

Discourse 8

*“Mayim Rabim Lo Yuchlu Lichbot et HaAhavah -
Many waters cannot extinguish the love”*

Delivered on Shabbat Parshat Noach,
4th of Marcheshvan, 5725⁴⁹²
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁹³ “Many waters cannot extinguish the love, and rivers cannot wash it away.” In Torah Ohr⁴⁹⁴ on this week’s Torah portion, (the Chassidic Torah portion), the Alter Rebbe explains that the “many waters” refer to all the worries and preoccupations of earning a livelihood and other thoughts of worldly matters etc. However, even so, they cannot extinguish the love, this being the hidden love for *HaShem*-יהו"ה in the soul of every Jew by nature etc., (and the same applies to the love of the Holy One, blessed is He, for the souls of the Jewish people). The “many waters” mentioned above, cannot extinguish this constant love etc.

On the contrary, through the above-mentioned “many waters” additional elevation is caused in the service of *HaShem*-יהו"ה, blessed is He. This is why the “many waters” are called⁴⁹⁵ “the waters of Noach,” in which the name “Noach-נח” is of the

⁴⁹² Based on Likkutei Sichot Vol. 5 p. 288 and on.

⁴⁹³ Song of Songs 8:7

⁴⁹⁴ Torah Ohr, Noach 8c and on.

⁴⁹⁵ Isaiah 54:9 (the *Haftarah* of the Torah portion of Noach).

same root as “satisfaction of spirit-*Naicha d’Rucha*-נִיחָא דְרוּחָא,⁴⁹⁶ since through them additional elevation is caused.

This is like the known analogy of flowing waters (explained elsewhere),⁴⁹⁷ that when a blockage stops the flow of water, at the end of it all, by the buildup of the waters, not only do the waters break through the blockage, but on the contrary, because of the blockage, [once the waters break though] they flow with much greater force, so much so, that even the blockage itself is washed away with the waters, adding even more force to the waters.

The same is so of the concealments and blockages of the “many waters” mentioned above, which in general refer to the animalistic soul, and specifically refers to preoccupation in earning a livelihood, that specifically through [the many waters] the soul comes to loving *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me’odecha*-בְּכָל מְאֹדְךָ).

Now, the path to this, (that the “many waters” will not only not extinguish the love, but on the contrary, will arouse much deeper love) is through the matter of – “come into the ark-*Teivah*-תִּיבָה.”⁴⁹⁸ That is, being that prayer brings to the matter of love, one enters into the words-*Teivot*-תִּיבוֹת of the prayer and invests himself in them.⁴⁹⁹

This is as explained at length in Kuntres HaAvodah,⁵⁰⁰ that the primary toil is with love (*Ahavah*) of *HaShem*-יהו"ה,

⁴⁹⁶ See Zohar I 58b; Midrash Bereishit Rabba 30:5

⁴⁹⁷ Likkutei Torah, Masei 91c; Sefer HaMaaamarim 5691 p. 343; 5697 p. 244 and on.

⁴⁹⁸ See Genesis 6:18; 7:1

⁴⁹⁹ See Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, Section 75; Keter Shem Tov (Kehot 5764), Hosafot, Section 9; Torah Ohr ibid. 9a.

⁵⁰⁰ Kuntres HaAvodah, Ch. 1, Ch. 3 and on.

blessed is He, since “there is no labor like the labor of love.”⁵⁰¹ (In other words, fear (*Yirah*) of *HaShem*-יהו"ה is not related to the toil of prayer in particular, being that the fear (*Yirah*) of Him must (and can) be all day long, whereas the toil of prayer is to awaken love of *HaShem*-יהו"ה, blessed is He).

2.

In Torah Ohr there, he continues and states: This is the error of those who engage in business and earning a livelihood, that in their minds, they think they cannot pray in length, like those who “dwell in tents” [Torah study]. Actually, the opposite is true, for since “there specifically is superiority to light that comes from darkness,”⁵⁰² their ability to pray is even greater.

This is also as stated in Iggeret HaKodesh,⁵⁰³ that on Shabbat and holidays, when even those involved in business matters and earning a livelihood have the time and opportunity [to pray at length], their duty to engage in serving *HaShem*-יהו"ה, blessed is He, in prayer, is much greater.

