

Discourse 25

“Zot Torat HaOlah... -

This is the law of the elevation-offering...”

Shabbat Parshat Tzav,
Shabbat HaGadol, 8th of Nissan, 5724
By the grace of *HaShem*, blessed is He,

1.

The¹²¹⁶ verse states,¹²¹⁷ “This is the law of the [burnt] elevation-offering: it is the elevation-offering [that stays] on the flame, on the Altar etc.” His honorable holiness, the Rebbe Rashab, whose soul is in Eden, whose Hilullah (on the 2nd day of Nissan) we are celebrating, asks a question about this.¹²¹⁸ Namely, we must understand why the verse states, “This is the law of the elevation-offering (*Olah*),” being that the law of the elevation-offering (*Olah*) was already explained in the Torah portion of Vayikra, whereas this Torah portion only states some particulars relating to the laws of the [burnt] elevation-offering (*Olah*), such as teaching us about burning its fat-portions and limbs, that it is permissible to do so throughout the night.¹²¹⁹ We also must understand why it states, “it is **the** elevation-

¹²¹⁶ This discourse is based upon the discourse entitled “*Zot Torat HaOlah*” of Shabbat Parshat Tzav 5678, printed in Sefer HaMaamarim 5678 p. 262 and on. (Also see the discourse by the same title of Shabbat Parshat Tzav 5740.)

¹²¹⁷ Leviticus 6:2

¹²¹⁸ Sefer HaMaamarim 5678 *ibid.*, p. 262.

¹²¹⁹ Rashi to Leviticus 6:2; Talmud Bavli, Megillah 21a

offering-*Hee HaOlah*-העולה,” with the prefix letter *Hey*-ה, indicating “the known” elevation-offering.

Now, we can combine these two questions and state that the simple meaning of why it states, “it is **the** [burnt] elevation-offering-*Hee HaOlah*-העולה,” with the prefix letter *Hey*-ה indicating “the known” elevation-offering (*Olah*), is because it is the known elevation-offering (*Olah*), in that it already was discussed in the Torah portion of Vayikra.

However, based on this, the question becomes all the stronger. Why does it state here [in this Torah portion] that, “This is the law of the elevation-offering (*Olah*),” when the law of the elevation-offering (*Olah*) was already elucidated in the Torah portion of Vayikra, and as the Torah itself continues to state, “it is **the** [burnt] elevation-offering-*Hee HaOlah*-העולה,” meaning “the known” [burnt] elevation-offering (*Olah*) that already was discussed in the Torah portion of Vayikra.

The discourse continues and brings what Rabbeinu Bachaye¹²²⁰ states citing Midrash (in Midrash Tanchuma),¹²²¹ “The words, ‘It is the elevation-offering (*Olah*-עולה) [that stays] on the flame,’ refer to the kingdom of Edom which elevates (*Ma’aleh*-מעלה) itself (“it is the elevation-offering (*Olah*-עולה)), as stated,¹²²² ‘Even if you elevate [your nest] like an eagle.’ It therefore is judged with fire, as the verse states,¹²²³ ‘[I looked on as the beast was slain and its body was destroyed] and consigned to a flame of fire’ (“[that stays] on the flame”).”

¹²²⁰ Rabbeinu Bachaye to Leviticus 6:3

¹²²¹ Midrash Tanchuma Tzav 2

¹²²² Obadiah 1:4

¹²²³ Daniel 7:11

The discourse continues [and explains] that when it states that the kingdom of Edom elevates itself, this is founded on a teaching in Midrash Rabbah, in the Torah portion of Emor,¹²²⁴ “[Rabbi Nachman began]: ‘But as for you, do not fear My servant Yaakov.’”¹²²⁵ This is speaking of Yaakov, as written,¹²²⁶ ‘And he dreamt, and behold! A ladder was set earthward etc.’ This teaches that the Holy One, blessed is He, showed him the ministering angel of Babylonia ascending seventy rungs, and [ministering angel] of Media [ascending] fifty-two [rungs], and [the ministering angel] of Greece [ascending] one hundred and eighty [rungs], and [the ministering angel] of Edom ascending, but [Yaakov] did not know how many [rungs]. At that moment our forefather Yaakov became fearful, and said [to himself], ‘Is it possible that this one has no descent?’ The Holy One, blessed is He, said to him, “‘Do not fear, My servant Yaakov.’ Even if he ascends and sits near Me, from there I will bring him down.’ This is as written, ‘Even if you elevate [your nest] like an eagle... I will bring you down from there – the word of *HaShem*-יהוה.” This explains the words of the Midrash, that the kingdom of Edom elevates itself, in that its ascent is such that “it is not known how many [rungs].”

However, we must understand the matter of “Even if he ascends and sits near Me,” specifically. That is, not only is it that the ascent is in a way of no limit, to the point that “it is not known how many [rungs],” (unlike the other nations, whose

¹²²⁴ Midrash Vayikra Rabba 29:2

¹²²⁵ Jeremiah 30:10

¹²²⁶ Genesis 28:12

ascent is measured and limited, [whether] seventy, fifty-two, or one-hundred and eighty rungs), but beyond this, it even ascends “near Me,” which is a matter that is beyond all relativity, even relative to ascent in a way of no limitation.

2.

In the discourse¹²²⁷ he explains that the ascent on the ladder (*Sulam*-סלם) of holiness, is the matter of serving *HaShem*-יהו"ה, blessed is He, in prayer. This is as stated in Zohar,¹²²⁸ “The ladder (*Sulam*-סלם) refers to prayer.”

We can add (parenthetically) that from the fact that the discourse brings the matter that “the ladder (*Sulam*-סלם) refers to prayer,” in continuation to the above-mentioned Midrash, we see the greatness of serving *HaShem*-יהו"ה, blessed is He, in prayer. For, through prayer it is possible for there to be ascent in a way of “ascending and sitting near Me.”

This is derived by way of the principle of a priori. That is, from the fact that the above-mentioned Midrash discusses the ascent of the side opposite holiness (the kingdom of Edom) in that “he ascends and sits near Me,” [we understand that on the side of holiness it is all the more so].

In the discourse, he continues and explains that the matter of prayer (*Tefillah*) is ascent from below to Above, and that this is the matter of the “ladder was set earthward and its top reached heavenward,”¹²²⁹ through which there is the ascent

¹²²⁷ Sefer HaMaamarim 5678 ibid. p. 264 and on.

