. This is brought about through the cry while serving *HaShem*-יהוה in prayer, “the cry of the young girl,” through which she is elevated from her descent, and the aspect of “expanded mindedness” (*Mochin d’Gadlut*) is drawn down in her.

This then, is the meaning of “the betrothed girl cried out, but she had no savior (*Ein Moshiya Lah*-אין מושיע לה).” That is, through her cry there is a drawing down of salvation from the aspect of the Godly “nothingness-*Ayin*”-אין (in which the *Aleph*-א is vowelized with the vowel *Patach*-פתח), this being the aspect

³⁴⁷ See Zohar II 140a; Zohar I 178b; 77b; 86b

³⁴⁸ Talmud Bavli, Chullin 60b

indicated by [the verse],³⁴⁹ “Wisdom-*Chochmah* is found from nothing-*Ayin*,” this being the matter of “expanded mindedness” (*Mochin d’Gadlut*).

However, when there is a lack in the cry of serving *HaShem* יהו"ה in prayer, because of this, the state of “she had no savior (*Ein Moshiya Lah* מושיע לה)” comes to be, according to its simple meaning. In this case, the redemption comes from the Holy One, blessed is He, Himself, as He even transcends the aspect of “expanded mindedness” (*Mochin d’Gadlut*) (the aspect of the Godly “nothingness-*Ayin*”). This is the meaning of the verse,³⁵⁰ “If he will redeem you, good! Let him redeem! But if not... then [as *HaShem* יהו"ה lives], I-*Anochi* אנכי will redeem.”

That is, there is the matter of redemption as it comes from the aspect of “Good-*Tov*,” meaning, from the aspect of the Foundation-*Yesod* of the father-*Abba* (Wisdom-*Chochmah*), this being the matter of the “expanded mindedness” (*Mochin d’Gadlut*) of Moshe, about whom the verse states,³⁵¹ “She saw that he was good-*Tov*.” “But if not... then [as *HaShem* יהו"ה lives], I-*Anochi* אנכי will redeem,” in that the redemption is drawn from the aspect of “I-*Anochi* אנכי,” just as it was in the exodus from Egypt. For since, at that time, the Jewish people were in the state and standing of being “naked and bare,”³⁵² the redemption was therefore drawn down from the Holy One, blessed is He, Himself, in His glory.³⁵³

³⁴⁹ Job 28:12

³⁵⁰ Ruth 3:13

³⁵¹ Exodus 2:2

³⁵² Ezekiel 16:7

³⁵³ Pesach (Passover) Haggadah, section beginning “*Vayotzi’einu*.”

This then, is the meaning of the verse,³⁵⁴ “And Sarah’s lifetime was etc.” That is, Sarah repaired the matter of “the snake (*Nachash*-נחש) came upon Chavah (חווה) etc.,” by affecting a drawing down of “expanded mindedness” (*Mochin d’Gadlut*), this being the matter of additional light and illumination. This is as our sages, of blessed memory, stated,³⁵⁵ that Sarah “added to the light of the Luminaries etc.”³⁵⁶

³⁵⁴ Genesis 23:1

³⁵⁵ Midrash Bereishit Rabba 53:8

³⁵⁶ The conclusion of this discourse is missing. For the completion of the matter see the discourse entitled “*Tachat Asher Lo Avadeta* etc.,” of Shabbat Parshat Toldot 5562 (printed in Maamarei Admor HaZaken 5562 Vol. 1 p. 75 and on).