However, as understood, to be engaged in serving *HaShem*-יהו"ה in prayer on Shabbat and holidays, one necessarily must engage in the toil of prayer on the mundane days of the week as well. For, [as Talmud states],⁵⁰⁴ “One who toils before Shabbat will eat on Shabbat.” Just as this is so of eating on Shabbat in the literal sense, this likewise is so of

⁵⁰¹ See Zohar II 55b; Zohar III 267a

⁵⁰² See Ecclesiastes 2:13

⁵⁰³ Tanya, Iggeret HaKodesh, Epistle 1

⁵⁰⁴ Talmud Bavli, Avodah Zarah 3a

praying on Shabbat. This is because the Shabbat prayers and the meals of Shabbat are related, as explained in the teachings of Chassidus⁵⁰⁵ that the prayers of Shabbat are compared to the blessings over the meals.

From this it is understood, that one must engage in serving *HaShem* יהו"ה, blessed is He, in prayer, on the mundane days of the week too (even those involved in business), only that on the mundane days of the week, since they neither have the time nor the opportunity, they do not engage in this for the same length of time [as on Shabbat].

Nevertheless, of primary importance is the intention (*Kavanah*), and “a little with intention (*Kavanah*) is preferable.”⁵⁰⁶ [It may also be suggested that a little lengthening (of the time of prayer) must also take place on the days of the week. Nonetheless, they should not “step down before the Ark” [to lead the congregation in prayer], being that they are unable to extend their prayers until all the others [in the congregation] have also been absolved of their obligations. Thus, if there are those who indeed have the time and opportunity [to pray at length], such as Torah teachers or those supported by their parents, it is better that they “come before the Ark” [to lead the congregation in prayer].]⁵⁰⁷

From this we also can understand an additional instruction, that for those who “dwell in tents” [Torah study] there utterly is no room for this error in the first place. That is, only those who are occupied in business and earning a

⁵⁰⁵ Derech Mitzvotcha, Mitzvat Achilat Kodshei Kodshim.

⁵⁰⁶ Shulchan Aruch, Orach Chayim 1:4

⁵⁰⁷ See Tanya, Iggeret HaKodesh, Epistle 1 *ibid*.

livelihood, could have this error, in thinking that they are incapable of praying at length like those who “dwell in tents” [Torah study]. However, in regard to those who themselves “dwell in tents,” though “a person is his own [closest] relative [and therefore is biased about himself]”⁵⁰⁸ in this he cannot err. Thus, if indeed there are those who “dwell in tents” [Torah study] who do not pray at length, from the above-mentioned words of Torah Ohr, they should know that there is no room for such an error, to think that they have no need to pray at length.

Now, in regard to those who think that much time has passed since they last prayed at length, and [in the meantime] no one has reproved them for this, this itself is proof that evidently their conduct is approved. However, this matter has already been clarified of old, by the Alter Rebbe in Torah Ohr, that in this there is no room to err, and therefore this issue is between himself and the Alter Rebbe.

Thus, if he has rational arguments for his conduct, let him argue with the Alter Rebbe, and see whether his argument is valid or just an excuse. [Moreover, if he is such a person who is capable of arguing [with the Alter Rebbe], then instead using [his capabilities] to justify abstaining from the toil of prayer, he would be better off by taking advantage of his capabilities to increase his understanding of the teachings of Chassidus etc.] Therefore, one must take the time [to invest himself in prayer].

Now, in regard to those who think that they are incapable of achieving this by only investing a minimal amount of time [in prayer] and that “a little with intention (*Kavanah*) is preferable,” this is not truly so. Rather, when a person shortens

⁵⁰⁸ Talmud Bavli, Yevamot 25b and Rashi there.

the time [invested in prayer], he also lacks devotional intent (*Kavanah*) in this, for in truth, contemplation (*Hitbonenut*) is necessary to prayer and requires time. Proof of this is from what the Alter Rebbe wrote in *Iggeret HaKodesh*,⁵⁰⁹ that a person should pray at length, “for at least an hour and a half.”⁵¹⁰ Now, if this could be done in less time, the Alter Rebbe would not have demanded this – especially not with such force – and especially about the length of time [to invest in prayer].

Moreover, in regard to those who indeed “dwell in tents” [Torah study], if they themselves do not pray at length, this has an influence on others, who learn [by observing] them.⁵¹¹ That is, they rationalize to themselves that since even those who “dwell in tents” [Torah study] and indeed have the time and opportunity [to pray at length] only pray for so long, then certainly one [such as himself] who neither has the time nor the opportunity [to pray at length], can pray even less time.

