

Discourse 36

*“Livyatan Zeh Yatzarta Lesachek Bo -
This Leviathan you fashioned to sport with”*

Delivered on Shabbat Parshat Shemini,
Parshat Parah, Shabbat Mevarchim Nissan, 5725
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁵⁴ “This Leviathan you fashioned to sport with.” It is cited in Likkutei Torah at the beginning of our Torah portion, in the discourse by the same title,²⁵⁵ [one of the discourses chosen by the Tzemach Tzedek out of two-thousand discourses,²⁵⁶ and it can be said that the precise number of two-thousand discourses is according to the teaching of our sages, of blessed memory,²⁵⁷ “The Torah preceded the world by two-thousand years”],²⁵⁸ that it states in Midrash Rabba to the Torah portion of Shemini,²⁵⁹ “The Behemoth (the Shor HaBar) and the Leviathan will engage in a joust before the righteous in the future etc. The Leviathan will smash the Behemoth with its fins and will stab it etc. (The Midrash then

²⁵⁴ Psalms 104:26

²⁵⁵ Likkutei Torah, Shemini 18a

²⁵⁶ HaYom Yom 14th of Adar Rishon

²⁵⁷ See Midrash Tehillim 90d; Midrash Bereishit Rabba 8:2; Midrash Tanchuma Vayeishev 4; Zohar II 49a

²⁵⁸ See the Sichah talk of Shabbat Parshat Vayakhel of this year, Ch. 8 (Torat Menachem Vol. 42 p. 309); Sichat of Shabbat Parshat Bechukotai 5746 (Hitva'aduyot 5746 Vol. 3, p. 385).

²⁵⁹ Midrash Vayikra Rabbai 13:3

asks), but have we not learned,²⁶⁰ ‘Everyone slaughters, and one may slaughter with any item, and one may always slaughter, except with the serrated side of the harvest sickle etc. (In other words, a slaughter with a blemished blade made like the serrated side of a sickle or a saw, is not a fitting slaughter, and this being so, how will the slaughter of the Shor HaBar (the Behemoth) with the fins of the Leviathan (be a fitting slaughter) given that they are like a blemished blade?)²⁶¹

It continues, “A new Torah ruling will emerge from Me,” in that the Holy One, blessed is He, will then permit the slaughter that the Leviathan will slaughter the Behemoth with its fins. The Likkutei Torah then continues, “In order to understand the matter of this joust (*Kenigiya*) between the Leviathan and the Shor HaBar (Behemoth) etc.,” as will soon be explained (in chapter three).

2.

To preface, in Likkutei Torah here it only explains the matter of this joust (*Kenigya*) between the Leviathan and the Shor HaBar (Behemoth), but it does not explain the general matter of the joust. Nevertheless, this matter is explained at length in Torat Chayim, Parshat Toldot, in the discourse entitled “*Vayiten Lecha*,”²⁶² and also in the book Shnei HaMe’orot [which on the front page states that it is from the Mittler

²⁶⁰ Talmud Bavli, Chullin 15b

²⁶¹ See Yefeh To’ar to Midrash Vayikra Rabba *ibid*.

²⁶² Ch. 10 (154d) and on; Also see Sefer HaMaamarim 5662 p. 96-97; Ohr HaTorah, Toldot 162b

Rebbe,²⁶³ but from the style of the discourses it appears that they are short discourses of the Alter Rebbe that were written down by the Mittler Rebbe.²⁶⁴ (As known from the words of his honorable holiness, my father-in-law, the Rebbe,²⁶⁵ the discourses of the Mittler Rebbe have three kinds of styles. The first are short discourses as they were said by the Alter Rebbe. The second are with additional explanations and elucidations of the Alter Rebbe's discourses, but with somewhat greater length. The third are what he wrote on his own and are at great length.) Therefore, this is in shorter form in comparison to the lengthiness of matters as they are in Torat Chayim.]

It is explained there that this is the matter of the sport done by ministers who position a lion and tiger to wage battle against each other etc. The truth is that there is no need for the lion to smite the tiger or to conquer him, or vice versa, being that the entire matter is fixed by the ministers. That is, they bind the lion with chains so that the tiger can overcome him, and they then set the lion against the tiger etc. When they then see that he is about to kill him they restrain him with the chains etc.

This being so, the entire act is untrue and is solely done for the sport and pleasure of it. Moreover, even the entire pleasure in them waging battle against each other is not a true pleasure stemming from the essential matter itself, such as the

²⁶³ And although this book was not edited or printed by our Rebbes and leaders, nevertheless, there are numerous discourses that are aligned letter for letter with the discourses that are in the writings of our Rebbes and leaders, from which we can derive in regard to the entirety of the matter, that even the other discourses in this book are precise.

