

## Discourse 16

*“Yom Asher Asah HaShem Lanu -  
A day that HaShem has made for us”*

Delivered on the 23<sup>rd</sup> of Kislev,  
Shabbat Mevarchim Tevet, 5725  
By the grace of *HaShem*, blessed is He,

1.

“A day that *HaShem*-יהו"ה has made for us, the 19<sup>th</sup> day of Kislev, the third day [of the week] on which “it was good” (*Ki Tov*-כי טוב) is mentioned twice [in Torah],<sup>828</sup> the day of the great Hilulah of our holy Rebbe, whose soul is in Eden,”<sup>829</sup> (as the Alter Rebbe writes in his holy letter following his release from Petersburg).<sup>830</sup>

In other words,<sup>831</sup> the primary matter is the “day that *HaShem*-יהו"ה has made for us,” the redemption of the Alter Rebbe and the teachings of Chassidus, and he then adds that even before this, it was a day of merit on account of three things; that it is the 19<sup>th</sup> day of Kislev, that it is the third day [of the week] on which “it was good” (*Ki Tov*-כי טוב) is mentioned

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<sup>828</sup> Rashi to Genesis 1:7

<sup>829</sup> The Rav, the Maggid of Mezhrich, whose passing was on the 19<sup>th</sup> of Kislev 5533.

<sup>830</sup> Igrot Kodesh of the Alter Rebbe p. 230 and on.

<sup>831</sup> Also see the Sichah talk that preceded the discourse, Ch. 11 (Torat Menachem, Vol. 42, p. 60 and on).

twice, and it is the day of the great Hilulah of our holy Rebbe, whose soul is in Eden.

## 2.

Now, it can be said that the explanation, as it pertains to the inner aspect of these matters, is according to the teachings of Chassidus,<sup>832</sup> that the general totality of the chaining down of the worlds (*Seder Hishtalshelut*) is divided into three matters; World (*Olam*-עולם), Year (*Shanah*-שנה), and Soul (*Nefesh*-נפש), which together make the acronym, “smoke-*Ashan*-עשׂן.”<sup>833</sup>

One explanation of this<sup>834</sup> is that the Soul (*Nefesh*) refers to the *Sefirah* of Understanding-*Binah* (as it is in a way of expansiveness etc., transcending the limitations of the world). World (*Olam*) refers to the emotions (*Midot*) of *Zeir Anpin*, (beginning with the *Sefirah* of Kindness-*Chessed*), these being the days of the construct of the world, (as the verse states,<sup>835</sup> “The world is built of Kindness-*Chessed*.” Year (*Shanah*) refers to the *Sefirah* of Kingship-*Malchut*, the root and source of time.

All the above is in the matter of the *Sefirot*. Now, as they are in the worlds, these are the three worlds of Creation (*Briyah*), Formation (*Yetzirah*), and Action (*Asiyah*). (That is, all these worlds are divided into these three aspects. In contrast,

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<sup>832</sup> See Ohr HaTorah, Yitro p. 816; Sefer HaMaamarim 5628 p. 144 and elsewhere.

<sup>833</sup> As in the verse (Exodus 19:18), “All of Mount Sinai was in smoke-*Ashan*-עשׂן because *HaShem*-יהוה descended upon it in the fire.”

<sup>834</sup> See Sefer HaMaamarim ibid. 5627 p. 99 and on; 5638 p. 20; Ohr Torah of the Rav, the Maggid of Mezhritch, Hosafot sections 143-144.

<sup>835</sup> Psalms 89:3

this is not so of the world of Emanation (*Atzilut*),<sup>836</sup> for though it is a world, it nonetheless is the World of Oneness (*Olam HaAchdut*).<sup>837</sup> It therefore is not counted with the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) about which the verse states,<sup>838</sup> “From there they divided.”) That is, the Soul (*Nefesh*) is in the world of Creation (*Briyah*), the World (*Olam*) is in the world of Formation (*Yetzirah*), and the Year (*Shanah*) is in the world of Action (*Asiyah*).