¹²²⁸ Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a)

¹²²⁹ Genesis 28:12

from below to Above. This ascent is in four stages,¹²³⁰ these being the four parts of the prayer service, corresponding to the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*).¹²³¹

To explain, [upon waking in the morning] the beginning of our service of *HaShem*-יהו"ה in prayer (*Tefillah*) is only a matter of thankfulness and submission (*Hoda'ah*) [to Him] in the world of Action (*Asiyah*). In this itself, we begin by saying, "I thankfully submit before You (*Modeh Ani Lefanecha*-מודה אני לפניך)," and only later [when we begin the prayer service], do we say, "I thankfully submit to *HaShem* (*Hodu LaHaShem*-הודו ליהו"ה)."

This is because immediately upon waking, [though one is thankful for living another day] he is not yet cognizant of the level of thankfulness and submission (*Hoda'ah*) to *HaShem*-יהו"ה [he should have] and thus his thankfulness and submission (*Hoda'ah*) when saying "I thankfully submit (*Modeh Ani*)" is only a general thankfulness and submission (*Hoda'ah*). Only after he recites the "small *Shema*"¹²³² and the Torah portions about the sacrificial offerings (*Korbanot*), [and it should be noted that the language here is extraordinary and not [usually]

¹²³⁰ See Likkutei Torah, Beshalach 2b; Sefer HaMaamarim 5708 p. 80, and elsewhere.

¹²³¹ See Pri Etz Chayim, Shaar HaTefillah Ch. 1; Also see the discourse entitled "*Kuntres Inyan Tefillah*" of the Mittler Rebbe (Maamarei Admor HaEmtza'ee, Kuntreisim), translated as Praying With Passion.

¹²³² This refers to the partial *Shema* recital in the *Korbanot* section of the prayers. Also see the discourse entitled "*Kuntres Inyan Tefillah*" 5587 of the Mittler Rebbe (Maamarei Admor HaEmtza'ee, Kuntreisim, p. 590), translated as Praying With Passion.

found in other Chassidic discourses that explain this matter],¹²³³ does he comes to a small measure of grasp and comprehension of the level of thankfulness and submission (*Hoda'ah*) [he should have] when he says, “Thankfully submit to *HaShem* (*Hodu LaHaShem*-ה' יהוה) etc.” Nonetheless, all this is the level of thankfulness and submission (*Hoda'ah*) to *HaShem*-ה' יהוה of the world of Action (*Asiyah*).

After this, upon reciting “Blessed is He who spoke and the world was (*Baruch SheAmar*-ברוך שאמר)” and the verses of song (*Pesukei d'Zimrah*), one serves *HaShem*-ה' יהוה with the arousal of his emotions (*Midot*), which is in the world of Formation (*Yetzirah*). This is followed with the blessings of the *Shema* and the recital of *Shema* itself. Here one toils in grasping with his intellectual faculties (*Mochin*), which is in the world of Creation (*Briyah*). Until he arrives at the *Amidah*-Standing prayer, when he [stands before *HaShem*] “like a servant before his Master,”¹²³⁴ in that his existence is nullified (*Bittul b'Metziyut*) before Him, like the world of Emanation (*Atzilut*), which is the World of Oneness (*Olam HaAchdut*). This then, is the order of ascent from below to Above by means of the ladder (*Sulam*-סלם) of prayer.

However, in addition, [a ladder] also has the matter of descent and drawing down from Above to below. This is because a ladder (*Sulam*-סלם) (is not only used to ascend, but) also to descend. It is for this very reason that in the *Amidah* prayer we say, “Blessed are You *HaShem* (*Baruch Atah*

¹²³³ However, see “*Kuntres Inyan Tefillah*” 5587 of the Mittler Rebbe (Maamarei Admor HaEmtza'ee, Kuntreisim, p. 590), translated as Praying with Passion.

¹²³⁴ Talmud Bavli, Shabbat 10a

HaShem יהו"ה-ה),” in that the word “Blessed-*Baruch*-ברוך” means “to draw down.”¹²³⁵ This refers to the drawing down from Above to below brought about through our requests and supplications during prayer.

3.

Now, this can be connected with the explanation in the discourse (which apparently is) from the Alter Rebbe, and is found in the booklet [of manuscripts] that was [recently] released from captivity. [To explain, the matter of being released from captivity is also found in Torah, just as it is found in the Jewish people, being that the Torah and the Jewish people are bound to each other, so much so, that both are included in a single word “In the beginning-*Bereishit*-בראשית,” which means “two beginnings-*Beit Reishit*-ב' ראשית,” and refers to the Torah and the Jewish people, both of whom are called “the beginning-*Reishit*-ראשית.”]¹²³⁶ In [this booklet] there are various discourses that have yet to be printed (in addition to many that already have been printed).

He explains there¹²³⁷ that in regard to the root of [the *mitzvah*] of prayer (*Tefillah*) there is a dispute amongst the Halachic authorities (*Poskim*)¹²³⁸ as to whether the *mitzvah* of

¹²³⁵ The word “Blessed-*Baruch*-ברוך” is of the same root as “One who draws down-*HaMavreech*-המברך a vine” (Mishnah Kilayim 7:1) indicating a drawing down to below. Also see Torah Ohr, Mikeitz 37c.

¹²³⁶ Rashi and Ramban to Genesis 1:1

¹²³⁷ Subsequently printed in Maamarei Admor HaZaken 5564 p. 106 and on, and with minor variations in Sefer HaMitzvot of the Tzemach Tzedek, Shoresch Mitzvat HaTefillah, Ch. 1 (Derech Mitzvotcha p. 115a).

¹²³⁸ See Sefer HaMitzvot of the Rambam, positive *mitzvah* 5, and Hasagot HaRamban there; Mishneh Torah, beginning of Hilchot Tefillah; Piskei Dinim of the

prayer (*Tefillah*) is rooted in Torah. Now all those authorities who enumerated the *mitzvot*, such as *Sefer Mitzvot Katan*,¹²³⁹ and Rashbatz,¹²⁴⁰ stated that the daily liturgical prayers are Rabbinic in origin, but that the obligation to pray to *HaShem*-יהו"ה and plead for one's needs is indeed a positive Torah *mitzvah*.