²⁶⁴ Also see the letter of the 10th of Iyyar 5712 (Igrot Kodesh Vol. 6 p. 38).

²⁶⁵ See the writing entitled "*Viku'ach Minsk*" (Kehot 5769) p. 22; Igrot Kodesh of the Rebbe Rayatz, Vol. 3 p. 424.

pleasure of a delightful voice and the like. Rather, the pleasure here is in a matter that in and of itself is lowly, except that it is possible to find pleasure in it on account of the sport. This is a matter of the lowering of the essential pleasure so that there will be the existence of pleasure in lowly matters, and in which there is no pleasure in and of themselves. Nevertheless, it is specifically in the lowly thing, which in and of itself is nothing, that there is a drawing forth and revelation of the essential pleasure.

The same is so in regard to the general matter of repairing the good through [fulfilling the] positive *mitzvot* and removing evil through [desisting from] the negative prohibitive *mitzvot*. That is, the pleasure in this is not due to the truth of the matter [in and of itself] but it rather is only pleasure that is made to be pleasurable, meaning that He lowers Himself from the pleasure of His Essential Self, blessed is He, to delight in this matter etc.

3.

In Likkutei Torah it is explained about the matter of the joust between the Leviathan and the Shor HaBar (Behemoth), that the Leviathan refers to the righteous *Tzaddikim* whose service of *HaShem*-יהו"ה, blessed is He, is done spiritually through bringing about supernal unifications (*Yichudim*) etc. Their service is much greater than the righteous *Tzaddikim* whose service is done physically, through the fulfillment of *mitzvot* that are done in action etc. This is because their travel is analogous to a fish of the sea who swims from one end of the

world to the other end with its fins. So likewise, their spiritual travel is such that with a single stroke they ascend and reach high above etc.

This then, is the meaning of [the teaching] that in the coming future the Leviathan will slaughter the Shor HaBar. That is, he will elevate him through his strokes, this being his fins, since it is by them and through them that he affects his primary ascent etc.

More specifically, it is explained by the Mittler Rebbe in *Torat Chayim* cited before,²⁶⁶ that the matter of the fins of the Leviathan are similar to the wings of a bird, by which it flies in the air and ascends high above. In other words, by beating its wings back and forth, with the first [motion of the wings] they elevate in ascent, and with the second [motion] they descend and push the air down, and through this beating motion they slowly but surely ascend. The same is so of fish in the sea, in that they swim with two fins, such that with one [motion] they swim forward and with the second [motion] they push down etc.

In man's service of *HaShem*-יהו"ה, blessed is He, this is the matter of love (*Ahavah*) and fear (*Yirah*) of Him, these being the aspects of "running" (*Ratzo*) and "returning" (*Shov*). In other words, the ascent is the withdrawal to Above to become subsumed in the source from which he was hewn etc., this being the "running" (*Ratzo*) desire with love and great yearning. The aspect of the descent to below is the aspect of "returning" (*Shov*) which stems from the fear and dread [of Him] etc. Based on this we can understand why the primary ascent of the

²⁶⁶ *Torat Chayim*, Toldot, Ch. 14 (159c)

Leviathan is through his fins, and therefore, in the coming future the Leviathan will specifically slaughter the Shor HaBar with his fins.

4.

Now, we can connect this with the Torah portion of Parah, based on the explanation in Likkutei Torah on the Torah portion of Chukat²⁶⁷ in regard to the Red Heifer, about which the verse states,²⁶⁸ “This is the decree of the Torah,” that this is because the *mitzvah* of the Red Heifer is generally inclusive of the entirety of Torah. This is because the general matter of the *mitzvot* is that through them there is a drawing forth to man of the aspects and level of “running” (*Ratzo*) and “returning” (*Shov*). This is as stated in Sefer Yetzirah,²⁶⁹ “If your heart runs (*Ratz*), return (*Shov*) to One-Echad-אחד.”

The matter of “your heart runs (*Ratz*)” is the matter of the “running” desire (*Ratzo*) with love (*Ahavah*) etc., this being the aspect of the foundational element of fire in the heart. Then afterwards there is the “return (*Shov*) to One-Echad-אחד,” this being fear (*Yirah*) and self-nullification (*Bittul*), which is the aspect of the foundational element of water. It is to these aspects that we come to through the fulfillment of the *mitzvot*, as the verse states,²⁷⁰ “From His right hand, a fiery law.”

His “right hand” refers to the aspect of water, and also includes the aspect of the “fiery law,” meaning that it includes

²⁶⁷ Likkutei Torah, Chukat 56a and on.

²⁶⁸ Numbers 19:2

²⁶⁹ Sefer Yetzirah 1:8; See Sefer HaMaamarim 5659 p. 213 in the note.