3.

Now, we should add to why the precise wording, “businessmen-*Baalei Asakim*” (in the plural) and

⁵⁰⁹ See Tanya, *Iggeret HaKodesh*, Epistle 1 *ibid*.

⁵¹⁰ This being the length of time necessary to say the words of the morning prayer service at regular speaking speed, without rushing.

⁵¹¹ This is to such an extent that they used to say that it is even preferable to sleep for a half hour under one’s Tallit in order that those who see him think that he is thinking about a deep matter, and that on account of this he too will do so. In other words, even when he is lacking, he should nevertheless endeavor to have a positive effect on his fellow, (even though in the first place, this should be like the well-known dictum (see *Torat Menachem*, *Reshimat HaYoman*, p. 354), “May it be His will that there be an effect upon me and those who hear [me]”). [This note is gleaned from another unedited transcript.]

“those who dwell in tents-*Yoshvei Ohalim*-יושבי אהלים” (in the plural), is used, rather than “a businessman-*Baal Esek*-בעל עסק” or “one who dwells in the tent-*Yoshev Ohel*-יושב אוהל” (in the singular).

To preface, even though the Alter Rebbe himself did not write this [manuscript with his holy hand], nonetheless, the fact that the Tzemach Tzeddek chose these transcripts and printed them in Likkutei Torah and Torah Ohr,⁵¹² means that they most certainly are precise. This is especially so considering that (as stated in the holy letter of the Tzemach Tzeddek),⁵¹³ “our Master [the Alter Rebbe], of blessed memory, carefully examined and edited many of these [manuscripts].”

Now, about the above, we need to examine the specific wording, “those who dwell in tents-*Yoshvei Ohalim*-יושבי אהלים,” in the plural, according to the teachings of Chassidus, more than businessmen, in the plural. That is, about “businessmen-*Baalei Asakim*-בעלי עסקים” it makes sense that they are called in the plural, in that they are involved in worldly matters, which is the matter of the domain of the many (*Reshut HaRabim*) called “the mountains of division” (*Turei d’Prudah*).⁵¹⁴

However, in regard to “(those who dwell) in tents-*Ohalim*-אהלים,” refers to the tents of Torah, and Torah is “one

⁵¹² See Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 561 and on; HaYom Yom, 14th of Adar 1.

⁵¹³ Copied in the printer’s introduction to Derech Mitzvotcha, and subsequently printed in Igrot Kodesh Admor HaZaken Vol. 1, p. 334, HaYom Yom 3 Shvat.

⁵¹⁴ See Tanya, Likkutei Amarim, Ch. 33

Torah,”⁵¹⁵ which is the matter of oneness (*Achdut*). This being so, why does it say “tents-*Ohalim*-אהלים” in the plural?

This may be understood by prefacing with an explanation of the verse,⁵¹⁶ “Yaakov was a pure man, dwelling in tents (*Yoshev Ohalim*-יושב אהלים).” About this, our sages, of blessed memory, stated,⁵¹⁷ “In the tent of Shem and the tent of Ever,” also hinting at the Written Torah (*Torah SheBKhtav*) and the Oral Torah (*Torah SheBaal Peh*). For, as the Tzemach Tzedek explained in *Ohr HaTorah*,⁵¹⁸ “The tent of Shem-שם” refers to the Written Torah, being that the Torah is entirely the names (*Shemot*-שמות) of the Holy One, blessed is He.⁵¹⁹ In contrast, “The tent of Ever-עבר” refers to the Oral Torah, which is of the same root as in the verse,⁵²⁰ “Who passes-*Over*-עובר by us,” indicating the matter of drawing down and revealing the Written Torah.

Now, from the language of Torah Ohr about the “error of businessmen (*Baalei Asakim*-בעלי עסקים), that in their minds they think they are incapable of praying at length like those who ‘dwell in tents’ (*Yoshvei Ohalim*-יושבי אהלים),” by the fact that he speaks about those who dwell in tents (*Yoshvei Ohalim*-יושבי אהלים) together with and in the same style as he speaks about businessmen (*Baalei Asakim*-בעלי עסקים), it is understood that the intention in both is equal. In other words, just as in regard

⁵¹⁵ Exodus 12:49 and elsewhere

⁵¹⁶ Genesis 25:27

⁵¹⁷ Rashi to Genesis 25:27, citing Midrash Bereishit Rabba 63:10.