He continues that according to this, the *mitzvah* to pray (*Tefillah*) does not only pertain to those who are close to *HaShem*-יהו"ה, blessed is He, and stand before Him, such as the righteous (*Tzaddikim*), but applies to anyone who has a need. That is, it is a positive *mitzvah* to ask of *HaShem*-יהו"ה [through prayer] etc. This is similar to a king of flesh and blood, in that everyone can petition him with their requests, even those who are of low stature etc., in that this matter [of petitioning the king] is unrelated to whether a person is close to the king or distant [from him].

Moreover, it can be said that the opposite is true, that for a person who is distant, prayer is much more applicable than for person who is close. The explanation is that when a person who is close stands before *HaShem*-יהו"ה, blessed is He, he is in a state of [utter] nullification (*Bittul*) to *HaShem*-יהו"ה, so much so, that he does not at all sense himself as an independent existence. Therefore, even if he lacks something, because his own existence is nullified, he does not sense it. It automatically

Tzemach Tzedek 340c; Also see the beginning of the discourse entitled “ *LeGani*” 5735 (Torat Menachem, *Sefer HaMaamarim Bati LeGani* Vol. 1, p. 165, p. 170); *Likkutei Sichot* Vol. 14, p. 223, and elsewhere

¹²³⁹ *Sefer Mitzvot Katan*, *Mitzvah* 12

¹²⁴⁰ Rabbi Shimon ben Tzemach (1361-1444), in his work *Zoharei HaRakiya*, Section 12.

follows, that prayer, the substance of which is pleading for one's lackings, does not apply to him.

In contrast, this is not so of a person who is distant. For, since he senses himself as existing unto himself, he therefore also senses what he lacks and pleads for it. Moreover, even if the lacking is only what appears to be lacking from him, being that in himself he senses that he is lacking, therefore, even then, he has a positive *mitzvah* to plead for it [in prayer] etc. We thus find that prayer is specifically relevant to a person who is distant.

Now, this does not contradict the explanation in various places,¹²⁴¹ that as it relates to the matter of self-nullification (*Bittul*), prayer is a very exalted level. This is hinted in the word for prayer "*Tefillah*-תפלה" itself, which is related to the word, "he binds-*Tofel*-תופל,"¹²⁴² and is also related to the word "secondary-*Tafel*-טפל," meaning "nullified-*Batel*-בטל,"¹²⁴³ this being a matter that specifically applies to one who is close.

To explain, there is a difference between general requests and specific requests. This is as he continues and explains in the discourse there, that the fact that one should not at all ascribe prayer (*Tefillah*) to a matter of closeness or distance, is specifically in regard to specific prayers. This is something that applies to everyone. In contrast, in regard to making a general request for a great matter, this specifically relates to one who is close and is on a high level etc.

¹²⁴¹ See Torat Menachem, Sefer HaMaamarim Tammuz p. 86 and on.

¹²⁴² Torah Ohr, Terumah 79d; Sefer HaMaamarim 5709 p. 79 (and the note of the Rebbe there); See Tikkunei Zohar, Tikkun 49; Likkutei Sichot, Vol. 24, p. 29, p. 315, and the note in Sefer HaMaamarim 5571, p. 80.

¹²⁴³ See the notes of the Rebbe to Sefer HaMaamarim ibid.

It can be said that this also is the matter of the prayer of the wealthy. For, as will be explained (in chapter five), the wealthy does not plead on his own behalf, (being that he lacks nothing), but rather pleads for others. Nonetheless, their lacking touches him so much, that it is as though he himself is lacking. This matter specifically applies to a person who is on a very high level. In contrast, the prayers of a person who pleads for something specific that he personally lacks, is something that applies to everyone.

This then, is the connection with the statement above, that prayer is “a ladder set earthward and its top reaches heavenward.”¹²⁴⁴ That is, this matter also indicates service of *HaShem*-יהו"ה, blessed is He, as it relates to every single Jew. That is, even the lowliest person on the lowest of levels – as hinted in the specific word “earthward-*Artzah*-ארצה,” in which the word “earth-*Aretz*-ארץ” with the suffix letter *Hey*-ה, indicates that this not only refers to earth, but to the lowest level of earth¹²⁴⁵ – can ascend the ladder of prayer all the way to the level of “heavenward-*HaShamaymah*-השמימה,” in which the word “heavens-*Shamayim*-שמים” with the suffix letter *Hey*-ה, indicates that this [not only refers to the heavens, but to the highest levels of the heavens,¹²⁴⁶ all the way to the highest level of ascent in prayer, this being the level of the world of Emanation (*Atzilut*), (as explained in chapter two).

¹²⁴⁴ Genesis 28:12

¹²⁴⁵ See the discourse entitled “*Zeh HaYom*” of Shabbat Parshat Nitzavim 5694, Ch. 2 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 319a).

¹²⁴⁶ See the discourse entitled “*Zeh HaYom*” *ibid*.

Now, to explain the greatness of prayer (*Tefillah*), through which there comes to be an ascent from the aspect of “earthward-*Artzah*-ארצה” to the aspect of “heavenward-*HaShamaymah*-השמימה,” which is the world of Emanation (*Atzilut*), we must first explain the difference and lack of comparison between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). This is understood from the fact that the existence of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) is not [brought about] by way of cause and effect (*Ilah v’Alul*), but by way of something from nothing (*Yesh MeAyin*).

As he explains in the discourse,¹²⁴⁷ in cause and effect (*Ilah v’Alul*) there is some equation between the effect (*Alul*) and its cause (*Ilah*) and the effect (*Alul*) causes change in the cause (*Ilah*). In contrast, about the novel existence of the worlds it does not apply to say that there is any equation [to their cause] in them, being that a novel created being is utterly incomparable to the Creator, blessed is He. Moreover, the existence of the worlds causes no change in the Creator, being that they are only brought forth from a glimmer of His radiance, and His radiance affects no change in His Essential Self.

This is why¹²⁴⁸ the Kabbalists called the drawing down of Godly vitality “light-*Ohr*-אור” rather than “influence-*Shefa*-

¹²⁴⁷ p. 262 and on.

¹²⁴⁸ Also see the (second) discourse entitled “*HaChodesh*” 5678 (Sefer HaMaamarim 5678 p. 226).

שפע.¹²⁴⁹ Through doing so they answered the question of the philosophers¹²⁵⁰ as to how there can be no change in the Essential Self of *HaShem*-ה'יהו, blessed is He, with the creation of the worlds. That is, [the worlds] are not brought into being in a way of the bestowal of something from the Bestower, in which case there would be a change in the Bestower from before the bestowal, during the bestowal, [and after the bestowal] etc. It rather is in a way that just a glimmer of radiance (*Ha'arah*) is drawn down. This affects no change in His Essential Self, being that it is a mere glimmer and radiance, which is not at all comparable to His Essential Self.