(This is one and the same as what was explained above, that in the matter of the *Sefirot* they are Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut*. For, [the *Sefirot* of] Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut* are the aspects of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) as they are in the world of Emanation (*Atzilut*).)<sup>839</sup>

Now, this does not only apply to the particular three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), but even applies to the general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in that they too are called World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*). This is to such an extent that even the three levels of “He (*Hoo-*הוּא) and His Name (*Shmo-*שְׁמוֹ) alone (*Bilvad*-בְּלִבְדִּי),”<sup>840</sup> that

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<sup>836</sup> See Ohr HaTorah, Inyanim p. 96 and on.

<sup>837</sup> See Torat Menachem, Vol. 27 p. 183.

<sup>838</sup> Genesis 2:10; See Ohr HaTorah 6b; 27c

<sup>839</sup> Likkutei Torah, Balak 69d; Drushei Yom HaKippurim p. 70c; Shir HaShirim 4d.

<sup>840</sup> Pirkei d’Rabbi Eliezer, Ch. 3

precede the restraint of the *Tzimtzum*,<sup>841</sup> are called World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*).

This is likewise what we find in the discourses of the Tzemach Tzedek and the Rebbe Maharash,<sup>842</sup> in regard to Noah's Ark, which was divided into three categories, [as the verse states],<sup>843</sup> "With bottom, second, and third decks," these being the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*),<sup>844</sup> and the three aspects of World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*).<sup>845</sup> This is because the generation of the flood required repair in all matters, all of which are included in the three above-mentioned levels.

[This does not contradict the teaching of the Baal Shem Tov<sup>846</sup> that [the words], "With bottom, second, and third decks," refer to "Worlds (*Olamot*), souls (*Neshamot*), and Godliness (*Elohu*"*t*)" (these being the worlds of Formation, Creation, and Emanation (*Yetzirah*, *Briyah*, *Atzilut*)),<sup>847</sup> even though the world of Emanation (*Atzilut*) is not included in the three levels [indicated by the acronym] "smoke-*Ashan*-עשן," as mentioned above. For, the teaching of the Baal Shem Tov is precise in stating that the aspect of the "third" is "Godliness-*Elohu*"*t*-אלהו"ת," rather than "God-*Elo*"*ah*-אלו"ה."]

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<sup>841</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

<sup>842</sup> Likkutei Torah L'Gimmel Parshiyot, No'ach 53a, 63b (Ohr HaTorah Noach (Vol. 3) p. 614a); [

<sup>843</sup> Genesis 6:16

<sup>844</sup> Shnei Luchot HaBrit to Genesis 6:16 (276a)

<sup>845</sup> Also see Toldot Yaakov, Parshat No'ach.

<sup>846</sup> Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, Section 75; Ohr HaTorah to Genesis 6:16 (7b), cited in Likkutei Torah L'Gimmel Parshiyot *ibid*.

<sup>847</sup> Likkutei Torah L'Gimmel Parshiyot *ibid*.

Now, all the above is in regard to Noach's Ark as it is, in and of itself. However, about this Noach was told,<sup>848</sup> "come... into the ark-*Teivah*-תיבה," referring to the matter of drawing the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

Moreover, based on the above explanation that even the three levels of "He (*Hoo*-הוא) and His Name (*Shmo*-שמו) alone (*Bilvad*-בלבד)," which precede the restraint of the *Tzimtzum*, are called World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*), we thus find that the matter indicated by the words "come into the ark (*Teivah*-תיבה)" also includes a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

### 3.

With the above in mind, we can say that the three matters of the 19<sup>th</sup> day of Kislev, the third day [of the week] on which "it was good" (*Ki Tov*-כי טוב) was mentioned twice, and the day of the great Hilulah of our holy Rebbe, whose soul is in Eden, correspond to the three aspects of World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*).

This is because the 19<sup>th</sup> day of Kislev is the count of the days of the year, and is the aspect of the Year (*Shanah*). The third day on which "it was good" (*Ki Tov*-כי טוב) was mentioned twice, is the count of the seven days of construct, which is the aspect of World (*Olam*). The day of the great Hilulah of our holy Rebbe, whose soul is in Eden, is the aspect of Soul

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<sup>848</sup> See Genesis 6:18; 7:1

(*Nefesh*). This is because the matter of a day of Hilulah, is the ascent and elevation of the soul of the one whose Hilulah we are celebrating, and when it comes to the day of the Hilulah of the Rav, the Maggid of Mezhritch, who in his generation was the leader of the Jewish people, it is the soul of the entire generation.