⁵¹⁸ *Ohr HaTorah*, Toldot 145b

⁵¹⁹ See Ramban’s introduction to his commentary on Torah; Also see the introduction to *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, and on.

⁵²⁰ Kings II 4:9

to businessmen (*Baalei Asakim*-בעלי עסקים) (in the plural) what is meant is not just those who specifically have many businesses, but also businessmen who only have one business, this likewise is so of those who dwell in tents (*Yoshvei Ohalim*-יושבי אהלים) (who have no room for such an error in the first place, as explained before), that what is meant is not just one who dwells in both “tents,” - the Written Torah and the Oral Torah. Rather, it also applies to one who only dwells in one “tent,” meaning that he only studies Torah in one way, either just the Oral Torah or just the Written Torah. They too, have no room to make the above-mentioned error in the first place.

To explain, the difference between the Written Torah and the Oral Torah is that the Written Torah is primarily the letters (*Otiyot*) [of Torah]. Thus, even one who is unlearned and does not know what is being said [in the Torah reading] makes the blessings over the Torah when he ascends to the Torah reading of the Written Torah.⁵²¹

In contrast, the Oral Torah is primarily a matter of understanding and grasp, in that the [specific] letters [by which the understanding is conveyed] do not have the same importace. On the contrary, the sign that a person understands the matter very well, is when he can explain it in his own [words and] letters.

To clarify, the letters of the Oral Torah must also be preserved, and generally one has an obligation to speak in the language of his teacher,⁵²² since in the language and wording of his teacher there are things that he has not yet grasped, and if he

⁵²¹ Hilchot Talmud Torah of the Alter Rebbe, end of Ch. 2.

⁵²² Talmud Bavli, Brachot 47a

only comes to know it in his own words and style, it will not include all the above-mentioned matters in it, nevertheless, the sign that at the very least, he grasps some of the matters, is when he specifically can explain it in his own [words and] letters.

Based on this, we can explain the instruction in the words of Torah Ohr, in stating “those who dwell in tents [Torah study] (*Yoshvei Ohalim*-יהושבי אהלים)” in the plural. That is, there are those who think that the prerequisite to praying at length, is specifically having [studied] many Chassidic discourses, understanding them well through in-depth study (*Iyun*) etc. However, if for whatever reason, his study of Chassidus is only surface study, without any deep understanding, nor has he learned much Chassidus, he thinks he has no relation to toiling in service of *HaShem*-יהו"ה, blessed is He, in prayer.

The instruction thus comes in this regard, [to inform us] that even those who only dwell in the “tent” of the Written Torah, meaning that their study of Chassidus is in a way of surface study, such that it is similar to merely reciting the letters – nonetheless, they too can learn with complete simplicity, in a way that there is no room to err, and are capable of engaging in service of *HaShem*-יהו"ה, blessed is He, in prayer, just like those whose study of Chassidus is in a way of the Oral Torah, with in-depth study and delving etc.

Moreover, one who dwells in the “tent” of the Oral Torah, and has deep understanding in Torah – must necessarily engage in serving *HaShem*-יהו"ה, blessed is He, in prayer. This is as our sages, of blessed memory, taught,⁵²³ “Whosoever says

⁵²³ See Talmud Bavli, Yevamot 109b; Likkutei Torah, Vayikra 5a

he has nothing other than Torah [study] etc.” Rather, there also must be prayer.⁵²⁴

4.

This then, is the meaning of the verse,⁵²⁵ “Many waters cannot extinguish the love etc.” That is, through engaging in serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*), by both those who “dwell in tents” [Torah study] as well as those engaged in business matters, not only are the “many waters” nullified, meaning, all the preoccupations and concerns that cause distraction, not only in those who are engaged in business, but also in those who “dwell in tents” [Torah study], but on the contrary, as stated before, through the “many waters” there is caused to be additional ascent in service of *HaShem*-יהו"ה, blessed is He.