This is also why the One who Brings into Being (*Mehaveh*-מהווה) is called “nothing-*Ayin*-אין,” (in that “something comes from nothing-*Yesh MeAyin*-יש מאין”). Now, at first glance, this is not understood,¹²⁵¹ since “everything is from You.”¹²⁵² That is, specifically the existence of the One Above is the true reality, and this being so, why then is [the act of creation called] “something from nothing” (*Yesh MeAyin*-יש מאין)?

Now, although in most places¹²⁵³ [it is explained] that He is called “nothing-*Ayin*-אין” because He is beyond grasp, nonetheless (at first glance) this is not an adequate [explanation]. For, according to this, [the term “nothing”] is not

¹²⁴⁹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 9.

¹²⁵⁰ Also see the (second) discourse entitled “*HaChodesh*” 5678 (Sefer HaMaamarim 5678 p. 226).

¹²⁵¹ Also see Torah Ohr, Beshalach 61d; Likkutei Torah, Re'eh 19c, and elsewhere.

¹²⁵² Chronicles I 29:14

¹²⁵³ See (for example) Sefer HaMitzvot of the Tzemach Tzedek 94b; Ohr HaTorah, Masei p. 1,354; Sefer HaMaamarim 5635 Vol. 2, p. 391, and elsewhere.

an adjective that actually describes Him, but He only is **mistakenly** called this by the created beings. However, being that He is called by this adjective (“nothing-*Ayin*-אין”) in Torah,¹²⁵⁴ it must be said that this is as He is in **truth**. It is in this regard that he explains¹²⁵⁵ that what is called “nothing-*Ayin*-אין” only refers to a glimmer of His radiance, which is an aspect of “nothing-*Ayin*-אין,” being that relative to His Essential Self it is utterly inconsequential.

This is likewise the meaning of the explanation in Iggeret HaKodesh,¹²⁵⁶ that novel existence is brought into being from the light (*Ohr*-אור). For, although it is explained there that this is because the light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור), nevertheless, novel existence is specifically brought into being from the light (*Ohr*-אור).

Moreover, for limited creations to be brought into being, there must also be a manifestation of the light (*Ohr*-אור) in the vessels (*Keilim*). This is because, from the light (*Ohr*-אור) as it is, in and of itself, existence would be brought into being in a limitless way. This is as explained in the previous discourse¹²⁵⁷ about the teaching of our sages, of blessed memory,¹²⁵⁸ “At the time that the Holy One, blessed is He, created the world, it continued to expand until the Holy One, blessed is He, rebuked

¹²⁵⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*) and Gate Ten (*Keter*).

¹²⁵⁵ Sefer HaMaamarim 5678 p. 263

¹²⁵⁶ Tanya, Iggeret HaKodesh, Epistle 20

¹²⁵⁷ See the (first) preceding discourse (of this year, 5724), entitled “*HaChodesh* – This month shall be for you,” Discourse 23, Ch. 2 (Sefer HaMaamarim 5724, p. 150 and on).

¹²⁵⁸ Talmud Bavli, Chagigah 12a *ibid.*; Midrash Bereishit Rabba 46:3 *ibid.*

it [and made it stand]... ‘I am He who said to My world, ‘Enough-*Dai*-די.”

Thus, for limited creations to exist, the light (*Ohr*) must manifest in the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*), especially in Kingship-*Malchut* of the world of Emanation (*Atzilut*), which becomes the source for the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). This is the matter of the [ten] utterances, (“And God-*Elohi*” מֵ-אֱלֹהִים said...”)¹²⁵⁹ by which the world was created.

This is likewise the matter of prayer (*Tefillah*), this being the level that becomes the source of the worlds, which is the aspect of Kingship-*Malchut*. For, as he states in the discourse, prayer (*Tefillah*) is the aspect of Kingship-*Malchut*, as known.¹²⁶⁰ This is as stated in the introduction to *Pri Etz Chayim*, that the aspect of Kingship-*Malchut* prays and pleads to her husband, *Zeir Anpin*, that He should grant her needs. For, since Kingship-*Malchut* becomes the source of the worlds, she therefore prays and pleads that He should satisfy her lackings and grant her needs, and also that the light of *HaShem*-יְהוָה, blessed is He, that transcends the worlds should be drawn down.

This can be joined to the statement in Psalms,¹²⁶¹ “Only for God does my soul wait silently.” This is the general matter of prayer (*Tefillah*), about which the verse states,¹²⁶² “I poured

¹²⁵⁹ Mishnah Avot 5:1

¹²⁶⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Two (*Yesod*).

¹²⁶¹ Psalms 62:2 – The chapter of Psalms that is concluded being recited on the 11th of Nissan of this year (5724), according to the custom to recite the chapter of Psalms that corresponds to the years of one’s life on a daily basis. (See the beginning of *Sefer HaMaamarim*, 11 Nissan).

¹²⁶² Samuel I 1:15

out my soul (*Nafshi*-נפשי) [before *HaShem*-יהו"ה],” referring to the *Sefirah* of Kingship-*Malchut*, which is called “*Nefesh*-נפש.”¹²⁶³

5.

Now, in regard to the explanation before, that the matter of prayer (*Tefillah*) is the level that becomes the source of the worlds, in which the lacking must be satisfied, this not only includes the aspect of *HaShem*’s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), in that through contemplating (*Hitbonenut*) it we come to love *HaShem*-יהו"ה, blessed is He, “with all your heart,”¹²⁶⁴ but also [includes] the aspect of *HaShem*’s-יהו"ה light that transcends and surrounds all worlds (*Sovev Kol Almin*), through which we come to love Him “with all your soul,”¹²⁶⁵ (as explained in the previous discourse).¹²⁶⁶

The explanation¹²⁶⁷ is that the beginning of contemplation (*Hitbonenut*) in prayer is into the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). This refers to the aspect of the Godly radiance that manifests in the worlds to enliven them, as our

¹²⁶³ See introduction to *Pri Etz Chayim* *ibid.*; *Ohr HaTorah*, Bereishit 380a; Also see *Sefer HaMaamarim* 5697 p. 221 and elsewhere.