Now, as mentioned above, the three aspects of World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*) correspond to the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), and in their root, they are the three levels of “He (*Hoo*-הוא) and His Name (*Shmo*-שמו) alone (*Bilvad*-בלבד),” which precede the restraint of the *Tzimtzum*.

However, even higher is the matter of [the words], “A day that *HaShem*-יהו"ה has made for us,” (the day of the redemption of the Alter Rebbe and the teachings of Chassidus), this being the matter of drawing down the aspect of the world of Emanation (*Atzilut*),<sup>849</sup> and ultimately, drawing forth the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Thus, in this regard, the primary matter is the “day that *HaShem*-יהו"ה made for us,” whereas the other three matters of this day, come in addition and are secondary to it. For, the general totality of the chaining down of the worlds (*Hishtalshelut*) (of the three aspects indicated by the acronym “smoke-*Ashan*-עש"ן”) is secondary to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-

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<sup>849</sup> See Kehilat Yaakov, section on “*Remez*-רמז.” Also see the Sichah talk of the holiday of HaShavuot 5693 (Likkutei Dibburim Vol. 4, p. 771a).

יהו"ה Himself, blessed is He, and its entire existence is for His glory, blessed is He.

This is as our sages, of blessed memory, stated,<sup>850</sup> “Whatever the Holy One, blessed is He, created in His world, He created only for His glory.” Similarly, our sages, of blessed memory, stated, that the entire creation is for the sake of the Jewish people, who are called “the beginning-*Reishit*-ראשית,”<sup>851</sup> and is for the sake of the Torah, which is called “the beginning-*Reishit*-ראשית,”<sup>852</sup> being that “the Jewish people, the Torah, and the Holy One, blessed is He, are entirely one.”<sup>853</sup>

#### 4.

Now, we can add to the explanation of the precise wording “(A day that) *HaShem*-יהו"ה made for us (*Lanu*-לנו),” and say that this hints<sup>854</sup> that the matter of redemption comes about through our deeds and toil in serving *HaShem*-יהו"ה, blessed is He, (“for us-*Lanu*-לנו”).

That is, this was the toil of the Alter Rebbe in revealing the inner aspects (*Pnimiyyut*) of the Torah with self-sacrifice (*Mesirat Nefesh*), including his own self-sacrifice (*Mesirat Nefesh*) in being freed from imprisonment. For, even though

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<sup>850</sup> Mishnah Avot 6:11; See Likkutei Torah, Re’eh 28d; Discourse entitled “*uMoshe Nigash*” (of the Alter Rebbe, Kehot 5725) p. 14 (Ohr HaTorah, Yitro, p. 1,021).

<sup>851</sup> Otiyot d’Rabbi Akiva, Ot Beit; Seder Rabba d’Bereishit 4; Midrash Vayikra Rabba 36:4; Tanchuma (Buber) 3; Rashi and Ramban to Genesis 1:1

<sup>852</sup> Otiyot d’Rabbi Akiva ibid. Seder Rabba d’Bereishit 5; Rashi and Ramban to Genesis 1:1 ibid; Also see Midrash Bereishit Rabba 1:14; Vayikra Rabba 36 ibid.

<sup>853</sup> See Zohar III 73a

<sup>854</sup> Also see the Sichah talk that preceded the discourse, Ch. 12 (Torat Menachem Vol. 42 p. 61 and on).

while he was in prison, he received wondrously awesome revelations, and as known, the Baal Shem Tov and the Maggid came to him etc., and therefore, when he was informed that he was free, he did not want to leave,<sup>855</sup> he nevertheless forced himself to do so, and left with self-sacrifice to engage in the dissemination of the wellsprings [of the teachings of Chassidus] to the outside.<sup>856</sup>

This self-sacrifice (*Mesirat Nefesh*) was a much greater self-sacrifice than the actual imprisonment itself. This is like the saying of the Tzemach Tzeddek,<sup>857</sup> that all matters in which the Alter Rebbe had self-sacrifice, are as nothing in comparison to the self-sacrifice of pulling himself away from adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, [the adhesion] of “I desire nothing besides You etc.”<sup>858</sup> to completely invest himself into doing a favor for another Jew.