This is also the meaning of the conclusion of the verse,⁵²⁶ that in the end, the “many waters” brings to a state in which “if a man would give all his wealth for love,” – referring to love of *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me'odecha*-בכל מאדך)⁵²⁷ – [without which “they shall surely scorn etc.”, as explained in Torah Ohr.⁵²⁸

From this, he thereby will come to [the next verse],⁵²⁹ “We have a little sister-*Achot*-אחות,” referring to the matter of

⁵²⁴ See Kuntres Etz HaChayim, Ch. 12

⁵²⁵ Song of Songs 8:7

⁵²⁶ Song of Songs 8:7 *ibid*.

⁵²⁷ See Rashi to Deuteronomy 6:5

⁵²⁸ Torah Ohr, Noach 8b *ibid*, 10a-b.

⁵²⁹ Song of Songs 8:8

oneness, indicated by, “My sister-*Achoti*-אחותי,” which is a very lofty level.⁵³⁰

In other words, even after the love indicated by “with all your being” (*Bechol Me’odecha*-בכל מאדך), of which there are many levels, in addition to the fact that through the “many waters” one comes to the love of, “with all your being,” mentioned above, one then even comes to the level indicated by “My sister-*Achoti*-אחותי.”

This is so, until one subsequently comes to the level indicated by the words (at the conclusion of the verse), “On the day that she is spoken for” in which the word “spoken for-*Yedubar*-ידובר” is automatic, meaning [that it comes] in and of itself. The matter of this, as it relates to prayer, is that this is the level of, “My lord-*Adona*”-אדוני, [You] open my lips and my mouth will (only) speak (and draw forth) Your praise.”⁵³¹

In Torah, this is the aspect of *Itamar*-איִתָּמָר, which is of the same root as “It was taught-*Itmar*-איִתָּמַר,” meaning, it was learned automatically,⁵³² as the verse states,⁵³³ “My tongue shall **respond** with Your word,” like “one who repeats after the reader.”⁵³⁴

⁵³⁰ See the discourse entitled “*Ani Yesheinah* – I am asleep but my heart is awake,” 5724, translated in The Teachings of The Rebbe 5724, Discourse 47, Ch. 3.

⁵³¹ Psalms 51:17; Also see the discourse entitled “*Adon”ai Sefatai Tiftach*” 5628.

⁵³² As is explained in Likkutei Torah, Naso 22b, 25b

⁵³³ Psalms 119:172

⁵³⁴ See Talmud Bavli, Sukkah 38b; Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 44b, and elsewhere.

Discourse 9

“Vayomer HaShem El Avram Lech Lecha - HaShem said to Avram, ‘Go for yourself’”

Delivered on Shabbat Parshat Lech Lecha,

11th of Marcheshvan, 5725

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

1.

The verse states,⁵³⁵ “*HaShem*-יהוה said to Avram, ‘Go for yourself from your land, from your relatives, and from your father’s house to the land that I will show you.’” Rashi comments on the words, “Go for yourself” stating, “For your own benefit and for your own good.” Now, the question regarding this is well known. Namely, why was it necessary for the Holy One, blessed is He, to say to Avraham, “Go for yourself, for your own benefit and for your own good?” Why was it not enough for him to go just because the Holy One, blessed is He, commanded it?

Now, in a discourse of the Tzemach Tzeddek (in one of the booklets of manuscripts recently released from exile and captivity)⁵³⁶ it states that in explanation of the words “Go for yourself-*Lech Lecha* לך לך, the Alshich wrote,⁵³⁷ “Go, and it is to your essential self (*L’Atzmecha*-לעצמך) that you go,”

⁵³⁵ Genesis 12:1

⁵³⁶ In the discourse entitled “*Lech Lecha*” which was subsequently printed in *Ohr HaTorah, Bereishit* (Vol. 4) 675a and on; Also see p. 680b there.

⁵³⁷ Alshich to Genesis 12:1

meaning that through this he will reach the root and source of his soul, as it is Above.

For,⁵³⁸ as known,⁵³⁹ the entire soul is not drawn down into the body below, but only a glimmer is drawn from it to below. However, the primary root of the soul remains Above. This is because, in holiness it is not possible for all of it be drawn down without leaving some impression [above] etc. in that whatever is on the side of holiness is never completely uprooted from its place.⁵⁴⁰

Thus, the primary root of the soul remains above in the Upper Land, called “the desirable land,”⁵⁴¹ and only a glimmer of it spreads forth to descend below and manifest in the body. Thus, reaching the root of the soul, is specifically brought about by going to the Land of Israel (*Eretz Yisroel*), which is aligned with the Upper Land.