¹²⁶⁴ Deuteronomy 6:5

¹²⁶⁵ Deuteronomy 6:5 *ibid.*

¹²⁶⁶ See the (first) preceding discourse (of this year, 5724), entitled “*HaChodesh* – This month shall be for you,” Discourse 23, Ch. 2 (*Sefer HaMaamarim* 5724, p. 150 and on).

¹²⁶⁷ Also see the discourse entitled “*Tefillah L'Moshe*” 5660 (*Sefer HaMaamarim* 5660 p. 54 and on); Also see the discourse by the same title, 5729, Ch. 4 and on (*Torat Menachem*, *Sefer HaMaamarim Tammuz* p. 38 and on).

sages, of blessed memory, taught,¹²⁶⁸ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.”

When one contemplates all the many creations in the world, [about which the verse states],¹²⁶⁹ “How abundant are Your works, *HaShem*-יהו"ה,” and that their vitality is from the Godly light that manifests within them, he then will come to love *HaShem*-יהו"ה, blessed is He, “with all your heart (*Bechol Levavecha*-לבבך בכל,” meaning,¹²⁷⁰ “With both your inclinations.” That is, even his evil inclination will understand that Godliness is primary and will be roused with love for Godliness.

Afterwards, when he contemplates that the Godly light that manifests in the worlds is but a glimmer of His radiance and is of no relative comparison whatsoever to the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), which transcends and is astoundingly beyond the worlds, he then will come to love of Him “with all your soul,” which is the matter of a “running” (*Ratzo*) desire to adhere to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the worlds.

Now, since even His transcendent light (*Sovev*) is a light that “surrounds all worlds” (*Sovev Kol Almin*), meaning that it surrounds and encompasses over the worlds, we therefore find that it nevertheless relates to worlds.¹²⁷¹ In fact, the contrary is

¹²⁶⁸ Midrash Tehillim 103a, cited in Likkutei Torah Emor ibid.; Talmud Bavli, Brachot 10a; Also see Derech Emunah of Rabbi Meir Ibn Gabbai.

¹²⁶⁹ Psalms 104:24

¹²⁷⁰ Talmud Bavli, Brachot 54a (in the Mishnah); Also see Sifri and Rashi to Deuteronomy 6:5

¹²⁷¹ Also see Torah Ohr 98b, 99b

true, for as known¹²⁷² the worlds are primarily brought into being specifically from the aspect of *HaShem*'s-יהו"ה light that transcends and surrounds all worlds (*Sovev Kol Almin*).

From this it is understood that when there only is an illumination in the worlds of the aspect of His light that fills all worlds (*Memaleh Kol Almin*), whereas His light that surrounds all worlds (*Sovev Kol Almin*) does not illuminate in the worlds, the world is still in a state of lacking. This is because the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*) also relates to the world.

This is as he brings in the discourse,¹²⁷³ from the teaching of our sages, of blessed memory,¹²⁷⁴ "What did the world lack? Rest. Shabbat came and rest came." That is, even though the verse already stated,¹²⁷⁵ "God completed His work etc." nonetheless, the world still lacked rest (*Menuchah*). Therefore, the revelation of the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*) is also included in the matter of prayer (*Tefillah*), which is the supplication and plea for the lacking to be satisfied.

However, there is an even higher level of prayer (*Tefillah*), which is love of *HaShem*-יהו"ה, blessed is He, "with all your being" (*Bechol Me'odecha*-בְּכָל מְאֹדְךָ).¹²⁷⁶ This comes about through contemplating the Essential Self of the limitless

¹²⁷² Tanya, Likkutei Amarim, Ch. 48

¹²⁷³ See p. 267. Also see the above-mentioned discourse entitled "*HaChodesh*" (Sefer HaMaamarim 5678, p. 230).

¹²⁷⁴ Rashi to Genesis 2:2; Rashi beginning "*Vayecheal*"-וַיֵּכֶל to Talmud Bavli, Megillah 9a; Tosefot entitled "*Chatzvah*"-חֲצֻבָה to Talmud Bavli, Sanhedrin 38a; Also see Midrash Bereishit Rabba 10:9

¹²⁷⁵ Genesis 2:2 *ibid*.

¹²⁷⁶ Deuteronomy 6:5

light of the Unlimited One, *HaShem* יהו"ה Himself, blessed is He, who both transcends His light that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds all worlds (*Sovev Kol Almin*), and has no measure of comparison or parameter to worlds whatsoever.

This is the meaning of what is written about the coming future, that it is “the day that is entirely Shabbat and rest for everlasting life (*Chayei HaOlamim*-חַיֵּי הָעוֹלָמִים).”¹²⁷⁷ That is, it is the matter of rest and tranquility even from the aspect of “the lives of the worlds (*Chayei HaOlamim*-חַיֵּי הָעוֹלָמִים),” [in the plural].

In other words, it not only is [rest] from the [aspect of] “the Life of the worlds-*Chei HaOlamim*-חַי הָעוֹלָמִים,” (with the *Tzeirei*-צִירֵי vowel), which refers to the vitality of the worlds and is the aspect of the light of *HaShem* יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), but it also is [rest from] “the Life of the worlds-*Chai HaOlamim*-חַי הָעוֹלָמִים” (with the *Patach*-פְּתַח vowel), which is separate from the worlds, and is the aspect of the light of *HaShem* יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*).¹²⁷⁸

¹²⁷⁷ Talmud Bavli, Tamid 33b

¹²⁷⁸ See the discourse entitled “*Tefilah L' Moshe*” *ibid.* The difference between “the Life of the worlds-*Chei HaOlamim*-חַי הָעוֹלָמִים” with the *Tzeirei*-צִירֵי vowel, and “the Life of the worlds-*Chai HaOlamim*-חַי הָעוֹלָמִים” with the *Patach*-פְּתַח vowel, is that when “the Life of the worlds-*Chei HaOlamim*-חַי הָעוֹלָמִים” is spelled with the *Tzeirei*-צִירֵי vowel, the word “life-*Chei*-חַי” adheres to and is connected to the word “worlds-*Olamim*-עוֹלָמִים.” It thus indicates the aspect of the light of *HaShem* יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). In contrast, when “the Life of the worlds-*Chai HaOlamim*-חַי הָעוֹלָמִים” is spelled with the *Patach*-פְּתַח vowel, the word “life-*Chay*-חַי” is separate from and does not adhere to the word “worlds-*Olamim*-עוֹלָמִים” and refers to He who is essentially alive, this being the aspect of the light of *HaShem* יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev*

In other words, since the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, transcends the aspect of His light that surrounds all worlds (*Sovev Kol Almin*) (which is the aspect of “with all your being”) and is of no relative comparison to the worlds altogether, it therefore does not apply to say that the world is **lacking** in this, and it follows automatically that, in this, the matter of prayer (*Tefillah*) does not apply, since the matter of [prayer] is to satisfy a lacking.