²⁷⁰ Deuteronomy 33:2

both these aspects. Thus, through this, man comes to the aspects of “running” (*Ratzo*) and “returning” (*Shov*), these being the aspects of fire and water, which are inclusive of the whole of the Torah, since it is in this way that all the *mitzvot* were founded.

This then, is the matter of the *mitzvah* of the Red Heifer, which is the general matter of “running” (*Ratzo*) and “returning” (*Shov*). The “running” (*Ratzo*) is the matter of the burning of the Heifer into ash, whereas the “returning” (*Shov*) is the matter [stated in the verse], “and [he shall] put upon it living spring-water in a vessel.” It is for this reason that it states about the *mitzvah* of the Red Heifer, “This is the decree of the Torah.”

This is similar to what is explained²⁷¹ about the teaching of our sages, of blessed memory,²⁷² “The ordinary conversation of the servants (of the household)²⁷³ of our forefathers are more significant than the Torah laws of their descendants.” For, the Torah portion about Eliezer [the servant of Avraham] is repeated in the Torah, whereas many Torah laws are only given by way of hints.

This is because the Torah portion about Eliezer (in regard to the marriage of Yitzchak and Rivkah) is the matter of the bonding of *HaShem*’s-יהו"ה Name of *Ba"ן*-ב"ן-52 [י"ד ה"ה] to His Name of *Ma"ן*-מ"ן-45 [י"ד ה"ה ו"א], which is the matter of the Written Torah (*Torah SheB'Khtav*) and the

²⁷¹ See Likkutei Torah, Zot HaBrachah 96d; Maamarei Admor HaZaken 5563 Vol. 1, p. 36 and on; Torat Chayim, Chayei Sarah 135a and on; Ohr HaTorah ibid. p. 127b and on.

²⁷² Midrash Bereishit Rabba 60:8; Rashi to Genesis 24:42

²⁷³ See the version in Midrash Rabba 60:8 ibid.

Oral Torah (*Torah SheBaal Peh*), this being the general matter of the bonding between the Name of *Ma''H*-מ"ה-45 [י"ד ה"א] and His Name of *Ba''N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה].

In each particular *mitzvah* this is in a particular way, such that the union (*Yichud*) in that particular *mitzvah* is in a particular aspect. The same is so in regard to the matter of the Red Heifer, about which it states, "This is the decree of the Torah." That is, it is through the ash and the living spring-water that there is caused to be the matter of the general bond of "running" (*Ratzo*) and "returning" (*Shov*), which is the general whole of the Torah, whereas in each *mitzvah* this is in a particular aspect.

5.

In Likkutei Torah on our Torah portion²⁷⁴ he continues to explain about the matter of the slaughter of the Shor HaBar with the fins of the Leviathan in the coming future. Namely, that even though today such a slaughter is completely blemished due to the separations [caused by the serration] etc.,²⁷⁵ nevertheless, in the coming future it specifically must be in this way.

For, the matter of this slaughter is that it is the aspect of the ascent of the Shor HaBar (Behemoth) to high above by means of the Leviathan, who elevates him with his fins. It therefore is necessary that there be separations in between,

²⁷⁴ Likkutei Torah, Shemini 18d

²⁷⁵ See the questions and answers regarding this in the letter cited in an earlier note [12 in the original discourse - Also see the letter of the 10th of Iyyar 5712 (Igrot Kodesh Vol. 6 p. 38)].

being that it is impossible to affect all the elevations at once. For, as known, there are various chambers (*Heichalot*) etc., and it is not possible to affect all the elevations at once. Rather, there must be a separation between each chamber (*Heichal*) and the next chamber (*Heichal*). Therefore, the Holy One, blessed is He, will permit that blemish.

Now, in Likkutei Torah, the reason that in the coming future it specifically must be in a way of separation etc., is explained, as mentioned above. However, in the discourse entitled “*VaYiten Lecha*” in Torat Chayim, it explains why presently the slaughter is not permissible with a blemished knife.

The explanation is that, as explained before (in chapter three) citing Torat Chayim there, the matter of the ascent by means of the fins of the Leviathan is in a way of “running” (*Ratzo*) and “returning” (*Shov*) - ascent and descent etc. He continues and explains²⁷⁶ that even though the primary aspect of fulfilling the *mitzvot* is with love and fear, these being specifically the aspects of “running” (*Ratzo*) and “returning” (*Shov*) (and as explained before (in chapter four) regarding the matter of the *mitzvah* of the Red Heifer, that it is the matter of “running” (*Ratzo*) and “returning” (*Shov*), which is why it is called “the decree of the Torah”), nonetheless, slaughter is not permissible with a blade that is made with serrations and blemishes, in which there is ascent and descent, but it rather must specifically be with a smooth blade that has no blemishes at all.