This then, is the meaning of “Go for yourself (meaning, “Go, and it is to your essential self (*L’Atzmecha*-לְעִצְמְךָ) that you go”) etc., to the land.” For, as long as he was outside the land, he was separate from his primary root and source, and going to the land was like going and bonding himself to his essential self and root.

The explanation is⁵⁴² that the primary root of the soul is as it is above, in the World of Oneness (*Olam HaAchdut*), which

⁵³⁸ Also see the discourse entitled “*Vayomer... Lech Lecha*” 5655 (Sefer HaMaamarim 5655 p. 18); 5705 (Sefer HaMaamarim 5705 p. 89).

⁵³⁹ See Likkutei Torah, Shir HaShirim 16d; Haazinu 71d.

⁵⁴⁰ See Pardes Rimmonim, Shaar HaMetziyut, Ch. 1; Also see Etz Chayim, Shaar 4, Ch. 3; Shaar 34, Ch. 3; Shaar 35, Ch. 1; Tanya, Iggeret HaKodesh, p. 147a.

⁵⁴¹ Malachi 3:12; See Torah Ohr, beginning of Vayeishev, and elsewhere.

⁵⁴² Also see the discourse entitled “*Vayomer... Lech Lecha*” 5654 (Sefer HaMaamarim 5654 p. 48 and on).

in Kabbalah is called the world of Emanation (*Atzilut*). This is as the Tzemach Tzeddek adds in the note, that even though, generally, most souls are from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), nonetheless, all the souls are rooted in the world of Emanation (*Atzilut*).⁵⁴³

This also is as explained in Likkutei Torah⁵⁴⁴ on [the verse],⁵⁴⁵ “I am black, but beautiful,” that to reach the root and source of the soul as it is above in the world of Emanation (*Atzilut*), this comes about through going to the Land of Israel (*Eretz Yisroel*).

2.

The Tzemach Tzeddek continues to explain (why in order to reach one’s root in the world of Emanation (*Atzilut*) he specifically must go to the Land of Israel-*Eretz Yisroel*), and that this may be understood by first explaining the matter of the second day of festivals celebrated in the exiles, in which there is a drawing down of Supernal bestowal from the world of Emanation (*Atzilut*) into the aspect of Kingship-*Malchut* of the worlds of Formation (*Yetzirah*) and Action (*Asiyah*), which manifests in the seventy ministering angels of the nations, and through them, bestowal is drawn to those Jews living outside the Land [of Israel].

⁵⁴³ Likkutei Torah, Shir HaShirim 19c

⁵⁴⁴ Likkutei Torah, Shir HaShirim, discourse entitled “*Biur Inyan Shechorah Ani v’Na’avah*” (7b and on).

⁵⁴⁵ Song of Songs 1:5

The explanation is that, as known⁵⁴⁶ the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) does not descend below to manifest in the seventy ministering angels of the nations. Moreover, even Kingship-*Malchut* of the world of Creation (*Briyah*) does not manifest in these seventy ministering angels. Rather, only Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*) manifest in the seventy ministering angels of the nations to draw down the appropriate bestowal granted them.

About this our sages, of blessed memory, stated,⁵⁴⁷ “They were exiled to Edom, and the *Shechinah* was with them.” That is, when there must be bestowal of beneficence to the Jewish people during exile, when they dwell under the dominion of the seventy ministering angels of the nations, then the *Shechinah*, referring to the aspects of Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*), is forced to manifest in those seventy ministering angels under whose dominion the Jewish people dwell. For, through them, bestowal passes to the Jews who dwell in the land that is the portion of the earth of that [particular] ministering angel. This then, is the meaning of, “They were exiled to Edom, and the *Shechinah* was with them,” meaning, literally with them, through her manifestation in the seventy ministers, literally.

Now, the reason only Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*) manifests in the seventy ministers, rather than Kingship-*Malchut* of the world of

⁵⁴⁶ See Maamarei Admor HaZaken 5564 p. 245 and on; Ohr HaTorah, Shemini Atzeret p. 1,828 and on.