However, the explanation is that there are two ways in prayer; the prayer of the poor and the prayer of the wealthy. The prayer of the poor is only about satisfying a lacking, as it states,¹²⁷⁹ “Whatever is sufficient for him, whatever he is lacking,” which can even include “a horse upon which to ride, and a servant to run before him.”¹²⁸⁰ (The likeness to this spiritually, even includes satisfying the lack of *HaShem*’s-יהו"ה light that transcends and surrounds all worlds – *Sovev Kol Almin*.) However, it does not include the matter of wealth, in that “you are not obligated to make him wealthy.”¹²⁸¹

However, there also is the prayer of the wealthy, this being “the prayer of Moshe.”¹²⁸² About this Midrash states,¹²⁸³ “This is analogous to a king who said to someone, ‘What are

Kol Almin). Also see Torat Menachem, Sefer HaMaamarim Tamuz ibid. p. 39 and note 55 there.

¹²⁷⁹ Deuteronomy 15:8

¹²⁸⁰ Talmud Bavli, Ketubot 67b; Rashi to Deuteronomy 15:8

¹²⁸¹ Talmud Bavli, Ketubot 67b ibid., and Rashi to Deuteronomy 15:8 ibid.

¹²⁸² Psalms 90:1; See Zohar 168b

¹²⁸³ Midrash Tehillim and Yalkut Shimoni to Psalms 90:1, which is explained at length in the Sichah talk that followed the discourse, (Torat Menachem, Vol. 39, p. 257 and on), and in the second discourse (of Shabbat HaGadol of this year 5724) entitled “*Mizmor L’David*” (Discourse 26), Ch. 3 (Sefer HaMaamarim 5724 p. 176).

you asking for?” (That is, he himself lacked nothing, and the king therefore asked him, ‘What are you asking for?’) “He responded, ‘I am not asking for myself etc. Rather, there is a certain land that is desolate, and it is Yours. Decree that it should be built!’” Here, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, added in the discourse,¹²⁸⁴ “May it be built as an everlasting edifice, to the point that any matter of lacking is inapplicable to it.”

The explanation is that the “land that is desolate” refers to the *Sefirah* of Kingship-*Malchut*, which is in a state of lacking the light (*Ohr*), all the way up to the root of the lacking, brought about by the first restraint of *Tzimtzum*, by which He withdrew His great light to the side etc.

This lacking is (not in the light that precedes the restraint of the *Tzimtzum*, that was withdrawn and subsumed above, but is) in the aspect of Kingship-*Malchut*, which became the source for the existence of the worlds, not only through the aspect of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), but also (and primarily) through the aspect of His light that transcends and surrounds all worlds (*Sovev Kol Almin*), as it is drawn down in the chaining down of the worlds (*Seder Hishtalshelut*) after the restraint of the *Tzimtzum*.

Based on this, it is understood that prayer is of the aspect of Kingship-*Malchut*, (as mentioned before, citing the introduction to *Pri Etz Chayim*). This also includes the prayer of the wealthy for “the land that is desolate” (this being the

¹²⁸⁴ Sefer HaMaamarim 5678 *ibid.*, p. 267; Also see the discourse entitled “*Tefillah L’Moshe*” *ibid.* (Sefer HaMaamarim 5660 p. 62).

Sefirah of Kingship-*Malchut*), that it should be built in the aspect of an everlasting edifice, so much so, that no matter of lacking will apply to it whatsoever, brought about through the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, Who even transcends His light that surrounds all worlds (*Sovev Kol Almin*), being drawn down in her.

6.

However, based on this, we must understand what Midrash states about the ladder of Yaakov, that the ascent of the kingdom of Edom is in a way that he ascends “near Me,” specifying “near Me-*Etzli*-אצלי,” indicating the aspect that transcends relation to worlds.

Now, at first glance, it is not understood how it applies for the kingdom of Edom to have such an ascent on the ladder, up to the aspect of “near Me,” when at the very same time, the ascent of the Jewish people on the ladder of prayer only reaches the aspect of Kingship-*Malchut*, (up to its first source [in *Malchut* of the Unlimited One] etc.) which is the source of the worlds.

This is especially so considering what it states in the discourse¹²⁸⁵ in explanation of the differing Midrashic teachings regarding the general matter of service of *HaShem*-יהו"ה, blessed is He. Namely, we find that our sages, of blessed memory, stated,¹²⁸⁶ “At the time that the Jewish people

¹²⁸⁵ Sefer HaMaamarim 5678 *ibid.*, p. 262

¹²⁸⁶ Midrash Eichah Rabba 1:33

actualize the will of the Ever Present One, they add strength to the power of the One Above, as it states,¹²⁸⁷ ‘And now, may the strength of my Lord-*Adona*”ג' אדנ"י be magnified,’ and it is written,¹²⁸⁸ ‘Give strength to God-*Elohi*”מ' אלהי'.” However, if it is the opposite, Heaven forbid, they then weaken etc., as the verse states,¹²⁸⁹ ‘You have weakened the Rock who bore you.’” On the other hand, we also find that our sages, of blessed memory, taught,¹²⁹⁰ “What does the Holy One, blessed is He, care if one slaughters and eats etc.,” and as the verse states,¹²⁹¹ “If you have sinned, how have you affected Him?”

About this it is explained that the increase in strength is solely in the aspect of Kingship-*Malchut*, and more generally, after the restraint of the *Tzimtzum*, in that it is there that the matter of lacking is applicable, and therefore it follows automatically that the matter of strengthening applies there too. This is why the magnification and strengthening is specifically in His title “my Lord-*Adona*”ג' אדנ"י,” (“may the strength of my Lord-*Adona*”ג' אדנ"י be magnified”) and in His title “God-*Elohi*”מ' אלהי'” (“Give strength to God-*Elohi*”מ' אלהי'”), that there should be a drawing down of additional light in them from His Name *HaShem*-יהו"ה.