²⁷⁶ Torat Chayim, Toldot, Ch. 19 (160a) and on.

This is because presently the primary intent is to refine and separate between good and evil, (as stated at the conclusion of our Torah portion,²⁷⁷ “To distinguish between the contaminated and the pure etc.”), so that there will not be any derivation of vitality to the evil from the good, stemming from the externality of the vessels (*Keilim*) of Kindness-*Chessed* and Might-*Gevurah*, which is where there was the admixture of the good and evil of tree of knowledge.

It is for this reason that it is forbidden to slaughter with a blade that is blemished. For, as known, the primary cause of the existence of the vessels (*Keilim*) is because of the withdrawal and spreading forth [which] specifically [stems from] the aspects of “running” (*Ratzo*) and “returning” (*Shov*).

That is, it is through the light that becomes settled and rests below after the withdrawal, that it is possible for it to become limited within the vessel etc., until it [rests in] the aspect of the externality of the vessels (*Chitzoniyut HaKeilim*) from where there is the descent of the beneficence all the way down, so much so, that even the forces of externality can derive vitality from there etc. The likeness to this is the blemished blade, in which there are ascents and descents, from which it is possible for there to be derivation of vitality by the harsh judgments-*Gevurot* etc.

However, all this is so presently, when the complete eradication of evil is not possible, but only its separation from the good, as mentioned before. Nonetheless, in the coming future when there will be the fulfillment of the prophecy,²⁷⁸ “I

²⁷⁷ Leviticus 11:47

²⁷⁸ Zachariah 13:2

will remove the spirit of impurity from the land,” then even from the aspect of the “return” (*Shov*) there will not be any derivation of vitality to the forces of externality etc.

6.

However, we still must understand the explanation of these matters. For, at first glance, since the matter of the slaughter cannot be in a way of “running” (*Ratzo*) and “returning” (*Shov*), being that it is possible for there to be a derivation of vitality by the forces of externality etc., this being so, how is it possible for the whole of the service of *HaShem*-יהו"ה, blessed is He, to specifically be in a way of “running” (*Ratzo*) and “returning” (*Shov*)? Moreover, what is the difference between the matter of slaughter (*Shechitah*) and service of *HaShem*-יהו"ה, blessed is He, in general? For, at first glance, they seem to be in a way that is contradictory to each other.

We cannot say that the matter of “running” (*Ratzo*) and “returning” (*Shov*) must be present in the general service of *HaShem*-יהו"ה, blessed is He, as it is in man’s soul, but that this is not so of the toil of affecting refinements (*Birurim*) with the thing that is being refined, being that there can then be a derivation of vitality by the forces of externality from the matter of “running” (*Ratzo*) and “returning” (*Shov*). For, the matter of the “running” (*Ratzo*) and “returning” (*Shov*) of the Red Heifer (which is inclusive of the entirety of Torah, since it is in this way that all of one’s service of *HaShem*-יהו"ה, blessed is He, must be in fulfilling Torah and *mitzvot*, as explained before), is

also in regard to refining the power of the lust (*Ko'ach HaMita'veh*) of the animalistic soul etc., which as explained in Likkutei Torah, refers to the matter of burning the Red Heifer, this being the thing that is being refined etc.

Now, I only came to enlighten, so that this matter will be delved into and contemplated, so that they [should] endeavor to answer the matters in the way expressed in the teaching,²⁷⁹ “A person prefers a *kav* of his own [produce, to nine *kav*'s of another's produce] etc.”

Moreover, even if they do not come to a clarification of the conclusion of the matter, nonetheless, in the interim there nevertheless will be the advantage of toiling in studying the teachings of Chassidus, through which one binds the aspects of the Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* of his soul with the inner aspects (*Pnimiyut*) of the Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* of the Unlimited One, *HaShem*-יהו"ה, blessed is He.²⁸⁰ For, this is the ultimate purpose of the descent of the soul to below, namely, to toil in the study of the inner teachings (*Pnimiyut*) of the Torah, through which we thereby merit the aspect of, “Except for You, God, no eye has seen it; what He will do for one who awaits Him-*Mechakeh Lo*-מחכה לו,” [which refers to],²⁸¹ “Those who [press themselves-*Dachakin*-דחקין] and are exacting (*Dayakin*-דייקין) in matters of Wisdom,” as explained at length in *Hemshech* 5666.²⁸²

²⁷⁹ Talmud Bavli, Bava Metziya 38a

²⁸⁰ See Likkutei Torah, Vayikra 5c

²⁸¹ Zohar I 130b; See *Hemshech* 5666 p. 78 and on.

²⁸² *Hemshech* 5666 p. 78 and on.