⁵⁴⁷ Sifrei end of Masei; Midrash Bamidbar Rabba 7:10

Emanation (*Atzilut*), or even Kingship-*Malchut* of the world of Creation (*Briyah*), is in accord to the well-known matter that the Upper Father-*Abba Ila'ah* (Wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*),⁵⁴⁸ Understanding-*Binah* dwells in the world of Creation (*Briyah*) and the six *Sefirot* dwell in the world of Formation (*Yetzirah*).⁵⁴⁹

Moreover, as known,⁵⁵⁰ the forces of externality only derive vitality from the seven lower *Sefirot*, whereas they derive no vitality from Wisdom-*Chochmah* and Understanding-*Binah*. Therefore, Kingship-*Malchut* of the world of Creation (*Briyah*) does not descend to manifest in the seventy ministering angels of the nations, since in the world of Creation (*Briyah*) there is an illumination of the *Sefirah* of Understanding-*Binah*, from which no vitality is derived by the forces of externality.⁵⁵¹

There is another reason for this, based on the well-known matter,⁵⁵² that the world of Creation (*Briyah*) is mostly good, with a minority of evil, whereas the world of Formation (*Yetzirah*) is half good and half evil, and the world of Action (*Asiyah*) is mostly evil. Therefore, the beginning of the lodging of the forces of externality is from the world of Formation (*Yetzirah*) and on, being that it is half good and half evil. In contrast, being that it is mostly good, this is not so of the world of Creation (*Briyah*). Because of this, specifically Kingship-

⁵⁴⁸ Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a

⁵⁴⁹ Tikkunei Zohar, Tikkun 6 (23a)

⁵⁵⁰ See Siddur Im Da"Ch 56c

⁵⁵¹ Also see Shaarei Orach of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁵⁵² See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), introduction to the Drush; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54, and elsewhere.

Malchut of the worlds of Formation (*Yetzirah*) and Action (*Asiyah*) manifest in the seventy ministering angels of the nations.

With the above in mind, we can understand the greatness and novelty of the second day of the holiday celebrated in the exiles, on which there is a revelation of bestowal of the light of the world of Emanation (*Atzilut*) in Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*) which manifests in the seventy ministering angels of the nation, even though generally, the drawing forth to them is from the aspects of Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*).

More specifically, in this matter the Kabbalah of the Ramak (Rabbi Moshe Cordovero) and the Kabbalah of Arizal (Rabbi Yitzchak Luria) diverge.⁵⁵³ According to the view of the Ramak,⁵⁵⁴ the revelation of beneficence from the world of Emanation (*Atzilut*) is in the seventy ministering angels themselves. In contrast, according to the view of the Arizal, the revelation of bestowal from the world of Emanation (*Atzilut*) is only within Kingship-*Malchut* of the worlds of Formation (*Yetzirah*) and Action (*Asiyah*) which manifests in the seventy ministering angels.

With the above in mind, we can understand the great joy of the second day of the holiday celebrated by the exiles, over and above the joy in the Land of Israel (*Eretz Yisrael*).⁵⁵⁵ This

⁵⁵³ See Maamarei Admor HaZaken and Ohr HaTorah in note 12.

⁵⁵⁴ In his book *Ohr Ne'erav* (cited in Maamarei Admor HaZaken and Ohr HaTorah *ibid.*, and elsewhere); Also see Tuv HaAretz (of Rabbi Nathan Shapiro) 22b and on (Jerusalem 5651), in the name of the Ramak.

⁵⁵⁵ Also see Likkutei Torah, Shmini Atzeret 91c and on.

is analogous to a prince who was taken captive and imprisoned in iron chains. When he then is emancipated and goes free, returning to his father the king, and delighting in the royal delights etc., his joy is all the greater, much more than had he never been taken captive and been imprisoned in the first place, but had spent all his days at the table of the king.

The same is so above in *HaShem*'s יהו"ה Godliness, that Kingship-*Malchut* of the world of Formation and Action (*Yetzirah* and *Asiyah*) manifests in a state of exile in the seventy ministering angels of the nations. However, when there is a revelation there of the light and Supernal bestowal of the world of Emanation (*Atzilut*), the joy is then much greater than joy stemming from revelation as it is in Kingship-*Malchut* of the world of Emanation (*Atzilut*) itself, which never descended from level to level to manifest in the seventy minister of the nations [in the first place].