This matter is actualized through the Jewish people serving Him by fulfilling Torah and *mitzvot*, which specifically are the Torah of *HaShem*-יהו"ה and the *mitzvot* of *HaShem*-יהו"ה.

¹²⁸⁷ Numbers 14:17

¹²⁸⁸ Psalms 68:35

¹²⁸⁹ Deuteronomy 32:18

¹²⁹⁰ Midrash Bereishit Rabba 44:1; Tanchuma Shemini 8

¹²⁹¹ Job 35:6

About this the verse states,¹²⁹² “that they keep the way of *HaShem*-יהו"ה,” to bring about a drawing down of the revelation of the Name *HaShem*-יהו"ה into His titles “my Lord-*Adona*”*י-אדנ*” and “God-*Elohi*”*מ-אלהי*”¹²⁹³ this being the revelation and drawing down of the aspect of His light that transcends and surrounds all worlds (*Sovev Kol Almin*) into the aspect of His light that fills all worlds (*Memaleh Kol Almin*).¹²⁹³

Beyond this, through the Jewish people serving *HaShem*-יהו"ה, blessed is He, they even cause a drawing down of additional light (*Ohr*) in His Name *HaShem*-יהו"ה, as the verse states,¹²⁹⁴ “A pleasing aroma to *HaShem*-יהו"ה,” meaning, additional light (*Ohr*) in His Name *HaShem*-יהו"ה, and even additional illumination in the aspect of His light that transcends and surrounds all worlds (*Sovev Kol Almin*). All this is only in a level in which the matter of lacking is applicable, which is the level that relates to worlds. (This is as explained before, that even the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*) has relation to worlds.)

In general, all this is after the restraint of the *Tzimtzum*, whereas before the restraint of the *Tzimtzum*, the matter of lacking is not applicable. About this they stated, “What does the Holy One, blessed is He, care etc.” Thus, since service of *HaShem*-יהו"ה, blessed is He, does not reach the aspect of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which precedes the

¹²⁹² Genesis 18:19

¹²⁹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*) and The Gate of The Sanctuary (*Shaar HaHeichal*).

¹²⁹⁴ Leviticus 1:9 and elsewhere.

restraint of the *Tzimtzum*, it is not understood how it applies for the kingdom of Edom to be elevated to that level, which specifically is indicated by his ascent “near Me.”

7.

However, this is as the discourse explains¹²⁹⁵ (and as of yet, I have not found this elsewhere) the preface of the known difference between the Line-*Kav* and the Impression-*Reshimu*. That is, in regard to the short Line-*Kav* that returned to illuminate after the restraint of the *Tzimtzum*, from which the general totality of the chaining down of the worlds (*Seder Hishtalshelut*) comes, even though it is drawn from the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the restraint of the *Tzimtzum*, nonetheless, it is from the light (*Ohr*) that was affected by the restraint of the *Tzimtzum*. In contrast, the Impression-*Reshimu* is from the general light (*Ohr*) that was unaffected by the restraint of the *Tzimtzum*, which chains and descends further below to become the root of the vessels (*Keilim*), which are under the lights (*Orot*) rooted in the Line-*Kav*.

He explains that this also is the difference between the Jewish people and the nations of the world. That is, about the Jewish people the verse states,¹²⁹⁶ “For *HaShem*’s יְהו"ה portion is His people,” in that the Name *HaShem*-יְהו"ה is the aspect of the lights (*Orot*) that are rooted in the Line-*Kav*, this being the light (*Ohr*) that was affected by the restraint of the *Tzimtzum*.

¹²⁹⁵ Sefer HaMaamarim 5678 *ibid.*, p. 264

¹²⁹⁶ Deuteronomy 32:9

In contrast, the nations of the world receive from His title “God-*Elohi*”*m*-אלהי”*m*,¹²⁹⁷ which is rooted in the Impression-*Reshimu* and is from the light (Ohr) that was unaffected by the restraint of the *Tzimtzum* (however, they do not receive directly from His title “God-*Elohi*”*m*-אלהי”*m*,” Heaven forbid, but only from the permutations of His title “God-*Elohi*”*m*-אלהי”*m*”).

This is why they have such a great elevation, solely by way of impudence (unlike the ascent of the Jewish people which specifically is by way of toiling in service of *HaShem*-יהו”ה, blessed is He), to ascend “near Me,” to the aspect about which it states, “What does the Holy One, blessed is He, care,” in which a matter of lacking is inapplicable. In contrast, the service of *HaShem*-יהו”ה of the Jewish people, does not reach there.

Nonetheless, about this the Holy One, blessed is He says,¹²⁹⁸ “‘Do not fear, My servant Yaakov.’ Even if he ascends and sits near Me, from there I will bring him down.’ This is as written, ‘Even if you elevate [your nest] like an eagle... **from there** I will bring you down – the word of *HaShem*-יהו”ה.’” In other words, the elevation to the highest aspect is itself the reason and cause of the downfall, in that their destruction and nullification is specifically “from there.”

To further explain, the verse states,¹²⁹⁹ “Was not Esav the brother of Yaakov...? But I loved Yaakov [and I hated Esav].” In other words, it is in the level about which it states,

¹²⁹⁷ See Zohar II 96a (cited in Sefer HaMaamarim 5678 *ibid.*); Torah Ohr 109d; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 254; Sefer HaMitzvot of the Tzemach Tzedek 6b, and elsewhere.

¹²⁹⁸ Jeremiah 30:10

¹²⁹⁹ Malachi 1:2

“What does the Holy One, blessed is He, care,” that “Esav is the brother of Yaakov.” This is to such an extent, that it is possible for Esav to be elevated to a place where Yaakov’s toil and service of *HaShem*-יהו"ה does not reach. It is specifically there that “I love Yaakov,” in that Yaakov is more primary. Therefore, the ascent of Esav to that level is itself the reason for his downfall, indicated by the words, “From there I will bring you down.” Moreover, the entire intent of the elevation is for the downfall. This is similar to what we find¹³⁰⁰ about Haman, that Esther elevated him to come together with the king to the wine feast, so that his downfall and destruction would be in a way that “you shall surely fall (*Nafol Tipol*-נפול תפול) before him.”¹³⁰¹

This matter also comes about through the prayer of the wealthy, the matter of which is to satisfy the lacking in the light (*Ohr*) of the “land that is desolate,” that it should be built as an everlasting edifice, through the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who even transcends the aspect of His light that transcends and surrounds all worlds (*Sovev Kol Almin*), in which the matter of lacking is altogether not applicable, from which the nullification and destruction of the side opposite holiness is caused etc.