Now, this must be understood, being that, at first glance, the adhesion (*Dveikut*) indicated by “I desire nothing besides You” is [also] a matter of self-sacrifice (*Mesirat Nefesh*).<sup>859</sup> However, the explanation is that this is not yet the true matter of self-sacrifice (*Mesirat Nefesh*), being that it is something he has great pleasure in due to the loftiest revelations, (like [the self-sacrifice of] sitting in prison, in that even in this itself, he

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<sup>855</sup> See the Sichah talk of the 19<sup>th</sup> of Kislev 5693, Ch. 20 (Likkutei Dibburim, Vol. 1, p. 29a); Also see Likkutei Sichot Vol. 1, p. 73.

<sup>856</sup> See the holy letter of the Baal Shem Tov, printed (also) in the beginning of Keter Shem Tov, translated at the beginning of The Way of The Baal Shem Tov, and elsewhere.

<sup>857</sup> See the Sichah talk of the 20<sup>th</sup> of Kislev 5693, Ch. 17 (Likkutei Dibburim *ibid.* p. 45).

<sup>858</sup> Psalms 73:25; See Derech Mitzvotecha 138a

<sup>859</sup> See Tanya, Likkutei Amarim, Ch. 41 (58a)

had delight because of the wondrous revelations he received while there).

Rather, the primary novelty of the Alter Rebbe's self-sacrifice (*Mesirat Nefesh*) was that he pulled himself away from self-sacrifice in which there is revelation of lofty light and illumination, in order to engage in simple matters relating to others and relating to the outside etc.

This self-sacrifice brought about the “day that *HaShem*-יהו"ה **made** (**עשה-Asah**) for us,” in which the word “made-*Asiyah*-עשה” indicates force, as in the teaching,<sup>860</sup> “Charity may be extracted by force-*Ma'asin*-מעשין.” That is, the self-compulsion and self-sacrifice of the Alter Rebbe in lowering himself to descend to matters of action, also affected matters as they are Above, (similar to the teaching of our sages, of blessed memory,<sup>861</sup> “I consider it as if You have made *Me-Asa'uni*-עשאוני”), to draw down and reveal the light of the teachings of Chassidus, which is the aspect of the world of Emanation (*Atzilut*) (as mentioned in chapter three). For, as known,<sup>862</sup> the world of Emanation (*Atzilut*) is specifically connected to the world of Action and deed (*Asiyah*).

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<sup>860</sup> Beit Yosef to Tur Yoreh De'ah 248; Also see Sefer HaMaamarim 5678 p. 121.

<sup>861</sup> See Vayikra Rabba 35:7; Zohar III 113a; See Likkutei Torah, Shir HaShirim 34d.

<sup>862</sup> See Likkutei Torah, Vayikra 5d; Balak 69c and on; Torat Menachem, Vol. 41 p. 192.

This is also instructive to all those who follow his footsteps. That is, in addition to toiling with self-sacrifice in studying the teachings of Chassidus and [attaining] understanding etc., there also must be the self-sacrifice (*Mesirat Nefesh*) of pulling oneself away from matters of revelation, to engage in spreading the wellsprings [of the teachings of Chassidus] to the outside, out of love for one's fellow Jew, and to even bring simple people close to the teachings of Chassidus, including translating them into the seventy languages [of the nations].<sup>863</sup>

Specifically through doing so, there then will be an illumination for him of the light of the inner teachings (*Pnimitiyut*) of the Torah. This is as known from the teaching of the Baal Shem Tov<sup>864</sup> in explanation of the Mishnah's words,<sup>865</sup> "Torah study that is not combined with [worldly] occupation (*Melachah*-מלאכה) ultimately becomes nullified," that the intention of the matter of [worldly] occupation (*Melachah*-מלאכה) is to engage in [it] with love for one's fellow Jew, and specifically then, his Torah is sustained.

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<sup>863</sup> See Likkutei Sichot, Vol. 36 p. 43.

<sup>864</sup> See Keter Shem Tov (5764 edition), Hosafot, Section 110.

<sup>865</sup> Mishnah Avot 2:2