This then, is the superiority of the joy of the second day of the festival celebrated by the exiles, in comparison to the first day of the holiday celebrated in the Land of Israel (*Eretz Yisroel*). For, on the first day of the holiday celebrated in the Land of Israel (*Eretz Yisroel*), there only is a revelation of the bestowal of the world of Emanation (*Atzilut*) within Kingship-*Malchut* of the world of Emanation (*Atzilut*). However, on the second day of the holiday celebrated by the exiles, there is a drawing down and revelation of the bestowal of the world of Emanation (*Atzilut*) within Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*), which manifest in the seventy ministering angels of the nations.

3.

With the above in mind, we can also understand the matter of “Go for yourself etc.,” that to reach the root and source of the soul in the world of Emanation (*Atzilut*), one specifically must go from outside of the Land of Israel to inside the Land of Israel (*Eretz Yisrael*). This is because as long as he is outside the Land, under the dominion of the seventy ministering angels of the nations, where there only is an illumination from the aspect of Kingship-*Malchut* of the world of Formation and Action (*Yetzirah* and *Asiyah*), the source of his soul is not revealed, except as it is in Kingship-*Malchut* of the world of Formation (*Yetzirah*).

However, through ascending to the Holy Land, which is aligned with Kingship-*Malchut* of the worlds of Creation and Emanation (*Briyah* and *Atzilut*), there then is an illumination within him of the aspect of the root of his soul in Kingship-*Malchut* of the world of Emanation (*Atzilut*). This concludes the substance of the Tzemach Tzeddek’s discourse.

4.

However, the above explanation that “Go for yourself” refers to the matter of going to his root and source, is according to the simple meaning, that this refers to going from below to Above, from outside the Land of Israel to [inside] the Land of Israel (*Eretz Yisrael*), by which the source of his soul will be revealed in him etc. However, we still must understand how

this aligns with the explanation that “Go for yourself” refers to the matter of going from Above to below.

For, as explained in Torah Ohr,⁵⁵⁶ [the name] Avram-אברם is a composite word, “exalted father-Av Ram-רם-אב,” referring to the aspect of the Concealed Intellect that is Hidden from all conceptualization (*Sechel HaNe’elam MiKol Ra’ayon*),⁵⁵⁷ and about this, “HaShem-יהי” said to Avram-אברם, ‘Go for yourself etc.,’” meaning, that his light should go from its concealment into revelation and should be drawn from Above to below, to the earth (*Aretz-ארץ*), which is the aspect of Kingship-*Malchut*.

However, the explanation is that for the matter of descent to below to be possible, there first must be the additional revelation of a much loftier light. This is why he first was called Avram-אברם, this being the Concealed Intellect that is Hidden from all conceptualization (*Sechel HaNe’elam MiKol Ra’ayon*), and the letter *Hey-ה* was then added to him, this being the matter⁵⁵⁸ drawing down the aspect of the Ancient One-*Atik*, which is revealed in the Understanding-*Binah*.⁵⁵⁹ Through this, the matter of descent to below was possible for him.

With the above in mind, it becomes clear that even according to the explanation that “Go for yourself” refers to going from Above to below, it is specifically through this that he reaches his root and source etc. This is also as stated in

⁵⁵⁶ Torah Ohr, Lech Lecha 11a

⁵⁵⁷ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 & Ch. 40 and elsewhere.

⁵⁵⁸ Also see Torah Ohr, Lech Lecha ibid. 11b.

⁵⁵⁹ See Zohar III 178b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes and citations there.

Torah Ohr⁵⁶⁰ in explanation of the words, “[to the land] that I will show you.” [For, at first glance, it is not understood⁵⁶¹ why the verse states, “that I will show you,” rather than “that I will tell you,” similar to the command given about going to the binding [of Yitzchak] (the *Akeida*).⁵⁶² About this, he explains that “I will show you” refers (not only to the land, but also) to Avraham himself], that I will show and reveal you to yourself. For, even according to the explanation that it refers to going from Above to below, it specifically is through this that the matter of “Go for yourself,” meaning “for yourself, and to your essential self,” is caused, in that he thereby reaches his root and source etc.⁵⁶³

⁵⁶⁰ Torah Ohr, Lech Lecha *ibid.*; Also see Torat Chayim *ibid.* 81a; Ohr HaTorah *ibid.* (Vol. 6) p. 1,073a.

⁵⁶¹ See Alshich to Genesis 12:1 *ibid.*

⁵⁶² Genesis 22:2

⁵⁶³ The conclusion of this discourse is missing.