¹³⁰⁰ See the discourse entitled “*Zachor* – Remember what Amalek did to you” of Purim 5717, translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 17, Ch. 7 (Sefer HaMaamarim 5717 p. 171 and on).

¹³⁰¹ Esther 6:13

This then, is the meaning of the verse,¹³⁰² “This is the law of the [burnt] elevation-offering: it is the elevation-offering [that stays] on the flame.” “The law of the elevation offering-*Torat HaOlah*-העולה תורת” refers to the ascent brought about through Torah, which is to the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.¹³⁰³

This is the matter of “the ascent near Me” as it is on the side of holiness (*Kedushah*). For, even though the Torah descended in the aspect of the chaining down of the worlds (*Hishtalshelut*), in that, as known,¹³⁰⁴ there is the Torah of the worlds of Emanation, Creation, Formation (*Atzilut*, *Briyah*, *Yetzirah*) etc., nonetheless, even in its descent below, it still is His essential Wisdom-*Chochmah*, blessed is He. This is as Tanya explains in Kuntres Acharon,¹³⁰⁵ that the essence of *HaShem*’s-יהוה Supernal Wisdom-*Chochmah* manifests in the Torah laws that are set before us.

This is also why the Torah is called,¹³⁰⁶ “the primordial analogy (*Mashal HaKadmoni*-משל הקדמוני).” That is, though it only is the analogy, rather than the essence of the analogue, (and there is greater distance of comparison [between them] than in worldly analogies), nonetheless, through Torah we take [hold

¹³⁰² Leviticus 6:2

¹³⁰³ Also see the end of the discourse entitled “*Tzav... Zot Torat HaOlah*” 5675 (*Hemshech* 5672 p. 925).

¹³⁰⁴ See Likkutei Torah of the Arizal, Bereishit

¹³⁰⁵ Tanya, Kuntres Acharon, p. 158a

¹³⁰⁶ Samuel I 24:14 and Rashi there; See Rashi to Exodus 21:13; Rashi to Makkot 10b

of] the aspect of the One who Precedes the world (*Kadmono Shel Olam*-קדמונו של עולם), this being the light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.¹³⁰⁷

(After stating “This is the law (Torah) of the elevation-offering”), the verse continues, “it is the elevation-offering [that stays] on the flame.” That is, through the ascent to the aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He, brought about through Torah, (“The Torah of ascent-*Torat HaOlah*-תורת העולה”), the nullification and destruction of the kingdom of Edom is caused, “it is **the** elevation-*Hee HaOlah*-היא העולה,” meaning that [Edom] elevates itself to the loftiest place, and from there it is caused to descend, in a way that it is “consigned to a flame of fire”¹³⁰⁸ this being the matter of, “[that stays] on the flame.”

The explanation is as the Tur Bareket¹³⁰⁹ wrote about the matter that “the destruction of leaven (*Chametz*) can only be through fire,”¹³¹⁰ that the root of this is from “the dark flame” (*Botzina d’Karduneeta*), which is the aspect of the Might-*Gevurah* of the Ancient One-*Atik*, this being the matter of the fire (“[consigned to] a flame of fire”) that nullifies the existence of the side opposite holiness.

This is as our sages, of blessed memory, stated,¹³¹¹ “In the coming future the Holy One, blessed is He, is destined to remove the sun from its sheath, [the righteous will be healed by

¹³⁰⁷ Torah Ohr, 98b; Also see the preceding discourse of this year, 5724, entitled “*HaChodesh HaZeh Lachem* – This month shall be for you,” Discourse 23, Ch. 4.

¹³⁰⁸ Daniel 7:11

¹³⁰⁹ Tur Bareket, Hilchot Pesach, Siman 445

¹³¹⁰ Talmud Bavli, Pesachim 5b

¹³¹¹ Talmud Bavli, Nedarim 8b

it, and] the wicked will be judged by it,” in which the sun (*Chamah*-חמה) is specified, this being the aspect of fire (*Aish*-אש). This is as stated in Midrash,¹³¹² “The moon (which is analogous to the righteous *Tzaddikim*) is of light (*Ohr*), whereas the sun is of fire,” which is the aspect of *Might-Gevurah*.

Thus, the removal of the sun from its sheath refers to the aspect of the *Might-Gevurah* of the Ancient One-*Atik*, which is why “the wicked are judged by it.” For, from the aspect of the *Might-Gevurah* of the Ancient One-*Atik*, the nullification of the existence of the side opposite holiness is caused. On the other hand, “the righteous (*Tzaddikim*) are healed by it,” this being the matter of strengthening the vitality etc.

This can be joined to the matter of the prayer of the wealthy, which is “The prayer of Moshe... my Lord-*Adona*” יְיָ אֲדֹנָי, You have been an abode for us [in all generations].”¹³¹³ That is, as explained before (in chapter seven), through the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, to satisfy the lacking of the light (*Ohr*) in “the desolate land,” the nullification and destruction of the side opposite holiness is caused, as explained above.

This is similar to the matter of “it is the [burnt] elevation-offering [that stays] on the flame” (referring to the nullification of the side opposite holiness), brought about through “the Torah of ascent-*Torat HaOlah*-תורת העולה,” (referring to the ascent to the Essential Self of *HaShem*-יהו"ה, blessed is He, brought about through the Torah).

¹³¹² Midrash Shemot Rabba 15:27

¹³¹³ Psalms 90:1

Therefore, just as the matter of “[that stays] on the flame,” brought about by the Might-*Gevurah* of the Ancient One-*Atik*, is in a way that “the righteous (*Tzaddikim*) are healed by it,” this likewise is so of the prayer of Moshe, which states, “my Lord-*Adona*” אדני-י-י, You have been an abode (*Ma'on*-מעון) for us,” in which the word “abode-*Ma'on*-מעון” shares the same letters as the word “pleasantness-*No'am*-נועם,”¹³¹⁴ referring to the aspect of the Ancient One-*Atik*, this being the matter of strengthening the vitality etc.¹³¹⁵

¹³¹⁴ Likkutei Torah and Sefer HaLikkutim of the Arizal to Psalms 90:1

¹³¹⁵ The end of this discourse is missing.